To my dear Friend,

J. E. Phillips, M.R.C.V.S.,

with the best of wishes for all time.

[illegible] R. G. [illegible]

F.R.C.V.S. D.V.M.

October 17, 1935.

SKELTON, EDWIN

A PLEA FOR THE REGULAR PRACTICE OF MEDICINE

1853

"Behold the man whom I choose to honour."

Page 151.

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A PLEA

Chas Hart Clifton Place
Stapleton Rd
Bristol 1868

FOR THE

BOTANIC PRACTICE

OF

MEDICINE,

BY

JOHN SKELTON,

Lecturer and Professor of the Botanic Practice of Medicine;
AUTHOR OF "THE FAMILY MEDICAL ADVISER," ETC., ETC.

"LET this truth be deeply impressed on thy heart: GOD *has made nothing in vain!* A scholar, with his systems and methods, finds himself stopped short in NATURE every step he takes; while furnished with this help, the RUSTIC is able to unlock every door of knowledge."—*Saint Pierre.*

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PREFACE.

THE very favourable reception accorded by the public to my previous little Work, entitled the FAMILY MEDICAL ADVISER, has again induced me to aim at trying its patience with another. In the "*Yarn of an Old Sailor*," if I recollect rightly, told by Dickens in his *Household Words*, the tough weather-beaten son of Neptune gave as his reason for passing through so many dangers, "that there was no knowing what a *man* and a *ship* could stand." And as the chapter of accidents often developes what we least expect, so my numerous friends may find their curiosity excited to know why I again try their patience so hard, and what I can have to offer for thus troubling them with a "*Plea for the Botanic Practice of Medicine.*"

It will be remembered by many who at different times have attended my public lectures, that I have endeavoured to present my hearers with a brief History of Medicine, as well as with the philosophy, rise, and progress of the "Medico Botanic" system in America and England. The pleasing sensations, convictions, and impressions made upon their minds, led to the wish that I would some day present them the same truths in form,

that they might refer to them in their leisure moments, and by this means stamp the impressions deeper upon their minds; believing that much good might result from carrying out the idea, I have been induced to present it under the simple title of a "Plea." It is, without doubt, a humble production,—indeed, it could not well be otherwise; and the only merit that I claim, is originality and simplicity;—and truth so far as I could conceive it. These it has, and, therefore, on that account, I hope for an extensive circulation.

The reader will observe that I have endeavoured to avoid all ungenerous and unnecessary argument. "Charity covereth a multitude of sins," and "a soft answer turneth away wrath." To excite the passions has not been my object, but to convince the understanding. "Knowledge" is the only lever by which error and its consequences can be removed, and with a settled conviction in its power, I throw my strength, feeble as it is, into the struggle with the brave and good; and in so doing shall bide my time in faith, ready at all times to stand or fall by it, as Providence may determine.

Yours truly,

THE AUTHOR.

INTRODUCTION.

It has been said that "every man has his mission," which, without doubt, is a truism that may be equally expressed, and for aught I know, just as striking in the following simple sentence:—"We have all something to do, and of course have all a motive for doing it." And when the eloquent Blair said, "the object of all speakers should be to secure a favourable reception with their hearers," he could have no objection to apply it also to "all" writers; and being one of those plain confiding men who have much faith in humanity, I think my readers will not like me the worse for telling them why I have written my "Plea." *Ars est celare artem*, or the "art of concealing art," is too often the study of men; and possibly we might be tempted to try it if we knew how, but happily not knowing it, we feel no ambition to learn what at best is but deception, although under some circumstances possibly necessary. *We write our book then for the purpose of pleasing our friends, enlarging our sphere of acquaintance, exchanging thoughts, and throwing our little strength into the mass of mind now upheaving society, under the hope that some good may result from so humble a labour.*

It is admitted by men of the most profound understanding, that the present condition of medical science is truly deplorable, and the fact is not even denied by the profession itself. No one has, however, yet shown the reasons why this should be.

In the following pages the anomaly is attempted to be explained; and the Author hopes he shall not be considered egotistical in saying, whoever reads them, will at once discover the key to unlock the door through which future investigations must pass, before the path leading to great permanent improvements can be ascertained.

We live in an age unparalleled in the world's history, and cold indeed must that man's heart be who does not rejoice in being a Briton; true it is, there are a great many pressing evils to be removed,—many scientific, professional, and other errors to be exploded,—and much good for all to do,—nevertheless to know that we can speak our thoughts freely, without the dread of those pains and penalties which men were subjected to in darker ages, is a matter for much rejoicing; and therefore, seeing how greatly human happiness, and the general stock of knowledge upon which that happiness depends, is increased by freedom of thought and speech, we ought, as men loving our country and species, to do all we possibly can to enlarge and extend so desirable an object. For this purpose I have written the "Plea," and now

launch it upon the stream of time, and say, if it shall be found of no value, "let it sink, if needs be, in the deepest bed of ocean's wildest waves;" and although its author may feel regret that his labours have not met his dearest wishes in securing the favour of the public, he will be better pleased to part with his "book" than loose the good opinions of his friends. Should it however meet a favourable reception, and you, dear reader, believe it calculated to do good, suffer me to hope for your patronage in aiding to extend those truths which are here so feebly developed.

"Go forth my little book," said Tinker John, *
He spoke in faith, and "faith" replied, "Go on!"
And thou my unassuming little "Plea,"
Must play thy part in this philosophy.

Like some Egyptian queen, for ages rolled,
Embalmed in rarest spice,—the truth unfold,
And forth from murky death and mouldy shroud,
Bid wisdom's spirit rise and cry aloud.

"Come forth! thou ever beautiful and true!
Spirit of good, reveal thyself to view!
No more shall mortals banish thee from earth,
For thou wer't made to bless them from their birth."

Second in order, nature's glorious plan,
Thy birth-place, Heaven,—thy mission, health to man.
Oh help once more the human race to see,
Its happiness secured in trusting thee.

* John Bunyan's Introduction to his *Pilgrim's Progress*.

"Go forth my little book," mix with the strife,
And bitter anguish of man's darker life;
Reveal the truth and help a simple "Plea,"
Dark error's chains to break, and set the nations free.

Yours truly,

JOHN SKELTON,

11, *East Parade, Leeds.*

March 14, 1853.

A PLEA

FOR

The Botanic Practice of Medicine.

"Make me to see it; or (at least) so prove it, that the probation bear no hinge nor loop to hang a doubt upon."—*Shakspeare.*

My Friends,—We propose in this little work to speak upon a subject with which possibly you may be unacquainted, nevertheless it will be found the most useful and instructive that can possibly engage the mind.

We take it for granted then that you know but little of "Medical Botany;" nay more, that you scarcely know the meaning of the terms; for such is the general want of information upon this delightful subject, that few, save those of the upper or better class of people, as we foolishly call the more wealthy, have ever heard it named, and these only have heard the word "Botany" spoken of in relation to the scientific study or arrangement of plants.

The word "*Botany*," then, is derived from the Greek Botan, signifying *herb*, or *grass*, and from Botos, I feed, because the Greeks, in common with the ancients, believed the vegetable kingdom to be the provision made by God for every living creature breathing upon the earth, and a knowledge of the beautiful economy of nature, as

it exists in relation to all animal life, must eonvinee us of the truthfulness of their eonclusions. The Book of Genesis sets the idea forth in a simple but highly philosophie light; we say philosophie, because the human mind is limited in its conceptions, and ean only reason from itself to things beyond itself. The philosopher will therefore be satisfied with the most simple ideas as eonnected with the eeonomy of the universe and of the earth, of whieh he is a part, the origin of whieh must ever baffle the most learned, but eoneerning whieh neither the most simple nor profound are eontent to remain in doubt. Doubt is in faet a eondition of mind man ever seeks to avoid, it is unsatisfactory, harassing, and troublesome, and therefore nations in all ages of the world have had their eosmogonies or creations, and whether true or false, they were the aeknowledged standards to which the people bowed with reverenee, believing as they did in the eorreetness of the standard set up. The Book of Genesis we have said represents the idea in a "philosophie light:" "And God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and he beeame a living soul." Chap. ii., verse 7., And this is the aeknowledged ehristian idea as connected with the ereation of man, the supreme or head of the animal raee. Botany is synonymous then with vegetable, and when we use the words "Medical Botany," we simply mean the knowledge and application of sueh vegetable substanees as agree with the requirements of the human body in a state of disease: thus for the sake of distinguishing the differences and divisions found existing in vegetables, we say "Medical Botany," or Vegetable Medieine, in eontradistinetion to vegetable food.

Now it is to exchange thoughts with you that I write this book; and here it will be necessary for us to glance at the harmony and economy found in the great provision of nature for all animal life.

Before the fiat, "let us make man in our image," had gone forth, every thing necessary for the future prosperity, security, and continuation of the race was prepared. *Behold then God's eternal truth manifested in the gift of our everlasting inheritance as presented to his newly-created creatures, our first parents. and through them to the future generations of men.* "And God said behold I have given you every herb which is upon the face of *all the earth*, and *every tree* in which is the fruit of a tree yielding seed, to you it shall be for meat." Gen. chap. i., verse 29. Here then we see the economy of nature, and our connection and relationship to it. The vegetable kingdom was the source from whence the nourishment of the human race in common with all animal life was to spring, consequently we find it to contain every thing necessary for sustaining and conserving it,—an opinion held by the profoundest thinkers in all ages of the world; hence we find the old seer, Ezekiel, chap. xlvii, verse 12, setting forth this universal faith in songs of hope to the enslaved children of Israel. "And by the river upon the brink thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, and the fruit thereof shall be for meat, and the leaf thereof for medicine." Before taking it for granted, however, that it is the natural provision for disease, we must ask ourselves something about the causes of suffering.

The Scriptures tell us that sin and death were intro-

duced in consequence of our first parents violating the commands of their Maker. Now we shall not stop to discuss this matter, nor shall we insist upon its reception because of scripture authority, but simply say with Paul, "sin is the transgression of the law;" and since all violation or transgression of the natural laws or conditions of health necessarily lead to suffering, wherever there is suffering or pain there also is disease. Disease exists then as the necessary consequence of progressive life, and whether we agree as to the standard set up by christian authority or not, it will not militate against the truth, which is ever the same, without regard to the divisions of men; and when we say that the fact of disease existing in all ages of the world is proof that it does so in relation to causes, and that those causes are the necessary consequence of "progressive life," it will be at once conceded that disease is natural to man. We can, therefore, even while disagreeing as to its origin, take the fact as we find it. Man by his very nature is compelled to suffer in a greater or lesser degree; all his knowledge is the result of experience, and being human, he is progressive, *i.e.* tending towards improvement. Onward, is the great law stereotyped in his very being; he is therefore ever compelled to advance, or at least to aim at advancement. whether he succeed or not, consequently there are a thousand things ever to be attained, which he believes requisite to his happiness. Experience only enables him to command the advantages connected with civilized life, and this experience must be had before he can acquire the knowledge of the many consequences that stand between him and that happiness for which he labours.

We know no better way of conveying our ideas upon

this subject than by introducing the well-known work of the celebrated Daniel Defoe, called "Robinson Crusoe." This writer has so truly pourtrayed the nature of man, that it would be folly to seek to improve it, and perhaps no one can ever surpass the truthfulness of his picture. Very many years have passed since I read the book, and although but a child at the time, still the impression made upon my young mind has never passed away.

Robinson Crusoe,* as I remember, was born of Yorkshire parents, ran away from his home and friends, went to sea, was shipwrecked, and being cast upon an uninhabited island, remained alone for a time, passing away his weary days by domesticating the wild animals, shooting, preparing his food, &c. The neighbouring islands were inhabited by a race of men who were cannibals, and who during some part of each year made it a point to come to the island upon which Crusoe had been cast for the purpose of feasting upon the body or bodies of the prisoners taken in war. It so happened that upon one occasion when they had come for the purpose of enjoying themselves over one of these cannibal orgies, that a poor condemned prisoner made his escape, he was pursued by his enemies, but flying into the woods, succeeded in evading a re-capture, where, after a fruitless search, he was given over for lost. Crusoe, who had been a secret observer of the scene, was delighted to find the great want of his life likely to be supplied; for he felt that even his poor solitary existence could be rendered bearable if he could only succeed in obtaining a companion. The

* This story is foundod upon the fact of Alexander Selkirk's residenec upon the island of Juan Fernandez.

poor savage, reduced by hunger, was soon enticed by the kindly overtures of Crusoe to risk the chances of freedom and life, and was welcomed by his solitary but civilized brother as a treasure, in comparison with which nothing on the earth could compare. He gave him the name of "Friday," because it was upon that day that Providence blessed him with the only thing that he sighed for in his solitude,—a companion,—a man made after the image of his Maker, of the same flesh and blood. And here what a field presents itself for thought. How full of delightful feelings and kindred associations is the mind when contemplating itself blessed with the advantages of social intercourse; and oh! what a change must come over the minds of poor human beings when placed in the circumstances so simply, naturally, and truthfully painted by Defoe in the characters of the two men; but I must not entrust myself to speculate upon this, suffice it to say, that Friday found in Crusoe a friend and brother; but then observe the difference in the two characters, Crusoe was a civilized man, Friday—his Man-Friday—a poor savage, to whom all the little arts and contrivances of his ship-wrecked master were so many wonders—miracles surpassing all the conceptions of his untutored mind. What a world of excitement must present itself under circumstances such as these, and what a change the characters of men often undergo by the merest and most trifling accidents; but we promised not to speculate, and I pray you, dear reader, to excuse me when I forget, in my desires to be brief, the more immediate matter forming the subject of our "plea" for that, equally as necessary to be known, although a little more remote. Without, however, occupying more of your time, it will

be sufficient to say, that although both men were the children of one common parent, having the same common wants, and depending upon the same means, nevertheless their characters and habits were as different as it was possible for two creatures of the same race to be, and yet the very fact of their association made it imperative that both their interests should be equally maintained. Crusoe was the superior, because of the superior advantages of early life; upon him the duty of directing the mind of his more simple fellow creature depended, and if he could but succeed in teaching him a few things only, what an advantage it would be to them both. It happened one day that Crusoe took it into his head to make some dumplings, and left Friday to attend to them, but the savage had never been initiated into the mysteries of the boiling pot, still, like a good servant, he sought to do his best. The nature of the work, however, was too much for him, and he was surprised during his attention to hear a gurgling noise, and a rattling of something within. What could it be? Here was food for the poor simpleton; but what did he know of the nature of steam? the dumplings, it is true, were causing much confusion and noise; why were they not easy, they went into the pot quiet enough, why not remain so? How could this simple phenomenon be accounted for? Aye, how? this is the key to unlock man's relationship to all things material and conceived; to account for it is the motive power in all progress; and how was this secret, this mystery of the "boiling dumplings" to be revealed to poor "Friday?" *He could reason only from what he knew to that which he did not know; something must therefore be alive within the pot;* and what business could any living

thing have there, unless for the purpose of stealing the dinner. Poor Friday, after listening with the greatest caution, is represented by our author as raising slowly but stealthily, the cover with one hand, and as readily pouncing the other into the pot for the purpose of catching the thief; but, alas, the thief most certainly caught him. Poor mortal! and is it thus we have to suffer in order to become acquainted with causes and effects? It is so; and here we see a two-fold lesson well worthy the careful study of society. Crusoe was the superior or advanced mind, schoolmaster and teacher, and there was an equal responsibility attached to him as well as to Friday, who, although a man in years, was but a child in experience. And this is the true position in which the whole of the human race stand to each other, therefore those the farthest in advance can neither by design or otherwise neglect the requirements of their less favoured brethren, without bringing down a retribution upon themselves. It will be seen in this case that Crusoe lost the services of his Man-Friday for a time, and that Friday lost the use of his hand. Here we observe the simple way Defoe took to explain the principles of mental development and social ties. Now, nature never stops to ask in relation to physical violation, whether it results from ignorance, accident, or design. Her laws are fixed and immutable, and are through their effects the source of both the pleasures and pains of life. But I am writing a plea for the botanic practice of medicine. Well, kind reader, I have introduced this simple story for the purpose of letting you see in what way it is connected with our best interests in life, and to vindicate God's justice to the human race. I said, if you remember, that the fact of

disease having ever been found existing is proof positive that it does so in connection with causes, and that, therefore, these causes are the necessary consequences of our nature. Now poor Friday injured his hand and arm by putting it into the boiling pot, and by this means brought suffering or disease upon himself. He transgressed, ignorantly, one of nature's laws, and in consequence was compelled to pay the penalty. And is it possible, methinks I hear some of my readers say, that any human creature could be found so foolish; yes, it is possible, and there is possibly not one of us with all our advantages in obtaining knowledge, but what sometimes finds his hand in the "boiling pot;" or, in other words, we commit great mistakes, which pain, and experience only, enables us to avoid in the future.

Now let us ask, in relation to this accident of the savage, where were the salves, lotions, plasters, ointments, &c., to be found for the purpose of curing it? where the druggists' shops with flaming lamps over the door? where the large globe bottles of many-colored liquids, reflecting their varied hues upon the passers by? and where were the doctors skilled in the scientific researches and scholastic mysteries of the present age? Alas, my friends, they were not to be found. There were neither lamps nor globes, druggists nor doctors, pills, purges, draughts, salves, ointments, mysteries, nor science, and yet there was all that was necessary to restore the hand of the poor savage, or for curing any other disease to which the poor solitary ones might have been liable. Yes! God in his goodness to man, well knowing the nature of his creatures, so "fearfully and wonderfully made," when he gave them "every herb bearing seed which is

upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed," knew also that in that gift there was every thing necessary either for sustaining the body in health, or curing it in disease; and wherever men are found true to their instincts, these instinets are all-suffieient to point out what is best suited for the purpose. *There is then, no condition of existence in which it is possible for the human family to be found, but the provision for every disease will be found to exist also, equally with the provision for sustaining and multiplying life;* and what a glorious field for the human thought is here, and well do those whose eyes have been opened to the truth know how to appreeiate it. Why even now there are thousands in this country, who, despite all the artifieial arrangements and injurious conditions of life, never resort to any other medieines than the herbs. *God's gifts are all-sufficient for them,* and if for them, why not for thousands or hundreds of thousands, for millions, for all? Think not, therefore, that the green herbs were made for no other purpose but to bloom, wither, and die; there is an economy and purpose in the ereation of all things; and the purpose of the herbs are for the cure of diseases ineidental to animal life. And now let me introduee a few faets, which if long conventional training, injurious customs, and deeply-seated interests have not entirely cut off the means of conviction, cannot fail to make some impression, if not to settle the question altogether. The general supposition with those of the different elasses who have not been awakened to the truth, is, that none ean possibly understand the pathology and eure of disease, but such as have been trained to the study and practice of medicine as a profession, according to the acknowledged teachings of the schools.

This delusion, like every other, having become entwined with the existing interests of a class, who by birth and position hold a prominent place in society, although deeply injurious, (as falsehood ever must be), is not easily to be removed. It matters but little to them how cruel the wrong may be, *our profession* is the one great consideration, and so it enable them to hold on respectably, *i.e.* to keep their carriages, every thing is right, and it is worse than sacrilege to expose it; and let the bold honest man, whose moral courage and earnest desire to better the condition of his fellow-creatures, by opening their eyes to the truth, look well to himself, for if once the great ones among the professors of medicine can grasp the daring innovator, there will be but little chance of escape until the full measure of vengeance is executed, for how dare any man to interfere with a profession too sacred for the vulgar touch. Hitherto the study and practice of medicine has been confined to a class; it has therefore been a sealed book, save only to those who were fortunate enough to be born with either a pill box or silver spoon in their mouths. This we condemn as a monopoly of the very worst kind, and simply for this reason, because it consigns to the hands of a class, the study and practice of one of the most useful and honourable professions, and this we venture to tell the world with the greatest possible respect, and with all due deference to its judgment, that there is no surer way of obtaining the least possible good, than by setting up exclusive teaching; give any class of men advantages to the exclusion of a fair and equal competition of mind, and you make them powerless of good, by the very fact. There is no mental vigour without exchange of thought, and all science

teaches the fact, that in proportion to the exercise of both body and mind, so also is the power. No reasoning, however, can possibly affect those whose position in life place them beyond the reach of progressive thought; nor do I write with the least expectation of teaching men too wise to learn; or of influencing the members of a profession who are careful to exclude every chance of obtaining other knowledge than that which is tolerated by themselves. There are, nevertheless, thousands, hundreds of thousands, yea, even the majority, who wait only to see the truth to embrace it. It is for these, then, the multitude, that I write my plea, and feel satisfied that they will weigh the facts introduced in the scale of even-handed justice, and measure them by fair, honest, and impartial criticism.

What, then, are the facts as connected with the mysteries of medical practice? why, simply these, that instead of being a difficult, abstruse, mysterious science, there is nothing in the world more easy to be understood, and the whole secret of the general belief in its mysteriousness, lies in the fact of its being a sealed profession, from which the public mind is excluded. To speak plain sense to the mass of the people upon the subject of medicine but a few years since, was to rob yourself of the only chance of successful practice, and this delusion had become almost universal. It was not until somewhere about fifteen years since, that a bold man, with great moral courage and determined perseverance, first dared to stand up and disabuse the public mind. This man was not a legally qualified member of the profession, but a plain, simple, hard-working American, and for the work which he has done, the English people must ever remain his

debtor, and well do I know by experience the nature of the work which for so many years he had been doing ; it is not then for they who know the truth, but for those who do not, that I now write—for those who have not yet dared to think upon so *sacred* a subject as medical science—who cannot admit plain common matters of fact unless ushered in with high authority and great names. I must, therefore, follow in the track of great writers, or I shall meet possibly with but little success in my attempts to proselytize the world.

Let us first hear what Sir John Pringle says concerning the Aboriginal inhabitants of America, and measure them by the standard of plain common sense, and see, after having done so, whether any class of men are justified in making tools of their fellow-creatures in order to build their own fortunes, to the sacrifice of the general good :—

"What those circumstances may have been," says Sir John, "that by their peculiar agency served to lay the first foundation of practical physic in the world, it were in vain now to enquire, whatever they were; however, whether experiments blindly undertaken under the anguish and pressure of disease, discoveries afforded by accident, or as some have alleged, observations made by men of the instincts of inferior animals, certain it is, that the art of healing appears of very ancient date, and to have existed in times and countries the most remote from civilization. No fact in the history of knowledge seems better attested than this ; *a proficiency in the arts of practical physic, far beyond the scope of their other humble attainments, ever forms a curious but unfailing trait in the character of savages.*"

Debarred from the improvement of foreign intercourse

by innumerable seas and continents interposed between them and more civilized states, *the native Americans might be considered as affording a spectacle of what the human mind is capable of attaining when left to its own efforts in the natural progress of men from rudeness to refinement;*" and Dr. Miller says, "amidst the general barbarism of America, its acquirements in practical physic were observed to be prominent and remarkable. The navigators who first visited their shores describe the state of its medicine in terms of admiration, and assert in one voice that not only had the original inhabitants acquainted themselves with a copious store of simples, but even understood the art of applying them with the greatest skill and precision to the removal of numerous and powerful maladies, and from the narratives of those voyagers who have supplied the most accurate accounts of the American countries, innumerable facts might be collected in favour of this testimony and assertion. *But the best proof of the medical skill of the Americans is to be deduced from another circumstance less liable to error, viz., the frequent adoption of their remedies by the practitioners of more polished nations. The obligations of physic to this source may be pronounced at once numerous and important, for some of the choicest treasures of the Materia Medica, it is well known the natives of the old world are entirely indebted to the new, and the more obstinate diseases of civilized Europe have frequently yielded to the powerful simples culled by savage hands amidst the wilds of their native forests.*"

Thus then, my friends, have I presented you with evidence from two of the most eminent members of the medical profession, and here let us pause to ask, why it is that a people scattered over the continent of America, un-

aided by the light of science and professional education,—nations some of them but little advanced beyond the condition of mere cannibals,—naked savages unacquainted even with the lowest arts of civilized life? why, I ask again, does Sir John Pringle and Dr. Miller tell us "that the choicest treasures in the Materia Medica, it is well known the natives of the old world are entirely indebted to the new?" It is simply because men in this condition of society hold fast to the instincts of their nature, all their medicinal agents are taken from the vegetable kingdom, which is the only provision for disease; hence it is that by keeping close to the natural economy, although far below the races of civilized men, nevertheless they are more successful in the cure of disease, however complicated and difficult, for "the most obstinate diseases of civilized Europe, (says our author) have *frequently yielded to the powerful simples culled by savage hands amidst the wilds of their native forests.*" Now what more need be said to convince men of the truth of the vegetable practice, and of its simplicity, than this; for if it be a fact that mere savages, aided only by natural instinct, are superior in the cure of disease to the best educated of our European professors, is it not proof sufficient that that which gives them the superiority is simply the fact of their using only such remedies as are congenial with the requirements of the body in a state of disease; and do they not stand out as beacons of God's truth to give light to the races of civilized men, who now suffer from innumerable diseases, many of which are acknowledged to be altogether incurable. If this be true, we say again, the truth is sufficient, employ it who may.

I shall not however content myself with the facts already

given, but endeavour to lay a foundation whereon to raise a structure against which no logic can prevail; I shall therefore seek to build up the vegetable practice upon the principles of eternal truth, for truth alone can free the world from the trammels of ignorance, cupidity, and wrong.

"He that hath ears to hear, let him hear."

Before giving my reasons for seeking the practice of medical botany, let me say a little concerning its antiquity. Yes! but methinks I hear some one say, the antiquity of a thing speaks nothing in its favour; true, it does not, unless the antiquity can guarantee its truth; in that case it will be well to receive it for its own sake. I ask for nothing then upon this point, beyond the facts connected with the subject, and submit them simply for what they are worth as facts, and nothing more.

In thus speaking of the antiquity of the vegetable practice, a difficulty presents itself in the very outset, for we cannot by any effort of the mind find data as a point to start from, neither can we imagine a period when society could have existed without some knowledge of the healing art, nor can we from what has been already said, conceive of a time when there were no remedial agents for disease. The practice of medicine therefore in all ages of the world has been held in the greatest admiration, and cherished generally as a blessing. Without data then the mind would become confused in the labyrinth of the past, but for the resource within itself. I shall therefore take up the evidences that the world presents, and reason from what we know, examine the few written records, compare them with experience, and draw their legitimate conclusions. Turn we then to history, and first to Herodotus the great

father of writers, as he is called from the antiquity of his books; he tells us that the "Egyptians were exceedingly skilful in the cure of disease, that there were a great number who practised the art of healing; some attended only to the eyes, others to the head, some to the teeth, others to the bowels; while many attended to the cure of maladies less conspicuous." He also says the "physicians were engaged by the year;" and Beloe, the celebrated translator of "Herodotus," tells us that "they were always famed for their knowledge in medicine, and held in great repute." The scriptures also bear out the truth of these writers. The art of embalming was also well understood, proofs of which we have in sufficient number in the British Museum; but whatever their skill might have been, of this we are sure, that the *whole of their remedies were vegetable*, and this is sufficiently plain by the fact of the traffic carried on by the Ishmaelites in spices, myrrhs, balms, &c. We read also of the further proof of its antiquity and the high estimation in which the practice of medicine (medical botany) was held, not only by the Egyptians, but by the Jews and neighbouring nations. Solomon, who is allowed to have been a man of extraordinary mind, cultivated a knowledge of plants; and a reference to the Bible will show us that not only kings but the people cultivated the study of botany. Thus we read, beginning with the first verse of the twenty-first chapter of the First Book of Kings, "And it came to pass after these things that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria; and Ahab spake unto Naboth, saying, give me thy vineyard, that I may have it for a *garden of herbs*, because it is near unto my house: and I will give thee a

better than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, *God forbid that I should give the inheritance of my fathers unto thee.*" * * * Pass we then from this fragment of botanic history and kingly treachery to that of Solomon, beginning at the 30th verse of the fourth chapter of the First Book of Kings: "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about; and he spake three thousand proverbs: and his songs were a thousand and five. *And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall.*" But it may be said here that these passages give no proof of their being connected with the study of medical botany, but rather with the scientific study of the subject, possibly according to some arrangement similar, it may be, to the *Linnæn* system of the present age; we reply by admitting the possibility of it, but the point is indisputable relative to the study of the science medicinally; and thus while we admit the probability of the former, it is only as the handmaid to the more useful study of medical botany; and that the great end of their studies was the desire to excel in the art of curing disease; we know by Josephus, who tells us in his Antiquities, Book 8th, that Solomon discovered a plant which he used as a specific in the cure of epilepsy (or fits), and that the method of using it was to apply it to the nostrils of the sufferer; he also says that the secret was transmitted and known to the Jewish Rabbis even in his day, for that he himself saw a Jewish

priest work a cure of epilepsy by the same means, before Vespasian, his sons, and the tribunes of the Roman army. If, then, the ancients were successful in the cure of disease, and Solomon, the greatest and most learned of men, condescended to employ the herbs, why may not the same remedies be employed with equal advantage in the present day? Truth must ever remain the same; but we shall see more of this as we go on. It is clear, then, that "medical botany" was the only system of medicine practised in those early ages, and that it was found all-sufficient for the cure of disease.

We shall just make a quotation or two more, and then open upon a more extensive range of thought, with a clearer and enlarged sphere for action.

Thomas Castle, F.L.S., and member of the Royal College of Surgeons, in the preface to his work on Systematical and Physiological Botany, says, "although the study of botany was held in high estimation for a length of time in Chaldea, it was only made subservient to medicine, and the knowledge of plants was treasured up for their curative powers as a rich legacy to be handed down from father to son."

Herodotus gives us some ideas upon this fact also, for he says, "it was the custom of the Chaldeans and Babylonians to bring their sick into the public roads and market places, that travellers might converse with them, and communicate any remedies which had been successfully used in similar cases." This custom continued for many ages, for Strabo also tells us that it prevailed among the ancient people of Portugal. In this manner we see the result of long experience descending only by oral tradition; but it was in the Temple of Æsculapius, in Greece,

that medicine was first established systematically, or at least we are not justified in asserting that other and more earlier nations had done so, wanting direct historical proofs, although there can be but little doubt regarding the fact, whether considered in relation to ancient Egypt, China, or India; as we have already said, however, "written history has awarded the honor to Greece." There the first medical temple or infirmary was raised, and for the first time we are told the different diseases with their various symptoms, method of cure, &c., were recorded upon tablets of stone. Even here, however, doubts have arisen; some have contended that the whole history is mere fable, and that even Æsculapius himself is but a fabulous character. I pass, then, from tradition to certainty, and without speculating further upon that which is perhaps more curious than useful, we come to the consideration of another very important epoch in the history of medicine. Hippocrates has been justly styled the Father of Medicine; he lived four hundred years before the christian era, and was most undoubtedly the master spirit of the age, and his fame has descended down to the present time untarnished. He was without doubt an extraordinary man, and a most skilful physician The celebrated Bostock, in his History of Medicine, thus speaks of his great skill and successful practice: "his descriptions of disease, after all the revolutions of customs and habits, both moral and physical, are still found to be correct representations of nature, while his indications of cure and the treatment derived from them are generally rational and practicable; *and when we reflect that at this period anatomy was scarcely practiced, physiology almost unknown, and the Materia Medica chiefly confined to vegetable substances, and those indigenous to Greece*

and the neighbouring countries, our admiration of the skill and talent of Hippocrates will be still further increased, and we are compelled to regard him as one of those rare geniuses who so far outstrip their contemporaries as to form an era in the history of medicine." Here then we see what one of our modern medical writers says of this great man; he acknowledges him to have been the living wonder of his time, but never once thinks of asking where the secret of his successful practice lay. It is certain that he employed only vegetable remedies, and that therefore he was a "medical botanist." "At this period anatomy was scarcely practiced, physiology almost unknown, and the Materia Medica chiefly confined to vegetable substances; therefore," says this writer, "our admiration of the talent and skill of Hippocrates will be still further increased." What! *anatomy scarcely practiced, physiology almost unknown, and the Materia Medica chiefly confined to vegetable substances*, and yet Hippocrates, a skilful physician,—nay, nay, this is too much! the thing is impossible!! How can it be? A "skilful physician," and at the same time know little or nothing of "anatomy and physiology," and employ nothing but simple "vegetable substances." Preposterous! If however this be true, why being possible, it follows as a logical conclusion, since truth is ever the same, that the thing is "possible" now. We are almost tempted to leave this fact as it is, since nothing that we can possibly say can place it in a stronger light; for the further elucidation of the anomoly, however we may just ask, how it was that Hippocrates, who lived four hundred years before the christian era, obtained a name and reputation which has outlived the measure even of old time itself, how is it that his fair fame and reputation exist

even at the present day as pure and bright as it ever did? How is it that he is still acknowledged as a great exemplar in the science and practice of medicine? How is it that he is held up as worthy of the world's admiration, and worshipped as a demi-god by the modern disciples of the schools? and yet that neither the men who worship, nor the writers who praise, follow his practice, nor would suffer others to do it, if they could in any way prevent it: and we are tempted to believe, despite the adulation paid by these worthies, despite all his success, that if it were possible for him to visit the earth again, he would be condemned as one of the vilest *quacks* and *impostors*. If we are asked why we make assertions so *broad and ungentlemanly*, we reply by saying, that both his theory and practice have been revived with improvements in these latter days, the few errors (of which bleeding was one) connected with it expunged, and the art of healing so simplified that the most humble among the children of men may understand it, and apply the remedies with success; and that instead of the efforts now being made by the people for further extending this most useful knowledge, receiving (as it should do) encouragement from the class who have long claimed the right of being considered the guardians of the public health, they seek by every possible means to crush the spirits of those who would free themselves from a bondage more terrible than ever fettered the human race. Hippocrates, I say again, was a "medical botanist," or in other words, the whole of the medicaments which he employed were obtained from the vegetable kingdom. Now is it not strange that a reputation obtained even before the christian era should have descended down to the present day unimpaired, and yet that they who now practice

the same means and employ the same agents, should be condemned by the very class of medical practitioners who *worship the principles as represented in the character and practice of Hippocrates.* What an anomoly is here, and were it not for the influence of false teaching, most difficult to be accounted for.

Now let us bear in mind that the historian (Bostock) says no more in favour of Hippocrates than Sir John Pringle and Dr. Miller has said of the American savages. "Anatomy was scarcely practiced, physiology almost unknown, and the materia medica chiefly confined to vegetable substances," and yet he could cure disease with more certainty than our modern physicians. What an admission! still such is the obscurity of mental vision, that the men making them, and the great mass of the people who worship the men as oracles, are alike dead to the above facts.

"If the blind lead the blind, shall they not both fall into the ditch."

We ask for the practice of medical botany, then, because of its simplicity and perfect safety; *not that we desire to discourage in any one way the study of the sciences*, anatomy, physiology, chemistry, or anything that can enlarge and improve the mind in connection with the study and practice of medicine, which is most desirable, but let it not be made the antagonist of plain common sense, to which science is in no way opposed, but rather let our teachers seek to make it the means of rendering more clear the things the more necessary to be known, in order that the world at large may reap the advantage of their labours; for *what purpose is it that millions are annually expended in teaching the practice of medicine, if disease is*

but to increase? There can be but one way out of which the science and practice of physic can be perfected, and that is by the enlargement of the common mind. Let the monopoly of this great and ennobling science cease—establish the equal right of thought—give us this, and we may hope for progress, but not until then; for we are well assured that that which is opposed to the plain understandings of men, however much we seek to dignify it by the name of "science," is but little better than ridiculous after all. Again, let me ask the reader's indulgence for so long descanting upon this particular part of our subject, but such is the force of thought, that we cannot always keep it within prescribed bounds. In thus passing then from the vindication of the botanic practice, as represented in the character and writings of Hippocrates, I shall not attempt to go through the many changes that have taken place in medical history, from his time until the introduction of the mineral practice, but briefly observe, that even up to the latter end of the fourteenth century the materia medica was chiefly confined to vegetable substances, or in other words, "medical botany" was up to that time the only acknowledged standard of practice; but for three centuries previous to this, innovations began to take place. Our intercourse with other nations was at this time limited, consequently changes went on by almost imperceptible degrees. Alchymy, which in this early age stood related to chemistry, in the same manner which astrology did to astronomy, was then scarcely known among our countrymen; it was chiefly confined to the Arabians, who inhabited Asia, Africa, and Spain; now, however, the fascinating study was communicated to the inhabitants of this country by the celebrated Roger Bacon, who was a native of

Somerset, having first opened his eyes to the light in the small town of Ilchester, in the year 1214. He was educated at Oxford, from whence, according to the fashion, he removed to the University of Paris, where he first became acquainted with alchymy. The many works which he wrote during his life give strong evidence of his immense capacity of mind, although they all partake of the superstitions and follies incident to the time. It was a prevailing opinion amongst the master minds of that age, that there was a possibility of prolonging life to an almost indefinite period; Bacon partook of this idea, and wrote his celebrated work, "De Prelongatione Vitæ," which (says Hamilton) is far from satisfactory on some important points, especially in the rules which he lays down for diet and medicine. His fears lest his treatise should fall into improper hands, have occasioned him to use much obscurity. He gives in it the result of his own experience, and enters into many details respecting the *celebrated tincture of gold*, which was regarded in those days as a panacea, if not actually the long sought for ELIXIR VITÆ; at least it approached nearly to it in its medicinal qualities; capable (if not endowed with the power of conferring perennial youth on the person to whom it was administered) of prolonging life to almost an indefinite extent, and averting for a time the stroke of death. Bacon, in confirmation of the supposed miraculous properties of his *aurum potabile*, relates a case of a Sicilian peasant, far advanced in years, and bowed down beneath their accompanying load of infirmities, who chanced to drink of a stream tinged with yellow, most probably from some ferruginous impregnation, but which he concluded to have been gold, was suddenly restored to youth, and enjoyed

for many years afterwards a long and unbroken succession of health and vigour." Thus we see the condition of mind at this particular period, from which we shall be able, before concluding our "Plea," to show the connection with the present state of medical practice. The prevailing study among the men of science in the French schools at this time was that of alchymy, but recently introduced from the Arabians, as well as at a later period. The discovery of the philosopher's stone, from which the baser metals were to be transmuted into gold, and the composition of the elixir vitæ were to supply the place of that eternal loss, through the tree of life (whose fruit Adam was prohibited from partaking in Paradise), and confer everlasting youth and vigour to man. We shall make no apology for stopping to draw breath here, and to ask ourselves a question or two. In what way are we to account for a mind such as Roger Bacon's, the day-star of his age, falling into errors so puerile and ridiculous, that (as we should suppose) nothing in the shape of God's image could partake of the same? It can only be answered by at once remembering that *every age has its follies, and that when once they become interwoven with the whole social edifice*, we are rendered incapable of throwing the evil off, it being nourished and sustained by ten thousand interests, prejudices, and powers; thus we find this giant mind carried into the excess of the ridiculous, not only of the wonder-working powers of gold, but the marvellous virtues of a certain bone, which he says is occasionally found in the heart of a deer, and which, when taken from the animal far advanced in years, was capable of endowing the fortunate person who possessed and wore it with similar longevity. A deer of this description, whose age must have equalled

thirteen centuries, was to be seen, he says, as late as his own time, with a golden collar on its neck, bearing the following inscription: "Hoc animal fuit positum in hoc memore tempore Julii Cæsaris." This animal was placed in this forest by Julius Cæsar. But without occupying more time upon those absurdities, we will proceed to examine their relationship to our modern practice of physic. Those follies and superstitions which were but of a piece with others of anterior date, found with the professors of the healing art, differed only in their novelty; and the immense advantages likely to arise from their realization would most certainly prompt all who possessed the means of doing so, to seek their possession. Accordingly we find for several ages that it was the sole pursuit, the one and only aim. Astrology, which had long been embodied with the practice of medicine, and which was also a fashionable and universal study with the learned, lost a part of its immense influence under the withering power of alchemaic research. What an impetus then must the general belief of the possibility of accomplishing such immense wonders by human agency have given to the public mind. This terrible and most fatal delusion continued for centuries unimpaired, none doubting the ultimate success of continued experiment.

It will now be necessary te retrace our steps a little, in order that we may say a few words concerning the actual condition of medicine at this time. We have before observed that the vegetable practice was the only one then known; but let it not be inferred from this that we desire to convey the notion of its being in a flourishing condition; on the contrary, its professors in the mass were as low in the scale of philosophy as their practice was unequal to

the wants of the age. Many new forms of disease made their appearance from the time of Bacon up to the end of the sixteenth century, terrible in their nature and destructive in their effects, the pathology of which were entirely beyond the reach of the then existing nosologists, such as the *plague*, *jail-fever*, *small pox*, *syphillis*, *sweating sickness*, with many others of a less violent nature, and without paying respect to classes, spread most rapidly, for such was its virulence that it carried off at different epochs of time nearly half the population of the towns and cities; nor was the court itself, with many of the nobility, an exception to its ravages, often proving fatal in a few hours. It needs no great discrimination therefore to discover, that living as society did, in continual dread, surrounded with dangers for which it could not account and against which the skill of the most able physicians of the time was of no avail, that the people should be ready to embrace anything, however absurd, that promised relief, and that the new science, 'alchymy,' should be the hope to which they should cling for their final escape. The knowledge existing with the members of the profession, we have said, was altogether inadequate to meet the requirements of the time; disease in its mildest forms, but little understood; thus the professors of medicine were completely overpowered, and knew not what to do; and often in the midst of the most davastating visitations, they would, in order to secure themselves, fly from their own duties to rural retirement. Such was the condition of medicine at this most interesting period of British history. We will give two or three preparations and quotations, which may be taken as a fair sample of the skill and knowledge of the age. I copy from the—

"General Practise of Physicke,

(A WORK IN BLACK LETTER,)

Conteyning all inward and outward parts of the body, with all the accidents and infirmaties that are incident unto them, eben from the crowne of the head to the sole of the foote.

Compiled and written by the

Most learned Doctour Christopher Wirtzung,

In the Germane tongue,

And now translated into English by Jacob Mason, with many additions, illustrated and augmented, and in divers places corrected."

Londini, 1605, Georg Bishop.

We will first take the author's remarks upon epilepsia, or fits; it will enable us to see the exact condition or state of physic both at this time and anterior to it:—

"In this falling sicknesse, are some things highly commended by all the famous phisitions, to be hanged about the necke, and they alledge thereto also certaine reasons and experiances wherewith they do prove and shew that they that weare them about the necke do not fall, and omitting it, their diseasc presently returneth. This is also no misbelief, like as the common people thinketh, but it is the smell or savour, which doth most vehemently withstand this evil, and therefore is the same at no hand to be omitted." Some write also that the red coral and the emerald hath the same virtue, which experiance must teach us. This happily hath bin (as hath bene sayd) a cause of some superstition, as commonly it befalleth that good things are abused. Every one can tell that the gospell of St. John, pieces of the crosse, and such like other

fantasticall reliques, also sentences of the holy scripture, have been used to unwitch and blcss those that have been forespoken. It hath also been faithfully credited, that thereby great marvels might be wrought, if they were only spoken over the patient or hanged about his necke. For the which this piece of jugling might also be used, wherein is councelled, that a girdle be cut out of a wolfe's skinne, *even from the head thereof to the very tail*, and to weare it about the body; but because it is not so easey for every man to catch a wolfe, the same is also ascribed to the skinne of an asse." In making this quotation my purpose is to show the condition of the practice from the twelfth up to the sixteenth century. Our author says, "they were recommended of all the famous phisitions to be hanged about the necke;" and he observes, "this is also no misbelief like as the common people thinketh;" and thus while he endeavours to turn into ridicule the "coral" "emerald," "wolf's" and "asses' skin," he nevertheless gives us his own remedies, which certainly evince but little progress in the art.

First item.—"Take the skull of a sound man, calcined or burnt, pilled piony seedes, of each half an oz., tormentil and mistletoe, of each two drachms; give it to the patient as before. This same doth also: burnt hartshorn, taken with wine; also the liver of a kite, and dried blood of a sheepe; the bladder of a boar, with the urine dried in an oven, and every day the bigness of a bean taken with oxymel."

Second item.—"Raven's eggs, swallow's flesh, wolf's and hart's fore flesh, either boyled or otherwise. The blood and flesh of a weazel, tempered with the urine of a man child."

Third and last item.—"Bucke's blood, the hoofe of an asse burnt and mixed with strong vinegar, and so anointed about the head."

We shall now make another quotation, from which we may obtain a clear insight into the state of general knowledge and the philosophy of the time:—

SIGNES OF THE PLAGUE TO COME.

First.—"It is a certaine signe that the aire is infected, and that a plague is to be expected, if at the end of the summer there appeare comets, or any other impressions which men call flakes of fire, stars that fall or shoote, and such like in the element which proceede of vapours that are drawne out of the earth into the aire, and there are kindled, whereby both men and cattell are infected."

Secondly.—"When any unaccustomed heap of beasts are seen, as of frogs, grasshoppers, mice, and worms, which oftentimes have bene approved heretofare."

It will be now no longer necessary to waste time by making further extracts; we have seen the general condition of philosophy and medicine from the twelfth to the sixteenth century, and can now understand the strong desire that must have existed among all classes of the people to escape from the evils that surrounded them. We can well understand also the causes of the vast increase of disease, unacquainted as the physicians, people, and rulers were with the conditions of health; it could not be possible for them to take measures for its removal, and the population at large being altogether incapable of reasoning from causes, only felt an evil which none possessed the power to mitigate. A general want of confidence in the professors of medicine now began to manifest itself, and any proposed remedy was eagerly embraced.

In the midst of this state of things alchymy still formed the great end of all exertions; it absorbed every other consideration. The settled faith was, that there were remedies somewhere (a perfect legitimate conclusion), but no one thought of seeking it where it could alone be found, viz., in the laws of nature. We have already said that the condition of medicine was in a very low state, and that the physicians and general practitioners felt themselves unequal to the wants of the age; this is a truth which had then been long felt; their acquaintance with physiology, therapeutics, and the pathology of disease, was altogether meagre; still they had long enjoyed private immunities and corporate advantages which enabled them to monopolize the profession. It was therefore as much a sealed book then (and even more so) than it is at the present time; mystery was, and still is, its leading characteristic. A power, however, was arising, aided by the favourite study of alchymy, which bid fair to undermine the fabric altogether; it had long promised the world the "*philosopher's stone*" and the "elixir vitæ," and had been endeavouring for near three centuries to fulfil it. Continuous exertion and the encouragement which it now began to receive from the highest quarters, created for it a great popularity, and its reception throughout society increased daily. The various forms of disease, which the increase of population, spread of commerce, want of knowledge, &c., had introduced, still continued to baffle the skill of the "regulars," the result was that a class of men sprung up out of the necessities of the times, whose mode of practice was altogether different from the legitimate practitioners. Conclusions had been arrived at, drawn from perfectly logical induction, and therefore they carried

with them a degree of reasonableness which could not but forcibly impress the public mind. We must ever remember that the mind can only reason from what it knows. The vegetable kingdom, or in other words medical botany, (the then legitimate practice) had been tried from the time of Galen, and could not meet the public want; "mene mene tekel upharsin," it had been weighed in the balance and found wanting; its fate was therefore pronounced, its doom sealed, and from that time it began to yield to the growing revolution. If then there was nothing in the vegetable kingdom, the logical conclusion was, that there was a remedy somewhere; was it not in the mineral kingdom? *Yes, it must be there.* There was no capacity to reason from first causes, but as is ever the case, extremes begat extremes, and the leading minds looked on with anxious hopes to the results; opinions now began to be openly expressed, experiments tried, and alchymy had progressed from this to the first phase in chemistry. Hypothesis had now taken the place of fact, and many chemical preparations were employed by the empiricks or illegitimate practitioners of the age. It should be observed here, that up to the time of the reformation the practice of medicine was partly confined to the religious orders; the latitude however arising out of the dissolution of the old catholic bodies, gave such a license to the people, that any one having a taste for medical art, (in consequence of the general divisions,) could practice almost with impunity. Various then were the speculations, and as various the remedies, among all classes; some of the professors still held to the old vegetable mixtures, with the conviction that by the aid of charms, predictions, incantations, astrology, and the use of amulets, every thing might be done

that was requisite; while the alchymists, who were the philosophers of the age, laughed at those absurditics, and although they saw through the folly of ever conquering the evil through such means, they nevertheless introduced others a thousand times more injurious in their effects, and certainly not less ridieulous than those they so readily condemned. The philosopher's stone and the elixir vitæ were the "alpha and omega" with them; they saw elearly and truly enough that disease was a vitiated, morbid, or poisoned condition of the body, and eoncluded that nothing but the most powerful agents could possibly change it; and as disease still went on increasing, despite the "eharms, predictions, incantations, astrological calculations, amulets, and vegetable mixtures," they were irresistibly led to eonclude that perseverance on their part would assuredly accomplish the end.

We shall now endeavour to give an outline of the theory upon which they were to raise the scienee of medicine to the highest state of perfeetion, and accomplish in connection with it everlasting life, universal happiness, and the general security of mankind.

THE OLD ALCHYMIST'S CREED.

1.—Hcalth is the foundation of every good—*ergo*, life and health are the great ends of existence, and therefore should be the first subjeet eonsidered in relation to man.

2.—Gold is one of the most valuable metals; and he who ean seeure it, can also secure the means of obtaining the requisites of existenee. It is therefore most desirable to possess it abundantly.

3.—Alchymy is a science through which the precious metal may be created *ad infinitum*, viz., by transmuting,

changing, and combining the common or baser metals. Gold may therefore be made by separation, maturation, and transmutation.

4.—The earth is the basis of all matter, fire the cause of all changes, water the universal dissolvent, and air the organizing agent of all things; from whence proceed the animal, vegetable, and mineral kingdoms.

5.—All metals partake of the component parts of the earth; they may therefore be reduced to their primary state, be decomposed, composed, and recomposed by the aid of alchymy.

6.—God created man out of the "dust of the earth, breathed into his nostrils the breath of life, and he became a living soul." Man is composed of the constituent or primary elements, *earth, fire, air, and water; a knowledge therefore of the prineiples which govern the changes of matter will alone enable him to counteraet the influenee of decay.*

7.—God is perfection, and man was the perfection of his work, but became imperfect through taking the forbidden fruit in paradise. That perfection was not destroyed, but changed only for a time, for perfection in nature is eternal; a universal remedy therefore, an elixir vitæ exists, sufficient to arrest decay, and adequate to all disease.

8, and lastly.—Man being made in the image of God, and partaking the same attributes, is fully capable of comprehending the government of nature, and of arranging, combining, and accomplishing the means of reinstating himself in the order of being to which he rightfully belongs. *It is therefore his highest duty to work out his own emaneipation by the means and through the agents in nature, of which he is a part, but of whieh he is supreme.*

We here see the philosophy which engaged the principal minds for upwards of four centuries. It will be readily observed, however, that this philosophy was not the actual basis of the mercurial practice, but the germ out of which it sprung; and would our limits admit of speculation, we should find plenty of room for it; but we must not indulge the feeling at the present time, when our object is to give briefly a recital of facts. Let it not be supposed that the ideas embodied in the preceding outline were universally held; it was not so; they were the visions begotten by the condition of the times, and held only by the strongest minds. The mass of the people were enveloped in the fogs and clouds of ignorance of another kind; with them *witchcraft*, *dreams*, *miracles*, *sorcery*, *relics*, *legends*, *demons*, *charms*, *&c.*, formed the complete stock of mind, and rare indeed was it to find a single individual with moral courage or even desire to break through this dismal night of mental darkness. It was in the midst of these delusions and alchymaical speculations that the mineral practice of medicine began to acquire a position; the tincture of gold, elixir vitæ, aurum portabile, philosopher's stone, &c., had not succeeded the general expectations, speculations were continued, one error led to another, until the most deadly minerals were speciously introduced, with the view of backing up the deficiency. All Europe partook of the *mania*, or, in other words, it was embraced by the greatest minds, gradually introduced into the schools, and received as a philosophy destined to renew the world.

It was in the midst of these speculations that a man of singular talents arose, whose natural powers of mind and moral daring far exceeded any of his contemporaries.

Paracelsus, the *great*, the *courageous*, and all *powerful* Paracelsus. This man was born in the year 1493, in the canton of Appenzel, Switzerland; of his early habits we know but little; it is certain, however, that his taste for the study of medicine led him to pursue it with indefatigable zeal. He had visited and studied in the schools of France, Italy, and Germany, and in the year 1527 we find him bursting upon the world in all the splendour of a powerful and superior intellect. He held the opinions of Bacon, Albert Magnus, Aspinole Van Helmont, Geber, Sully, Hollandus, Basil Valentine, and the master spirits of the age; true it is that the time had not arrived for the dissipation of the general delusion, but dark as it was, there was nevertheless that distinguishing characteristic in Paracelsus, which enables us to see in him a man whose superiority of power is sufficient to make a world to stand in awe. He was the first among the professors of the new science which, from the time of its introduction, had had to bear the contumely and oppression of all the old corporate bodies and colleges in Europe, the followers of Galen, who, for fourteen hundred years had held the reins of power, defying all change and innovation; this man was the first who dared to take the old Bashaws by their beards, and expose their imbecility to public gaze. I say not that either his theory or practice were correct; on the contrary, it was (as time has since proved) far worse than that which he destroyed, but in the destruction, there was a foundation laid upon which mankind could alone establish great future advantages, and which but for Paracelsus might not so soon have been done. This man was the first who dared openly to advocate the use of quicksilver, which is the constituent of all mercurial prepara-

tions; and however much we may feel compelled to differ with him in regard to the use of this destructive mineral, nevertheless we cannot but admire the determined moral daring of the man; for it requires no small amount of courage to openly defy the constituted authority and power of ages, and he who does it must be prepared to encounter whatever amount of prosecution may follow. *We can well understand why the old botanic or followers of Galen should persecute this bold empiric, and seek to crush his rising fame;* but why the men who follow in his footsteps, who have magnified and increased the evil to such an extent, that scarcely a preparation of any kind is considered curative or sufficient without mercury (quicksilver) in some form or other being combined with it. Why they should still continue to cry him down we cannot understand, except by saying, "the force of error has so blinded their eyes, *that they cannot distinguish the features of their own parent from those of the great quacksalver, the terror of the Galenic schools!*" It will be remembered that we quoted in page 31, a passage from Bostock's History of Medicine, showing the high estimation in which the character of the great Hippocrates is still held by the faculty, and here we shall quote from Dr. Hamilton's History of Medicine, Anatomy, and Surgery, vol. 2, pages 17 to 22; speaking of Paracelsus, he says, "the year 1527 is memorable in the annals of medicine, for having witnessed the extravagancies of that *prince of egotists*, and most *impudent of empirics*, the celebrated *chemical adventurer, Paracelsus, who succeeded by dint of effrontery in passing himself for a man of talent* and *learning* upon men who were as much his superiors in erudition, as they were in utility and in modesty. "Save us from our friends." *What an insult to the very*

men whom he seeks to praise; and who so blind that cannot see the spirit of unfairness deeply manifested in the remarks. Again: "Having a considerable quickness of talent, and having been early initiated into some of the most important secrets of chemistry, he formed to himself a high opinion of his own importance. Upon this foundation he commenced a sort of rambling life, declaring that after the most careful examination of the principles of the medical art, he found them all erroneous, and had therefore determined, after visiting the schools of France, Italy, and Germany, to travel in pursuit of medical truth, searching for it not only among the learned, but even among quacks, old women, mountebanks, and barbers." Now what is there here that an unprejudiced mind could find fault with? Is not the mixing with all classes the way to enlarge the understanding? Again: "He succeeded in accumulating a considerable fund of chemical knowledge, which he converted however to the idle purpose of endeavouring to discover the philosopher's stone." Well, what of that? Was it not the leading idea of the age? Again: "Thus his reputation at last attained to such a height, that the magistrates of Basil were induced to engage him as professor of medicine in their city, and in consequence of this appointment he gave, during the years 1527 and 1528, daily lectures, which at first, from their novelty and the blushless effrontery of the lecturer, attracted a numerous audience; in the process of time, however, his egotism, his vanity, and his excessive ignorance, which could not long be concealed, disgusted all the better informed among his pupils." Now just mark the inconsistency of this writer, and we shall discover the necessity of well weighing his words before receiving them. Paracelsus was born in

1493, had visited (as he tells us) the schools of "France, Italy, and Germany," travelled, mixed up with, and searched for medical truth, not only among the learned, but even among old women, mountebanks, barbers, and quacks, and accumulated a considerable store of chemical knowledge; and yet with all, he tells us he was excessively ignorant. How prejudice warps the mind! Dr. Hamilton, a generous man in every other respect, of good talent, education, and general information, and yet so far lost as to pander to the prejudice of a class, to defame and rob one of the master minds of the age of his just due. No! Paracelsus was, no doubt, as were the greatest minds of the time, misguided by absurd and unphilosophical speculations, but he was by no means an "excessively ignorant man;" on the contrary, he was a bold, courageous, determined propagandist, who, having faith in certain dogmas, dared to propose them openly to the world; and when he publicly consigned the books of Galen to the flames, he did no more than follow the custom of the age; and his death, which took place at Saltzburg, in the year 1541, is no proof of his "vanity," but rather bespeaks his honesty, courage, and zeal in spreading the then prevailing opinions. In the forty-eighth year of his age, this man, the founder of the mercurial practice of medicine, died of fever, a victim to the ruling folly of the time; and thus, while dealing death to others, through the use of opium, antimonials, and mercurials, elixir vitæ and the ignis-aqua, (fire water, brandy, or distilled liquors, which were also first introduced into medical practice by the Arabian physicians,) he gave proof of his sincerity to his profession by sacrificing himself. What, I ask, is there in the character of the man that should call down such sweeping condemnation as his

own followers in general deal out to him? Filial affection is a virtue that has ever been held in esteem by men of all countries, but in this case every one of those who denounce him as the father of quacks, (as he really and truly was) forget that in doing so they are only pelting their own "father with dirt." I may just say here, that the English word quicksilver is synonymous with that of quacksalver, (from the German,) and was first applied by the old German Galenists to Paracelsus, and his followers; in the course of time it was introduced into this country, and as we have already said, they who used it were called quacksalvers; time, however, has abridged the word, the "salver" is taken away, but the QUACK remains. Would to God that the time had arrived for taking away the quack also, for the sooner the whole crew of quacksalvers are consigned to the tomb of the capulets, the better for the human race.

We have now seen the circumstances under which the *modern curse of physic (mercury)* was first introduced; let it not be supposed, however, that from the death of this man, the use of mercury became established; for near two hundred years after, the struggles of the Galenists or advocates for the vegetable practice continued to fight against the fashionable evil; they, however, gradually gave way, and each succeeding generation fell into the ranks of the mineral professors; until within a few years of the present time, the utter annihilation of the vegetable or botanic practice might have been considered as nearly complete. We may as well glance at the old Galenic or botanic practitioners, for even up to the present time they are to be found, but generally in country villages; in the larger towns they are generally beaten out. I met with one

old man in Edinburgh, (Scotland,) who kept a little shop in one of the lowest parts of the city; he had done so for years, and some of those who knew him well, told me that his success among the poor, who were his only patients, was very great; the old man was quiet and unassuming, had acquired and kept up a comfortable existence, but was too low to excite the jealousies of the legitimists, consequently he was tolerated without the least molestation. I knew another in the town of Leicester, an eccentric, clever, but uneducated man; he had carried on business there for a number of years; in fact he told me that it was quite hereditary, having descended for some few generations. He kept a good store of herbs of every kind, and was very successful in practice; he also cultivated a piece of ground, and grew the greater part of his own herbs. I shall never forget his great kindness in showing me through his garden and house, and the pride he seemed to take in the study and practice; but above all, his determined hatred to all the mercurial quacks and their preparations. In our larger cities we also find establishments for the general sale of herbs; there are several of them in Covent Garden, London, remnants of the past having descended down to the present time. In the smaller villages where there is not sufficient practice to maintain a legally qualified medical man, the old people generally perform the duties in sickness. In a little village in the West of England, called Holbeton, I first breathed the vital air; my grandmother was the old village midwife, and general doctress. The whole of her remedies were from the vegetable kingdom. My grandfather was gardener to one of the principal families in that part of the country for many years, the Bulteels, of Fleet; it was my business, when a little boy, to

go with him for such herbs as my grandmother might require, and to gather them from the meadows, woods, and fields, so that I was almost instinctively trained to know their various medicinal properties; even now, though forty years and more have passed since I first commenced this delightful labour, still I should know in what spots to find the very same herbs which I gathered in those early days. I recollect once, it was in the harvest season, that one of the mowers, through accident, had a part of his toe taken off; he was brought by his fellow workers to my grandmother to be "doctored." She cut off the shoe, slit the stocking, and there was the great toe or the fore part of it, with the nail, hanging to a bit of skin. "Janny," said she, "d'tha rin out and git a bit o' ragwort (senecio jacobæa);" I did so, and brought in a bunch in full bloom; she took it, bruised it to a pulp quite soft, to which she added a little green ointment, and fixing the part of the toe that hung by the skin in its proper position, bound the herb on it as a poultice; the man was taken home, while my grandmother daily attended to dress it, and in eight days the toe became united, and the man was at his work again. This kind of knowledge, however, in those small villages, partakes more of the instinctive or mechanical than the intellectual, for although the impressions made upon my mind at this and in after times were of great advantage to myself and others, still it never once occurred to me, that the herbs, as Sir John Hill said, was the "physic of nature," or that there was any merit connected with their use.

The first time I attempted to turn my knowledge of herbs to advantage, was when I was about the age of ten or eleven years; my parents had removed from the village

of my birth, into the town of Plymouth ; we lived in Basket street, in which there was a small shoemaker's shop ; it happened one day that I was standing down by the door picking up bits of wax threads, when a tall, thin, and apparently very old man, stopped to ask the shoemaker to put a pair of "heel taps" on his wife's shoes. The old man was talkative, and as he stood leaning over the hatch, or half door, I recollect hearing the shoemaker ask him his age and name ; "my name," said the old man, in broad Scotch, "is John Bremmer, and I am now in my hundredth year :" he had been an old soldier, and a fine looking old fellow he was. The next question of the shoemaker's was, "do you enjoy good health ?" "Pretty well, pretty well," said the old man, "only I am rather troubled with the gravel." Indeed, was the reply. "Yes, but when I was in Scotland I used to drink herb tea, and that always removed it, but since I have been here I cannot get any of it ; they say the herb does not grow in this country, for no one knows it." "What is it called?" was the next question. "Pellary o' the wa,'"—pellatory of the wall, was his reply. This also caught my ear ; O, I cried, boy like, "I know where there is plenty of that." The old man turned round, bending himself, and peering into my face, (for his sight was weak) said, you do ? ha ! ha ! ha ! and the shoemaker laughed ha ! ha ! ha ! also ; ah ! but I do, was the ready response, (and so I did ; for I felt hurt at being laughed at.) Ha ! ha! ha! the old man laughed again. I'll give you sixpence to get it for me. Now, here was a chance ; I should be a man made for life, for I was sure I could get the pellatory, if the old man would only stop until I came back ; I was deeply interested ; but could the old man be in earnest, could he

be sincere! This was my only fear, not having any idea of the complaint. The old man now went into the shop of the shoemaker, to sit down until my return. Away I scampered like a mad thing,—(should this little work fall into the hands of John Brownson, shoemaker, now an old man, residing in the town of Tavistock, Devonshire, he will well remember the circumstance; and those who reside in Plymouth, who are of the same age or older than myself, will well remember that there was a field called the rope walk, and another called the mud pond field, just at the bottom of Burying place lane, or as it is now called, Westwell street; around the tops of those fields there were old walls, which enclosed some orchard ground, and they were always full of the pellatory,)—climbed on the top, and drew handful after handful, until I had gathered as much as I could well carry. I am sure that the time of running there and back and gathering it did not occupy more than half-an-hour; at the end of that time it lay at the old man's feet, and never shall I forget the look of that old creature: he first endeavoured to tell it by looking at it, but age having dimmed his eyes, it was not quite satisfactory; it was then carried to his nose, and now all but certain; it went into the mouth;- no sooner, however, had it touched the tongue, than he burst out again into a ha! ha! ha! ha! ha! well to be sure, so it is; ha! ha! ha! What a boy; and then the poor old fellow cried for joy, and then he laughed again; all this time I was thinking of the sixpence, being of course too young to enter deeply into the old man's feelings. In a minute or two the paroxysms of joy passed off, and the old fellow put his hand into his fob and gave me the silver. It was the first time I ever had so much money, and here I grew too big almost

for my own little body. Reader, this was the first doctor's fee that ever crossed my palm. Poor old John Bremmer, lived to see one hundred and two years, and gave me afterwards several sixpences for fresh supplies of the pellatory of the wall. I knew the herb from the use that my dear old grandmother always made of it; she employed it in all gravel cases, and long experience has since taught me that it is one of the best that can be used for the purpose.

Here let me observe, that the present condition of the herbal, botanic, or vegetable practice of medicine, gives evidence of its former sway over the mind, and may be everywhere found as distinctly marked as are the many fossil remains connected with geological discoveries; what however strikes me as the most curious, is the general knowledge of the names of the various wild plants found in different parts, while there is only a sort of confused idea of their medicinal value. I remember well the few days that I spent around the suburbs of Edinburgh, conversing with the common field labourers; there was scarcely one of them but what could tell me the name of any plant there; sometimes it agreed with our common English name, while at other times it was called by some name peculiar to themselves; still it had a name, and they knew it well, even the little boys, who were tramping shoeless to school, could satisfy me of the truth of the idea that I have long held relative to the loss of this useful and beauful study. The same feature struck me most forcibly during a brief visit to South Wales, where the most numerous specimens of plants abound, and to the lover of nature let me say, that here is one of the most beautiful spots that I have ever seen. The natives, in fact, of this

country, seem to know more of the medical properties of herbs than either the English or the Scotch; and what I gleaned while residing there, fully satisfied me that the reason lies in the fact of their greater seclusion from the influence of modern innovations. There was not a single native that I conversed with, but possessed some share of botanic knowledge.

From these considerations, then, when viewed in connection with the false philosophy which for centuries has ruled the minds of the best educated men, relative to the possibility of discovering an antidote for disease and death somewhere, and knowing at the same time the almost omnipotent power of opinions, when held and sanctioned by the influential members of a community, we are enabled to draw tolerably correct conclusions regarding the sway held by the mineral practitioners during the last century and a half, although what may be called the full and uncontrolled license of the practice can scarcely be said to have obtained a settled standing to this day; from the time, however, of the introduction and partial reception of the Paracelsian or mineral practice, its advocates have had quite enough to do to hold a position; for no sooner had the conviction taken possession of the public mind that the minerals possessed the virtues which the alchymists ascribed to them, than the old followers of the vegetable practice, stimulated by the desire of retaining their place, awoke, like the "seven sleepers," from the slumber of ages, and put forth their strength in works which cannot fail to convince us of the immense resources even then at their command, and of the power of the minds who gave existence to them,

It must be here remembered, that the discovery of the

printing press was one of the most powerful weapons in the hands of the alchymists ; for while, as we have observed, the old Galenists were asleep in the fancied seclusion of the schools and the cloister, secure in the arms of settled faith and dignified self-consciousness, the busy speculating alchymists were actively engaged in proselytizing, through the aid of the new invention, as well as by propagandism ; nor was it until they had obtained full possession of the citadel, that the drowsy old Galenists awoke to the reality of their position, and became sensible of the change that had been slowly, but surely, coming over the world. From this period the botanic practice lost the position which it had held undisputed for near two thousand years ; and although its greatest minds put forth immense strength, employed great talents, and determined perseverance, still they were incapable of forcing back the tide of popular opinion, which backed up the new order of things.

The more fashionable study of alchymy had given existence to many preparations, which had been found by experience to realize to a certain extent the visions of its most ardent admirers. Thus the terrible scourge of venereal or syphilitic disease, which had so long resisted botanic remedies, was found to yield to the more powerful preparations of mercury, and the cure of this was beyond the whole of the others, that to which society looked with the most anxiety, for it bid fair to undermine and contaminate the very fountain of human life, and to destroy that purity of social and sexual feeling, which can alone be found in the consciousness of security and virtue. It was impossible when this fact was once established that the botanic remedies could again be revived ; it was im-

possible, nor could any exertion, talent, learning, or perseverance, accomplish it. It was therefore compelled to yield to its more powerful rival.

What a curious and complicated state of feeling from this time took possession of society, and upon what trifles hang the most stupendous revolutions that at different periods take place in the world. Previous to the introduction of the mineral practice, medical botany, although greatly fallen, held her empire over the world in full and undivided sway; nor is it possible to contemplate the total wreck of the immense fabric of botanic knowledge, and calculate upon the world's loss in consequence, without feeling that in the sacrifice there is much over which the philanthropist must mourn, for it is impossible for the most indifferent to have their attention directed to the vegetable kingdom, without becoming convinced of the economy and provision ever existing within it, and our relationship to and the dependence of every creature upon its productions for security, either in health or disease.

What a penalty has the world had to pay for so long neglecting to take advantage of nature's stores, and what a penalty it is paying at this moment. How many thousands of lives are annually sacrificed to the shrine of ignorance and cupidity; how many widows and orphans suffer penury and want. How many languish under incurable diseases, which might have been altogether prevented, or as easily removed, but for the want of directing attention to the natural conditions which determine both the one and the other. We have just said that "the followers of the old vegetable practice awoke from the slumber of ages, and put forth their strength in works which cannot fail to convince us of the immense resources still

at their command;" and foremost among the names of the great spirits of the time stands that of John Gerarde. He was born in the year 1545, at Nantwich, in Cheshire, and was chief gardener for many years to the celebrated Lord Burleigh, minister of Queen Elizabeth, and was much attached to the cultivation of plants, and possessed the finest collection of any man in England at the time. Hamilton, speaking of him, says, "John Gerarde, it is well known, was a surgeon of considerable eminence, talent, and erudition, and resided in Holborn, in the days of Queen Elizabeth; having a botanic garden of his own, he published a catalogue in 1596, entitled, 'Catalogus Horti, Johannis Gerardi, London, 1596,' now become so rare, notwithstanding his having reprinted it in 1599, that scarcely a single copy is known to exist, beside the one in the British Museum, which is highly valuable, as furnishing an authentic record of the plants at that time in cultivation in England. It contains 1033 distinct species, and as a catalogue of the contents of one of the earliest botanic gardens in Europe, the work is highly curious and extremely rare. From a learned historical preface, prefixed to a second edition of his Herbal, published 1636, by Dr. Thos. Johnson, we learn that he survived the publication of the first edition about ten years, and closed his existence in 1607." Of this work it is clear to me that little is now really known; even the learned author from whom I have just quoted, mentions a second edition, published 1636. Now this is either a mistake, or there were other and earlier editions published; I believe the latter is the fact, for if I mistake not, a gentleman in the town of Bradford, Yorkshire, told me that he had seen a copy, bearing date 1636. In proof of my opinion regarding

other editions, I have now upon my table a copy of the second edition, 1633, entitled, "The Herball, or Generall Historie of Plantes, gathered by John Gerarde, of London, Master in Chirurgerie, very much enlarged and amended by Thomas Johnson, Citizen and Apothecarye of London. Printed by Adam Ifley, Joice Norton, and Richard Whittakers. It contains 1,700 pages, and upwards of 3,000 plates, and is divided into three books; the first gives an account of the various grasses, grain, rushes, reeds, and bulbs; the second book contains most of the plants which minister to the wants and pleasures of man, while the third embraces the trees, shrubs, fruit plants, resins, gums, heaths, mosses, mushrooms, and marine plants. Such is this celebrated book; and when it is borne in mind that the work could not have been published for less than forty guineas, and that it went through three editions at least during the years 1597 and 1636, we must be satisfied of the high estimation in which it was so long held, and every lover of botany must cherish the name of Gerarde with respect. I know not that I can better shew the estimation in which the work was originally held, than by giving the history of the copy that I now have in my possession: I was delivering a course of lectures upon the vegetable practice of medicine in the town of Wakefield, in Yorkshire, and as is always the case in this county, I met with several old lovers of the science of botany; among the many was a man by the name of John Hodgson, a plain, honest, homely person, of exceedingly good natural capacities, and well acquainted with the herbs indigenous to that part, as well as with those cultivated in the neighbouring gardens; he was exceedingly obliging and communicative, and during the little time that I remained in

the town, took delight in showing me the various places where the best specimens were to be found. He soon discovered that I was an antiquarian, and lover of old books, and showed me some few of his own; he also directed me to a very old bookseller's shop, for it is with old books that I love to mingle, to hold communion with ages past, while experiencing the realities of the present. I obtained a catalogue and looked it carefully through, but could find no medico-botanic works; there were several of the scientific kind, but my mind had long been directed to the study of the medicinal properties of the vegetable kingdom. I wanted a copy of Gerarde; had he got such a book? Yes, said the old dealer of the shop, "I have a copy, but no one knows it here." It was taken down, covered with dust; I examined it, and found it to be in excellent condition, and quite a perfect copy, of the 1633 edition. What did he want for it? Well, if I liked to have it, it should go a bargain. Well, fix the price. Two guineas. The bargain was struck, and I obtained the book. Now I had searched the old book shops of London for years, but could never meet with it until I came into the old town of Wakefield. Upon the blank or back part of the title page there are two curious memorandums, which is a history in itself, and concerning which the bookseller gave the following account. Before I give that account, however, I may as well copy the same.

Memorandum 1st.

This book was given me by my grandmother, Miss Judeth Denton, of Barton, widdow of Matthew Denton, Esq., in the year of our Lord God, **1654.**

Amy Denton,

Daughter of Nico Denton, Esq.

Memorandum 2nd.

It is agreed between Madm. Amy Egleton, wife to Mr. Thos. Egleton, and Lyon Pilkington, her son, yt whensoever it shall please God to take ye above-named Madm. Egleton out of this world, that she will then wholly bequeath this book unto ye above-named Lyon Pilkington, her son, as a gift or legacy given to him, and to ye ayres males of his body after his disease. For ye confirmation of which agreement I do hereby put my hand ye 30th day of June, in ye yeare of our Lord God one thousand six hundred and eighty-two. **1682.**

Witnesses, Amy Egleton.

Lyon Pilkington, Jun.,
Nicholas Crafton, R.G.,
Thos. Lettors, of Galveha Gomm.

It will be seen here that the book was presented to Amy Denton, by her grandmother, in the year 1654, and from the memorandum following she had retained it in her possession faithfully, nor had it lost any of its value as a family relic to the time that she transmitted it to her son, Lyon Pilkington, twenty-eight years after, during which time she had become the wife of Lyon Pilkington, who dying, left her with a son, "Lyon Pilkington," jun.,: upon her second marriage with Thos. Egleton, the son, Lyon Pilkington, being of age, she now consigns the charge into his hands, as seen from the signatures attached.

There are two facts strikingly developed in connection with this memoranda. The first is, the value set upon this immense and truly surprising work of Gerarde's at this time. Secondly, the high estimation in which the

study of medical botany was held by the more wealthy classes of the community.

The remains of this same family now lie in Wakefield church, and there is still a Lyon Pilkington residing somewhere in the neighbourhood, a descendant of the same family, of which the bookseller gave me the following account in reply to my questions:—After paying for the work, and making all things sure, I asked him where he met with it; he said he purchased it at a sale somewhere, but could not tell of whom; "as soon, however, as I saw the writing in it, (said the old man,) I thought I would let Lyon Pilkington, Esq., know that I had in my possession a relic that was once highly valued by his ancesters, so I wrote to tell him of it, inviting him to call and see it, which he did some little time after, when passing by; I took it down from the shelf, naturally concluding that I should find a ready sale; but I was doomed to be disappointed; for as he had turned it over and read the memorandum, he burst out into a fit of laughter, and said, Well, to be sure, it is a curious book too, but whatever could the old people see in a work like this, ah! ah! ah! ah! to transmit it too as a legacy; now, *had it been the title deeds of an estate, I could have understood it, but this beats me quite;* good day, good day, and away he went, and I have not seen him since." And here we behold a fair illustration of the feelings and changes connected with the revolution in medical practice. When John Gerarde wrote the work, medical botany still held a position, and more particularly in those counties far beyond the reach of the great struggle which was going on in the metropolis and cities of Europe; hence it is that Yorkshire was the last to relinquish what had so long been

transmitted from generation to generation. If you ever want to find out old *Botanic Records*, *go* into Yorkshire; and if there are any anywhere, it is there. The next work that followed Gerarde's was that of the celebrated Parkinson, entitled the "Theatrum Botanicum, (Theatre of Plantes,) or an universall and compleate Herball, composed by John Parkinson, Apothecarye, of London, and the King's Herbarist. London, printed by Tho. Coates, 1640." It contains 1,756 pages, illustrated with wood cuts of the various plants, shrubs, trees, &c., and was published by the *King's* (Charles 1st) *Majestye's especiall priviledge*. Nor do I know that I can do better here than to give his dedication :—

To the King's most excellent Majestie.

"Having by long paines and endeavours composed this manlike work of herbs and plantes, most gracious sove reigne, (as I formerly did a feminine of flowers, and presented it to the Queen's most excellent Majesty,) I could doe no lesse then submissively lay it at your Majestye's feet, to be approved or condemned, and if thought fit and worthy a publique passage, to offer it on the alter of your Majesty's many favours, to be commanded as well as commended unto all for their owne good. For as your Majesty is "*summus Pater Patriæ*," the chief of your people, under God, that not only provideth for their soules health, that they may have the pure word of God, whereby to live ever, wherein we may justly claim the prerogative above any *nation* under *heaven*, and most devoutly praise *God* for the same, and desire religiously to live thereunder, but many wayes also for their bodily estates, by good and wholesome lawes, that every one may live obediently and peaceably under their own vine and fig-tree, and

by protection, &c., and I doubt not of your Majestye's further care of their bodies health, that such workes as deliver approved remedies may be divulged, whereby they may both cure and prevent their diseases. Most properly therefore doth this work belong to your *Majestye's patronage, both to further and defend, that malevolent spirits should not dare to cast forth their venome or aspertions to the prejudice of any well deserving*, but that thereby, under God, and good direction, all may live in health, as well as wealth, peace, and godliness, which God grant, and that this boldness may be pardoned, to

Your Majestye's loyal subject,

Servant, and Herbarist,

John Parkinson.

The order and arrangement of both Gerarde and Parkinson's works closely resemble each other, and I am sure the reader will excuse me for thus occupying his time upon what can only yield delight to those, who like myself, live and enjoy not only the beautiful flowers and fruits that nature presents to us in their proper seasons, as did Solomon of old, from the most majestic to the smallest and most trifling, to "the cedar trees that grew in Lebanon, even unto the hyssop that springeth out of the wall,") but who love to enter into the thoughts and feelings of those mighty minds, who were then endeavouring to arrest one of the grossest delusions that ever afflicted the human race—to trace the rise and progress of the Paracelsian mania despite their exertions, and to know at the same time that every hour of the future is pregnant with the revelation of the great truths of God's first promise to the creature man, and that the vegetable kingdom is the only *natural provision* for disease found in

the economy of nature. To those who hold this faith, every thought of the past will be received with pleasure, and the most trivial thing, if it can administer to the increase of our knowledge upon this truly valuable and interesting subject, I am sure will not be thought valueless. We shall now give a brief outline of the arrangement of the books; and first begin we with Gerarde. We open page 928, chap. 351.

Of the Garden Mallowe, called Hollihocke.

The kinds.

"There be divers sorts or kinds of mallowes; some of the garden, there be also some of the marish or sea shore, others of the field, and others wilde. And first of the garden mallowe or hollihocke."

He then gives us, with plates,—

1. Malva Hortensis,
Single Garden Hollihocke.

2. Malva Rosea simplex peregrina
Jagged strange Hollihocke.

3. Malva purpurea multiplex,
Double purple Hollihocke.

With full description, place and time of growing, flowering, &c. Then follow the Greek, Latin, French, and Dutch names, their temperatures and virtues. Thus,—

The hollihocke is meetely hot, and also moist, but not so moist as the wild mallowe; it hath likewise a clammie substance, which is more manifest in the seed and root than in any other part.

The virtues.

The decoction of the flowers, especially those of the red, doth stop the over much flowing of the monthly courses, if they be boiled in red wine.

The roots, leaves, and seeds serve for all those things for which the wild mallowes do, which are most commonly and familiar used.

He then passes to chap. 352, and gives us the WILDE MALLOWES, with their plates :—

1. Malva Sylvestris,
The field Mallowe.

2. Malva Sylvestris pumila,
The wild dwarf's Mallowe.

3. Malva Crispa,
The French curled leaf Mallowe.

4. Malva verbenaea,
Vervaine Mallowe.

5. Malva estina Hispanica,
The Spanish Mallowe.

Then follow description, time, place, with their

Virtues.

" The leaves of the mallowes are good against the stinging of scorpions, bees, wasps, and such like, and if a man be first anointed with the leaves stamped with a little oyle, he shall not be stung at all, Dioscorides saith.

The decoction of mallowes, with their roots, drunken, are good against all vemon and poyson, if it be incontinently taken after the poyson, so that it be vomited up againe.

The leaves of mallowes boyled till they be soft, and applied, do mollifie tumors and hard swellings of the mother, if withall they do sit over the fume thereof, and bathe themselves therewith.

The decoction used in clisters, is good against the roughness and fretting of the guts, bladder, and fundament.

The roots of the vervain mallowe do heale the bloudy flix (bloody flux) and inward burstings, being drunk with wine and water, as Dioscorides and Paulus Ægineta testifie."

We now follow him to the MARSH MALLOWES, with their plates :—

1. Althea Ibiscus,
Marsh Mallowe.

2. Altheapalustris,
Water Mallowe.

3. Althea Arborescens,
Mallowe tree.

4. Althea frutex clusij
Shrubbed Mallowe.

5. Alcea futicosa cannabina,
Hempe-leaved Mallowe.

We now read place, time, names, temperature, and *Virtues.*

" The leaves of the marsh mallowe are of the power to concoct, digest, and mitigate paine ; they be with good effect mixed with fomentations and pultesses against paines of the sides, of the stone and of the bladder, in a bath also they serve to take away all manner of paine.

The decoction of the leaves drunke doth the same, which doth not only asswage paine which proceedeth of the stone, but also is very good to cause the same to descend more easily, and to pass forth.

The roots and seeds are profitable for the same purpose. Moreover, the decoction of the roots helpeth the bloudy flix, yet not by any binding qualitie, but by mitigating the gripings and frettings thereof, for they doe not bind at all, although Galen otherwise thought, but they cure the bloudy flix by having things added unto them, as the roots of bistort, tormentil, the flowres and rindes of pome granates, and such like.

The mucilage or slimie juice of the roots is mixed very effectually with all oils, ointments, and plaisters, that slacken or mitigate paine.

The roots boiled in wine, and the decoction given to drink, expel the stone and gravel, helpe the bloudy flix, sciatica, (disease of the hip joint) crampes and convulsions.

The roots of marsh mallowes, the leaves of common mallowes, and the leaves of violets, boiled in water until they be very soft, and that little water that is left drained away, stamped in a stone morter, adding theirto a certaine quantitie of fenugreeke and linseed in powder, the root of the blacke bryonie, and some good quantitie of *barrows grease*, stamped very warm, mollifie and soften apostlumes

and hard swellings, swellings in the joints, and sores of the mother; it consumeth all cold tumors, blastings, and windie outgrowings; it cureth the rifts of the fundament; it comforteth, defendeth, and preserveth dangerous greene wounds from any manner of accident that may happen thereunto; it helpeth digestion in them, and bringeth old ulcers to maturation.

The seeds dried and beaten into powder, and given to drink, stoppeth the bloudy flix and laske, and all other issues of blood."

We here observe the magnitude as well as the arrangement of this old Elizabethian "Botanic Record," and when we bear in mind that the seventeen hundred pages and three thousand plates illustrate from six to seven thousand different plants, and that the whole of them have their medicinal virtues described, we see at once the industry, integrity, and zeal of the compiler. There is, however, another point here which we must not suffer to escape, and that is, the great amount of progress made in the few years intervening between the publication of the learned

Doctour Christopher Wirtzung's

Work on the Practice of Physicke, first written in German tongue, and translated in English, with many additions and in divers places corrected by Jacob Mason, 1605,

(See pages 37 and 38), and the one upon which we are now commenting. True it is that there are no scientific arrangements, classifications of disease. diognosis, &c., but for every pain in the human body, and every disease, there is the remedy; and I venture to say, in at least eight cases out of ten, it will be found sufficient. Let no one suppose here that I am holding up old Gerarde as a master in the profession and practice of physic; I say

only, that the book is a masterpiece for the age, and that there is much in it more worthy of the student's careful research, than is now taught under the sanction of the schools. For instance, just let us look at his remarks upon the virtues of the mallows: "the decoction of the roots (says he) helpeth the bloudy flix, yet not by any binding (astringent) qualitie, but by mitigating the griping and frettings thereof, (subduing the inflammation, which is the cause) for they do not bind at all, (that is, they possess no astringent quality, which they do not,) although Galen thought otherwise, but they cure the bloudy flix, by having things added unto them, as the roots of bistort, tormentil, &c., &c." Now I merely give this as a sample, and I say to any one suffering from the flux, diarrhœa, or gripings in the stomach or bowels, just try the following: boil an ounce of marsh mallow roots with half an ounce of bistort (or patience dock, as it is commonly called) with the cover on, in three pints of water down to half the quantity, first split, chop, or bruise them small, after which sweeten with lump sugar, and add two tea spoonfuls of ginger powder; let it be well mixed while hot, and when cold throw off from the sediment or ginger. A wine glassful of this mixture taken in a little warm ginger tea, three or four times a-day, is a specific not only for the flux, but for all stomachic or pains arising from an inflammation and relaxation of the internal viscera. It is also as certain in its effects in diseases of women, or menstrual discharge, whites, or leucorrhœa, excessive hemorrhage, or loss of blood in child-bearing, confinement, &c. His remarks also concerning the utility of the mallow and violet leaves for poultice are equally correct; in fact, I know nothing better for preserving green or fresh wounds from

the atmospheric air, or so well calculated both to prevent gangrene and subdue inflammatory action.

The "barrow's" grease belongs to one of the vulgar superstitions; the "barrow" being a male pig, *castrated*, and what there should be in his *fat*, *so different from the more fortunate* of his race, I cannot tell. The only good connected with it here is simply the "fact," viewed as a remnant of the *age*, which although seen here and there in Gerarde's work, are nevertheless few and far between. We see then, that anterior to "Christopher Wortzung's" day, (the learned German doctor,) and for some time after, "pieces of the Crosse and such other fantasticall reliques, also sentences of the holy scriptures had been used to unwitch and bless those that have been forespoken." Surely then if so short a time had only passed since the great medicinal virtues of the "asses hoofe, skin of a wolfe, raven's eggs, skull of a sound man calcined, liver of a kite, the liver and flesh of a weasel, the urine of a man child, wolfs and hart's fore flesh, and the bladders of boars," were compounded in medical preparations, we may excuse poor old Gerarde for introducing his bit of "*barrow's*" *grease*.

It will now be seen that the decline of the old botanic practice had regularly set in, for from the time of the third edition of Gerarde's work, 1636, the demand rapidly decreased, and no other works were afterwards issued of any note, unless we except the work of Salmon, in the beginning of the seventeenth century; we can say nothing of it beyond the fact that it was in every respect a fac-simile of Parkinson; from the issuing of the last edition of Gerarde, then, and the *Theatrum Botanicum* of Parkinson, the works that issued from the press assumed a mixed appearance. The old practice of bleeding in inflammations, long ante-

rior even to Hippocrates, was still continued, and mineral preparations were being gradually amalgamated with the old superstitions, as well as with the Galenic remedies. It is curious to look through some of the old pharmacopœias of these days, and mark the gradual declension of the simples, and the increase of the various mineral and metallic preparations.

We will now pass over some few years, in order to take up the Dictionary of Medicine of the celebrated Dr. James, one of the most voluminous ever issued from the press, for by carefully examining ancient records, and comparing them with the present, we arrive at certain conclusions relative to the condition of mind in different ages, and are enabled to trace, step by step, the state of progress. If we return to page 12 of our "Plea," we shall read, "man, by his very nature, is compelled to suffer in a greater or lesser degree; all his knowledge is the result of experience, and being human, he is progressive; *i.e.* tending towards improvement. Onward, is the great law stereotyped in his very being; he is therefore compelled to advance, or *at least to aim at advancement, whether he succeed or not*, consequently there are a thousand things ever to be obtained which he believes requisite to his happiness. Experience only enables him to command the advantages connected with civilized life, and this experience must be had before he can acquire the knowledge of the many consequences that stand between him and the knowledge for which he labours." It now becomes necessary for us to take up this *cue*, in order to comprehend the philosophy of our subject; before however we enter fully into the investigation of the causes which gave existence to the present legitimate or mineral

practice. we will resume the string of our argument, and refer to the "Dictionary" of Dr. James, already spoken of. The work is in three vols., royal 8vo, and is entitled

MEDICAL DICTIONARY,

INCLUDING

PHYSIC,	CHEMISTRY,
SURGERY,	AND
ANATOMY,	BOTANY,

In all their Branches relative to Medicine, together with a

HISTORY OF DRUGS,

AN ACCOUNT OF THEIR VARIOUS PREPARATIONS, COMBINATIONS, AND USES,

And an Introductory Preface, tracing the Progress of Physic, and explaining the *theories* which have principally prevailed in all ages of the world.

With Copper Plates.

"The Lord hath created Medicines out of the earth, and he that is wise will not abhor them." ECCLESIASTICUS, chap. xxxviii, v. 4.

1743.

The work contains not less than five thousand pages, and is splendidly illustrated with copper plate engravings, anatomical, physiological, and surgical, and is in every respect an evidence of a most extraordinary mind. Our purpose however for introducing it here, is merely to show the changes that had taken place from the twelfth century up to the present time. It will be remembered that we spoke of the condition of mind at this early period, (we again refer to page 32,) "our intercourse with other nations was at this time limited, consequently changes went on by almost imperceptible degrees," which was a striking characteristic of the age. Now, however, the printing press has so changed the total condition of mind, that, like the wild steed, restless for relief from the bit, having broken

through the fetters of its rider, we rush madly here, there, and everywhere, without guide or control; such is the condition of medical science at the present period. Dr. James's voluminous and masterly work is scarcely known to our ordinary medical men of this age, although there are few books even now written upon the subject of medicine but what are indebted in some measure, either directly or indirectly, to this writer. One hundred and ten years only have passed, and upon whose shelves (we may ask) is the splendid work of Dr. James to be seen? Very few indeed now possess it; here and there it is found in an old bookseller's shop, but he rarely ventures to speculate upon it; if he does, it is only after calculating how much it will bring in if sold for old paper. In this way in fact numbers of these immense volumes have to go. I recollect some years since when about to leave London, calling in one of those old book dealers, for the purpose of disposing of my library, which consisted principally of works of this extensive kind, and can it be believed that the greater portion of them had to go for the price of old paper. I wept then over my *old books*,—"rubbish," as they are too frequently called—and even now my eyes are moistened with the reflection, old books; to me they have been the source of much enjoyment, improvement, and profit. I was speaking however of the condition of mind, and the changes introduced by the printing press, and really it is most curious to reflect upon it. Many of the old black letter works were first printed on parchment, then followed the printing on paper, but altogether of a different texture from the paper now used. Old Gerarde and Parkinson are printed on paper closely resembling parchment; so also is the work of the

celebrated German Doctour Christopher Wurtzung; by-the-bye this old fellow is bound in *oak*, and clasped as if he had determined to wear out even *old time;* and the immensity of the books, the whole of which considered, gives us that idea of stability, which had long existed as a characteristic of the antecedent age; about this time then we see a change manifesting itself, the "stability" of the past is giving way to to the rapid increase of ideas. The dissolution of the old monasteries, introduction of protestantism, various new forms of disease resulting from the increase of population, spread of commerce, &c., had produced a confusion of new thoughts and new desires, but in nothing were the changes so apparent as in the profession of medicine. If we wish for an evidence of this most striking truth, go into the old book stores of London, and you will find that medical works form the dead stock of the shops. The stability or fixed ideas have passed; large books have been manufactured into small ones, and altogether a new order of things is found to exist. We take up the string of our discourse again, however, and glance at the condition of medicine in the seventeenth and eighteenth centuries. Dr. James was one of the standard authors, although his work (we believe) never passed the first edition. We find, then, upon examining the various medicinal agents employed, that they principally consisted of the botanic or vegetable; many of them were composed of both the vegetable and mineral, diluted or strengthened with several kinds of distilled and chemical preparations; in fact the force of folly about this time had become almost incredible; as many as twelve or fourteen different substances were given at a time for the cure of some simple form of disease, and these altogether opposite

in quality, and positively highly destructive; besides this, many of the *old superstitions*, we shall see, were still retained, so that Dr. James's book, the great masterpiece of the age, enables us to clearly comprehend the changes of the *past*, and helps us on to the *development of the future.* We will just glance at some of the few fashionable preparations in use at this time, and let us remember that science had now been brought to bear upon the study and practice of medicine, the nature of which we shall see as we proceed.

It will be remembered that we quoted from the work of Dr. Wurtzung; (see pages 37, 38, and 39;) the agents then employed for the cure of epilepsy or fits we now copy from Dr. James, on the same disease. *Epilepsia*, from the Greek, to seize, invade, or oppress. After entering elaborately into the causes of this disease, symptoms, &c., he gives us the then fashionable remedies, and writes thus of the method of

"CURE."

"In attempting the cure of epilepsy, our first intention must be to correct and expel from the body the remote material causes of the disorder; secondly, we must endeavour to mitigate and allay the violent spasms of the dura mater and nervous parts. This last intention is principally answered by medicines of two kinds; that is, by those of a sedative and those of a corroborative nature; sedative medicines check the exorbitant motions of the nervous fluid. Of this kind in the vegetable kingdom there are *herbs* and *flowers* moderately fragrant, and *waters distilled* from them, such as the waters of *meadow sweet, balm, sage, basilicon, cowslips, lilies, roses, limes, Egyptian thorn, piony, orange flowers, citron flowers, the*

roots of piony and valerian, as also waters distilled from the stones of cherries, peaches, and prunes. Of "corroborative" medicines he speaks thus: "in the animal kingdom, the most celebrated medicines of the anti-epileptic kind, are such as prove highly friendly to the nerves, by *certain subtle, temperate*, and *sulphureous exhalations*. Of this kind, among the harder substances, are *the shavings* of the *teeth* of the *sea-horse*, of *ivory*, *hartshorn*, the *bone* found in the *head* of the *sea-cow* called manati, the true *unicorn*, the *human cranium*, and the *ancle bone* of the *hare, but these must be recent, otherwise they will be of little efficacy*. To this class also belong preparations of the viscera, and softer parts of animals, moderately dried and reduced to powder; of this kind are *earth worms*, *castor*, *human secundines*, the *blood* of a *healthy person* moderately dried, the *hearts* and *livers* of *frogs* and *moles*, the *powder* of *swallows*, and especially the *fetus* of a *hare* cut out of its *mother's belly*, and dried. Among chemical medicines I can, from experience, recommend above all others, the spiritus nitri dulcis, or rather the anodyne mineral liquor.

These are the principal ingredients of the specific anti-epileptic powders, which may be commonly mixed with absorbents. Among the celebrated powders of this kind, the draco figens, which Dolœus, in his *Encyclo. Med.* affirms, he has found *successful* in a *thousand instances*, deserves our own regard and attention. It is prepared thus:—

Nutmegs a drachm and a half, ashes of moles two drachms, three ancle bones of the hare, powder of cardus benedictus (holy thistle) four scruples, of elk's hoof, amber, and mistletoe two scruples and a half, of prepared pearls one drachm, of calcined hart's horn half a drachm, of the true unicorn one scruple, of human cranium three drachms, of piony seeds one drachm and a half, of sugar candy two

ounces, of leaf gold a sufficient quantity; make into a fine powder, Dose, half a drachm, or four scruples."

The above was, be it understood, a celebrated remedy, and held in the highest esteem by all; and we see how difficult it is to remove errors, when once they become interwoven with interests. Dr. James might have seen their folly, had it been possible for him to have looked far in advance; few minds possibly are capable of this, and few have the courage to face the difficulties even when they see the evil.

There was another celebrated specific much esteemed, called the *pulvis epilepticus anodynus* of Dr. Wiseman, or Dr. Wiseman's anodyne epileptic powder. This was also in great repute, but as it is composed of the same ridiculous agents (or nearly so) as the last, we shall not occupy the reader's time with quoting it.

"Dr. Pitcairn, (says our author) when arrived at the last stage of his life, and seemingly under the influence of religion, *having a sincere regard for the happiness of mankind*, as a kind of *sacred* and *inestimable* legacy, leaves the following directions for the management of epileptic and paralytic cases :—

In epilepsy, (says he) after the repeated use of emetics and vesicatories, let the anti-epileptic tincture be exhibited. To young nervous persons, and those not far advanced in years, mercury and broth, prepared with earth-worms, are to be exhibited."

"*Paracelsus* used a preparation of antimony, which he calls his *arcanum*, but does not tell us the quantity," says Dr. James. What a pity this secret should have been lost to the world!

We shall now pass on, and quote a few of the same author's remarks upon *dropsy*, and shew the remedies recommended for its cure, by which we shall further see the

sort of *motley mixtures* employed at the time, many of them but recently introduced into the pharmacopœias :—

"All the disorders of this kind (hydrops,) are produced first by every cause which is capable of so confining the *serum*, that it cannot return into the veins, but stagnates in the distended vessels; or, secondly, by every cause which so ruptures the vessels, that the serum is discharged within the slender membranes; or, thirdly, by every cause which so obstructs the vessels which convey the fluids from the cavities, or so little moves the humours contained in them, that they are neither exhaled or absorbed."

CURE.

The first remedy we find is of the *Galenic* school.

"Masterwort, brithwort, zeduary, and mountain harewort, of each one ounce, rosemary flowers one ounce, hedge hysop four drachms, juniper berries and elder berries of each half an ounce, thyme, mother of thyme, and Syrian marum, of each one ounce, seeds of wormwood, tansy, and wormseed, each one ounce, six drachms of ginger, and two ounces of the flowers of the lesser centaury. Reduce all to a powder, and take of this six ounces, and of pure French wine four pints; make into a medicated wine (*i.e.* mix), and let the patient take two ounces four times a-day, upon an empty stomach."

Our author now says, "the excessive vicidity of the fluids may be removed, first, either in a hot or cold dropsy, by the medicines already prescribed; secondly, by *alkaline substances*, especially salts, both of the volatile, and principally of the fixed kind; and, thirdly, by chemical preparations of *mercury* and *antimony*, *duly prepared*, and *judiciously administered*."

Second remedy of the *Paracelsian* or new school :—

"Turpeth mineral half a grain, white ginger ten grains; make into a powder, and take every other morning, in a roasted apple."

Third remedy. *Paracelsian.*

"Red precipitate of mercury one grain, nutmeg six grains; make into a powder, and take as before."

Fourth remedy. *Paracelsian.*

"Mercuris sublimatis seven grains, winter's cinnamon eight grains. Reduce to a powder, and apply as the last."

Fifth and last remedy. *Paracelsian.*

"Filings of copper ten grains, sal volatile, oleosum six drachms, make into a tincture, of which let the patient take twelve drops three times a-day, on an empty stomach, with half an ounce of the syrup of the five aperient roots."

And thus finish we with our extracts for the present; and here let us pause to ask what we learn from all this, for most certainly there is a great fund of information to be gleaned from it; first, then, we learn that medicine is one of the constituent professions necessary to man as a progressive, fallible, and social creature; that it can never be dispensed with, and that in proportion to our knowledge of the science, and its proper application, so will its utility and value be appreciated. Upon this head, at present, we shall say no more than that having traced it up to the middle of the eighteenth century, and found it in a low, *degraded*, *unscientific*, and *unphilosophical condition*, and seeing at the same time the inestimable value of the art and the dependence of society upon it, we shall calmly and dispassionately examine its condition for the last one hundred years, down to the present time; we shall then endeavour to call philosophy to our aid, and point out what we consider necessary to be done, in order to raise the profession to that position, which it ought to hold in an age like the present, and which can only be secured by possessing a proper knowledge of such subjects as belong truly to the therapeutic or healing art.

And now, in order to see our way clearly into the path leading directly to the present state of medical practice, it will be necessary for us to retrace our path for a short time. Having examined the condition of medicine up to the middle of the eighteenth century, it now becomes necessary for us to return to one of the principal epochs in the history at which we have briefly glanced in page 36; we there speak of "many new forms of disease which made their appearance from the time of Bacon, up to the end of the sixteenth century; it now becomes our business to enquire into the nature of those things, in order that we may see their bearing upon the present state and condition of medicine; and here we shall just direct the memory to page 16, where we say, speaking of nature, "her laws are fixed and immutable, and are through their effects the source of both the pleasures and pains of life." The rise of nations present us with much material for thought, and it would appear as if the human race at particular phases of their progress, were doomed to experience much physical suffering that there was no possibility of escaping; hence in all ages of the world epidemic disease, in a variety of forms, has scourged the nations of the earth. In 1349 *England was visited with a pestilence which swept away nearly one-half of its inhabitants;* in the next century, and during the year 1453, a form of disease arose different in type from what had been before seen; it was known commonly by the name of the "sweating sickness," from the fact of sweating being one of the symptoms by which it was marked. Dr. Sydenham calls it the "pestilential fever." It commenced with great heat, and a sensation of burning internally, followed with excessive thirst and restlessness, a loathing sickly feeling,

but no vomiting, head aehe, langour, rapid pulse, diffieult breathing, and a strong desire to sleep. It is said to have been introdueed by the army of King Henry the Seventh, after its embarkation at Milford Haven, eommeneing in the summer, and passing off after having eommitted great ravages in our towns and eities, about the latter end of Oetober. It returned again in 1485, two years later; again in 1506, twenty-one years later; again in 1518, twelve years later; again in 1528, ten years later; again in 1529, one year later; and in 1551; and sueh was its violenee (says Dr. Hamilton,) in 1518, that few of those who were attaeked survived beyond the third day. It was so virulent during some of its visitations, that those seized died in six hours; it paid little respeet to parties, for not only did the people perish, but a large number of the gentry, many of the eourtiers and nobility, endangering even the life of the king. We shall not oeeupy too mueh time in speaking of the many forms of disease that prevailed during this part of British history, but pass at onee to that peeuliar kind whieh bears more immediately upon our present subjeet; we mean that of the Venereal Disease. This seourge, it is generally eonsidered, was first brought into Europe about the year 1485, regarding the exaet time however of its introduetion into this eountry there are a variety of opinions, and the question, like most others, eonneeted with medical history, may be eonsidered as too obseure to be spoken upon with eertainty. The most prevalent opinion among medieal writers is, that it was eontraeted by the *Spaniards* in Hispaniola in the year 1483, was earried into Spain the same year or the year following, from thenee into Italy, where it infeeted the Freneh and Neapolitans, and was soon after

spread by them all over Europe. Dr. Turner seems to think it originated in a different way. There is a disease known by the name of *yaws*, common to the slaves of the Caribbee Islands and New Guinea, which resembles the *venereal*, from whom it was transmitted to the sailors, and acquired with that transmission the particular venereal type. Dr. Cheyne held the opinion that it was not a distemper peculiar to any particular place or climate, but like the itch, leprosy, or plague, would be found connected with certain causes or vices, created and continued among any people, and at any time. Dr. James says, "the first instances we have upon record regarding the introduction of the venereal disease from the new world, were in one *Boyl*, a *Spanish Benedictine Monk*, who certainly had satisfied his curiosity with a female of that country, of which his order is reported to have done a great deal in this way; and in *Peter Margarit*, a *noble Catalonian;* this was in 1494; but as *Columbus* had returned in 1493, with several mariners and soldiers, it is highly probable that some of these might be infected. These Spanish soldiers soon after were called to defend Naples against the French, and communicated the infection to the Neapolitan women, and the women in their turn communicated it to the French soldiers, who in their turn took it to their own country, from whence it spread with extraordinary rapidity to all parts of Europe. Upon the whole however it seems certain, that long before this era *physicians had observed most or all the symptoms peculiar to the disease*, but from the date of its first importation from *Hispaniola into Europe, it made so rapid a progress, that in a very few years it became one of the most profitable distempers the practitioners o physic were ever acquainted*

with." We may remark here, that the agreement of the writers quoted is a pretty striking evidence that the disease had acquired much notoriety; and although it is generally considered an imported disease, nevertheless I think it requires no great stretch of inductive reasoning to enable us to see that the germ of all disease has its origin in life itself, and is sure to be developed under certain causes. Our business however is not to speculate upon abstractions, but to deal with facts; still we cannot help thinking that even questions of this kind come within the province of the physician, and we feel tempted to say here, "if it were possible to eradicate the infection, and drive it from our shores, supposing the present condition of the sexes to remain, it must through this fact be engendered again. Apart however from these speculations, let us return to our subject, for our business is to show the intimate and immediate connection of the venereal or syphilitic disease with the present mercurial practice.

Bombastus Paracelsus, the "father of quacks," as he is universally styled by the *profession*, it will be remembered was born in the year 1493. His father was a *licentiate* in *physic*, a learned man, and possessed, says Dr. James, a "noble library." He instructed his son in the profession of physic and surgery, in which he made great progress, but as he grew up he was captivated with the study of *alchymy*, which occasioned his father to commit him to the care of one *Trithemius*, *Abbot of Spanheim*, *a man of great renown in those days*, from whom he obtained much information; he then studied with the celebrated *German Chemist Sigisimund Fuggerus*, of *Schwatz*, after which he connected himself with the most famous masters in the *alchemical philosophy*. He then visited the universities of

Germany, *Italy*, *France*, and *Spain*, in order to study physic, after which he went to *Prussia*, *Lithania*, *Poland*, *Walachia*, *Transylvania*, *Croatia*, *Portugal*, *Illyria*, and the other countries of Europe. In the twenty-eighth year of his age he paid a visit to the mines in *Germany*, from thence he travelled into *Russia*, where being taken *prisoner* on the frontiers of the Tartars, he was carried before *Cham*, and afterwards sent on a mission with that prince's son to *Constantinople*, and here he tells us he "obtained the knowledge of the philosopher's stone." He was frequently retained as surgeon and physician in *armies*, *battles*, and *sieges*. He made use of *mercury* and *opium*, with which he cured the *leprosy*, *itch*, and *venereal*. He set a high value upon the writings of *Hippocrates* and the ancients, but despised the scholastic doctors.

Dr. Shaw makes the following remarks upon the talents of Paracelsus: "no wonder he was esteemed an excellent *physician* and *surgeon*, for *medicine* in his time was in a *very low condition*. The practice and the very language was all *Galenical* and *Arabian*."

We shall just make one quotation more from Dr. James relative to the genius and talent of Paracelsus, and then pass on to the practical part of our "Plea." "The real merit of Paracelsus consisted first in his being well skilled in surgery, and practising it with great success; second, his understanding the common practice of physic as well as his contemporaries; third, in being *alone master* of the *powers*, *preparations*, and *uses* of the *metals;* fourth, in having the use of *opium* to *himself*, it being rejected by the Galenists through timidity, as cold in the fourth degree, but with which he worked wonders. It is related of him, that while residing in Basil he cured a noble *Canon*

of *Lischtemfels.* The sick canon agreed to give him one hundred French crowns to cure him of a violent pain in the stomach. which had been given over as incurable by the *physicians.* Paracelsus gave him three pills of *opium,* and effected the cure. The sick canon finding it so easily done, refused to pay, alleging as a jest that Paracelsus had given him only three mice t—s. With this most powerful agent Paracelsus succeeded in making great impressions; but fifth, and lastly, says the above writer, may be considered as another cause of his success, his being well acquainted with the virtues of mercury, in an age when perhaps only he and Carpus (a celebrated surgeon and anatomist of Bologne,) knew anything of the matter." In connection with the sketch attempted to be drawn here of the character of this extraordinary man, we must remember that he lived in an age when the world was struggling with most tremendous physical evils, for which there was no philosophy to account for; the splendid intellects which gave such immense power to old Greece and Rome had passed into the tomb of oblivion, and mankind having lost the immense chain of intelligence prepared in earlier ages, were now endeavouring to account for what they saw, by means only within their grasp. The chain was to be re-made, through which alone the phenomena of nature can be linked to the car of thought, and reason made to counteract the errors of darkness. We have said then that Paracelsus was an "extraordinary man," and such indeed was the fact. although much of his writings are marked with the ridiculous superstitions and follies of the times. He was a strict believer in *magic,* and laboured hard to prove himself a magician. He mixed up astrology also with medicine,

and taught that there was an immediate connection existing between disease and the planetary system. His theory was based upon the ancient idea of a *first cause*, and is not in itself altogether irrational. This first cause he calls the single principle, or "first power," and the power he calls the grand "mystery." "It is not, says he, any thing perceptible, any thing sensible, or any thing that appears in a particular form, that possesses property or colour, or which partakes of an elementary nature. The sphere of this grand 'mystery,' extended as wide as the region of the heavens, was the mother of all the elements, grandmother of all the stars, and parent of all creatures; for all things are *born* of the 'grand mystery,' *substance, form,* and *essence, not successively, but by a single creation.*"

We here see the embodyment of an idea of Solomon's. (See Ecclesiastes, chap. 1, v. 4-10. "One generation passeth away, and another generation cometh, but the earth abideth for ever. The sun also riseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth towards the south, and turneth about unto the north; it whirleth about continually, and the *wind returneth* again according to his *circuits.* All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and *there is no new thing under the sun.* Is there anything whereof it may be said, *see, this is new? it hath been already of old time, which was before us.*" Paracelsus, we here observe, takes up a very ancient philosophical idea to build his "grand mystery" upon;

there is no doubt but that being a great admirer of Hippocrates, he gathered his notions immediately from him. "Nothing in nature perishes," says this great exemplar in medical science, "and there is *nothing new produced that did not exist before.*" The germ of every thing that exists, according to the ideas of Paracelsus and his followers, contains a power derived originally from the "great mystery," or as we should now say, "the great mysterious power," and but for this principle never could have sprung into being. This same idea pervades even the philosophy of our present age; and John Wesley, in one of his hymns, as I remember, personifies it thus:—

> GOD moves in a "*mysterious*" way,
> *His wonders to perform;*
> *He* plants his footsteps *on the sea,*
> And *rides* upon the *storm.*

While Paracelsus agreed then with the ancient philosophers in many of their highest conceptions, he differed altogether with the puerilities of his contemporaries, and sought to build up a new theory of practical realities upon great ideal abstractions. Instead of investigating the *order* and *economy* of *nature*, and seeking the solution of *disease* and its *causes* there, he endeavoured to comprehend the *origin* of *nature*, and lost himself in the struggle to *comprehend* the *incomprehensible*, built fanciful theories upon fanciful ideas, and led the profession into a labyrinth out of which the light of science has not yet enabled it to escape.

The four great constituent elements, fire, air, earth, and water, acknowledged by the ancients, were embodied in the Galenic schools; and while Paracelsus admitted them into his *theory*, he nevertheless added three principles

which moved all others; these were *salt*, *sulphur*, and *mercury*. Take a piece of wood, he says, burn it, and you will find that which burns is *sulphur*, that which rises in smoke is *mercury*, and that which is reduced to ashes is *salt*. Having satisfied himself of the truth of this, (for by the force of imagination, when deficient of facts, man can reason himself into anything) he sought to build up the future practice of medicine upon it. Chemistry had opened a new field for speculation, and the many discoveries which he made, but for which he could in no way account, rather stimulated than diminished his desires to comprehend still further the operations of the "grand mystery." I must here tax the reader's indulgence a little, while I endeavour still to show the immense perseverance of this man, and the strong desires which he appeared to have for comprehending the causes of that which he conceived and saw; and once again let me (without presuming to dispute the sincerity of those who have condemned Paracelsus as an *ignorant man*, *quack*, *mountebank*, and *impostor*,) offer as an apology for his character and the want of a successful future in those of his followers, the darkness of the age in which he lived, and the general deficiencies of the Galenic schools, from whom he dissented. He possessed, nevertheless, a great and powerful intellect, but the time had not arrived for dissipating the delusions which confined it within the alchemical circle. Shall we condemn him, then, for not doing that which was impossible? No! rather let us seek to do that which has been left undone, and before denouncing Paracelsus as "ignorant," let us be sure that the charge is not equally or possibly better fitted for ourselves. The whole secret of the severe censures which have been pass-

ed upon this *great man*, lies in the fact of his *severe strictures* upon the Galenic schools, and upon their practice. They had not virtue sufficient to admit of merit to the man, whose genius, in spite of themselves, annihilated them for ever. "Oh, ye *Greeks*, (said he,) *Romans*, *French*, and *Italians*, you *Avicenna*, you *Galen*, you *Rhazes*, you *doctors* of *Paris*, of *Montpellier*, *Swabia*, *Misnia*, of the college of *Vienna*, and all you throughout the countries bathed by the Danube and the Rhine, and you who dwell in the islands of the sea, *Athenian*, *Greek*, *Arab*, and *Jew;* you shall all follow me; *I am your king, and to me belongs the sceptre of physic.*" Such was the confidence of Paracelsus in the powers of himself in the truth of his principles, and in the influence which his teaching must have upon their imbecilities; and I ask, has it not been literally fulfilled? have they not one and all acknowledged him as their preceptor (if not "king"); but because he *forced them to this, by exposing their deficiencies to the gaze of mankind*, even while, by the fact of their following him, they acknowledge his powerful genius, still they sought to destroy the power by which they were compelled to move. And such has been the influence of their *vemon*, that even such writers as Hamilton and *Lord Bacon* have been so blinded by it, as to condemn in full his genius, character, and labours. Lord Bacon says he ought to have been chastised as a *monster*, and calls him the servant of *imposture;* and Hamilton says he was "utterly unacquainted with either *anatomy* or *rational physiology*, equally destitute of classical literature, and unable to appreciate the merits or explain the defects of the ancients." Strange infatuation this of Dr. Hamilton, for who can believe that a man thus deficient of the rudiments of professional suc-

cess could so far deceive the far seeing Galenic doctors and the principal minds of the age, if he had been *inferior to those who were thus led by his follies.* That he was egotistical, there can be but little doubt; but is it not worth while to ask, what it was that developed this particular trait in his character? was it not the very spirit of rancour, opposition, and condemnation that is found to exist in the schools of the present day; and might this not have some influence in forming the character so strikingly manifested in his latter days? But to return again from this digression, the "grand mystery" of Paracelsus led him into a thousand errors; he sought to account for every thing in accordance with his leading idea of *the first cause, the four constituent elements*, and the three great principal powers that moved the whole by their immediate material influence. Upon this hypothesis he sets every thing to work. His "grand mystery" he represents under the character of *Archens*, or the great builder or architectural spirit. This spirit separates the various elements, and places each in its proper place. The "grand mystery" however influences all things, and is connected with all things, hence the necessity of understanding and applying it in the practice of medicine. All natural bodies possess a celestial part, which he called a *quintessence*, of which he thus speaks: "this quintessence is a substance which is corporeally drawn from all bodies which increase, and from every thing that has life." Disease he considers to exist under five relations or heads. These he calls *Entia;* the first is *Ens Dei*, or *God*, who inflicts diseases upon mankind as he himself pleases. The second he calls *Ens astrale*, or diseases connected with and resulting from the stars in heaven. The third, *Ens naturale*, relates to those

diseases which proceed from some defect in nature. The fourth, *Ens spirituale* refers to diseases which are the effect of our imaginations; those also comprehend diseases connected with witchcraft and enchantment. The fifth and last *Ens veneni*, relates to diseases connected with poison of all kinds, whether natural or artificial. Here then we find the key to unlock the "mysteries" connected with the peculiar practice of the times. All diseases were referred to imaginary causes; there was no capacity or desire to inquire into the natural order of things, but imaginary causes, existing in relation to the first, which was the "great mysterious power," inflicted through design or otherwise, all the terrible evils which then and ever afflict the human race. The *philosopher's stone*, for which these old visionaries and alchemical speculators sought so long, was the *fanciful* subtle essence or substance drawn from all corporeal bodies, and which escaped the senses and perception of ordinary creatures, the *quintessence*, secret principle of life, or "grand mystery," pervading all bodies, and to possess which, was the end and aim of their being.

It is easy to see how ideas such as these prevented enquiry into natural causes; and here also we see another striking fact, which we must not overlook. The diseases under which mankind laboured were arranged under different heads, and each peculiar type belonged to a certain *spirit*. The first, *Ens Dei*, diseases coming from God, and which could not be accounted for or removed but by supernatural means; this embraced magical science. Second, *Ens Astrale*, diseases of the stars, to be cured only through their influence; this embraced the science of astrology, hence every agent employed had its relationship to a particular star, and every star was related again to the partic-

ular disease. Third, *Ens natural* diseases which originate through natural defects; this embraced the science of surgery, and admitted of cure by the application of mechanical agents. Fourth, *Ens Spiritual* diseases of the mind; curable by enchantment, embracing a knowledge of demonology, and the application of spiritual essences. Fifth, *Ens veneni*, all forms of disease, whether distinctly marked belonging to a particular type, natural or unnatural; this embraced a general knowledge of all things connected with the art and mystery of physic, both spiritual and natural.

The human body, Paracelsus considered was like all bodies affected principally by the three active material agents, *sulphur*, *mercury*, and *salt*, and health was determined by the condition in which these agents stood to the body; if there was a superabundance or deficiency of either, disease must ensue. The most potent and essential of the three he considered was mercury. This mercury he held to be the same in essence with the common mercury or quicksilver, and endeavoured to prove that delirium, phrenzy, madness, trembling of the limbs, lethargies, disorders of the mouth and eyes, apoplexy, and mortifications, had their origin in the spiritualization of the metal, which rising to the brain, sought escape, thereby injuring the nervous system, memory, &c. The disorders produced by sulphur, were fevers of various kinds, jaundice, and muscular disease, disease of the liver, pleurisy, disorders of the eyes, teeth, and ears. The diseases produced by *salt* were colic, stone, gravel, gout, sciatica, erysipelas, ulcers, cutaneous disease, &c. Now let us not make the mistake of supposing here that the whole of these absurd speculations originated with Paracelsus; such was not the case; he

found the greater part of them already existing, embraced, added others, subtleized or spiritualized the whole, and being gifted with a fluent tongue, great moral courage, enthusiasm, and perseverance, became accidently, by the peculiar nature of the times, the great representative or embodyment of the active moving progressive power which then convulsed the professional world. Out of the fact then of the old Galenic weakness he became strong, and his success is more from the deficiencies of the schools, than from any other cause. In connection with this we must bear in mind the great amount of physical diseases under which the people laboured, many of a type or form entirely new; need I mention here the small pox, fevers, measles, plague, &c., but above all the syphilitic or venereal disease, of which we have already seen the supposed origin, and the rapid progress which it made through Europe in a very brief space of time. The Galenists, or old legitimate botanic practitioners, had no remedies to meet it; and here let us pause to ask what the effect of a foul, malignant disease such as this, fast spreading itself among all ranks of the people, must have had upon the public mind? And in what way were they to escape? What power was there then existing sufficient to meet the evil? If we turn to the old alchymists' creed, pages 42 and 43, we shall see the foolish speculations that had long engaged the greatest minds of the age. The *philosopher's stone* and *quintessence* or first "grand mystery," the principle of life, which when discovered and applied, would be found capable of reinstating man is his original position, lost through our first parents in Paradise; the great elixir vitæ, &c. All these visions were compelled to give place to terrible realities; *death was busily sweeping*

its thousands from the earth ; public business was often arrested—fires were kept burning in the streets—the eommon deceneies of the tomb and the pleasure of life, all, all were paralyzed ; the grass grew in our prineipal eities ; the rich flew for refuge anywhere, where an eseape appeared to open, and night after night the dull heavy ery of the body eollectors resounded through our streets, *bring out your dead, bring out your dead ;* all the ties whieh bind human nature to life appeared to be severed ; whole families often lay in the agonies of death, with no friendly hand to fulfil the duties of expiring nature. What then, I ask again, must have been the feelings of a people thus situated? In the midst of these terrible visitations, the more subtle disease already spoken of was undermining the most saered feelings, and vitiating the very life-blood of our population ; and as we have said, the weakness of the old Galenists rendered them altogether ineapable of meeting the diffieulty in any form. By whom the subtle agent, quieksilver, was first introdueed, is not now known ; it is eertain however that it had been used for the eure of *syphilis* privately before the time of Paraeelsus, but like all other ehanges it had met the determined opposition of those in power, and whatever may be said regarding Paraeelsus first employing quieksilver, it is pretty generally understood that many among the lower order of people used it before his time, and with some show of sueeess too. As Dr. James however has said, " the sueeess of Paracelsus lay more in his knowledge of the virtues of mereury at a time when he and Carpus were the only two who knew anything of the matter." This is partially eorrect as regards the use of it by them or others of his elass ; but there were those among the lower orders who eertainly did

use it, although it was not known beyond their own circle. It now becomes our business to inquire into the nature of this metallic substance, in order that we may see in what its virtues consist, and whether it possess the properties as a medicinal and curative agent which have been ascribed to it. We have already pronounced it to be the "*curse of physic*," and believe the time is not far distant when it will be estimated as such, not only by the profession, but by the world at large. What then, we again ask, is the nature of this "metallic substance," which for three hundred and fifty years has engaged the attention of the greatest minds in the profession, and produced schism, discord, and confusion through all its ranks.

Quicksilver, called in Latin *hydrargyrus mercurius*, is a running volatile metallic substance, of the color of silver, very weighty and penetrating, and found in several mines in Europe. One solid foot is equal in weight to nine hundred and forty seven pounds, whilst that of pure water weighs only seventy pounds; or in other words, a vessel holding thirty-five pints of pure water, will contain *nine hundred and forty-seven pounds* of quicksilver. It is the *constituent* from whence all the mercurial preparations are made, and its name is derived from the disposition which it has to motion, being quick and subtle in its nature. The Latin, *hydrargyrum*, is synonymous with the English words, *water* of *silver*, and was given to it because of its fluidity. The word mercury, or *mercurius*, from the analogy which it is supposed to bear to the *planet* of that name, from its assuming a variety of shapes, such as the ancients attributed to that deity. We here see the connection and agreement with the ideas held by the old alchymists, and as exhibited in the sketch drawn of Paracelsus.

We will now give the old empirical method of using it in syphilitic disease, and examine the effects which it produced. We have to bear in mind one fact, and that is, that while the *various new forms of disease* previously spoken of passed away after a certain period, this was constantly existing, and still spreading itself with all the horrors which ever follow the foul, loathsome, distressing disorder. Anything then, no matter what, that promised or held out a chance of escape, was likely to be hailed as a boon, in comparison with which nothing could scarcely compare, and certainly nothing promised half so well to accomplish the end desired as *mercury*. The old alchymists, in searching for the philosopher's stone, had stumbled at last upon something which they imagined partook of its properties in quicksilver. Paracelsus declared he had found the "philosopher's stone," and without doubt imagined it to be in *quicksilver*. It was first used as a medicinal agent in its crude form, externally, that is, by taking so much crude mercury, say two ounces or more, and well working it in a mortar with any other kind of substance, such as turpentine, or simple lard. The following preparation was about one of the earliest made, and was called the *Neapolitan ointment* :—three ounces of quicksilver cleansed and strained through leather, prepared in a mortar, with a sufficient quantity of the oil of turpentine, and six ounces of lard ; well worked altogether until the quicksilver disappeared. The manner of using it was first to bleed the patient once or twice, then to purge him, and give him a bath, after which he was plied with suitable herbs to render the homours more fluid, and fitted for its action. The patient was then placed before a good fire, and the ointment well rubbed in, beginning first to the

feet, and rubbing in up to the calves of the legs; a half ounce the first night; upon the second night two ounces were applied in the same way, up as far as the knees; and upon the third night he was allowed to rest; in the meantime he was kept in the warm room, covered with a dress of a light peculiar kind of cloth, his mouth closely examined in order to discover if salivation had commenced, that is, if there was heat, dryness of the mouth, swelling of the gums and salival glands, with frequent spitting; upon the fourth day he was examined again, to see if the inflammatory action had increased, and if there were any foul ulcers upon the tongue, palate, and throat; he was now rubbed with three ounces more of the ointment, from the knees to the middle of the thighs; upon the fifth day he rested again; and now, if the ulcers were enlarged, the tongue much swollen, and salivation had fairly set in, he was purged and fed with light nourishing broths; but if it had not produced the above desirable effects, he was again rubbed with three ounces more from the thighs upwards. "In using the *Neapolitan ointment*," says this old writer, "care must be taken not to raise the salivation too high, for in this respect most of our physicians err; if the salivation be raised too hastily, the mouth, tongue, and tonsils are frequently seized with gangrene, (mortification) wherefore a salivation should be raised by degrees, and the mouth carefully examined." In case this severe condition of salivation should come on, the method was to bleed and purge. In connection with this, it was used also (where salivation did not present itself readily) internally in this form: *crude mercury* one ounce, well worked in a mortar with *Venice turpentine*, *conserve of red roses* half an ounce, and *red coral*, pulverized, half an ounce, of which from a

half drachm to two drachms were given internally until salivation had taken place. There was another way of raising a salivation, which they often employed, and that was by making a *plaister*, *emplastration*, or "plaister of *vigo*," as it was called, or plaister of frogs, from its being composed of crude mercury and the powder of frogs, well worked together in a mortar, spread on a piece of leather, and worn about the body. Where there were warts, ulcers, and eruptions, they managed also to bring about salivation by mercurial fumigation. We have already given the ideas held by Paracelsus and his disciples, relative to the connection of disease with certain spiritual essences or *Entia*, and now we see in what relation the venereal stood to the heathen Deity, *mercury*. The Planet by the ancients was conceived to assume a variety of forms and shapes, so also did the venereal or syphilitic disease; there was therefore a close connection between the one and the other. Quicksilver was also found to possess properties analagous to these fanciful ones of the ancients in relation to the Planet mercury. *Borrichius*, an old Danish chemist, says, in his work on *Chymistry*, "after having operated upon mercury (quicksilver) for a twelve month, and after having reduced it into several forms, it took its own shape again," and such is literally the fact; change its form in any way you please, by any chemical or mechanical process, and you alter it only in appearance, it will assume its original condition, or, in other words, it returns to its primary state. These were the notions then that first called it into use, and upon its application it was found to produce the peculiar symptoms manifested in *salivation*. Now, observe, the *mercury* which *Paracelsus* conceived to be one of the *principal moving active powers* of the human body,

partook of both the *corporeal* and *spiritual* essense ; (read pages 88-9,) and the *quicksilver* was supposed to possess properties analagous to it, and this is the way both him and his followers attempted to explain its action. The nature of quicksilver is to raise a salivation ; that is done by the particles of *mercury* acting upon the virus. It first attacks the *radix* or root of the distemper, which is the seat of the venereal foulness. The virus consists of a *humour, salt, gross, tartarous*, and *acid*, which, fermenting, by degrees corrupts the blood, and causes all the evils that follow it. The mercury (quicksilver) acting upon this, in concert with the blood, lightens the *gross, tartarous, salt, acid corruption*, which by this means rises in the body in the same manner as if sublimated by heat. The gums then become sore, the tongue swells and ulcerates, the salivatory vessels relax, and the virus or disease is thrown off by evacuation. Now this was the old Paracelsian notion of the nature of the venereal, and the action of mercury ; and as I have already said, the disease was that beyond all others which kept society in a state of continual turmoil ; for no sooner had the old alchymists discovered what they considered a safe and certain remedy, than they felt that the great "arcanum" or secret of medicine was theirs ; and is it not curious that up to the present day the character of Paracelsus and the old alchemical speculators should have been so maligned, and that prejudice should have so darkened the understandings of our most talented writers, that not one of them has been able to see the stimulating influences which produced the *character* in Paracelsus, that they so much condemn. We must bear in mind "the old Galenic practitioners could not *meet the great want of the age ;*" this secret for which it sighed, and for which all

were labouring, and Dr. James observes, "it became one of the most profitable distempers that ever fell to the hands of the doctors." The remedy, then, the remedy ;—where was it? Paracelsus was one among the old alchemical speculators; he had been trained to the practice of physic, had travelled much, and mixed up with all; he possessed the peculiar notions already explained, and now in connection with his fanciful theory of disease, *Ens spirituale, astrale, Dei naturale*, and *veneni ;* his knowledge of *opium*, general knowledge of the Galenic practice, and his knowledge of the use of quicksilver, he considered himself perfect, and superior to all men then practising; and who shall tell us that Paracelsus was an ignorant man? No, it was not so; the ignorance lies rather in those who have undertaken to give his history than in him, and this has been simply because his character, genius, and the condition of the times were not properly understood; *prejudice*—dark, infatuated prejudice, —too often deprives us of the means of dispassionately investigating the merits of those upon whom it fixes its malevolent eye. Paracelsus had devoted his life to the investigation of disease, and although he partook of the superstitions of the age, nevertheless he was the first to fairly battle with the venerated errors of the Galenic schools, and finally to beat them. True it is he kept his discovery a secret, laughed at the professional world, and held them up to scorn. It is also true that he came out from the old beaten track; true also that he gave high sounding names to his remedies, and professed to possess some wondrous secrets, the whole of which gave the greatest offence to his contemporaries; his *arcanum theriaca, tinctura physiconum, mercurius-vitæ, azoth, &c.;* and al-

though Dr. Hamilton would fain persuade us that there was neither method nor order in his ideas, nevertheless I think we have shown here that there were all these, although they partook of the follies which were so characteristic of the times; and although those who have written of him tell us he was not the first to employ *mercury* in syphilis, nevertheless they acknowledge he was the first who fairly tested and proved it; and here again Dr. Hamilton says, "his success in the employment of this active remedy arose from rashness more than from judgment, for he used it with a temerity that would have alarmed the regular practitioner." Of course he did; how should it be otherwise, for so timid were they, that it was prohibited from the practice altogether in France, and everywhere condemned in consequence by the schools throughout Europe, and Paracelsus and those who were struggling to introduce it, were condemned as vile empirics and imposters; they were designated by the term of *quacksalvers*, and the *odium medicum* flung at them everywhere. Let the nature of the times then be fairly examined,—the tremendous influence of the old Galenists—the anxiety and sufferings of the people—the heart-burning opposition and general state of philosophy, and then say if the strong language used by Paracelsus in self-defence should be considered sufficient to warrant the wholesale condemnation that his defamers have dealt out to him. He did employ quicksilver, after the manner in which we have represented it, and this disease, the venereal, under his treatment was arrested, its virus destroyed, and life preserved. It is not my purpose here to enquire into the after consequences of this method of treating the disease of which I am now writing, or the results of the practice in after years; whatever

these may have been, they were not then determined; my purpose here is only to relate facts. Paracelsus succeeded in arresting the disease; he changed the action of the syphilitic virus upon the vital principle, and checked the progress of the foul tartarous corruption which had hitherto defied the best skill of the age. Is it any wonder that he himself should have felt elated with the success, or that the people generally should have hailed with enthusiasm what they were told was an infallible and certain specific, for a disease which they had believed beyond the reach of physic? Is it any wonder that such an idea should be seized upon by all parties, for the purpose of reaping a rich harvest out of human suffering and credulity? Is it any wonder that barbers, tinkers, tailors, sweeps, and such as had a taste for speculation, should embrace the opportunity to try their hands at that which obstinately defied the legitimate practice. "*Eureka*," said Paracelsus, "here it is;" this is the "*arcanum*," the "*mercurius vitæ*," the "*invincible theriaca*" Eureka, cried the alchymist; here it is, Eureka, cried the people, here it is; we have found it; the great *elixir vitæ*, here! here it is!! "Down with the quacksalvers," cried the Galenists, "these are ignorant pretenders to the art, we are the legitimate and only legally qualified practitioners." "Cure us," said the people, "we perish under this curse." In the midst of all this confusion then it was that quicksilver obtained a stand, and as "drowning people catch at straws," so the more the old Galenists sought to crush it, the more progress did popular opinion give it. The schools now could no longer refuse to yield to the *growing power*, for many of the legitimate practitioners had used the prohibited *mercurius* with success, and found that it was an easier and less troublesome method

than their own. Chemistry began now to call up its powers more freely, and its influence in refining and preparing the "condemned" drug did much to soften the opposition and prejudice of those who had previously rejected it. Then commenced the numerous mercurial preparations which now occupy so high a position in the estimation of the profession, and which for three hundred years have sustained their influence over the professional world.

We shall now examine some few of the preparations :—

Hydrargyrum Purifactum.—Purified mercury.

Dublin Pharmacopœia, 1826.—Mercury, six parts. Let four parts be slowly distilled.

Hydrargyrum cum creta. London Pharmacopœia, 1836, *and Edinburgh*, 1841.—Mercury and chalk.

Hydrargyrum cum Mag. Magnesia.—Mercury and magnesia; purified mercury, manna, and magnesia.

Hydrargyri Acetas.—Acetate of mercury; purified mercury; acetate of potash; diluted nitric acid; boiling distilled water and distilled vinegar.

Hydrargyrum Chloridum—Chloride of mercury; sulphuric acid; chloride of sodium, and distilled water.

Calomelas—Calomel, mercury, sulphuric acid, pure nitric acid, and muriate of soda.

Calomelas Sublimatum.—Sublimated calomel, persulphate of mercury, purified mercury, and dried muriatic soda.

Calomelas precipitatum.—Precipitated calomel, purified mercury, and diluted nitric acid.

Hydrargyri Bichloridum.—Chloride of mercury, mercury, sulphuric acid, and chloride of sodium.

Sublimatus Corrosious.—rosive sublimate mercury, sulphuric acid, pure nitric acid, and muriate of soda.

Hydrargyri Ammonia Chloridum. White precipitated mercury, or ammonia, chloride of mercury, Bichloride of mercury, distilled water, and solution of ammonia.

Hydrargyri Submuris Ammoniatum.—Ammuriated submuriate of mercury, liquor of precipitated calomel, and caustic ammonia.

Hydrargyri Iodum—Iodine of mercury, mercury, iodine, and alcohol.

Hydrargyri Biniodum.—Biniodide of mercury. Mercury, iodine, and concentrated solution of muriato of soda.

Hydrargyri Nitratis Acidum. Acid Nitrate of Mercury.—Mercury and nitric acid.

Hydrargyri Oxydum.—Acid nitrate of mercury, chloride of mercury, and lime water.

Hydrargyri Binoxidum.—Binoxide of mercury. Bichloride of mercury, solution of potash, and distilled water.

Hydrargyrum Oxydulatum Nigrum.—Hahnemann's black oxide of mercury, solution of nitrate of mercury, distilled water, and caustic solution of ammonia.

Hydrargyri Sulphuretum Nigrum.—Purified mercury and sublimated sulphur.

Hydrargyri Sulphuratum.—Cum Sulphure.—Sulphurate of mercury, with sulphur; Ethiop's mineral, mercury, and sulphur.

It may be conceived from the few mercurial preparations here given, which is only a moiety of the whole, to what an extent human ingenuity has been pushed, in order to free this destructive metal from producing the injurious effects upon the human frame. It matters nothing, however, chemistry cannot change its properties, no matter into what form it be manufactured. *Sublimate it, precipitate it,* do what you may, still the same old alchymical figure of the *mercurial deity* is there, and it *will regain* when *taken up into the circulating system, and transmitted through the living fibre,* its original globulous form and natural influence. Nay, I am certain that the more we attempt, by chemical means, to alter it from its natural state—the more we divide, refine, separate, and change, the more positively injurious it becomes as a medicinal agent. We shall not, however, enter into its effects just now, but simply say, from the time that the old alchymists and empirics first used it, down to the present; it has passed through a thousand different tests, still it is the same *terrible retributive agent It is an enemy to life in its own inherent nature,* and nothing that man can do can ever change it. Passing for the present, then, from this part of our subject, we may just say, that from the time that quicksilver was first acknowledged by

the schools, minerals the most deadly and destructive in all forms have also been introduced; and here we shall see the foundation of their reception and use. The old alchymists had a theory, and upon that theory they based their faith. (See pages 42-3, and 91-2-3-4). The Galenists as a body, were never the most astute, or persevering; they had settled down into quiet repose, and did not like disturbing; but as popular opinion demanded the use of mereury, by the laws whieh govern political economy, they took care to provide the supply, and if any one will take the trouble to glance through our modern pharmacopœias, they will find mercurial preparations enough in all conscience to satisfy them of this fact. The theory, however, of the alchymists was never conceived by the Galenists; they never understood it; hence they condemned Paracelsus without knowing why, received, used, and increased the evils connected with the ridiculous ideas out of which they sprung, and by this means blindly enlarged a "eurse," which the science of the future will have to dissipate. To return again then from this digression, let us see what the foundation was upon which the plagiarizing Galenists founded their increasing mineral practice; every thing Paracelsian was rejected; his very name had been stamped by them with reproach; therefore whilst his remedies, practice, followers, and all were condemned as *empirical* and *quackish*, the only thing really rejected was the harmless, ridiculous theory, upon which he sought to build up that "practice;" and as we have already said, the *veritable practical reality* was not only retained but increased, *subtleized*, and *sciencized*, the better to agree with the *conventialized*, *legitimatized*, *Galenicalized respectability* of the old hereditary imbeciles; they

could not, however, with all their influence, so "influence" the precarious and subtle metallic poison, as to make it effect the great ends for which they employed it. Chemistry now united itself with *therapeutic* teaching, and became part and parcel of the art itself, thus increasing the overloaded profession with a variety of *new* preparations of which nothing was practically known beyond the fact of their mineral origin, *and the desire to improve upon what they did not understand.* Then follow a variety of other agents of the mineral kingdom; preparations of TIN; the

Stanni Pulvis.—Powdered tin.

Stanni Oxidum.—Oxide of tin.

Stanni Bichloridum.—Powdered tin and corrosive sublimate.

Aurum Musivum.—Mosaic gold, bisulphuret of tin, flowers of sulphur, sal ammoniac, and purified quicksilver.

Stanni Bichloridum.—Spirit of tin, (No. 1.) Powdered tin, dissolved in hydrochloric acid, and nitric acid.

Stanni Chloridum.—Chloride of tin, hydrocloric, and powdered tin.

Spirit of Tin, (No. 2.) Labavius's fuming liquor, pulverized tin, and corrosive sublimate, prepared in a glass retort, until a fuming colourless liquor is produced.

These are carried on in a variety of preparations, embodying the active principle of mercury and tin, in a soluble form.

The preparations of *gold* are most abundant; preparations of *iron* more numerous; preparations of *silver* equally so. Then follow the *arsenical* preparations; then the *antimonial;* then the *copper, lead, and zinc.* Then follow the poisonous acids, such as

Sulphuric Acid.—Oil of vitriol.

Hydrocianic Acid.—Prussic acid.

Hydrochloric Acid.—Muriatic acid.

Acidum Nitricum.—Nitric acid

Acidum Oxalicum.—Oxalic acid.

Acidum Phosphoricum.—Phosphoric acid.

Then follow the destructive vegetable poisons, such as the *henbane, hemlock, thorn-apple, deadly nightshade, foxglove, tobacco, opium, &c.*

And then the deadly subtle æthers, such as

Æther Aceticus.—Acetic ether.

Æther Hydrocloricus.—Muriatic ether.

Æther Phosphoratus.—Phosphorated ether.

Æthericus Sulphuricus.—Sulphuric ether.

Passing again from these chemical and destructive preparations, which, be it remembered, are merely a "moiety of the whole," introduced to give the uninitiated reader an idea of the kind of agents now employed, and which pass current in society clothed in the specious dress of *therapeutic science;* we shall just ask, before passing further, whether the prediction of the great quacksalver has not been literally fulfilled. "*I am your king*, he said, *and to me belongs the sceptre of physic.*" What an infatuation!! Three hundred and fifty years have scarcely passed away since Paracelsus, the misguided but master-mind of his age, declared that such should be the fact; and who can look into the condition of medicine at the present time, see the amount of money annually expended in order to improve the profession,—witness at the same time its inefficiency and prostration, and say that it is not so? Yes, the present practice of medicine is entirely *Paracelsian;* his theory alone is absent; Paracelsus was the great practical quacksalver; the first who dared openly to advocate the use of mercury; the first practical chemist who ventured to unite the science with therapeutics; the first who prepared the *æthers*, the *acids*, and the spirituous tinctures, and introduced them into the practice of medicine. Let it not be here supposed that he was the first who discovered or even used them, or that they did not

exist or were employed as medicine previous to this day; for such is not the fact. The Arabians had long been engaged in alchemical speculation, and were acquainted with the art of distillation; but from the time of this great medical revolutionist the system may be fairly and truly said to date its position and standing. We have already said that the legitimate or legal "practice of the present age is Paracelsian, and that his theory is alone absent," and we think this assertion cannot be confuted. The old Galenists never had a theory; their practice consisted of bleeding, blistering, purgatives, clysters, emetics, diaphoretics, tonics, stimulants, and diuretics; their remedies belonged to the vegetable and animal kingdoms, and were connected with all kinds of ridiculous superstitions. Even the celebrated Dr. Willis recommended amulets in epileptic disorders; and the talented Dr. Sydenham ordered a live kitten to be laid on the abdomen in the iliac disease. Previous however to this, as we have already seen, the condition of medicine was in a very low state; the agents employed, no matter of what kind, were all classed under some old superstitious notions, and the whole possessed certain peculiarities, and were either HOT, COLD, MOIST, or DRY, in a certain degree. Physiology was a dead letter; the conditions of disease not at all understood; in fact, without occupying more of the reader's time, we may sum up at once and say, that as no *natural*, *philosophical*, or *scientific* system was found among the old Galenists then, so nothing *philosophical* and truly scientific is found among the *quacksalvers*, alias *allopaths*, now. Galen reigned supreme for fourteen hundred years, Paracelsus dethroned him, and forced the schools to acknowledge his power. "I am your KING," he said; and how long shall

this despotic alchemical monarch blindly lead the profession, and the people continue to suffer? We reply, by saying, so long as the profession is sealed and clasped by the strong grip of private interests and narrow-minded monopoly, and never until, like all others, it shall be fairly submitted to the fair competition of public opinion, can mankind reap the advantages which as a profession it ought to be capable of giving; at present we declare it to be without either *theory*, *science*, *philosophy*, or real *practical* good. Bold assertions these; methinks I hear some timid reader say, yes, they are so, and I make them with a full knowledge of the responsibility that awaits me, being fully satisfied that the most sceptical may see it. "Down with the quacksalvers," was the cry of the Galenists three hundred years ago, and strange as it may appear, the same cry vibrates upon the public ear now: they fell not, however, for the people asked for change; and the old alchymists had promised them the elixir vitæ, and they anxiously looked for its fulfilment. It stood then upon public suffrance, and only upon it; there was no other power to sustain it. The Galenists incorporated it into their practice, to satisfy the anxieties of the public mind. Upon suffrance they received it, and upon suffrance only they hold it; and it must fall when the public discover its incapacity to fulfil the mission for which it was created. It is not for the want of talent that it will *fall;* it is not for the want of genius that it will *fall;* it is not for the want of *perseverance*, *industry*, or *skill*, for the whole of these, it has had, and many a splendid and bright intellect has sunk under the excessive anxiety and fatigue through which it has passed in its endeavours to make the profession of that practical utility for which it is so well suited

in its relation as a constituent principle to the condition of humanity, if *wisely* and *philosophically* understood, and *naturally* and *scientifically* applied. But I have said, the *allopaths* (modern Paracelsians) have no theory, and such is the fact; if they have, I ask where is it? Is it in *contraria contrariis?* No, it is not there. Is it in the use of the lancet? No, it is not there. Is it in the use of poisons, either mineral or vegetable? No, it is not there. It may possibly be said here, that the world has had theory sufficient, and that it now wants fact, sterling veritable fact. Well, and has it not got it? Yes! it is a fact that it can boast of being blessed with a medical profession the most truly useful of all existing professions practicing without a theory, and boasting blindly at the same time that it requires none. Why what should we think if this delusion were applied to any other profession. Is there no theory in *navigation?* none in *architecture?* none in *agriculture?* none in *mechanics?* none in *mathematics?* Have we in fact no theory or theories to govern the arts and sciences which now illuminate our age? Pshaw, who smiles at theory? he alone who, ignorant of its relationship to practical good, knows nothing of its application. All science exists in relation to a theory, and the boy who sails his tiny boat upon the stream, trundles his hoop through the street, flies his kite, or throws his ball, does so in relation to the theory upon which that play is perfected. The same rule is applicable to all things; and what should we think of the man who undertook any kind of mechanical labour, if he were ignorant of the first principles upon which the success of his work rested. Nevertheless such is the condition of medicine. It may be compared to a ship without either helm or pilot. It has for its charge the wealth of

the world, or that which is a thousand times more valuable, and has no compass on board; it is blown about without any controlling power, and is wrecked upon the rock of despair whenever the tempest assails it. What then is the task which the present age has to accomplish? Nothing less than to revolutionize the *present condition* of medical practice; not to reform it, for it cannot be reformed; but to take it down and reconstruct it; and since the sufferances which have tolerated the Paracelsian practice for the last three hundred years, have found by experience that it has not fulfilled the mission to which it was called, the same power necessarily calls for the change. Before venturing however to declare what that "change" must be, it will be necessary to examine into the nature and effects of the present practice, in order that we may see wherein its deficiencies lie, and give proper reasons for seeking its abnegation.

It will also form a part of our business to inquire briefly into the views of the different dissenting medical parties now seeking popular support; homœopathy, atmopathy, hydropathy, chromo-thermalism, mesmerism, Thomsonianism, and galvanism. We shall, however, first consider

PARACELSIANISM OR ALLOPATHY.

Having already traced it to its origin, I shall now endeavour briefly to glance at the uses of the various mercurial, mineral, and poisonous vegetable preparations. We have already seen the purpose for which the quacksalvers employed mercury, and have said that "Paracelsus succeeded in arresting the progress of the disease, destroying the *venereal virus*, and preserving the life;" but let it not be supposed from this that we mean to imply the idea that mercury is either a *safe*, *certain*, *natural*, or even a *curative*

agent, for such is not the fact; its action upon what Paracelsus considered the *salt, tartarous, subtle, venerious matter*, was to produce a complete chemical change, which at that time was not known, but which experience has since too fearfully confirmed; hence all medical men know the meaning of what are called *the secondary symptoms*, and which are found without exception to be more difficult to eradicate than simply producing the "chemical change" by mercurial agency, and which since the days of its introduction has passed current for *cure*. It was found however to arrest the progress of the foul, loathsome distemper, and this simple fact at a time when the natural principles of medicine were not understood—when society stood aghast with terror, and the *curse* was spreading itself among all classes, won for it, its popular position. The schools were compelled to receive it, and although the theory of the alchemists was not conceived, they saw nevertheless that disease was a morbid or poisoned condition of the fluids or humours, and as they had long held peculiar notions upon what was called *humeral pathology*, or the humors being the seat of all disease, the chemical change produced by the action of mercury served to confirm their long cherished notions. The conclusion now arrived at was, (from the fact seen in the chemical action of mercury,) that strong, powerful poisonous medicaments could alone produce a corresponding change in all other forms of disease. Chemistry (it has been already said) became united to the therapeutic art, and from this our pharmacopœias have become to a great extent confused masses of unnatural, unreasonable, incomprehensible, useless, ridiculous lumber, through which no student can ever successfully and profitably wade.

True it is that he will find the simple vegetable productions introduced, but few of them are ever employed in the practice, nor is it considered necessary to devote much attention to their study. Botany, it is true, still forms a part of the curriculum of the schools, but it is confined only to the poisonous ones now employed in the practice. The uses of the various mercurial preparations as medicine, far exceed all the others put together; in fact so fashionable has the use of it become, that there is scarcely a disease of any kind but what it is employed in; and if it were now to be prohibited from use, the profession would for the time be completely lost. It cannot be dispensed with in inflammatory affections, for it is often "all that the practitioner has to trust to;" and although uncertain in its visible effects, he still pushes on the deadly drug with confidence, that the disease, if once it be fairly influenced, will be sure to yield, and often suddenly the mercurial fever is found to supervene; the glands inflame and swell, the irritation is distressing, the gums highly surcharged, the tongue protrudes, and the patient is in a most miserable condition; and here the medical attendant is often completely helpless; he can relieve only by the application of the leech, lotions of alum, myrrh, &c., and with this he is compelled to be content, patiently awaiting either the decline of the salivatory effects, or the loss of his patient's life; others again are so sensibly affected with its use, that a single grain is often found sufficient to produce salivation. Children are generally found to endure the use of it much better than even adults; it is almost impossible to salivate some children; the result is that it is almost universally given to these little innocents, under the idea of its being less pernicious. It is even prepared

in little sugar drops, stamped with the words, "calomel, two grains," and sold in our druggists and grocers' shops, so that in reality there is but little chance for humanity to escape the snares which lie in wait for it, under some concealed auspicious medical form. To introduce the opinions held by some of our most talented modern writers regarding its effects, might almost appear a work of supererogation, nevertheless seeing that it might by some be considered that I write with a mind prejudiced, it will be as well perhaps to do so. Without occupying too much time, then, I shall give the opinion of *Robert Howard*, M.D., the talented author of the Egyptian Mysteries, Treatise on Salt, &c., but not only does he condemn the use of mercury, but mineral substances altogether. "I do not hesitate to declare (he says) that the use of mineral substances ought to be avoided to the utmost possible extent. *Substances* taken from the *mineral kingdom* may cause a *temporary* cessation of disease, but they do so at the expense of the vital powers. Many years since, while a student in the *Ecole de Medicine* of Paris, I was agreeably surprised to observe the diseases for which I had seen calomel employed, more rapidly and perfectly cured without that substance. *Calomel* has proved *a terrible curse* to society; it has been used as a *universal remedy*, and there are few people whose constitutions have not been injured by it. On inquiry into the causes of the ill heath of patients, it is very common to meet with this answer: I had an attack of illness, for which I was *violently salivated; some of my teeth fell out*, and others began to decay; I have never regained my former health. In these cases it is not the disease which produces permanent damage to the constitution, but the taking this *positively hurtful sub-*

stance, whose exceeding injurious effects have been wrongly regarded as features of the disease, for the cure of which it was given."

What a terrible censure is here, supposing it true, and that it is, none know better than the members of the profession themselves. Is it not a disgrace that such a curse should still continue to afflict mankind, and that a profession the most useful and honorable should be in such a low, *wretched, miserable condition?* There is but one way however to abolish its use, and that is by the creation of an intelligent enlightened public opinion. Tell me then, is it not a duty of the highest importance—a duty incumbent upon all men, to endeavour by every possible means to arrest the further use, (as a medicinal agent) of such a terribly destructive drug? A few remarks more regarding its effects, and then we shall pass this part of the subject. One of the most striking evidences that we can possibly have of the *terrible* retributive nature of *mercury*, is seen in the disease called in medical language, *Eczema rubrum, Eczema mercuriale*, or the *Plague of mercury*. "It is caused (says the same writer) by the taking of *calomel* or mercury, in constitutions most susceptible to the effects of that poison. It commences with *large red patches on different parts of the body*, attended with pain or intolerable itching; pimples appear, which soon break; all the red surface then becomes *raw*, an *acrid humour* flows from it, and this *scalds* the surrounding skin, *until the whole surface of the body, from head to foot, is sometimes in a painful state of excoriation, pouring out a burning ichor*, which polluting the surrounding air with a most sickening odour, *stiffens all the covering of the body, which stick to the flesh; the teeth fall out, the hair, the finger and*

toe nails often drop off, and thus the ereature is reduèed to a eondition of exhaustion and misery that no language ean deseribe. Sueh then are the effects of this deadly poison, and I am sure the unprejudieed reader will require no further evidenee of the injuriousness and destructive nature of *quicksilver*, than that whieh we have now given; but should it so happen that what I have already said is not suffieient to eonvinee, let him examine any one with whom he is aequainted who may happen to have been legitimately treated for some disease, it will matter little what, partieularly if salivation had been produced, and depend upon it that examination will be a suffieient reply. The great diffieulty eonneeted with the matter lies in the general ignoranee existing nearly among all elasses. Disease is a subjeet to whieh few have devoted any attention, and that simply beeause it has been so mystified and darkened by the profession, who have vainly imagined it to be more profitable to keep the people in ignoranee; and the people thus hood-winked have been made to believe that a knowledge of disease was entirely beyond the reaeh of ordinary minds, that the work of mending bodies belonged to the seientifie doetor, and that they had nothing whatever to do with the matter. In thus enquiring into the effeets of quieksilver or mereury, its introduetion and progress, we have proved the present allopathie praetiee to be entirely *Paracelsian*. It is *quackery*, legitimatized and conventionalized, the better to eoneeal the darkness, misery, disease, wrong, and eorruption whieh it engenders. "Down with the quaeksalvers," eried the old Galenists three hundred years ago, but still it exists, and the wily old sehoolmen know that the subtle, volatile, changeable, invidious, health destroying disease, creating "mer-

curius," has become to them a sacred deity, under whose guardian care professional respectability is secured; and what matters it so this be done, even though a nation's health be immolated upon the altar of so delusive a guardian; but public opinion is fast undermining the fabric, and ere long it must fall from its high position, and give place to a practice better calculated to fulfil the mission for which the profession is called by the immutable conditions of nature in relation to human life, health, and disease.

In thus quoting the opinion of Dr. Howard, be it understood, I do so because it is a true picture of the external manifestations connected with the use of the *accursed drug;* but this is only one of the slightest evils arising out of its use; every one knows how rare it is to find either man or woman at the age of forty with a sound set of teeth in their heads; in fact one half the people at the age even of thirty, are denuded of this most beautiful provision in part or whole, so necessary for the preparation of the food, and sustaining healthy life; and truly it is most distressingly pitiful to see our females, the weaker and fairer part of our common nature, who are in consequence more liable to be under medical treatment, robbed of this natural and beautiful gift, so essential to the harmony of the features and their future happiness; and what is worse, to know that the very evils entailed by it will be transmitted down to future generations; nevertheless such is the fact. "The iniquities of the fathers (said the great Jewish lawgiver) are visited upon the children down unto the third and fourth generation," and that it is so, is a physiological truth, established by philosophy and science as regards disease, phy-

sicians too well know; and certain it is, if it be a fact in relation to the ordinary types, it is increased a hundred fold as regards this. Again, its action upon the bones is tremendous; this also is well known to medical men; often becoming caries or rotten where salivation has been employed, and as to the action of *mercury* upon the nerves it is truly most heart-rending; I have had patients, and have them at the present time, whose tortures of mind are really indescribable, night and day; the most horrible conceptions haunt them, and the slightest change in the weather, or the least thing that can possibly be conceived so excites them, that the balance of mind is completely lost. *God of heaven*, how long shall the *curse* continue to blight the best hopes of humanity, deteriorate and rob life of its most valuable and inestimable blessing, and the race be tortured with this *frightful, monstrous, alchemica delusion?*

And now, in passing from the use of mercury, we shall tax the reader's patience while we make a few remarks upon the evils resulting from the use of the lancet. This is also one of the dark, foolish, and destructive practices of allopathy; unlike the introduction of mercury, however, it had its origin in a more ancient date, and is a practice well known to have existed almost from time immemorial. It is said by Pliny to have been introduced by the Egyptians, and that they learned it from the hippopotamus, who used to come out of the waters upon the banks of the Nile, when it had grown unwieldy, and there open a vein in the leg with a pointed reed, stopping up the orifice with mud; but whether this be true or false, it will be of no consequence; nor can either the very "extraordinary" manner of obtaining a knowledge of the art, or its

antiquity, save it from being sacrificed, if science condemns it as an error, and that it is, few, save those who have been trained to the practice, will venture now to deny; indeed a great number of the profession have given up bleeding altogether, except upon very extraordinary occasions. In apoplexy only they admit it to be necessary, but even here, if figures are of any use, it may be dispensed with. Dr. Dickson has given us a table of cases, by which he proves that full fifty per cent. more died even in this disease, under the depletory system, than when treated without it; and since the introduction of an improved state of practice into some of the principal cities of the United States, the amount of mortality annually has greatly decreased. Let no one suppose that in speaking of *allopathy* upon the present occasion, I charge it with designing wrong and practising it, for such is not the case; I am too well versed in the knowledge of habit not to know that education, wrongly directed, is capable of producing it all, and much more; in fact, education, like all other great principles, may be so applied as to be made a national blessing or a *national curse;* and while speaking of *errors* so positively injurious as those upon which we have been descanting; be it remembered that I speak in condemnation of the "errors" only, not the profession or its individual members, for there have been, and are still, some bright stars among them, to whom the world must ever remain a debtor.

The use of the lancet has of late years been giving way to the force of public opinion; but although this is the case, still the profession itself is moved only by the external pressure, while the schools remain unacquainted with not only the science which renders the use of it un-

necessary, but with the philosophy of life, which demonstrates its destructiveness.

For what purpose during three thousand years has this instrument been employed? and what is it that sustains it even now? and what are the principal forms of disease where it is considered absolutely necessary to use it? In the numerous inflammatory diseases, such as of the brain, liver, intestines, kidneys, stomach, lungs, &c.; in the principal forms of fever, apoplexy, and plethora, or in any condition of disease where it is considered necessary to remove the congestion or pressure from the part affected, and this is the second great error which strikes the mind of the humble truth-seeker, as connected with the *allopathic practice.* For three thousand years it has been interwoven with medical practice, it is therefore not likely to be given up so long as it can find the semblance of a reason for its continuation; and who is he that dares to intrude his views upon the venerated "experience" of ages? In what school has he studied, what position does he hold in the profession thus dignified by old time, and sanctified by the learning of empires? I answer none, but simply reply by saying, *neither antiquity, learning, wealth, or profession,* possess the power to arrest the progress of thought; it will move; and he who conceives an idea, or thinks he is in possession of a *truth,* should be encouraged to *speak it;* for if it be error it cannot injure the *truth,* but if *truth, out of his speaking the world may be blessed.*

In all inflammatory disease, then, bleeding, either with the lecch or lancet, has been the invariable rule. Of course this practice, so long taught and considered absolutely necessary, must have something like reason for its

foundation, or it never could have obtained universal acceptance. What then are the "reasons" for bleeding in inflammatory disease? It decreases nervous excitement by reducing the pressure of the blood from the inflamed or congested part. Apart from the nervous sensibility there can be no pain. This sensibility of the nerves, however, has no independent existence, but is determined by the state and condition of the blood; whatever irritates the blood, irritates also the nerves. Inflammation, is simply obstruction in the circulation, and wherever "obstruction" is found, there is pain proportionably with the nature or severity of the case, and the one and only object of the medical attendant is to remove the obstruction; for this purpose he abstracts the blood from the congested or oppressed part. This idea is perfectly legitimate; it has in fact a natural basis. To remove the pressure is the desideratum, for with its removal alone can the sensibility or pain be subdued. The question comes, then, how is it to be done? for upon this alone hangs the peint in dispute.

We have just said that the allopathic idea relative to the removal of the pressure is legitimate, but the means to which they resort, whilst it appears to the superficial observer, as well as to them, perfectly rational, is nevertheless one of the most destructive that can possibly be conceived, and although many of late have taken upon themselves to condemn the practice, still they have done little towards enlarging the sphere of thought or improving the art of medicine. The blood is the immediate source of life, and although we well know there are many remote agents connected with it, still the immediate action of the blood determines the immediate condition

of existence, and life in the healthy state is determined by the healthy condition of the blood, as disease is determined by the opposite. Since, then, the blood is the immediate agent of life, can it be abstracted immediately without lessening the vital power upon which the life depends? I answer most unhesitatingly, no, it cannot, and this one great oversight upon the part of the allopath has been so mischievous in its effects that the human mind cannot possibly conceive the immensity of the evils that have arisen from its practice. We cannot abstract immediately the blood without lessening the vital power or principle upon which the life depends, and any thing that does this, necessarily reduces the chances of recovery proportionably with the amount taken. But how is it possible, some one may ask, if the pressure is not to be removed from the part diseased by bleeding, in what way are we to remove the pain? I answer, carry out the allopathic idea upon a different principle, and thus while I say with him, remove the pressure, I say also adopt different means to bring about the same end. Inflammation —is it anything more than obstruction? Certainly not. How then can the obstruction be removed, if the vital power be diminished by the abstraction of the blood? Surely there is no great amount of physiological knowledge required to enable us to understand the sympathy existing between the stomach, lungs, and skin, nor can there longer remain any excuse for continuing a practice that experience tells us is so destructive to life.

"Public opinion," we have already said, is fast forcing this part of the practice to give way; but since it happens often that this all-powerful lever and mover, not only of systems but of empires, is "moved" by impulse, rather than by

reason, it behoves every well-wisher to his country and race to do his best to help to direct it into that path *which reason, philosophy,* and *science* teach us best agree with the conditions established in the economy of nature for the security and happiness of all.

We pass then from this part of our subject for the present, to say a few words on the various dissenting parties or sects of medical practitioners now seeking to proselytize the world; and first of

HOMŒOPATHY.

Hahnemann, the founder of this system, was born in the year 1755, at Meissen, in Upper Saxony. His early education was limited, in consequence of the poverty of his parents; he was therefore, when old enough, apprenticed to a tradesman. Hahnemann's natural genius, however, soon convinced his master that it would be of little good to try to force a profession upon him for which he had no desire, it was therefore determined to find something more congenial with his tastes; and the head master of the principal academy near his native place being acquainted with his father, he was admitted free of charge to the advantages of the school; after receiving such education as it afforded, he chose the profession of medicine, at Leipzick and Vienna, and in 1779 graduated as doctor of medicine in the University of Erlangen, and soon after obtained an appointment as district physician at Gommern, near Magdeburg; without however entering into the minutia of his progress, it will be sufficient for me to say here, that after having devoted the most strict attention to the profession, and studied deeply the ancients and moderns, he came to the conclusion that the whole practice was erroneous. We will give his own remarks

upon this part of the subject, as contained in a letter written to one of his friends :—

" It was agony to me to walk always in darkness, with no other light than that which could be derived from books, when I had to heal the sick and prescribe according to such and such hypothesis, concerning disease, substances, which owed their places in the materia medica to an arbitrary decision. I could not conscientiously treat the unknown morbid condition of my suffering brethren by these unknown medicines, which being very active substances, may, (unless applied with the most rigorous *exactness, which the physician cannot exercise, because their peculiar effects have not been examined) so easily occasion death, or produce chronic affections and chronic maladies, often more difficult to cure than the original disease.*

" To become the murderer and tormentor of my brethren, was to me so frightful and overwhelming, that soon after my marriage I renounced the practice of medicine, that I might no longer incur the risk of doing injury."

This resolution, however, was overturned, as soon as he became a father, for he could no longer continue dead to the strong confidence in nature. He saw disease attack his children, looked round upon the dark, dreary abyss of the medical practice, found it only a blank, and sank in despair ; and is there nothing, he cried, to relieve suffering humanity ? shall my children perish, and I, their father, faithless in Providence, make no effort to relieve them. " Perish the *blasphemous* thought ! (he exclaimed) can the great giver of life behold with indifference the martyrdom to which diseases condemns his creatures, and not permit the genius of man to discover a certain method of contemplating them under their real aspect, to learn

in what case each of them may be useful. *I had rather renounce all systems in the world than admit such a blasphemous idea.*" From this time he devoted his attention again with renewed vigour, and laboured hard to discover the means of alleviating the distress of his fellow-creatures, and perfecting the medical art.

The "Contraria contrariis," or the allopathic practice, could not satisfy his conscientious mind, and therefore benevolence led him to investigate the deeper mysteries of the art. *Contrary* medicines failed to remove disease, *similar* ones might possibly do it. The Peruvian Bark with which he was familiar had previously impressed him, (so we read,) with the idea of "similia simulibus," he therefore took a dose, and found that it produced symptoms of perfectly developed intermittant fever, the very disease for which it is well known the bark is considered a specific. This, then, to Hahnemann's mind was proof of the correctness of the 'principle,' but he could not rest here; the newly discovered truth which (so his followers say,) is to revolutionize the theory and practice of medicine, must be tested, and the next experiment he tried with success, and which fully established the truth of his theory, was in scarlet fever. He knew that the belladonna produced a state of disease exactly similar to scarlet fever, and he employed it as a curative agent in such cases during the raging of the disease in many instances with success. "In a family of four children, three were attacked with the prevailing disease, while the fourth, who was taking belladonna at the time for another complaint escaped the contagion, though generally a weak and sickly child." Upon these ideas, hang the sum and substance of the Hahnemannic theory. It is a

curious fact, however, that Hahnemann was not content with his theory or practice, but from time to time, as experience corrected his errors, he introduced various improvements or modifications. The quantities of the agents which he employed were greatly reduced, and in proportion as he reduced the quantity, so he obtained increasing success, *until by a strange condition of mind, he conceived that medicaments reduced to nonentity, increased in curative force.* Nor did he pretend to understand this strange phenomenon, he saw only the fact, and rested complacently upon it. And out of it Homœopathy had its origin, and upon no better foundation it now rests. In fact, its present followers are equally dark upon the matter; "without doubt, say they, it is difficult to understand, or even to detect the *modus operandi* of doses prescribed by Homœopathists. No HOMŒOPATH WITH WHOM WE ARE ACQUAINTED PRETENDS TO ACCOUNT FOR THIS FACT." (*Vide* "Hahnemannian Fly Sheet."

Aconite, belladonna, nux-vomica, digitalis, mercury, arsenic, poisons, mineral and vegetable, as employed by the allopaths, were also used by him; his benevolent mind, however, even though he greatly reduced the quantity sanctioned by the schools, discovered still their destructiveness. He went on "reducing," until in reality he had "reduced" them to *nothing*, and when thus "reduced," his success became the more secure, and the truth the more certain: for what is the *millionth*, *billionth*, or *trillionth* part of a grain but "nothing," and yet doses of this "nothing" determine its success.

We cannot here enter into the professed "homœopathic science," of which the disciples of this excellent man make so great a boast; but the conclusion to which we

have arrived, after the closest investigation of the theory is simply this: Hahnemann was a most persevering and benevolent man, who, as he observes, could not bear the thought of being the "*murderer* and *tormentor* of his brethren;" his education, however, had been received under the old alchemical or allopathic teaching, therefore the want of a practical knowledge of the medicinal properties of the vegetable kingdom, and deficiency of original genius, confined him *to, if not* within, the *magic circle;* however, his mind was as benevolent as his moral courage was great, he therefore determined to think for himself; he did so; but having been deprived by a false education of the power of comprehending the philosophy of medicine, he practically reduced the "killing art" of allopathy to nothing—left nature to itself and secured the first step in the great progress of medical reform by refusing to *destroy life.* He is therefore worthy of the name of a great reformer, although that name rests upon *nothing.* To time, however, 'homœopathy' must submit its claims, and the merits of medicine, as it now is, must be determined by mind, as it shall be when the healing art shall have emerged from the barbarism in which darkness and cupidity have for so many ages plunged it.

In thus sketching the assumed science of homœopathy, I desire to be distinctly understood as not by any means wishing to depreciate its merits. *Opinion* must be measured by *opinion,* in order to determine the *truth;* and one of the best evidences in favour of progress is when the members of society can throw down the glove of mental defiance, without running the risk of physical prosecution. It is a glorious age that we now live in; and as men, anxious for future good, let us increase the sphere of

thought for the benefit of the future. The persecutions of the past are gone, we hope, never to return; and while we feel thankful for the great advantages which we now enjoy, let us not, in seeking to discover the truth, try to rob our brethren who differ from us of the same rights that we ask for ourselves. We are but now emerging, as it were, from darkness to light, and it therefore ill becomes us to be dogmatical or assuming, where we have all so much to learn from each other. Homœopathy of late has been growing somewhat popular and in favour with the rich; but let not its disciples on that account forget that the truth is not always found with the *great*, and that it once upon a time happened when the world rested its security upon an egotistical and narrow philosophy, that the richer gem of truth was discovered in a poor *Nazarene*.

We shall now turn our attention to another medical sect, which for the last few years has been obtaining some share of public attention and support; a sect which professes to dispense with medicaments altogether, and to employ *cold water* only in the cure of all forms of disease. Their system is known by the name of

HYDROPATHY,

and is the discovery of a German peasant by the name of Priessnitz; all drugs were denounced by him to be *poisons*, and all mineral spring waters to contain *death* in them, *not life*. He practised his system with success at Graffenberg, in Selicia, where acquiring great fame, many of the nobility, and those who possessed the means, flocked for the purpose of passing through the treatment, which was deemed necessary to bring about their restoration. He was a man of good natural abilities, but entirely with-

out education; nevertheless some thousands of the legally qualified members of the medical profession have, in various parts of Europe, consented to give up the use of all medicaments, and to pronounce the system under which they have been trained as altogether worse than useless. Such is the force of genius, no matter to what its attention be directed. His disciples have succeeded in establishing several *hydropathic* private infirmaries in different parts of the country, in some of the most eligible situations, where invalids are received, boarded, and attended to until returning convalescence enable them to return again to the business of daily life.

Priessnitz himself never, wrote in defence of his practice, nor attempted to lay down any science or theory to base the system upon. Several very excellent works however have been written upon it—works containing good sound sense, and much practical information; whatever good there may arise from the cold water practice, it is generally admitted by its advocates that it is nearly useless unless employed in connection with an establishment situated away from the dense smoky atmosphere of our populous towns and cities. The cold water cure, or *hydropathy*, as it is called, is not however of modern date, for it was practiced by the ancients, and was once very fashionable. It is related of Antonius Musa, that he cured the Emperor Augustus of a deeply seated disease by the use of the cold bath: it fell into disrepute however soon after, in consequence of its killing (so it is said) his nephew. One of the greatest lessons to be learned from the investigation of its past and present history, is the force of fashion over the human mind; just fancy some fond indulgent parent, anxious for the welfare of his son, expending from eight hundred to a

thousand pounds, in order to give that son a *respectable professional* education, and he, after having gone through the regular curriculum, turning round and telling his fond anxious parent that it had been all expended in learning that which was, so far as the curative or therapeutic art is concerned, "worse than useless." Such however has been the case in numerous instances. The language of the hydropath is, "*the learned may now lay aside their science, the practicioner give up his connection, the apothecary throw his drugs to the dogs*, for nature has revealed herself to a poor *mountain peasant*. We feel no pulse, examine no tongue, and require neither diagnostics nor prognostics, for with us *cold water, air, exercise*, and *diet*, are all that are necessary." In regard however to the conclusions of the legally qualified gentlemen who *write books* upon the subject, we beg distinctly to say, that we differ from them when they say that only the professionally educated can properly apply the treatment with success, for since the founder, Priessnitz, was more successful possibly than any of his educated disciples, of course it is possible that any other uneducated man may become master of the practice, and be as successful as him.

In regard to the water cure, then, we offer no objection to it; it is in every respect preferable to the drugging system, and we can also say with the most zealous *hydropath*, "let the apothecary throw his drugs to the dogs," and also that there is "death" in all "*mineral waters;*" nevertheless there are three things which the *hydropath* either does not understand, or which he entirely overlooks; the first of these is, that there are numerous diseases to which his system can by no means be applied; secondly, that the remedies of the vegetable kingdom,

if properly applied, can eure many of these same diseases; and, thirdly, that he himself is unaequainted with the properties of vegetable remedies, having been by a false edueation deprived of the study, and that therefore since he knows them not, of course he cannot be expected to understand how to apply them. I reeollect holding a discussion at one time with one of the diseiples of this sehool, and in order to prove his knowledge upon the subject, I put three of our eommon wild plants down before him; the one was the agrimonia eupatoria (agrimony common), the other was the berberis vulgaris (barberry), and the other, the menyanthes trifoliata (bogbean); he threw them from him with contempt, said he "rejeeted all drugs of every kind, whether they belonged to the vegetable or mineral kingdom." Now this idea of confounding the mineral and vegetable kingdom arises from the want of a knowledge of the beautiful eeonomy of nature, and the relation to whieh they stand to the organized animal being. The mineral in any form, is, if taken into the stomach, an enemy to life, and tends to disorganize it, whilst the vegetable is friendly, and by its agency, life is built up; besides it is altogether impossible, supposing the hydropathie ideas to be true, that the line of demarcation eould be drawn. We *must eat or perish*. Where then does food begin, and where does it end? or what is food and what is medicine? In some conditions of the body food beeomes medieine, and in other conditions of the body medieine beeomes food; and what medieal man, having any pretenee to a knowledge of the seienee of life, health, and disease, could make such *ridiculous assertions, but for the fact of being wrongly educated*. In order, however, to put *hydropathy* in its proper and true position, we will

take a few extracts from *Dr. Gully's Propositions on the prineiples of the Water Cure,—and Dr. Gully we take to be a talented man.*

4.—"Acuto disease is the effort of the morbid organ or organs to throw off their disorder upon some less important organ or organs. Thus acuto inflammation of the liver, stomach, or lungs, causes fever; that is, an effort to throw the mischief on the skin, the bowels, or the kidneys."

5.—"If from the great extent of the mischief to be thrown off, and the feeble constitution, acquired or natural, of the individual, this effort is not successful, *the body dies from exhuustion.*"

8.—"Acute disease, then, is the violent effort of the internal and vital organs to cast their mischief on external and less important organs."

9.—"Chronic disease is the enfeebled effort of the organs to the same end."

11.—"Disease, therefore, is curable, when the power of the system is sufficiently strong to throw the morbid action from a more to a less important organ."

12.—"Disease is incurable when the power in question is insufficient for the last-named purpose, and when it has become organic, that is, when a change of structure has taken place."

It is not the part of our plan here to make any comment upon the propositions just quoted, but, taking them as they stand, let us see wherein hydropathy will be found deficient, and in what way medical botany could supply that deficiency. First, then, the success of the water eure depends entirely upon the *natural* power of the vital principle, or, in other words, if there be not sufficient force in the body to *reaet*, it is beyond the power of any art to effect it; that this is the case, we see by the second proposition which we quote again: "*if from the great extent of the mischief to be thrown off, and the feeble constitution, acquired or natural, of the individual, this effort is not suc-*

cessful, the body dies from exhaustion." Now, supposing a case of acute disease, say of the liver, stomach, or lungs. should attack an individual of feeble constitution, and Dr. Gully ventures to treat him hydropathically, in what way does he commence operations? This, of course, must depend upon the condition of the patient. He is, we will suppose, too low for the *cold sheet*, or *packing*, there is not *vital force sufficient;* the *stomach has no power to assimilate food of any kind, and even the air of Malvern, beautiful as it is, is too rarified to be permitted to act* upon the patient. *The cold dash would be madness* itself, and exercise *certain death*, for the feeble constitution cannot react against the pressure or force of these excellent appliances. Are there no others? is now the question; Dr. Gully says, and I quote again proposition

24.—"*Pure water, pure air, proper diet, and regulated exercise, are the great agents in effecting the cure of disease, by aiding the natural* efforts of the body, through the instrumentality of the nervous system."

25.—"*In the due appointment of these agents, according to the powers of the constitution and the phases of disease, as ascertained by minute medical examination, consists the scientific and safe practice of the water cure.*"

We have already examined our patient, and have found that no external agent of any kind can be employed *without great danger;* nay, experience has taught us that the feebleness of the constitution renders it impossible for the body to react against them. Is there no means of effecting the object by the application of internal agents? We answer, yes, most unhesitatingly, in numerous instances, if a knowledge of them be within the education of the medical attendant; but if he says it is not so, and blindly

closes his eyes to the fact, it follows of course that there are none within the compass of his understanding, not that there are no other provisions in nature for the cure of disease, but those which he has enumerated. "Water, he says, aids the natural efforts of the body, through the instrumentality of the nervous system, when neither *food*, *air*, *water*, nor *exercise*, could be employed? True! but would not an enema of the ulmus fulva (slippery elm,) thrown into the bowels, act through the instrumentality of the nervous system, when neither *food*, *air*, *water*, nor *exercise* could be employed? Dr. Gully's experience, however, has not taught him this; or might not a simple vegetable stimulant be employed in connection with that *enema?* Nay, more, might not the sensibility of the nervous system be acted upon, not only by this simple means, but even by a simple vegetable emetic, so that the stomach might be made to discharge, under certain circumstances, the morbid contents which prevent the very reaction Dr. Gully is seeking to bring about? Most certainly it might! Without, however, attempting to discourage the efforts made by Priessnitz and his followers to mitigate the sufferings of humanity, I am sure every unprejudiced hydropathist will say, that in avoiding the terrible evils connected with the old allopathic, Paracelsian, or mercurial system, they have (to escape the "curse") been driven into another extreme.

The vital or living principle often hangs upon a thread, and under these circumstances *hydropathy* cannot be employed, nor can it be "employed" with great advantage by the poor who inhabit our thickly manufacturing districts, or by the working classes of our populous cities, for they have no means to command the air of the private *hydropathic*

establishments, or even to give nature the time requisite to enable her to rid the morbid accumulations from the body; they require some active simple agents that will assist nature to effect the work speedily, and without which thousands and hundreds of thousands must perish for want, having no other means but labour; living as it were daily from *hand* to *mouth*. Will Dr. Gully, or the followers of Priessnitz, allow me to present them with a simple but true comparison of a case in point: supposing at any time Dr. Gully's cook were called from the duties of the kitchen to some other, and upon her return were to find the fire nearly out, would her reason suggest the throwing on a shovel of wet coal? This would be determined by the same principle which regulates the application of *food*, *air*, *water*, and *exercise*. If the fire previously in the grate had sufficient vitality to react, she could throw on the wet coal and rattle the ashes out with the poker; her experience has taught her that the fire will burn brighter and stronger as soon as the reaction takes place; but if on the contrary there remains but a spark, and that spark be obstructed by an accumulation of ash or refuse, it would be *death* to the fire to serve it in this way. Neither the wet *coal*, the poker, or the bellows, could be employed; yet these are all proper agents. The *finger*, aye, sir, your cook's finger might supply the place of the poker, to gently remove the obstruction, and the mouth the place of the bellows, and a little combustible material the place of the heavier fuel, excellent as all are where they can be employed advantageously. "Put on the coal, cook," says the doctor, "and poke out the ashes." "I shall make it out, sir," says the cook; "blow it, then," says he;—(a fool says she,

aside, what does he know about it?)—and thus it must be, the cook knew by experience what would save her "feeble" and nearly exhausted fire; she therefore employed other means than the ordinary ones. Dr. Gully and the hydropaths say there are no other, and the *fire of life goes out*; so would his cook's fire by the same law, if she had obstinately persisted in putting on the *coal*, *poking*, and *blowing* it, or if she had left it alone under the idea that it was too feeble to be meddled with.

What a curious bundle of extremes is the *genus-homo*, *man*, and how necessary it is to investigate even our most cherished notions. Hydropathy, then, has some excellent points in it, and is a great improvement even upon homœopathy, but it, can never be universally applied; indeed it does not come within the range of medical science at all, but may rather be called the art of preserving life by the application of the constituent conditions which determine healthy existence; and as the want of pure air, pure water, proper food, and exercise, are the principal causes of disease, is it not worth while to cultivate the science, and apply it to the every day wants of life, since it is so efficient in removing so many forms of disease, where it can be employed. A scientific knowledge of the properties of air, water, food, and exercise, should form part of the curriculum of medical studies, for it would be found one of the most valuable adjuncts that could possibly be united with the *healing art*; to discard all medicaments, however, because the schools have not taught the use of medicine from its abuse, is like a glutton, who having surfeited and brought disease upon himself by excess, declares, in the midst of his sufferings, that he will never eat again, extremes beget extremes, let us avoid

them. In conclusion, we say, homœopathy and hydropathy are both great improvements upon the old *allopathic system*, and here let us pause to remember, *but* for their influence in dividing the strength of the profession the medical botanist could never have attained his position. medical botany, then, exists *as a faith* in the hearts of thousands and hundreds of thousands, and the day is not far distant when it must command the attention of society, and win that position for itself which its merits demand. We rejoice we know that our age is one of toleration, that the days of pains and penalties have passed, that the clash of *mind* with *mind* has superseded the clash of the sword; God speed the time when the ennobling and honorable profession shall take its stand upon the principles of eternal truth, and be applied to the wants of the human race in accordance with the great and holy purpose for which it was given.

We now pass from the Hydropathic or the Cold Water cure to

ATMOPATHY,

or, the hot water cure, and this also, like the last, is not of modern date, on the contrary, it is very ancient, and of late has become very fashionable, particularly in our larger towns and cities, in fact it has been introduced as a sanitory measure in connection with wash houses for the labouring population. It will appear curious to the uninitiated to be told that both the cold and hot water methods of curing disease, do so by producing the same results, nevertheless such is the fact. The hydropathic by first contracting or forcing the blood from the surface of the body upon the internal parts, and by the law of reaction in the blood, it is forced back again, producing

expansion; the contracted pores are then opened, and the effetes or refuse of the body is driven out. Atmopathy, or, the hot water eure was practised in old Rome previous to the introduetion of the cold water eure, but one of the Emperors happening to be eured by the eold water, it lost its influence, and died out. The general method of curing with hot water is by steam; the patient is put into a box, or under a blanket, or in any other way the most eonvenient, for exeluding the external pressure of the air, the water is previously heated either in a boiler, or with a red hot briek, the steam now arises and envelopes or covers the whole of the body, exeepting the head, in the course of a few minutes its aetion upon the surface produees a pressure within greater than the pressure from without; the pores open, the blood eireulates freely, and the refuse of the body passes away. This, like the system of Priessnitz has its numerous diseiples spread throughout all parts of the eountry, and many of the most eminent of the profession follow it in preferenee to any other. It is not our business here to enter into the merits of *Atmopathy*, we shall therefore content ourselves by saying that it has many advantages over the Hydropathic as a eurative means, although in itself it can never be applied universally to all diseases. In the hands of men who understand its nature and action, and whose experience has enabled them to comprehend the uses of water in conncetion with the vital or living power, either the atmopathie or hydropathic practiee may be employed with advantage, but if applied without knowledge, it becomes highly dangerous. I have known foolish people, ignorant of the nature or pathology of disease, having received benefit themselves from slight disarrangement, give

the vapour bath for the purpose of curing consumption, even in its last stage; I have known others, again, envelope the body in wet sheets for the same purpose. Death has, and must follow in these cases, so in fact it must in all, whatever the disease, or whether it be treated with hot or cold water, if the vital power be incapable of reacting against the pressure. The question to consider in the use of either of the methods is simply this; can I afford to deprive the body of a certain amount of the living power, with the chance of the reacting or vital principle paying it back again with interest; if I cannot, then it is madness to employ either. In concluding these few remarks on *atmopathy*, I shall merely say it is an excellent means of preserving health as well as curing disease, and the temperate use of the vapour bath is to be recommended. It is also in the hands of those who understand it, far superior as a curative agent, to the cold water, but used indiscriminately, as it too often is, by ignorant people, it leads to great mischief. Doubtless this may be applied to all other systems, and on that account may be considered of no weight, inasmuch as all agents improperly applied, lead to bad results. Most certainly this is correct, the philosophy of medicine therefore rests upon the fact of applying whatever is best fitted to accomplish the end in view, and this can only be done where the system practised agrees with the principles which determine the conditions upon which the curative or therapeutic art rests. And most certainly a wise physician will endeavour to become acquainted with the general principles of life, health, and disease, as well as the general principles of medicine: he will then be better fitted to apply the art in detail. We pass from atmopathy by again saying,

there is so much good in it, that it cannot be much longer overlooked, and the time is not far distant when its merits must be openly acknowledged.

We shall now make a few remarks on Dr. Dickson's system of curing disease. It is known by the name of

CHRONO-THERMALISM.

The words simply signify *period* and *time*, and are intended to express the idea of life being controlled or governed by certain regular laws, through which it is developed and perfected at certain "periods" of "time." Dr. Dickson claims to be the discoverer of this "periodic," but universal, principle of nature, and considers the science of medicine never can be perfected until it is incorporated with the art. "Every organ of the human body, when in health, performs its functions in regular order and time, and to cure sickness, says he, you must make the body keep time; "*time* in *breathing*, *time* in the *pulse*, *time* in the *functions* of the various *secreting organs*, *time* in the hours of *eating*, *sleeping*, *waking;* in a word, you must periodize every one of the organic motions of man, you must periodize man himself."

In perfect health, then, every thing connected with life keeps *proper time*. In disease it is disturbed, and the secret of cure, according to Dr. Dickson, lies in knowing how to arrest that disturbance, and restore order or time. There is possibly no member of the medical profession, whatever system he may please to follow, but will readily allow the truth of Dr. Dickson's ideas, and also admit the correctness of his conclusions; but very few appear to attach the same importance to it which he does, hence the want of cool philosophy so deeply manifested throughout the whole of his writings. Dr. Dickson is a man of *first-*

rate talent in the profession; many years a surgeon in our army and navy hospitals, and author of the *Fallacies of the Faculty*, a work which has made a great deal of noise both within and without the profession. The spirit, however, in which it is written, militates much against the otherwise good effects that might have resulted from it. The allopathic practice, under which he had been trained, he condemns, and appears to favour the old *unity* idea of Hippocrates.

"*Omnium morborum unus et idem modus est*,"* said the old medical exemplar. While thus admitting, however, the unity of disease, he is a most inveterate opponent of the depletory system. The lancet he considers has shed more unnecessary blood, and destroyed more lives than all the wars that have ever desolated the earth. He therefore denounces it in the strongest possible manner as an evil too monstrous to deserve even charitable condemnation. The agents which he employs for restoring the diseased system to its regular healthy state, or, as he expresses it, to the *chrono-thermal, time-keeping, periodical action*, are not very numerous. The Peruvian bark is a great favourite with him; this he uses both in the crude and more active preparation of quinine; and this, with emetics of antimony and ipecac, and a few of the old active preparations, constitute the principal agents in his practice.

Dr. Dickson has effected much good in the medical world by the stern unflinching manner in which he has warred with the evils of blood-letting, and, without doubt, has done much towards diminishing this destructive practice, and his name will be remembered in the future as

* The type of all disease is one, or disease is a unit.

one of the world's great heroic reformers. We see but little, however, in the "periodic" or "chrono-thermal" part of the matter, although we readily admit the fact of the human body being governed by laws, regular in their immediate connection, operation, and effects; and that it is wise and necessary to get all the knowledge we can; still, whilst admitting *chrono-thermalism* in connection with human life, health, and disease, we admit the same principle to exist, from the universe down to the smallest atom. *Harmony* is "chrono-thermalism;" and since harmony cannot be found, unless connected with *period* or *time*, the *order* is determined by the *regularity* of the *period*. Chrono-thermalism, then, is in all things.

There's a *time* to *reap*, and a time to *mow*,
A *time* to *plough* and a time to *sow*;
A *time* to *dance* and a time to *sing*,
And *period* and *time* for every thing.

Dr. Dickson, however, cannot discover this principle in social progress, nor find it in himself when examining the condition of the practice he so justly condemns. He cannot see the *period* and *time* when the evils of which he complains are destined to fall, although he himself is made an instrument in *time* to help on the *period* for which he is working, and which is not far distant. Man is most undoubtedly a strange animal! and Dr. Dickson is a faithful representation of him; like most other *great men* he has *great failings*, and perhaps one of the greatest is the *great I*, so manifest throughout his writings; he finds fault with everything, sets up his *chrono-thermal* hobby, and rides him most unmercifully. He has given us but few facts relating to the state of medicine at different *periods*—no new ideas as to the causes of the many errors

connected with the practice of which he complains, but most unfortunately looks at the effects only, whilst he strikes right and left at all others who happen to stand in his way, and who have been made to take the position which they hold in the periodic fog which has so long darkened the age. He fights as a soldier and gives no quarter, not even the common courtesies or decencies of argument are attended to. "The author of chrono-thermalism (he says) has been kicked, calumniated, and belied; kicked by the asses he would have befriended, belied by the wretches who preyed on their (the public) vitals; for all this he is not dead; if his enemies think he is, they were never more mistaken; he was only asleep, and now he awakes to *agitate, agitate, agitate*,—to know no rest till the eyes of the public be opened to the infamy of a class of men, to whom, fearless alike of open force and secret fraud, * * * he now flings down the gauntlet of *defiance* and *contempt* * * * Creatures who traffic in the *blood* and *sinews* of a nation, who eat your dishonest bread at the expense of the sick, whose sufferings you prolong;" and with these feelings Dr. Dickson has thrown his chrono-thermalism upon the world, and asked for it a favourable reception. Is it any wonder that it has not been received so extensively as it might have been? Is not this the very method that a man, wishing to prevent the spread of truth, would be supposed to adopt? He first blinds the eyes of his readers with passion, and then asks them to distinguish between darkness and light; abuses the members of the profession, condemns their every motive and action, and sets himself up as a great moral exemplar and philosopher, without ever once making himself acquainted with the natural conditions which de-

termine mental *attraction* and *repulsion;* and thus it is that much good is lost to all parties. Chrono-thermalism then is before the world, and both the system and its author must take their chance; doubtless the future will not forget to examine them, and give them that place in its history which their merits demand. And now a few words upon

ANIMAL MAGNETISM OR MESMERISM.

This system is called after its supposed founder, *Mesmer*, a celebrated German physician of that name, who practised it with very great success in Germany for many years. He too, like all other men of original genius, succeed in making a great many converts, who, although not so numerous as the followers of Hahnemann and Priessnitz, are nevertheless found scattered about in our towns and cities, some of whom are men of good talent and education. The first who attempted the practice was a German philosopher of the name of Hahl, who finding much good resulting from its application, employed it freely as a curative agent. Mesmer was simply the copyist of father Hehl, although under his zealous propagandaism, it spread rapidly. He made a tour through *Germany*, performed some great cures, and succeeded in obtaining for it a position and a name, and in the year 1778, took it into Paris, where it acquired a fair share of popularity. It soon afterwards was introduced into London, where it also obtained some influence, but not sufficient to command a prolonged existence. In after years, however, it revived, and now many members of the profession practice it with some success in connection with medicaments. The secret of the mesmeric influence lies in the sympathy found to exist in all animal bodies,

and the power which one body possesses over another. It is related as a fact, that so great was this "influence" in one of Mesmer's pupils, that he succeeded in realizing, during his practice, one hundred thousand pounds sterling. This successful experimentalist endeavours to prove it from the following propositions:

1.—"Animal magnetism is a universal fluid, constituting an absolute plenum in nature, and the medium of all mutual influence between the celestial bodies, and betweeu the earth and animal bodies."

2.—"It is the most subtle fluid in uature, capable of a flux and reflux, and recciving, propagating, and continuing all kinds of motion."

3.—"The animal body is subjected to the influence of this fluid by means of the nerves, which are immediately affected by it."

4.—"The human body possesses poles and other properties analagous to the magnet"

5.—"The action and virtue of animal magnetism may be communicated from one body to another, whether auimate or inanimate."

6.—"It operates at a great distance without the intervention of *any body*."

7.—"It is increased aud reflects by mirrors, communicated, progressed, and increased by sound, and may be accumulated, concentrated, and transported."

8.—"Notwithstanding the universality of this fluid, all animal bodies are not equally affceted by it, on the other hand there are some, *though but few in number, the presence of which destroys all the effects of animal magnetism.*"

9 and last.—"By means of this fluid nervous disorders are cured immediately, and others mediately, and its virtues, in fact, extend to the universal cure and preservatiou of maukind."

The celebrated Dr. Bell was one of the most early and successful English *mesmerists*, and at the present time Dr. Elliotson is considered to be so. Mr. Gerald Massey,

also of London, has of late drawn the attention of the public much towards this science, by many exciting experiments upon individuals publicly; these, and the many preambulators, *biologists* and *electro-psychologists*, which of late have been astonishing the provincials, if merely taken for what they are worth, and no more, prove, at least, the subject to be worth investigation. Dr. Elliotson, it is well known, is a man of excellent talent, and not likely to be deceived by idle visionary speculations. We shall give Dr Bell's views upon the mesmeric theory and practice, in order that our readers may form some rational notions of it.

"There is a universal fluid which fills all space. Every body is endowed with a certain quantity of electric fluid. There exists an attraction or sympathy between animated bodies. The universal currents of the universal fluid are the causes and existence of bodies. One may accelerate those currents in a body, and produce *crisis* and *somnambulism*, which is done by acting reciprocally upon one another, by increasing the currents going across their interstices or pores, in consequence of the absolute will of the operator, and as *there exists a general and reciprocal gravitation of all celestial bodies towards each other, so there exists a particular and reciprocal gravitation of the constructive parts of the earth towards the whole, and of that whole towards each of its parts.*

"The reciprocal action of all these bodies is operated upon by the insensible perspiration or vapour flowing in and out, as you see in a loadstone or magnet, forming an outside atmosphere; it also produces currents in a more or less direct manner, according to the analogy of bodies. Those of all bodies which can act most effectually on a sickly man, is one who is in a good state of health, and is of a similar constitution. The power of a man in a good state of health will be then more powerful, because of the latter's weakness, who receives more than he gives, it will increase the circulation and produce beneficial results.

"The cause of most disease is irritability, fever, debility, or ob-

struction; the slowness or abolition of motion, produces obstruction or debility, its accelcration, irritability, inflammation, and fever.

"The seat of diseases is generally in the viscera, intestines, spleen, liver, mesentery, and loins; in women the stomach and womb. These aberrations or obstructions are an impediment in the circulation of one part which presses on the blood or lymphatic vessels, and on the nerves, which produce those spasms; on that account the fluid circulates slowly, for that reason these persons are the soonest affected and put into a crisis, when they are labouring under those maladies: if those vessels press upon the root of a nerve, the motion and sensibility of the corresponding parts are quite suppressed, as in apoplexy, palsy, &c. There is no better conductor of the animal fluid than the nerves, as they are spread all over the body, they abound more particularly in the diaphragm, stomachical, and umbelical plexus, where lies the root of the nerves, which extend their branches (and roots in the earth as a tree) all over the body."

We have thus given an outline of the mesmeric theory, and are enabled to see by so doing the effects of the electrical fluid of one body upon another, and it is from this influence that what is called the clairvoyant state, or mesmeric sleep, is induced. The same influence also produces that particular state of somnambulism wherein the patient can see and read, although the eyes may be bandaged, and also answer any question upon subjects with which he may have had no previous knowledge. No doubt but a knowledge of the electricity of bodies was well understood by the ancients, or whether they understood it scientifically or not, it is pretty certain they understood its influence; and there is no doubt but a further investigation of the science may enable the physician to do much towards assisting the cure of many forms of disease, particularly those of the *nervous kind:* one fact is well

established in the minds of all the different sects of medical practitioners now before the world, and that is the great difficulty connected with the cure of nervous disease. Might it not be worth investigating then, for it can be *demonstrated* by *experiment* to be capable of influencing the nervous system by electrical animal influence; one *great fact* will be established in the science of therapeutics, by which we may discover the universal relationship of all bodies, through the universal applicability of the one parent or primary body to which all others are linked.

We shall speculate no further upon this subject of mesmerism, but conclude by giving another quotation from Dr. Mesmer, which cannot fail to convince my readers of his sound pathological, if not therapeutical knowledge.

"Curing (says he) consists in re-establishing the disturbed harmony: the general remedy is the application (creation) of animal fluid, which serves to *re-establish the equilibrium which is lost in some part of the body; as there is but one disease, there is but one remedy;* if the motion be *diminished it ought to be increased, if the irritability* be too *great, it ought to be decreased,* as it is in solid bodies that this fluid operates, particularly on our viscera, in order to rectify them; as they are destined by nature to prepare to dissolve and assimilate our humours, *they should be brought to the equilibrium by any means whatever, either by employing internal or external remedies.* * * * If there be much putridity or abundance of bile, a gentle emetic may be given; if too much acid, a little magnesia; if alkali is predominant, order a solution of soluble tartar or other acid. In case of cholic, costiveness, or sore throat, give injections: these are the general remedies which ought to be used, *for I am sure all these preparations of minerals*

which we see in the apothecaries' shops were never intended by nature for the human body. *Modern physicians have, from an interested view, neglected the knowledge of the vegetable kingdom.*" I conclude my remarks by merely observing, that in thus taxing the reader's patience, I do so for the purpose of doing justice to the different systems with whom the botanic practitioner is called to differ; our aim should be to discover the truth, no matter in what it is, or where it is, and in writing a "Plea for the Botanic Practice of Medicine," I deem it necessary to fairly examine their merits without regard to party feeling; sum them all up, and place that which we ask the world to examine in *juxta* position with them all; and if we love the truth, think we have it, and have faith in it, it will shine the brighter when reflected by *candour, fairness, honor, honesty, charity,* and *truth;* and of this, dear reader, be assured he who has truth, and knows how to use it, needs no violence to carry him safely through.

And now we shall make a few brief remarks upon another party who practice what is called "Medical Electricity," or

GALVANISM.

This is the science of curing disease by the application of the galvanic or *electric fluid, through mechanical,* instead of *animal* agency, and is, without doubt, a powerful auxiliary in the hands of the skilful practitioner. That the nervous system may be very sensibly affected by it, every one knows who has passed slightly through an electrical operation.

It is not our business, however, to point out the method of applying it, or the way in which the fluid acts upon the nerves; it will be sufficient if we merely observe, that in

cases of *contraction* of the *muscles, paralytic affections, lock jaw, nervous irritability, tooth ache, and ticdoloreaux,* it will greatly assist the cure. It must be remembered the nerves have no independent existence, but are nourished by the blood; being of a different nature, however, from the other tissues of the body, they are more likely to be influenced by a fluid to which, without doubt, their sensibility is immediately related, and our purpose for introducing it is merely to show, that as an agent, judiciously applied in connection with a general knowledge of the medical art, it is most effective. The high encomiums, however, that have been passed upon it by its advocates are not borne out by experience; but since no medical practitioner has demanded an independent existence for it, we are not warranted in considering its advocates a sect; some, among every party make use of it as an *auxilliary,* and where too much dependence has been placed upon it by medical men, it has arisen from the fact of their deficiency of a useful knowledge, as regards the medicine proper to be employed in the cure. The philosophy of galvanism corresponds in every respect with *mesmerism,* and is based upon the same ideas. A deficiency of the electric, or nervous fluid is the cause of all obstructions; apply the battery, and you supply the loss artificially: the nervous system is the seat of all sensation: sensation is the moving active agent permeating the whole, therefore all obstructions which are the causes of disease may be removed by *electricity* or galvanic influence. These are the general ideas.

We now come to the consideration of another sect, which, during the last fifty years, has become very popular in the United States of America. It is known by the name of

and is thus called after its founder, Samuel Thomson.

One of the most curious and striking features connected with the history of medicine, is the manner in which nature seems to treat its votaries: she laughs at all human attempts to disconnect the science from herself, and virtually says, "*I am supreme in all things;*" and then, as if to show the fallacy of attempting by unphilosophical means, to mystify what she has made plain, raises up some simple *son of nature*, untrammelled by conventional teaching, bids him stand before the world in his untutored natural simplicity, and says to the antiquated learning of ages, "Behold the man whom I choose to honor, *this is he.*" It is in vain that *interest*, *cupidity*, *pride*, *intolerance*, *persecution*, *prosecution*, *calumny*, *power*, *imprisonment*, or even the *king of terrors*, *death*, array themselves against him. "*Behold the man* whom I choose to honor." Nature speaks, and who shall dispute her mandate! Nations, states, empires, systems, all—all must yield to her.

This feature of human fallibility was well expressed by the great Apostle of the Gentiles, Paul, in his Epistle to the Corinthians, chap. 1, verses 26-7-8-9.

"For ye see your calling, brethren, how that not many *wise* men after the flesh, not many mighty, not many noblo are called: but God hath chosen the foolish things of the world to *confound the wise;* and God hath chosen the weak things of the world to confound the *things which are mighty;* and base things of the world, and things which are despised, *hath God chosen,* yea, and things which are not, to bring to nought things that are: that no flesh should *glory in his presence.*"

This old keen observer of nature in her psycological influence appears to have had a good knowledge of the

natural powers, and truly it is strange to witness the mighty revolutions effected by the most simple, and often (to the mighty) the most foolish means; such is literally the fact in regard to what is called the "*Thomsonian*, or Medico Botanic System." Its author, a humble ploughman, or American farmer, was born in the year 1769, in the town of Albany State, of New Hampshire, in the United States. "The country where I was born (he writes) was a wilderness at the time, and there was no house within three miles of my father's. My parents were very poor, having nothing to begin the world with. My father had bought a piece of land on credit, and had to pay for it by his labour in what he could make off the land, which caused us great hardships and deprivations for a long time." At the age of three or four years he was put to work to drive the cows and watch the geese: even at this early age he appears to have had almost an instinctive idea of the harmony of nature, as existing in the vegetable kingdom. He was curious in inquiring the names of the herbs that he saw growing around him, and what they were good for, and the deep impressions thus made, were of incalculable benefit to him in after years. One of his father's nearest neighbours was an old woman, by the name of Benton; she was a doctress, and used to attend the family when there was sickness in the house; she was very skilful, and young Thomson became much attached to her. The remedies which she employed were from the vegetable kingdom, and when she went out to gather the herbs and roots, the boy was her constant companion. Her whole method of cure was to produce perspiration, and she would not be satisfied if she could not bring it about, and in this way she effected some astonishing cures;

if one herb would not do it, she tried another until it did. "I used (says this simple child of nature) to be very curious in tasting whatever I did not know." He discovered accidentally, when only four years of age, the medical properties of the *lobelia inflata.*

It was sometime in the summer, when he was about four years of age, and looking after the cows, that he noticed a plant which had not previously attracted his attention, and as tasting everything had become a habit, he put, unthinkingly, some of the pods into his mouth; their effect was so different from anything that he had ever before experienced, that he never forgot it, although he had no idea of its medicinal properties, beyond the fact of making him sick. He had discovered, however, that it was a good thing to play tricks with, with other boys, for he used to induce them to chew a pod, and this produced pain in them, and in him delight, for he used to laugh at the manner in which he had taken them in: and for near twenty years he was in the habit of amusing himself at the expense of others, without ever once thinking of its curative merits. At eight years of age he was attacked with the canker-rash; was attended, as usual, by the skilful old widow Benton, and soon got better: after this his attention was more than ever directed towards the herbs. The place of his birth had increased in population, and his knowledge of plants, roots, and barks obtained from the widow, made him of some importance; for as there was no doctor within ten miles, the people were compelled to think of medicine for themselves. His services were in great request, to go and point out where they were to be found; teach their properties, and often to administer them was his part of the business, and this obtained for him

the name of doctor, ironically. In the year 1798, when his father had succeeded in paying off his debts upon the first farm, he took another in the State of Vermont. Young Thomson, now being fourteen years of age, went with his father to assist in clearing it, &c.; and while thus engaged had the misfortune to cut his ankle severely: Dr. Cole, of Jericho, was sent for, and he ordered it to be washed in sweet apple bark, which caused great pain; the flesh was fast wasting away, and his life was despaired of. The doctor began to fear for his life, and wished to have other assistance, but the distance and time were too pressing, and the young man wished something of his own to be applied; the doctor asked him what it was, and was told it was the comfrey root. This was obtained, bruised, and a plaster made, with some turpentine added to it, which produced the desired effect: the wound healed, and his life was saved. At twenty-one years of age he married, and in twelve months after, his wife was delivered of her first child. The labour was protracted and difficult, although attended by a regular practitioner; and to use his own language, "the witnessing of this horrid butchery was one great cause of my paying attention to midwifery, and my practice has since been very successful in it." His wife, after her confinement, was very weak and debilitated, and what was worse, was attacked with epilepsy, or fits, which, in spite of all the medical help he could obtain, continued to get worse; no less than six medical men had already been in attendance upon her, so anxious was he for her recovery; and now a seventh was sent for, but still she grew worse. Poor fellow, he stood broken hearted, hanging over the young wife who had linked her fate with his, and she, who had just brought forth her first-born, and

blessed him with her affection, he now saw condemned to die; for the seven medical attendants had pronounced her recovery impossible. In thus pronouncing her fate, however, they thought it not wise to leave without making another effort: a consultation was again held, and the poor young ploughman, full of love and fear, listened to that consultation. One contended that she should be bled; another said not, another stood mute and careless as to what was done; while another said he would not have lossed the experience obtained from the case for fifty pounds; and thus, while listening, oppressed with the worst fears, he grew suspicious, and thought that that which created so much division, never could be right. One of them even accused the other with doing wrong. "I then thought (says he) that they had been trying experiments, and felt convinced that they all did wrong." He was angry, and bordering on despair, sent them away, saying they should see her no more. He now sent for a herb, or root doctor, as he was called; he attended her through the night, and in the morning the fits left. "She had in the whole, eighteen of the strongest convulsive fits (he tells us in his narrative) that he ever saw in his life; the spasms were so violent that they shook the whole house. She was entirely senseless, and raved for three days; she then lay senseless for three days, then laughed for three days, and then cried for three days, after which she awoke like a person from sleep, and seemed to have no knowledge of what had passed, not even knowing that she had been sick, or that she had given birth to a child." She now revovered, but only to be attacked again with the cholic, and was again attended with the root or herb doctor. Soon after this, a regular legiti-

matized medical professor came to reside upon a part of his land; and now, (says the poor ploughman) I found there was plenty of business for him, for not a month in the year, but some one of my family was siek. If a ehild was attacked with any trifling complaint, the doctor was sent for, and he found that they were always sure to have long siekness, so that the doctor paid his rent, and fared eomfortably at the poor farmer's expense.

This gentleman resided upon Samuel Thomson's farm for seven years, and he tells us that having a natural taste for the study, although never meaning to praetiee it, he acquired during the time, a good general knowledge of the kind of drugs that he used. He was led to see instinetively, that mineral medicines were opposed to animal life, and therefore did not trouble himself about studying the regular praetice: his delight was in the vegetable kingdom. He had contracted the habit of tasting every herb without searcely knowing why, and, although the neighbours used to tell him he would one day poison himself, he never believed it, beeause, as he said, the beasts knew them and were never poisoned, and surely he had as much sense as a beast. The herb whieh he so early diseovered, and which is one of the prineipal ones of his praetiee, grew abundantly all around, but, even up to this time, he never thought of turning it to any purpose, until it happened one day when he was mowing in the field, that he felt tempted to play off one of his boyish tricks; so he picked a sprig, and gave it to one of the mowers, telling him to champ or mastieate it; the man did, but very soon after felt very bad, and told Thomson that he was sure he had given him poison, for that he never felt so ill in his life: go to the spring, said Thomson, and drink: the man

made an effort to go, but fell before he got there, and vomiting freely, threw off, as he said, full two quarts from his stomach. Thomson helped him in doors, and in the course of an hour or two, he felt so much improved that he wanted something to eat; he then partook of a good hearty dinner, went to work, and declared he never felt so well in his life. This it was that first impressed our simple ploughman with the value of the herb as a medicinal agent, and which (as he says) "I have since used in my practice (in every disease that I have met with) with the greatest advantage."

Upon the birth of his second child, our poor simple son of nature had brought himself to believe there was no man more fitted than himself to superintend it, for he thought if *seven* doctors had done too much, it would be as well to risk the doing too little, since it was not likely much more harm could arise. He therefore undertook it himself, and got through without much difficulty, and thought it wonderful that plain common sense should accomplish it by such simple means. His wife not only got over her confinement easy, but was neither attacked with cholic or fits. How strange is *truth!* and how beautiful nature presents herself to those who love her simplicity. "Ye! see your calling brethren, God hath chosen the weak things of the world to confound the wise, * * not many mighty, not many noble are called."

And now the truth begins to break upon him; was there not something deficient, he asked, in the system of medicine now practiced, and could it be possible that the great Giver of life had given an instinctive knowledge to the lower animals, and not have made a provision for mankind? It cannot be, he said, and many a night

after the fatigue of his daily labour, when nature had called his family to rest, and deep silence reigned around his solitary dwelling, did he ponder over these things; still plodding on, however, he little imagined the mission to which he was "called." His first-born was now affected with a disease that the doctor called canker-rash, and which he pronounced to be as bad a case as he ever saw; and after attending to it for several weeks, the disease still increasing, he came to the conclusion that nothing more could be done; one eye was eaten out, the other apparantly lost; putrefaction, gangrene, or mortification. had set in, and she was given up to die. And now again that learning had failed to save his child, he, from parental love and necessity, essayed once more to try common sense; he saw that unless the canker could be arrested quickly, both eyes must be lost, and that she could not live long, for the distress was so great that she could scarcely breathe at all. He took the child upon his lap, and shielded it from the air with a *blanket*, while his wife held a *hot shovel* between his feet, upon which *vinegar was poured to raise the steam* as hot as it could be borne, while cloths, *saturated* with *cold water*, were applied to the eyes, and changed as they grew warm. This plan was followed for a week, daily, every two hours, when at the end of that time the child's eyes opened, but were covered with canker as white as paper; for this he used a wash of rosemary, and saved one of the eyes, to the astonishment of the neighbours and the doctor, who told him that he had saved the child's life and eye by the plan he had pursued. After this his wife was attacked with fever, when the doctor was called in again, and prescribed for some time without producing any good effects; this did not satisfy the poor

simpleton, so he asked him how it was that she got no better? His reply was, "all fevers must run their course." What's the use of your medicine, then? said he. He dismissed the doctor, went to work himself, and his wife was restored; soon after this an infant son is born, his wife does well, but the child is attacked with the croup; again the doctor is sent for; he comes and tries his skill, and after remaining some hours doing his best, left at ten o'clock at night, saying, it could not live until morning. As soon as he was gone, nature was again invoked; a few drops of rattlesnake oil were administered, the child was relieved, and slept comfortably throughout the night. The next day the *licensed* Æsculapian came again, and was astonished to find the infant alive. What had he done? He was told, and replied by saying, well, "our best medicines are the result of accident." All these incidents in the life of this simple man led to deep serious reflection: "our best medicines are the result of accident," thought he; how strange! and for what purpose am I paying so heavily, if by my own skill I succeed in doing what he pronounces impossible. Shall I be bound by *unworthy, idle*, injurious prejudices, labour hard for the means of supporting my family, and pay away my money for no other purpose but to satisfy the foolish and the interested, under the idea that all this assumption is necessary to enable man to do what the lower animals find no difficulty in? No, said our ploughman, that which is wrong in itself cannot be put right by such means: and since God has revealed the truth to me, it is my duty to reveal it to the world. Such was the *reasoning* of *Samuel Thomson*, the founder of *Thomsonianism*.

It was one thing, however, to reason, and another to

find eourage to exeeute it. The profession was looked upon as too sacred for plain eommon sense, and none but the legally qualified,—the professionally educated,—can or dare meddle with it; and thus, when Samuel Thomson was moved by the best feelings of our eommon nature to do what his genius appeared so well to have fitted him for, his heart sunk within him at the thought; how eould he do it? What did he know of the science? and when he had effeeted some cure given up by the doctors, ignoranee would smile, look sedate, shake its head, and say, "well, only to think of Sam. Thomson;" and still he "pursued the even tenor of his way;" and as his family inereased, his medical experienee increased also. A seeond *son* is now born, and Samuel, with the help of a midwife, got his wife over this comfortably, as he had done before; and now a *third son* is born, but here, although his skill was again applied, he was not so successful; his wife soon after was attacked with ague, and eramp in the stomaeh; the midwife was frightened; he wished to try the steaming, and to give more of his own *medicine*, but she deelared that his wife must die unless he consented to send for the doctor. Samuel eonsented, sent for him, but he eould not be found. And now again the husband determines to try his skill. He gave some warm stimulating medicine to raise (as he said) the internal heat, and applied the *steam;* and in one hour the eramps and fits were gone, and the poor midwife eased of her fears. He had now progressed so far in the praetiee, that the neighbours began to think him a *wonderful man;* but he was only *Sam. Thomson, even when he had cured them.* The prejudiced laughed, the learned eondemned, and the foolish ridiculed. Still he went on euring disease, doing good on all sides,

and working daily upon his land. His wife was again confined of a son, and did well; after which, of a daughter, making a family of eight children; these, in their turn, passed through almost every disease which could possibly afflict the body: small pox, measles, croup, fever, inflammation, consumption, &c., &c, and these, with the experience that he had obtained by active practice, laid the foundation of the Thomsonian System, that he succeeded in establishing in his after life. After passing through so much practically with his own wife and children, acquiring more knowledge as he went on, and succeeding so admirably, he was himself attacked with small pox; this he succeeded in curing also, and now his fame had spread far and near, so that the demand upon his time rendered it impossible for him to attend to his daily labours; even up to this time however he seemed to have no idea of making a profession of medicine. It is the nature of genius, in whatever way it be directed, to command attention, and work out a position; the difficulties which stand in the way are just so many stimulants to propel it onward; it feels its mission, sees its purpose, nor shrinks not until it has accomplished it.

There is one particular feature connected with the history of this great natural physician, and that is, his want of education; he could not see his way through this deficiency; still nature had marked him for the *great work*, and no earthly power could arrest it. And now, dear reader, fancy a *simple ploughman*, deeply impressed with his mission, sitting down by his fireside, and reasoning thoughtfully, seriously, and religiously thus with the mother of his eight children:—

Samuel.—Susan.

Susan.—Well, Samuel, what is it?

Samuel.—I cannot feel happy in the position which I hold.

Susan.—And why not, Samuel; has not God been good and mereiful to us? has he not blessed us in our labour, blessed us in our children, and blessed us in our home? Has he not eome to your assistanee, and saved you, me, and the ehildren, when no earthly power could aid us?

Samuel.—Yes, Susan, he has done this, and more; and my heart rejoiees in his goodness; yet I am not happy.

Susan.—Ah! Samuel, I have often thought the long and deep studies which of late has engaged your mind, would lead to something, and I have not been very happy about it myself; tell me, then, what is it that troubles you?

Samuel.—Well, Susan, I am thinking about *giving up the farm!*

Susan.—Giving up the farm, Samuel! why you are mad.

Samuel.—No, Susan, I am not mad, but I cannot work it; I wish I eould, but cannot.

Susan.—Well, Samuel, if you are not "mad," you are foolish, very foolish; do give over thinking of it. Have we not got over our difficulties, paid off our debts, and become comfortably settled down with our ehildren?

Samuel.—Yes, all this is done; and if it were not for a foolish fancy that I have, we might go on happy enough.

Susan.—A *foolish* faney, Samuel! why, you surprise me; a sensible man, as every body thinks you, have a foolish fancy; well, to be sure!

Samuel.—Yes, Susan, I "faney" God intended me for a *doctor.*

Susan.—What, Samuel, a "doctor!" for graeious good-

ness sake never say it again. No, Samuel, if God had intended you for a doctor, he would not have entrusted you with a farm. Doetor, indeed! well, I am surprised; you will never be a doctor, for you don't look a bit like one.

Samuel.—I tell you what, Susan, you "talk like one of the foolish women." Job's wife told him to "curse *God* and die," and you would have me stifle the *call* that I have had, and bring down the condemnation of heaven upon our heads.

Susan.—Well, Samuel, now I see you are "mad;" for how ean a man be called to be a doetor? and who but a "mad" man eould think of sueh a thing?

Samuel.—Just answer me this, Susan; do you think God ever called the Apostles to preach the gospel?

Susan.—Why, yes, Samuel, we read that in scripture, therefore we know it to be true; besides I am sure our minister has been called, or he never could preaeh as he does.

Samuel.—No doubt of it, Susan, no doubt he is a good preacher, and I believe has been *born* again to the truth; I don't know how it is, but I feel as if I had been born again to the truth, and that I must go and do the work that God has given me to do. You know we are commanded to "work while it is day, for the night cometh when no man can work."

Susan.—But, Samuel, who ever heard tell of a man being called to be a doetor? that's what I want to know; and if you eannot tell me that, its no manner of use for you to think more about it.

Samuel.—Well, Susan, when Jesus Christ ealled his diseiples together, before he went to his Father in heaven, what did he tell them to do?

Susan.—Do, Samuel! why he did not make them doctors.

Samuel.—Aye, but he did, Susan, and I can show it to you from scripture, for I have been long troubled in my mind, and never should have thought of turning *doctor* if the scriptures had not convinced me.

Susan.—Well, Samuel, I never thought you very learned in scripture; but if you can show me the truth from the blessed book, I think I should almost believe it.

Samuel.—Well, then, Susan, did not Jesus Christ heal the sick, make the lame to walk, open the eyes of the blind, and go about doing good everywhere?

Susan.—Yes he did, Samuel, but that has nothing to do with you; beside what he did was by *miracles*.

Samuel.—Well, Susan, but look here: what does this mean that I read here in the tenth chapter of St. Matthew, and the first verse? "And when he had called unto him his twelve disciples, he gave them power against all *unclean spirits*, to cast them out, and to heal all *manner* of *sickness*." And then again, Susan, just read the the third chapter of St. Mark, and the fourteenth and fifteenth verses: "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and have power to *heal all sicknesses*, and to cast out *devils*;" and St. Luke says the same. Just read here, ninth chapter, and first and second verses: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure *diseases*, and he sent them to preach the kingdom of God, and to *heal the sick*;" and—

Susan.—Stop, Samuel, stop! why, I never heard your tongue go so fast in my life before.

Samuel.—No, Susan, no! God has loosened it. I had

eyes, and saw not; ears, and heard not; understanding, and understood not; and I had a tongue too, and it was tied, Susan, but it is all right now, I can tell you, and no man can prevent me from being a *doctor, if God wills it.*

Susan.—But now, Samuel, listen to me: did not Jesus Christ cure the sick, open the eyes of the blind, and make the lame to walk, by miracles? did he not cure the withered arm by a miracle? did he not raise the dead by a miracle? and do every thing by miracles through the gift of God?

Samuel.—Yes, Susan, he did.

Susan.—Aye, to be sure, that's the point, Samuel, and his Apostles worked by miracles too, which was the gift of Christ to them.

Samuel.—Now just look here, Susan, and I'll prove from your own words that the same gifts dispensed by God to Jesus Christ, and through Christ to his apostles, are also dispensed to them that have faith now. Did you not say just now, when I told you I did not feel happy, that God had "blessed us in our home, blessed us in our children, blessed us in our labour": and that he had come to our assistance, and saved me, you, and the children when no earthly power could have done it. I ask you if you did not say so?

Susan.—Why, yes, Samuel, I did.

Samuel.—Well, and I tell you all these things were *miracles*, every one of 'em, and I think it strange Susan that you should not see that it never could have been done but for this gift which God has vouchsafed to dispense to me. It is this, Susan, that has so long troubled me, and made me pass so many wakeful nights and thoughtful

days; it has forced itself upon me everywhere, in the fields, in the barn, in the church of God, and at home, night and day, and I have resisted the strivings of the spirit until my soul cries for vexation, for you know it is said, "my spirit shall not always strive with man;" therefore it is, Susan, that I have broken the truth to you, for I could no longer bear the burthen of my thoughts; and all day, as I have been at my work, this one passage of scripture has been impressed upon me, and my heart rejoiced as I returned, for I felt the shackles fall that had bound me. Here it is Susan, here it is: 12th chapter 1st Corinthians, 7th, 8th, and 9th verses. "The manifestation of the spirit is given to every man to profit withal. For to one is given by *the spirit* the word of *wisdom;* [that's the preacher, Susan] to another, the word of *knowledge* by the same spirit; [that's to our wise men who *govern nations* in the fear of God] to another, faith by the same spirit; [that's to our simple christians who see God where they cannot trace him, and find his hand in all things] and to another, the gift of *healing* by the same spirit:" that's to me Susan, and such as God calls to the work; so you see now, that if God does not make the doctor, men never can. I'm sure this is the truth: if it was not so, a poor man like myself, who knows nothing, never could have been able to do so much, nor could these, whom the world calls doctors, who pretend to know so much, do so little. Yes, Susan, it's no good; I tell you I must be a *doctor.*

These arguments were too weighty for the simple *ploughman's wife,* and although she could not see in what way her husband had been called to the work, still she was compelled to yield to the force of the arguments. Let no one suppose that we have been drawing largely upon

imagination here, for such is not the case; all we have done is simply to endeavour to pourtray the feelings of this most extraordinary man. His own words regarding commencing the practice of medicine as a profession, are these. "I am convinced that I possess a *gift* in healing the sick, because of the extraordinary success I have met with, and the protection and support afforded me against the attacks of all my enemies;" and again, "All the cases I attended were from necessity; but the success I had met with, and the *extraordinary* cures I had performed, made much talk, and were heard for fifty miles around; and I found it my duty to give up practice altogether, or to make a business of it. I consulted with my wife and friends, and all agreed, since it was the natural turn of my mind, that it would be best to let my own judgment govern me; so I concluded to make use of that which I thought the *God of nature* had implanted in me, for I felt satisfied in my own mind, if I possessed such a *gift* that I had no need of learning, for no one can learn the *gift*."

And now let us mark the workings of the human mind, and see in what way it fastens itself upon the world, and commands the attention of men. The effects hitherto seen had been the result of mere instinct and accident. He had witnessed the good done by the widow Benton with the simple herbs, in which he so much delighted, and when suffering in the ankle from severe laceration, he applied comfrey root and turpentine, and cured it. He had cured numberless forms of disease in himself, wife, children, and neighbours, and that, simply, by the force of natural taste, instinct, or genius: but, now that he felt called to the work, a more expansive field of

thought opened itself out to him. He must find some thing like a system to build his practice upon. The herbs he felt convinced were the gift of God to the human family, and in so thinking, he felt satisfied. He could give no reason why; he saw only what he believed to be a fact, and sought to work out a system upon it, without learning of any kind. He took nature for his guide, and after deeply considering every part of the subject, came to the following conclusions.

"I found (says he) that all animal bodies are formed of the four elements: *earth*, *air*, *fire*, and *water*. *Earth* and *water* constitute the solids, and *air* and *fire*, or *heat*, are the cause of *life* and *motion*. That *cold*, or lessening the power of the *heat* is the cause of all disease, and that to restore it to its natural state, was the only way by which *health* could be *restored*."

In order, however, to give our readers a clear conception of the great natural powers of Samuel Thomson's mind, we shall introduce to their notice, his far-famed

CHAPTER OF LIFE AND MOTION.

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

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

3. Persecution raged against me—all the presses in the country were closed against me—priests, doctors, lawyers, and legislators, were combined against me—*ex post facto* laws were put in operation—prosecutions commenced—false witnesses arose—bigotry, prejudice, and superstition, like Salem witchcraft, waved their magic wand, but all in vain—truth has prevailed. The darkness of the ancient philosophers is passing away, and those simple truths, which are the genuine *philosophy of life*, and the fruits of the labours of my life, begin to prosper beyond my former expectations.

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

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

6. The writer is aware that the success of his system has carried equal terrors into the ranks of medical opposition. Their malice and persecution that brought him to the dungeon and chains, were the fruits of envy and fear. I have driven the college faculty to fly to *law-legs* to stand upon, because the strong tide of public opinion, confirmed by testimony, set so heavily against them, that they had no other way to rise over the steam-doctors and keep them down.

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

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

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

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

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

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

13. In animal or human bodies, the constituent or component parts are essentially the same in man or beast. Animal bodies are composed of earth and water; these constitute the substances, dimensions, shape, and size of bodies, &c., and give or constitute solidity, in what are denominated SOLIDS. These elements being constituted of various, still more simple elementary principles, which may be subdivided again and again, does not militate more against our position, than the infinite divisibility of numbers by decimal arithmetic destroys the unity of hundreds

14. FIRE and AIR are properly the fluids that pervade and fill and actuate the living animal; their operation is life—the elementary principles of life which keep the animal machine in motion. Where heat is extinct the animal is dead. HEAT and AIR combined, are so modified in the living moving animal, as to constitute the living state, and justify the assertion that cold and in-

action is a state of death, or rather death itself; and a specific degree of heat and motion so combined and modified, is the essential principle of life in the living animal, yea, rather life itself.

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

16. A specific association, due proportion, mixture, or combination of these four great elements, in an organic animal body, constitutes the living state, and prolongs life; an improper disproportion, combination and modification, destroys life.

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

18. The subject may be further illustrated by reference to the effect of heat on the atmospheric air. You build your house in the open atmosphere—the house is filled with air within—the air within is a counterbalance, or resistance to the weight or power of the surrounding air without; the balance within and without is equal in coldness and inaction, resembling a state of death. To produce action, motion, or breath, build a fire in the house, the doors and windows being closed in the usual manner, in a few minutes every door and window begins to hum and sound the march of air. The air within becomes rarified and lighter than the air without; the air without presses in at every crevice to restore or form an equilibrium with the air within; the hotter and stronger the fire, the stronger will be the current of breath, or force of breathing air—as the heat diminishes, the noise and breathing current of air will decline in force of operation, and the

noise and motion will cease when the heat becomes extinct, and the equilibrium is restored.

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

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

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

22. Every animated body has its proportion of caloric or heating principle, suited to its size, adapted to its nature, proportioned to that degree of living power requisite to keep up the operation of all the animal functions, essential to the perpetuating of the peculiar specific form and mode of being in such animal.

23. The heat of animal fire, or that degree and condition of it

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

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

25 On these supplies our life depends, viz., the continuance of that state of warmth and action which constitutes the living state. When food is masticated and taken into the stomach, the process of digestion commences. By the warmth and action of the organs of digestion, and the gastric juices, the food is decomposed or consumed like fuel consuming in a fire. The breath and perspirable vapour are the smoke arising from this fire. The fœcal matter of dejections are as the ashes or earthly substance remaining after the consumption of fuel.

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

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

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

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

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

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

31. By heating water in the stomach, we lighten the air in, and expand the lungs—the weight of the cool, condensed and weightier external air, presses out the light and rarified air; these circumstances of the living state of the animal body, occasion the alternate contractions and dilations of the lungs, that constitute the action of breathing, indispensable to the living state.

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

in the flesh and near the bones, which is returned in the veins. The warmth and action commencing at the fountain, are propagated through the system to the remotest extremities.

33. So long as the fire keeps up that state, and degree of warmth essential to the living state of the animal body, or, to speak figuratively, so long as the fire is kept good in the boiler, to keep the engine at work, so long the pump will go.

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

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

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

37. If you would keep your steam boat's *steam breath* motions going on, keep up a supply of water in the boiler, and a supply of fuel to keep it sufficiently warm; raise the steam, and the actions of life will proceed regularly.

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

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

40. We know not of any vital principle, except a capacity to be brought into that peculiar mode, state and degree of warmth and action, constituting animalization, or the sensitive living state of animal bodies.

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

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

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

44. The animal body is the machine so constructed, so modified, endowed with such a capacity for life, call it vital principle, or what you please, that heat rarifying and lightening air, stimulating and expanding the lungs, puts the machinery in motion, and

pumps the tide of life through all its crimson channels. This combination of circumstances constitutes the living state of the living animal: for where these circumstances do not exist, there is no animal life—the animal form is dead.

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

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

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

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

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

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

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

thus sustained, a living animal. How far my ideas contravene the declaration of Moses on this subject, let those who are wiser than myself determine.

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

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

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

54. Abstract the element of fire from all the other elements; stillness and silence would be universal—the life of all that breathes and moves would be swallowed up in the stillness of eternal death. Earth and sea would be and remain a solid, unmoving and immoveable mass—the fluid air would be consolidated to the flinty hardness

of the diamond on its native rock—creation would be a blank: and ——here I pause!*

In the chapter just given, we see in full, both the general conception and detail, and now we proceed in order, to give his system in detail and practice. We shall, however, before doing this return again to the manner in which he conceived and originated "that practice." I was convinced (he says) that after restoring the natural heat by removing the obstructions, and causing a natural perspiration, that the stomach would digest the food taken into it, by which means, the whole body is nourished and invigorated, and heat, or nature is enabled to hold her supremacy; that the constitutions of all mankind are essentially the same, differing only in the different temperaments of the same material, of which they are composed. It appeared clear to my mind, that all disease proceeded from one general cause, (immediate cause) and might be cured by one general remedy; that perfect health arises from a due balance of temperature from the four elements, but if it is by any means destroyed, the body is more or less disordered; and when this is the case, there is always an actual diminution, or absence of the element *fire* or *heat*, and in proportion to this diminution the body is diseased by its opposite, which is *cold;* and I think that all disorders which afflict the human family, however various the names and symptoms, arise directly from *obstructed perspiration*, which is always caused by cold, or want of heat; for if there is a natural

* The reader will please to bear in mind that the propositions just read, were the conceptions of the writer's early thoughts, when seeking to discover a correct theory to raise his practice upon; and that their present elaborate condition has resulted from enlarged active experience, careful emendation, and deep serious *reflection.*

heat, it is impossible, but there must be a natural perspiration. Now, here let us pause for a few minutes just to ask a question. Is it not curious that the most simple men conceive great natural truths in different ages of the world?

Hippocrates said, two thousand years ago, that the "type of all disease was one," and Samuel Thomson, the simple American ploughman, without any education whatever, discovered the same truth, and established a practice upon it, which is destined to revolutionize the world.

Omnium morborum unus et idem modus est. "The type of all disease is one."

"All disease originates from one cause," said the simple ploughman. And feeling satisfied of this truth, which was the result of the experience he received from treating so successfully every form of disease, in his own family and among his neighbours, he now, from the conviction of being gifted with the spirit of "healing," having satisfied himself regarding the principles of life, and the constituent elements of animal organization, lays down as a guide for himself and his fellow creatures in the future, the following brief but comprehensive theory.

HEAT IS LIFE, its DIMINUTION DISEASE, *and its absence* DEATH. He reasoned in this way:—

1. The blood is the life of all animal existences. *Heat* is both the cause of life and the effect of life, and a due balance in the circulation of the blood constitutes that medium or principle upon which the *heat* and life depend.

2. Disease is a disturbed condition of life, and is an evidence of a loss in the balance of the circulation of the blood, which *determines* the *heat* or *life*, and which leads to *disorganization* or *death*.

3. *Death* is that *condition* of *animalization* to which all *life* is necessarily subjected; there is, however, but one condition of being

where it can be truly called natural, all other states of the body leading directly to *disorganization* or *death*, are evidenced by the loss of the balance of the circulation upon which health *depends*, and the restoration of that balance constitutes the whole secret and mystery of the healing art.

"*All disease originates* in one *cause*." Let us remember this, dear reader; and now, said he, "having fixed upon these general principles, my next business was to ascertain what kind of medicine would best answer the purpose of curing disease in conformity with this general plan, for it must be certain and self-evident to every one, that whatever will *increase the internal heat* (naturally), *remove all obstructions from the system*, *restore the digestive powers of the stomach*, and produce a *natural perspiration*, is universally applicable in all cases of disease, and therefore may be considered a *general remedy*." With these simple preliminaries settled, we see him investigating the vegetable kingdom, for he was convinced the remedies was there.

No. 1, his first remedy, accidentally discovered, the *Lobelia*, or as he called it, the "emetic weed," or herb, for he knew neither classics or classic authors; this he found sufficient to cleanse the stomach, but did not retain the *heat* long enough to please him.

And now, whoever you may be, just remember that this name, No. 1, was given to the emetic weed or herb by Samuel Thomson, because he considered it of the first importance to cleanse the stomach; he therefore called it No. 1. You can call it A 1, if you please, or like our disciples in Lancashire you can call it the *ferret*, or O billa flata, as a poor fellow did, who attending a lecture of mine, where I was trying its action upon a dog, to convince the people that it was not a poison. He, full of

faith, and suffering from some disease, took from the platform or rostrum, a bolus, about the size of a walnut, and swallowed it very knowingly. In five minutes however he rambled home, and had no sooner sat down in a chair than it began to operate. He was vomiting freely, to the terrification of his poor wife; what's th' matter wi' th' (said she)? I ta'en O billa flata, "lobelia inflata," (said he) and that was all she could understand; who O billa flata was, or what he was, she did not know; she only knew that her husband was very bad. In an hour or two however the stomach having been relieved of its pressure, a reaction took place, the poor fellow eat his supper, went to bed, and got up, as he said, the next morning, "'s leet 's nowt" (as light as nothing)

Remember then, that the No. 1 is to relieve the stomach and promote prespiration. It may be done as follows: mix two tea spoonfuls of composition powder (any medical botanist will tell you what it is, if you don't know), in a full pint of boiling water, sweeten it, and when it is made, strip, and rub the surface of the skin down clean in vinegar and water, equal parts, cold; get a hot bottle of water; it should be boiling, the bottle should be of stone; wrap it in a cloth wet with vinegar, and put it to the feet as soon as the body is rubbed dry, and you are in bed, then drink a half pint of your composition tea, hot; now mix and take a tea spoonful of the lobelia herb in a tea cupful of the tea, in ten minutes mix and take another, and another, and if it does not vomit in half an hour, drink more of the composition; promote, in fact, perspiration, and if you are sweating freely, wrap up and go to sleep; never mind whether the lobelia vomits or not, it will not hurt either way, for it is a very simple but effi-

cient *herb*. This then, kind reader, is Samuel Thomson's No. 1, and if you remember the idea of the Lancashire man, you will know its purpose. The ferret hunts the rats out of small secret places that nothing else could reach, and the lobelia emetic No. 1 "ferrets" disease out from the parts of the body that no other medicine could touch: these are the Lancashire ideas.

I might say here that Samuel Thomson prepared the lobelia herb in three different ways, but as my purpose is only to show the philosophy of the system, I shall be content just to let No. 1 *stand as it is*. I may also say, that he used the capsicum or cayenne pepper in connection with it, which he called No. 2.

We have seen his ideas in the manner in which we have described them. The No. 1 was sufficient to act as an emetic—it vomited the stomach and produced perspiration, but did not retain the heat long enough to enable the body to throw the morbid, or refuse, matter from the skin by means of perspiration; therefore, the better to effect this, he used No. 2, which is prepared as follows:—

No. 2.—Cayenne.—Hot or Stimulating Medicine.

Half a tea spoonful, or a tea spoonful, in a pint of boiling water sweetened, and taken warm by the fire every ten or fifteen minutes, until perspiration commences; or it may be taken warm in bed; it should then be gradually reduced until the patient gets better.

We see here the purpose of this:—the blood is off the balance, and as cayenne is a powerful but simple stimulant, it calls up a reaction, and this, or the composition taken in connection with the Lobelia (No. 1), acts upon the nervous system, the stomach is vomited, the pores of the skin opened, and the morbidity or disease is driven out.

No. 3.—For Canker.

Bayberry bark, white pond lily, and pinus canadensis or the inner bark of the American hemlock or pine.

Our ploughman had noticed that the tongue was often thickly coated with a false mucous coating, this he called *Canker*; and after he had cleansed the stomach, equalized the circulation, thrown off the disease, and subdued the inflammatory symptoms, he gave this No. 3, as follows:

An ounce of equal parts of the three above-named articles, well mixed in a pint of boiling water sweetened, of which he gave a wine glassful four and six times a day as requisite. These articles are called astringents, because of their *roughness*, and being rough, they take off by their action upon the lining of the tongue and stomach, the accumulated mucous, that being there, prevents the proper evacuation of the secretions. This our *ploughman doctor* saw, and found the remedies in the vegetable kingdom.

If the bowels were confined he used the enema, injection, or clyster; he never gave pills, for he had a great objection to them, because he considered they weakened the action of the stomach and bowels.

No. 4.—*Stomach Bitters, or Tonic Medicine for creating an appetite, and restoring the digestive organs.*—This he prepared as follows:

Equal parts of balmony, poplar, and, bayberry finely powdered, put one ounce into a pint of boiling water and a half-pint of spirit. Dose: half a wine glassful four or five times a day. To make what he called his hot bitters, add to the powders a tea spoonful of cayenne, No. 2.

And here we see after the disease had been removed, and the mucous, or false coating, taken off, the lining of

the tongue and stomach by No. 3, No. 4 steps in and brings up the appetite.

We have now seen the simple ideas upon which he founded his system.

Disease was disturbance in the harmony of the body or circulation of the blood; the body therefore became charged with morbid matter, which, if not removed, would lead to disorganization, or death. How shall the body be reinstated or brought back to its healthy condition? This was the question which he sought to solve.

The stomach is the centre of sympathies, this he saw, and gave the No. 1 emetic to discharge the accumulation of morbid matter; the skin acts in sympathy with the stomach, for as the body is one, so disease is one; the nervous system influences the whole body through the stomach, and no matter where the obstruction lies, or what name you call the disease, all forms of disease originate immediately from one cause; remove the cause, which is obstruction; this done, the disease having nothing to exist upon, passes away.

In connection with the principal medicines already mentioned, he used a great many others, but these were what he called his "universal" or general remedies; and all the others were intended to fulfil, in a stronger or weaker degree, as requisite, the indications of every form of disease in which the general ones, Nos. 1, 2, 3, and 4, were used. "All *disease* is *obstruction*," and this must be removed before any other thing could be attempted.

One of the most successful means which he employed in almost every form of disease was that which has since obtained, both in *America* and *England*, the well-known name of

THOMSON'S COURSE.*

It consisted of an enema, injection, or clyster, to relieve the bowels of all obstructive or refuse fecis, a vapour bath to assist in keeping the circulating system active, in order that the determining or vital powers may throw the dis ease to the surface, and an emetic to relieve the stomach of the pressure.

In diseases which had passed the first or primary stage, it was almost an invariable rule with him to give the course, and in all inflammatory disease, no matter of what form.

In all febrile disease (fever), "no matter of what form." In *chronic disease*, that is, *disease deeply seated*, or of long standing, he would give a *course* from twice to three or four times a week, as circumstances required. In some acute forms of disease he would give one a-day for three days following, according to the case. He was always particular after putting a patient through a *course*, to keep up the internal heat, by giving the *composition tea*, and keeping the hot stone, brick, or bottle of boiling water wrapped in a cloth, wet with vinegar, to the feet. In simple colds and slight disarrangement, it was, he considered, sufficient if the patient was made to perspire with hot *hyssop*, *yarrow*, *angelica*, *May-weed*, *pennyroyal*, or *composition tea.*

* The COURSE was Samuel Thomson's most effieient remedy for restoring the balance, and although for many years it was ridiculed in America by all the prejudieed and interested, it has at length been acknowledged, if "judiciously employed," to do all that the discoverer declared it would do. "Judieiously employed," are the words now used by the learned to cloak the opposition, so long "employed" to arrest its progress.

Once again then, let us bear in mind that this simple *son of nature* based his system upon experience; he had cured as it were instinctively almost every form of disease, by the most simple medicines. "*All disease was obstruction*," that is, a disturbed condition of the body. Obstruction vitiated the blood, destroyed the regular action of the circulation, and the vital fluid thus surcharged with foreign bodies, was rendered incapable of fulfilling the functions required in a condition of health. What form of disease is it, he asked, under which the patient laboured? Catarrh, or cold? If so, it was simply the first form or manifestation of obstruction. Equalize the circulation of the blood. How? Stimulate it; that is, apply the hot bottle of water to the feet, wash the surface of the skin in cold vinegar and water, drink composition, yarrow, or stimulating tea, hot, in bed; sweat freely, rub the skin dry in the morning, avoid taking cold afresh. and the cure was safe.

Again, he asked, what form of disease is it? Is it inflammation? Where? Of the liver, intestines, kidneys, stomach, bladder, throat, lungs, eyes, ears, or brain? Is it inside or outside? In the great toe, tip of the nose, fore finger, front finger, little finger, or thumb? Is it in the arm or leg? Is it caused by accident, cold, or infection? Is it rheumatism, tooth ache, ear ache, head ache, back ache, or belly ache? To our simple ploughman it mattered but little; it was obstruction; there was disturbance, he gave the *course*, followed out his theory, equalized the circulation, and the cure was sure.

Again, he asked, is it fever under which the patient suffered? If so, of what kind? Typhus, bilious, scarlet, intermittent, rheumatic, or any other? To our philo-

sopher, it mattered nothing; it was disturbance or obstruction, and all the external appearances were just so many manifestations of the action of the peculiar morbid matter upon the blood. He gave the course, equalized the circulation, kept his patient from the action of the cold air, attended to the general constitutional condition, and the work was done.

Again, he asked, is it measles, small pox, chicken pox, scurvy, nettle rash, leprosy, or cutaneous disease of any kind? He kept the same principles in view, the morbid matter must be brought to the surface and thrown from the body, and nature had provided means for the purpose; he assisted her to do it, and in proportion to the manner in which he fulfilled her indications, so was his success. The American ploughman regulated his mode of action according to the condition of his patient, but his general principles were always the same. "Disease, in all its forms, is the effect of one general cause;" thus said Samuel Thomson. "Heat is life, its diminution disease, and its absence death."

"Omnium morborum unus et idem modus est," said Hippocrates two thousand years ago; and these words were the exposition of truth spoken through the progress of philosophical research by one of the most finished men of the age.

"Disease is a unit," said the American ploughman: and these words were spoken through the influence of inherent psycological or mental force, developed by the strength of natural genius, aided by the peculiar circumstances connected with the *country, place, and time.*

A poor uneducated man, who possibly never heard of *Hippocrates*, who knew nothing of scientific researches

or scholastic subtleties, labouring under disadvantages, in a new country thinly populated—and that population superstitious, prejudiced, ignorant, and poor,—developes, experimentally, truths, which the more they are investigated by the aid of science, are found to shine the brighter, and force by their own gravity the assent of all. And here we pause to reflect on the wonderful, and as it would appear unaccountable, contradictions found in the phenomenon of mind, and the *harmony, simplicity, and omnipotence* of truth; call to recollection, dear reader, the striking quotations which we made in our "Plea" from *Bostock*, concerning the great success of Hippocrates (see pages 28, 29, and 30); now refer to Sir John Pringle and Dr. Miller's remarks concerning the skill and success of the savage tribes in the art and practice of medicine (see pages 21, 22, and 23); and now, let us remember that the only remedies used were from the *vegetable kingdom*. Call to mind the struggles of our *ploughman*, his great success in curing the different forms of disease in his own family, by the same remedies, when the best skill that could be obtained failed to accomplish it. And with these simple considerations go and *interrogate nature*. Perfection in all things is there! No *mistakes*—no *alterations* to suit human convenience. Simple in her effects, and immutable in her laws, she is the source of all happiness and of all misery. An indulgent mother, courting by the smiles of love and innumerable pleasures the affections of her children, full of harmony, *life*, *health*, and *hope;* and for these she asks in return, *wisdom*. "Give me thy heart," is her demand; "*Seek*, and ye shall *find; knock*, and it shall be *opened*." Yes! all wisdom is there; and the man who can contemplate her in her

beauty, feels himself so full of pleasure that he can find no time for lighter thoughts. His "heart" is "there," and "there" also is his "treasure." How beautifully the ancients clothed her in their allegorical representations of love, and how terrible in her retribution. Indulgent to those who love her, she reveals herself in all her charms. No castes,—no distinctions,—no wealth, power, or position, can change the immutable; all are alike subjected to the same controlling influences, and governed by the same power.

The *poor ploughman* sought for the *truth* and found it; and is it not curious to observe the struggles that men make in different ages of the world, and the strange inconsistencies that mark their different attempts to find it. When the old alchymists were seeking the *philosopher's stone*, they were in *search of truth*, but had wandered into the wrong path, and lost in the darkness of mental night were led by an *ignus fatuus* of error into the abyss of confusion. When Paracelsus and his followers forced the accursed deity "Mercurius" upon the world, as the *arcanum* or *universal remedy* for all disease, they did so because they thought they had found the *truth;* when the world acknowledged it, it did so believing it to be truth;—when the old Galenists incorporated it with their practice, they did so in deference to necessity and the great want of the age, believing if it were not truth, that they possessed the knowledge to make it so. The truth forces us to acknowledge her, and all the different changes that take place, and all the revolutions of systems that have or may take place, are but so many manifestations of its *value, force, influence*, and *power*.

We will now mark the struggles that the world has

been making for the last half century, to get rid of the burthen that error has placed upon its shoulders, and the efforts that men have been making to discover the *truth.*

Fifty years ago, and the words *Homœopathy, Hydropathy, Atmopathy, Mesmerism, Chrono-thermalism,* and *Thomsonianism,* nor no other *ism* connected with the medical profession were scarcely heard. *Galen* had reigned supreme for fourteen hundred years, and none dared to dispute his authority. Time had sanctified him in his antiquity and high position; and he shook his hoary locks and laughed if men ventured to think of him; not even the initiated, who had passed through the routine, and had been received into the sanctum sanctorum, thought of interrogating such high authority; "supreme" he stood, the true legitimate descendant of *Æsculapius;* and who should dare to dispute a right held by *such a deed?*

Error, is sacred only so long as the mind is governed by false ideas, influenced by false impressions, and interested in wrong. These evils, however, like all others, have limits in their application, and cure themselves by their excess; and as darkness precedes the light, so men understand the value of the one from the other, by the extremes. The Galenists had incorporated the Mercurius of Paracelsus, when they were compelled by the force of public opinion to receive it, and for three hundred years had been *experimentalizing upon human life.* Society felt the evil, but knew not how to alter it.

Hahnemann arose from their own ranks, and declared the practice to be false and most destructive to life; he had by experience discovered it, and dared to declare his

convictions to the world. He was a man of good education, capable of expressing his ideas, and gave them to the world at different times, under different aspects, in the works which he wrote upon the subject. His "*Similia Similibus Curantur*," was the result of his deepest investigations, the highest philosophy—as regards the cure of disease—that his benevolent mind could reach; and to cure different forms of disease, by the application of the same agents that would produce similar disease, was the great end of his teaching, and he laboured hard to perfect it. Glorious man! how I love to contemplate him struggling through the thick fogs of darkness, for the emancipation of the human race. For this he wrote his *Organon*,—for this he laboured through a long laborious life,—for this he declared he could not "practice a system that made him the murderer of his brethren,"—for this he endured the scoffs of his class, —and dying said, "I have no wish to live, but for the good of mankind, and to serve my fellow-men;"—and for this it is, that he was persecuted;—for this it was that cupidity scoffed, ignorance smiled, interest satirized, and folly ridiculed. All is, however, as nothing. The good man can well smile at human weakness, and smiling, live on to serve, love, and pity.

Hahnemann was born in the year 1755, and laboured full sixty years in the practice, and died with a full conviction that nature contained remedies to meet every disease. He was a great reformer, and his labours demand the respect of all good men. About the same time that Hahnemann was labouring so hard to establish homœopathy, Mesmer was speculating upon animal magnetism. We have already seen his theory, and can well appreciate

his exertions. Like Hahnemann, he too believed nature had provided remedies to cure the diseases which afflict the human family; but a false education had rendered it impossible for him to discover the simple economy upon which the the facts rested. He condemned all the drugs that he had been taught were absolutely essential in the cure of disease. We have already seen his theory; and when he said there was a "universal fluid in nature which was the medium of all mutual influence betwixt celestial bodies, the earth, and all animal bodies," he spoke a truth which science has since established, and which we now use as an agent almost necessary to our every day existence. It is this which enables us to transmit our thoughts, as it were, upon the lightning's flash, and without which all sensibility and motion must cease; and here again we see the force of mind. Mesmer, like Hahnemann, understood medicine only according to rule, and strove hard to find its philosophy; nevertheless it was beyond his reach. His exertions, however, have enriched the world, and society owes him much. In his "Therapeutic or Theory of Cure" we see how he sought to solve the problem (see page 148); but we will quote again:—

"1st. Curing consists in re-establishing disturbed harmony.

"2nd. The general remedy is the application of animal fluid, which serves to re-establish the equilibrium lost in some part of the body.

"3rd. *As there is but one disease, there is but one remedy.* If motion is diminished, it ought to be increased; if there is too great irritability, it ought to be decreased.

"4th. This fluid is destined by nature to prepare, dissolve, and assimilate our humours, which should be brought to their equilibrium by any means whatever, either by employing internal or external remedies."

We see here the particular idea of Mesmer, and why I introduce it is simply to show the force of mind. He had discovered or received the doctrine of Hippocrates; for all disease is one. I repeat it: he says, "As there is but one disease, so there is but one remedy." Thus again are we forcibly struck with the great and peculiar feature of the times. Still old Galen, clothed in the Paracelsian garb, and surrounded with the halo of old time, smiled at the puny efforts of these men; and as his votaries related with scoffs and sarcasm the infinitesimalism of the renegade and apostate Hahnemann, the more sceptical blew their noses and winked their eyes at the very thought of mesmeric stupidity. What, then, do we learn from this, but simply the value of truth, and the efforts men make in different ages of the world to discover it. It is the nature of boiling water to scald; who doubts it? Not one of us; and whether we doubt it or not, it is the law established in relation to it, and must ever exist in connection with animal life. Daniel Defoe knew this when he made his man "Friday" put his "hand into the boiling pot," and yet the poor savage knew it not. It was a truth though, for all that.

Smile on, then, poor humanity! It is some relief from the evils entailed through the want of it, to be able even to smile; and the philosopher who knows that all things are governed by necessary laws, whether in the physical or mental world, can well afford to see you enjoy so poor a pleasure, while he revels in the full ecstacy of brighter and nobler thoughts.

And here as we advance nearer to the present time, the light breaks clearer upon us. Priessnitz, too, the poor German peasant, has thrown the weight of his labours

into the progress of the world. True, he was an uneducated, simple man, still we see the force of the natural mind; and although incapable of scientifically explaining the theory of the cold water cure, nevertheless his successful practice did more for it than all the fine-spun speculation of inexperienced teaching could ever do. He proved experimentally the immense advantages of a proper understanding and application of the conditions which determine healthy life; and yet he knew nothing of what men call learning, still his labours were so practically "scientific" that the most "learned" have yielded to his teachings, and now do honour to his discoveries. We have made a few brief quotations from the water cure of Dr. Gully, and confess that he has conceived and expressed great theoretical truths—truths which the proper application of pure air, water, and exercise, enable him practically to demonstrate; but we have shown the impossibility of their universal application.

A few remarks upon chrono-thermalism as connected with the desire to discover truth. Hahnemann, Mesmer, and Priessnitz have fought the good fight, and left the world the wiser and better for their labours; but Dr. Dickson still fights on, doing his work bravely, if not so wisely as we might wish.

There is, no doubt, much truth connected with his chrono-thermal theory; but the great merit of his practice lies in his abstaining from the depletory practices of the schools. Of course his medicines not being administered in the quantities, and more attention being paid to the particular period or return of different forms of disease, viewed in connection with the recuperative powers of life, give him many advantages over the allopath; indeed, we

may say that this one fact, the "non-depletory" practice is the saving principle of the system. We shall say nothing further regarding this, nor of atmopathy and galvanism, but simply remark again, that fifty years ago not one of the sects of which we have spoken were known; in fact, the idea of division in medical practice was what had never entered public thought, and curious as it must appear, the four great names now agitating the popular mind, both in America and Europe, lived nearly contemporary with each other. All have gone to rest in the bosom of mother earth; all, however, fulfilled their mission well, and it now remains to be determined what advantages the future may derive from their teaching.

HOMŒOPATHY

Was the discovery of an educated man, and a member of the profession, and numbers its numerous disciples amongst all classes, particularly among the more wealthy; and those who practice it are generally men of education, trained to the profession of medicine allopathically, but who have broken from it either from the conviction of its inferiority or some other cause.

HYDROPATHY

Was the discovery of an uneducated peasant, who knew nothing of the curative art beyond that which he practiced upon his cattle. He succeeded, however, in discovering the immense influence of the natural agents—food, air, water, and exercise, and in applying them as therapeutic agents, his success, was equal to his capacity, and the learning of ages has yielded to his genius, and acknowledged his superiority. His disciples, like Hahnemann's, are scattered throughout Europe and America, and those who practice his system are also generally educated men

who have been trained to the profession allopathically. Many of them have written upon it, and have endeavoured to obtain for it also a scientific and settled existence by proving its superiority to all others.

MESMERISM.

This is also fairly before the world, and like the two of which we have previously spoken, has good talent to back it. We have seen its origin. Father Hahl was the first to practice it; but *Mesmer*, a physician of the old school, was the first to bring it fairly before the world; its disciples are not so numerous as the homœopaths and the hydropaths, still it has a goodly number of admirers, and is practiced generally by the educated members of the profession. We have seen its theory, and the ideas connected with it, and can understand, so far as our brief remarks will admit, the objects at which its professors aim.

THOMSONIANISM.

We have already seen that the founder of this sect, like Priessnitz, was a labouring man, an American, without even the first rudiments of a common education. He practiced medicine, from necessity, in his own family, without ever dreaming that he should be called to hold the position which he did in after life. His success brought into active exercise the *natural gift;* and after practicing privately for many years, he conceived the idea that *his talent in curing the sick*, was given to him for the purpose of freeing mankind from the evils of that false practice which developed his genius, and called *Thomsonianism* into existence.

Upon this sect, at the present time in England, the "odium medicum" rests; and yet, even in this country,

they are by far the more numerous: the disciples of the system, however, belong to the working order, and their influence lies in their numbers, poverty, and faith. At present, there is not a single legally qualified member of the medical profession practicing amongst them in England; and yet there is not a single city, town, or village, but what numbers its disciples, more or less. They support two periodicals, and have numerous works upon the subject; and while the legally qualified members of the Allopathic system neither tolerate them or the sects of which we have spoken, the Homœopath, Hydropath, Mesmerist, and Chrono-thermalist, look upon the Medical Botanists as the Parias of medical practice, and none dare touch them except to do them wrong; but this is the effect of the condition of medical caste now existing in England, and the Medical Botanist knowing the deficiency, expects no other. In fact, he would not be a wise man if he did. This was the position it held in America some thirty years ago; but it has passed with the progress of the age, and now that great country numbers not less than nine Thomsonian Colleges in her principal towns and cities, and these are crowded with medical students, where they are taught the principles of the therapeutic art, as conceived by the simple ploughman. It is not their colleges, however, that can make it true; no, not if ten, or twenty times nine flourished there. It is not its popularity that can make it true, if it be not agreeable with the economy of nature, and its theory and practice are not founded upon it. And since its popularity in America cannot make it true, if it has not truth for its basis there, so its unpopularity with the prejudiced, interested, misguided, and wealthy, cannot make it false

here. Thousands in England have tested it, and know its value. Are its disciples poor? Well! what of that? Can poverty alter the nature of life, or change the conditions which determine healthy existence? Are its disciples ignorant? Well! supposing this true, if in their ignorance they can successfully cure disease, and that they do, thousands can bear witness, is not the very fact of the ignorance, with which they are charged, the strongest proof of the truth of their principles? For, if being ignorant, they can, and do cure (as did their simple founder), the disease of their own families and neighbours, and never call in other aid than that found among their own simple people, if, (and I ask the question in all fairness), being ignorant, they can cure disease safer, more speedy, certain, and cheaper, what (kind reader) should those not do who know possibly so much more than the poor "Paria" doctors? And then again, what should not our regularly qualified medical men do, who know so much more than the whole of us? I *pause.*

It now becomes my business to enter more fully into the merits of the systems. We have already examined Paracelsianism or allopathy, and it will not be more than necessary, just briefly to glance at the assumed principles upon which its practice is based. We have said it is "without a theory," and such is literally the fact; and the more we examine it, the more we become convinced of the motley mixture of which it is compounded. Anything and everything conceived and employed by quacks and empirics in all ages, it has received and sanctified when popular opinion had enabled it to turn the same to advantage. The term allopath is not of its own coining, but was given to it by the homœopaths to suit the double

purpose of contrast and derision. "*Contraria contrariis curantur*" diseases are cured by contraries. This, to the disciples of Hahnemann, was significant of error, being opposed to their newly-received Hahnemannic ideas; and as the orthodox allopath had met the heterodox or new notions with all kinds of ridicule and sarcasm, the Hahnemannites in return coupled the "*contraria contrariis*" with the stubborn, contrary animal that the French call "*un cochon*," meaning thereby that they, the allopaths, were of the same "contrary, stubborn" breed.

It would be no doubt well if men could lay aside such odious comparisons, and learn to treat each other's opinions with respect; but since our present race of therapeutists have not yet attained to this philosophy, we deem it proper to name it as one of the distinctive features of our Æsculapian age, and at the same time to stamp it as a mark of our professional era.

Allopathy, then, simply means curing disease by creating disease, and although common sense may look upon this as a misnomer, nevertheless it is a scientific "veritable." Thus, a man is attacked with inflammation of the pleura. A difficulty of breathing and severe pain in the right or left side of the chest are the distinctive marks by which it is known. The remedy is either the application of leeches or a blister, or both, as the case may require; in either case, however, an artificial or new disease is created. The leech, by abstracting the blood, relieves the congested part of the pressure, and the blister induces an external inflammatory action greater than the primary or original one; and since there cannot be two inflammations at one and the same time, the greater or newly-created inflammation destroys the feeling for a time of the lesser; and this it is

that the philosophical followers of Hahnemann laugh at, hence the term "*contrariis.*" We desire to distinctly observe here, however, that we have nothing to do with invidious distinctions, but examine fairly the merits of the practice, irrespective of names. With the practice alone we differ, not with the men; and we most distinctly assert, that although the allopathic ideas regarding the uses of the practice, may have the appearance of reason on their side, nevertheless they are both unnatural and unscientific, in their effects positively injurious, and most destructive to life. Let us not, however, be blinded by passion, but examine the subject carefully and dispassionately. Take a case of chronic disease, say of the lungs, kidneys, liver, or intestines. The medical man passes his patient through a careful examination, and finds the part diseased or in a morbid condition. He applies possibly a blister on or near the part; and what is his purpose in doing this? It is to create an artificial morbidity or disease in a healthy part, because having been taught to believe that there cannot be two diseases at the same time, the morbid matter engendered in the original disease will be drawn away to the newly surface-created artificial one; and the original by this means finding itself relieved of the pressure or morbid matter by the recuperative powers of life, resumes its healthy state; this done, the new disease (or the action of the irritating substances being removed by which it was created and continued) cures itself also. This practice in chronic disease the allopath resorts to under almost all circumstances: he has, in fact, no other. It is exceedingly difficult for men unacquainted with the effect of education to know the extent of false teaching, or to conceive reasons why such and such things are done

by medical practitioners; and we think it anything but honest for one sect to falsify or misrepresent the practices of another. It is neither charitable to it as a sect, nor honourable to the men who profess its principles; and whatever may be said to the contrary, it is certain that even the "contraries" of the allopath, (although most erroneous), under certain very favourable circumstances will effect a cure. I have seen it done, and will give a case in point:—A man of the name of Barnes, now living at Pudsey, in Yorkshire, was labouring under congestion of the lungs, and sought the assistance of Mr. Falcon, surgeon, of Fulneck. That gentleman treated him after the manner here described, and cured him. Mr. Barnes himself has, through attending a course of lectures of mine in that village, reading botanic works, &c., since become a convert to the botanic system; and although he is now satisfied that his disease could have been cured by botanic remedies, nevertheless, like an honest man seeking truth for the good of the human race, he declares positively that allopathy cured him, and so it did without a doubt; but it diminishes the vital energy, and is, under the most favourable circumstances, doubtful, anything but philosophic, wrong in itself, and destructive in the majority of cases.

I may possibly be allowed here to give a little of my own experience, and this I do, not for the purpose of vain boasting, but simply to show the force of custom. A poor man from the village of Birstal, Yorkshire, applied to me some few months since, suffering from congestion and dropsy of the chest. Upon examining him, I found an issue just under the diaphragm on the right side. Hallo! I said, what have we here? "It's summat as doctor

made vour years sin." I stripped off a piece of adhesive plaster, and out fell five or six *peas*. Oh! I said, and the doctor made it, did he? "Ay," he replied, "there wor a pain there, and up abooin e' me chist, so he made a hoil, and put in the peys, an' sed I wor allers to hev em there, or ah sud be suer to dee." To our friends who may find some difficulty in comprehending the dialect of this true old English county, it may read thus:—"It's something the doctor did four years ago. There was a pain just upon that place and in my chest, and he made a hole there and put in the peas, and told me if I did not always have them, I should be sure to die." I then told the poor fellow that he must have made a mistake, and "put the peas outside instead of in." "Nay," (said he), "none so; he put em in his sen." Now we see the purpose for which the medical practitioner employed this means; for four years, the man had suffered from disease, and for four years the drain or morbid matter drawn through the aperture or issue had prevented that accumulation of humours which might, without these means had been adopted, have led to disorganization and death. Now the point to settle is this, not whether the method was natural, or whether a more certain and effectual means might not have been employed, but whether no other means being known or sanctioned by the profession, it was not perfectly right to use this, which was the best known, in the absence of better. Philosophy replies, "Yes! most certainly." Now when this poor man of whom we have spoken put himself under my treatment (which he did from the recommendation of those who had been successfully treated under the botanic system) the first thing I did was to order the issue to be discontinued; but how was the disease to be re-

removed? There's the seeret. Why, by the most simple means; for all truth is simple. I found there was a good natural eonstitution to work upon; had it not been so, *four years' constant drain* would have destroyed it. I simply ordered the surfaee of the skin to be rubbed down every other night for a week, gave a lobelia emetie, ealled upon an aetion in the eireulation of the blood, stimulated the nervous system, exeited a strong perspiration, gave expeetorants, diureties, and tonics. In three weeks the issue had healed, and the man was eured. The last time I saw him the poor fellow said, "Ah thowt them peys wornt reight all long; a! wornt I a fooil?" No, not a fool by any means. True it is, that like Crusoe's "Man Friday," he had put his hand into the boiling pot, and took it out when he found the mistake; and so also will soeiety, by the same progressive law. We have seen the purpose for whieh the allopath employs bleeding in pages 119, 120, 121, and 122. We have also seen the purpose for whieh mercury is employed, in all its various forms; also know the purpose of the different vegetable, as well as the mineral poisons; also the purpose of issues;—and here we may also say that setons are used under the same views whieh suggest the issue. A seton is simply a skein of thread or silk ran through the neek for the purpose of exeiting inflammation and suppuration, in order that the disease may be attraeted from the part affeeted to the part or disease ereated. Some one may possibly say here, "Well, well, admitting it to be true that the means employed by the allopaths are the best that they know, is that any reason why it should eontinue, now that better are known?" I reply by asking to whom are the better means known? To me, says the Hydropath—to me,

says the Homœopath—to me, says the Mesmerist—to me, says the Galvanist—to me, says the Chrono-thermalist. Stop, says the Thomsonianist, none of you have it; *we are the party*. You are all a set of miserable pretenders to the art; Samuel Thomson only has taught the true principles of healing the sick. And thus each assumes his own to be the only truth, and all others false;—abuse begets abuse, until one of the most ennobling and useful sciences becomes weakened in itself, and loses that respect which society only yields where there is virtue and merit to command it. And let me ask the zealous disciple of Hahnemann—the philanthropic, generous Hahnemann—by what distinctive mark or superior discovery he considers himself entitled to carry off the palm? And you too, the disciple of the humble peasant Priessnitz, who has given you the right to negative the use of all medicaments, condemn unreservedly all others who employ them, and set yourself up as supreme in the therapeutic world? And you, the follower of Mesmer? You Chrono-thermalist, and you Thomsonianist, where are your title-deeds? Let the world see them, that it may judge fairly of your respective claims, and when this is done it will be quite time enough for you to assert your superior merits. No, gentlemen, the world has not yet abrogated the title-deeds of the Galenist. He alone holds, by the consent of society, supreme power. The laws protect him—the prejudices and customs of society protect him—his position protects him; and therefore, holding these advantages as he does by and through the major power, and seeing that the profession of medicine, as a constituent principle, exists of necessity, all your improvements, when proved such, must be incorporated with that power which the

aggregate of society in future will determine, and not sects. Society tolerates your existence but for a time, and in so doing her purpose is to develope the truth. She seeks it now as she did when the alchymists promised the philosopher's stone, the Paracelsianists the elixir vitæ, and the mercurial arcanum. Society was seeking it then; she asked for "bread," but they gave her a "stone;" and until the wild ravings of sectarian jealousies which now excite the passions give place to a calmer and more effectual method of exchanging thoughts, we may expect little better, and old Galen may still smile at our puny efforts to dethrone him; and here I would venture to suggest the criterion by which to discover the greatest amount of good, and that is by the "fruits" manifested in the working and carrying out the practices professed by each.

"By their fruits shall ye know them," was the philosophical standard of the Christian system. Where then, I ask, are the "fruits" or good effects of our teaching to be found? The followers of Hahnemann claim priority upon the ground of cures. So also do the followers of Priessnitz. So do the Chrono-thermalists and Thomsonianists; but this point is not yet settled. It cannot, therefore, satisfy society; she requires something else—something tangible that can be seen, felt, and applied with scientific accuracy. Hahnemann said, "Like cures like," or, "*Similia similibus curantur;* and his disciples are working as hard as he did to make society receive it. We have already seen the assumed science, and confess after having carefully examined it, that it appears to us but an "assumption;" and why do I say this, but simply from the fact of its opposition to all *known* laws? "Like cures like," or in other words, the agents which produce disease similar in

the manifestations to those existing in the body are the ones that can be employed to cure it. And how is this done? Can the homœopath tell you? No, he does not pretend to do so. Hahnemann discovered that the Peruvian bark produced a disease resembling intermittent fever or ague; the Peruvian bark, therefore, cures ague. And is it so? Will the disciples of this system tell us that there are no exceptions to the rule, and that this medicine never fails in their hands? They cannot do so; for they know well it does fail, at least it has failed in the hands of those who are not homœopaths; and unless some other influence be employed than that which they use, it is possible to fail with the homœopath also. Do not our homœopathic friends know that the menyanthes trifoliata (bog bean) is as certain in every respect as the Peruvian bark, and that it was long held as a specific for the same disease. The celebrated Boerhaave used it for the purpose, so did Ray Haller, and Dr. Thornton, and "the Germans used it (says this writer) with almost unvaried success." That the principle can be partially employed is true, but only partially. Thus, in diarrhœa, simple aperients are safe, although they should always be accompanied with stimulants; while their safety, however, will be readily admitted, it is only where there is sufficient vitality remaining to produce a reaction. In scarlet fever, the homœopath gives aconite and belladonna, both deadly poisons, but only in small infinitestimal doses. In measles, pulsatilla and aconite; in small-pox, aconite, bryony and belladonna; in cow-pox, chicken-pox, nettle-rash, diarrhœa, croup, hooping-cough, and the diseases of children generally, the same remedies are employed. Now if it is certain that the infinitesimal doses of the virulent

poisons already mentioned, produce appearances similar to the forms of disease named, it is equally certain that they do so by producing some peculiar chemical change in the blood; then follows the question, has the change thus produced in reality "cured" the disease for which it was administered, or has the chemical action removed only the peculiar form of the disease by the change produced? Society, I have already said, once asked for bread, and the Paracelsianists gave it a stone: might not homœopathy be a stone, only of the infinitesimal or smaller size? Sulphur, say the homœopaths, cures the itch. How? By producing that chemical change in the blood through which the small worm engendered and propagated, under the cuticle of the skin, is no longer capable of being nourished! Ah, say you, and is it so? Yes; for the reason given by the homœopath is, that it produces a disease similar to the "itch," if taken by a person in health. It therefore being a mineral (although not a poison) is an enemy to life, because it contaminates the blood. "Opium (says the homœopath) cures constipation." But how? He cannot tell you. What if I tell him it does not "cure," but being a narcotic it relaxes the nervous system, and therefore induces the effect by positively injurious causes. Tobacco will do the same. Hundreds know by experience that a pipe of tobacco relaxes, acts, or if the homœopath please, "cures" by the same means. But is it a "cure?" Most certainly not; on the contrary, it is a positive evil, and such is the fact in regard to opium. Again, the homœopath says, "Mercury cures syphilitic disease, and that it is well known to all medical practitioners to produce a disease resembling syphilis." True, but does it cure? No. I have proved to a demonstration already in

these pages that it does not; and without further occupying time upon this important subject, I say again with all respect and the best possible feeling, if other more important facts are not established than those already seen, society cannot receive the doctrines of Hahnemann; nor can any skill, wealth, numbers, position, or power make it true in practice unless it be based upon the laws of truth in itself. Homœopathy, then, I pronounce to be without either philosophy or principle, opposed alike to science, reason, and common sense.

The reader will please remember that the infinitesimal doses of the poisons only induce disease, not the simples. Sulphur cures the itch, but not infinitesimally; neither does it create the itch infinitesimally. The same with the Peruvian bark, &c., &c. I particularly notice this fact, because it is a striking evidence of the influence of poisonous agents upon the animal economy, even when given in the most minute doses; and how do we know but that the very reason of their action lies in the fact of the relaxed debilitated condition of the nervous system during disease. Let homœopathy, however, be fairly tested; for if it can make good its claims, then indeed will it be found one of the greatest blessings ever bestowed upon the world.

To say more regarding the merits of hydropathy and mesmerism might be considered a work of supererogation; nor should we deem it necessary but for the fact of the oneness of the ideas regarding the "unity of disease." It is generally admitted by our best and most talented medical writers that the success of Hippocrates lay more in the truthfulness of his theory, the simplicity of the agents which he employed, and the pertinacity with which he made his practice bend to that theory, than to any

other cause; and if it be true that during two thousand years no positive improvements have been made in the therapeutic art, it is surely legitimate to fairly examine into the reasons of this. Why then is it that this fact is so strikingly represented in the character of this great man? We reply by saying, it is simply because the theory itself is based upon a true principle. "Disease is a unit," said the father of medicine; and this being true, the practical results were in accordance. Dr. Gully, Johnson, and all the writers on the hydropathic system subscribe to this theory, and that it is so, needs no argument; for the very fact of the natural agents—food, air, water, and exercise—curing many forms of disease, is a sufficient reply. The truth of the theory of the unity of disease is demonstrated in the practice of hydropathy, so that there cannot be two opinions upon the matter. This same theory was also admitted by Mesmer, and his every aim was practically to prove it. "As there is," he says, "but one disease, so there is but one remedy." The same truth discovered and partially applied so successfully two thousand years ago, is applied, although still but partially, with equal success now. Whoever clearly conceives the "unity of disease," and can as clearly understand and apply the remedies which harmonize with it, (supposing this to be an established truth), must, from the fact of the general harmony, be the most successful in the cure of disease. What the practice of Hippocrates was, we cannot now positively determine, or if we were to attempt it we might leave room for objections; and as truth is our only aim, we desire to avoid giving it the least possible chance of being thwarted. We shall, then, leave this, which might become an open question,

by simply quoting one passage again; and although we have already quoted it, and also referred to it, still we hope to be excused for doing it here:—"At this period, anatomy was scarcely practiced, physiology almost unknown, and the materia medica chiefly confined to vegetable substances." We use this, and say, since we cannot make it either greater or lesser than a fact, we may as well say also that it is self-evident, if Hippocrates was successful, that, that success was induced by the influence which the "vegetable substances" had in removing the cause, whatever it was, upon which the disease depended. The success of Priessnitz depended also upon the judicious application of natural agents; and as we have already said, the truthfulness of the "unity of disease" is established by the hydropathic practice more than it ever could have been by any other means. "I repeat it," said Mesmer, "as there is but one disease, so there is but one remedy." And he did, by the application of electrical agency to the nervous system, what Hippocrates and Priessnitz did; the one by "vegetable" medicaments, and the other by the natural agents—water, air, food, and exercise. Observe now the surprising effects as manifested in connection with the application of practical truth partially; for whilst the theory of the "unity of disease" is demonstrated in the successful application of "partial means," the practice itself is insufficient to fulfil the requirements of the theory in its universality of application.

Both mesmerism and hydropathy can and will restore the loss of the balance seen in all and every form of disease where the vitality or living principle depends upon removing an obstruction, and where there is at the same time nervous energy sufficient to ensure a reaction; but

where there is not, it stands out in bold relief, as a confession from its ablest writers, that neither of them are capable of doing so. Be it understood, then, that I do not dispute their utility, but say, as I have said when speaking of allopathy, whatever good there may be connected with it, it must be admitted as legitimate in its application until more successful means can be applied for accomplishing the same ends. "Disease, therefore, is curable," says Dr. Gully, "when the power of the system is sufficiently strong to throw the morbid action from a more to a less important organ, and incurable when the power in question is insufficient for the last-named purpose." The reader will please refer to pages 132, 133, 134, 135, and 136. The same deficiency is also found in Mesmerism; and that it is so, is proved from the fact of Mesmer, as well as his followers, employing the "mesmeric" influence only partially, and by the use which they make of medicaments for doing what the "universal electric fluid" has been found by experience unable to do.

The point now in dispute simply resolves itself into the following questions:—

Firstly. Is the "unity of disease" sufficiently established to warrant us in receiving it, and basing one general and uniform universal practice upon it?

Secondly. Does nature present us with "one uniform universal means," capable, if properly understood and scientifically applied, of enabling us to meet the requirements of the different forms of disease to which mankind, during all phases of being, may be subjected?

And Thirdly. What is that "uniform universal means?" and are we warranted in asserting that it is now in existence, and may, by the united exertions of the best and most powerful minds, be so applied as to meet the wants of the age, and the future condition of medicine be established upon principles as highly philosophic and scientific as any other science connected with human interests?

In order to answer these questions satisfactorily, it will be necessary for us to examine into the harmony and economy of nature in its relationship and connection with *Life*, *Health*, *Disease*, and *Death*.

Already we have been able to arrive at tolerably correct conclusions regarding the truth of the "unity of disease," as seen in the successful practice of Hippocrates two thousand years ago; in the "partial success" of Priessnitz and his followers, the hydropaths; in the "partial success" of Mesmer and his followers at the present time; and in the more general success of Thomsonianism, as seen in America and in England "at the present time" also.

It will be seen here that I use the words "more general success" in relation to Thomsonianism, and "partial success" in relation to Priessnitzism and Mesmerism. This I do from a conviction that the "success" attending Thomsonianism has been far greater than that which has attended any other system, that in any age of the world, has been introduced into the practice of medicine.

Possibly some sincere allopath, hydropath, homœopath, mesmerist, or chrono-thermalist (supposing one of them could be found sufficiently free from prejudice) might say here, "Aye, this writer is a Thomsonian." It is equally possible that the humble truth-seeker may also have arrived at the same conclusion, and equally possible that some stiff fanatical follower of the simple ploughman may rub his fingers by way of expressing his approbation of our defence of his great ploughman preceptor. If so, we say,

"Season your admiration for a while;"

for we are no worshippers of men, but of principles, and

write for love and in honour of the truth. Hence it is that we admire the persevering, philanthropic Hahnemann, although we see but little in his system that can be of great advantage to mankind. Homœopathy is destined to have its day, like many other ephemeral changes that have been introduced, but being deficient of a true and natural basis, it will fall when its dream shall be revealed by the future.

In so far, then, as Samuel Thomson struggled for the truth, so far must we admire him; and if it shall be found, after carefully examining the philosophy of our subject, that our views approach nearer to the American ploughman's than to any other, we hope to be believed when we say, it is neither the result of prejudice, of interest, or of party, but simply of a strong desire to discover the truth, and apply it for the benefit of the human race. And since Thomsonianism arrives nearer to the great desideratum than any other system, we feel bound to say (and we say it in all faith) that he is the master spirit now permeating the medical world, and therefore we are justified in giving him that position which, as the greatest natural physician, he has a right to command; and we are not the first to do him honour, for the celebrated Dr. Waterhouse, forty years Professor of Medicine in Cambridge University, thus speaks of his great natural capacity, philosophy, and practice:—

"Without ever reading the writings of Hippocrates and other Greek physicians, Thomson is imbued with their spirit of closely following nature. . . . . He has done great service to the science and practice of medicine, ... has sown the seed and left the harvest to be gathered." And this same noble

and universal example of true greatness, condescended, in a letter written by his own hand to the simple ploughman, to say, speaking of his practice : " It effects in three or four days what used to occupy regular physicians so many weeks."

Let me say again, that I am not asking for an implicit belief in the theory and practice of Thomsonianism, but for a candid unprejudiced examination of the principles upon which his practice is founded. The " unity of disease" was not a new idea originated by him; it was the philosophy of an earlier age. Nor was the application of " vegetable substances" new in his practice, these also were of anterior date, and in the earlier ages the universal practice. Nor was the use of the steam, vapour, or warm bath new; nor the application of cold water, for he employed them all. Nor even the use of the lobelia, as an emetic; for this had also been used (it has since been proved) by the American Indians. Nor not even the " capsicum" (or cayenne pepper), for this too had been employed by physicians, long anterior to him, in inflammatory disease, particularly in " cynanche maligna," or putrid sore throat. What then, it may be fairly asked, was there " new," and to what merit is he entitled? I reply, by saying, I am not contending for any admission in his favour, but simply for truth. Is the system called the " *Thomsonian system*," best calculated to fulfil the conditions established in nature for the restoration of the balance constituting the healthy condition of existence, which is lost in disease? This is the question for philosophy to solve in connection with the existence of a " uniform universal" natural provision agreeing with the practically demonstrated fact of the " unity of disease."

Before proceeding to the examination of the philosophy of medicine, in connection with the consideration of the propositions already proposed, we deem it JUST that we should again refer to the Thomsonian theory and practice, as well as to the opposition and persecutions through which he passed.

Whatever merits Samuel Thomson may have claimed for using certain medicinal agents, or for his discoveries, it is pretty certain as soon as their merits were acknowledged that the better educated and legally qualified members of the medical profession made no scruple to seek by every ungenerous means to rob him of it, and in every way to undervalue his great natural abilities and exertions in the cause of humanity. We shall not seek to awaken prejudice, or excite the anger of those who have done this, for we know it is the necessary consequence of human weakness; still we feel bound to mention it as a fact connected with all attempts to mitigate and improve the condition of mankind, and which is increased and used proportionably with the poverty and obscurity of the individual who thus, in honest sincerity, and by the force of a great natural power, dares to do that for the world which circumstances and character fully entitle, if not enforce him, to do. To know, however, that persecution, contempt, ridicule, poverty, calumny, and imprisonment, and too often death, are the wages with which society pays her most devoted children, while it may create pity and forbearance in both the truly pious and philosopher, in contemplating the weakness of humanity, produces quite the opposite in the minds of those who conceive possible only one great universal truth, hitherto unseen and unfelt,

and labour hard to develope that to which they devote both body and soul.

Samuel Thomson was in himself the embodiment of all this. He felt convinced that he possessed a *gift* for healing the sick, and devoted his life to that for which he was best fitted, or, as he says, for that which "I thought the God of Nature had implanted in me;" and with great moral daring came forth from his obscurity to labour in the work of necessity, duty, and right. And who is he that shall stand in the way of nature, to obstruct that which she determines? Prejudice, cupidity, and custom unite in one phalanx, call up their slumbering armies from among the children of men, and attack the daring innovator who ventures thus to encroach upon the sanctified error of ages.

Poor Thomson, as he meditated over his deficiency of education, felt that he had a work to perform; and that feeling, in spite of all other considerations, it was, that prompted him to undertake his great and holy mission. And can it be believed that the most learned of the American physicians, in connection with those of otherwise good reputation, should rise up in arms to put down a poor, humble, solitary, uneducated ploughman, who ventured in his simplicity to dispute their philosophy and practice. "Ignorant pretender, quack, mountebank, and impostor," with every epithet known and conceived, and every mean artifice possible to be used, were all brought to bear upon his untutored head; but what availed it? The truth still went on, and as it "went," the friends of darkness tracked it; but still true to his mission, the poor man felt his calling, and laughed as he saw folly endea-

vouring to destroy that which he knew himself called to do. And thus it is. Man is but an instrument in progress, and cannot resist the influences of the powers by which he is moved, nor can opposition retard it. "Onward is the law stereotyped in his being."

We can do no more in our little work than just glance at the persecutions which he endured during his fitful but fearful struggle with error; and in doing this, we do it not for the purpose of exciting sympathy, or in proof of the correctness of his principles and practice; for nothing of this kind can be considered as evidence in favour of the truth. The vapour bath, be it remembered, was one of the agents which he employed in connection with the "course" for assisting nature to discharge the disease, by bringing it to the surface. This met with the most determined opposition from the educated members of the profession. Hence he was by way of derision called the "*steam doctor*," and those who practiced it were called "*steam doctors*" in derision also; the lobelia, or the emetic weed, was denounced as a dangerous narcotic poison, and the cayenne as an irritant poison, most dangerous and destructive in its effects; and as our poor ploughman laboured on, day and night, in order to soothe the sufferings of his fellow-creatures,—often fatigued and wearied with his exertions,—the howlings of prejudice went with him, and still he worked on with a settled faith in his "calling;" and thus daring the dark armies of wrong, he stood, with truth, single-handed and alone, and as David of old, slew with a small stone the "Goliah" of the "Philistines;" so also did Thomson slay the "Goliah" of the Philistine persecutors, and by the force of genius compelled the wisdom of ages to yield to his sim-

ple teaching. In doing battle, however, with his opponents, he found quite enough work; and but for the many friends which came forth to his aid, he must have fallen under the pressure brought at different times to bear upon him. From the following passage, extracted from *Comfort's Biographical Sketch*, we may learn something of the kind of work which he had been for years doing, and the profits connected with it. "I had been in constant employment among the people of my neighbourhood and the adjoining towns and country for four or five years, and had been very successful, not having lost one patient the whole of that time. My house had been constantly filled with patients from all parts of the country, for which I had received little or no compensation for my services; myself and family were broken down and worn out with nursing and attending to them day and night, so that I was obliged to leave home to free myself and family from so heavy a burthen."

Our ploughman now entered into the very sanctum sanctorum of the profession, and soon the persecutions came thicker and faster; but not as before, by calling hard names and vulgar abuse, but sterling, practical, hard flinty hearted acts. He went now to New York, at a time when the yellow fever was raging, and there he commenced practicing, and gave evidence of the truth of his theory and practice by his success. Several cases of the yellow fever came under him, with the whole of which he was successful. At first his practice created alarm, for prejudice had traced him even here. He gave his "course," that is, the lobelia emetic No. 1, to vomit the stomach; the vapour bath, to assist the body in throwing off the morbidity or disease; and the enema to relieve the

bowels. His first case in New York was a severe one, and as his mode of treatment was not known, it caused serious alarm in the family. He followed his usual method of increasing the internal heat, cleansing the stomach, and producing perspiration. It caused severe pain and distress; but our ploughman knew the causes, and what was necessary. It was the returning sensibility—the principle of life. "Heat was" warring with its enemy, "cold." It was nothing more than nature making an effort, by the aid of proper medicines, to restore the lost balance of the circulation, and as soon as this was done, the pains would cease. It did so, and this is the fact upon which the "unity of disease" is established; and this is the fact also which establishes the one uniform universal principle for the cure of all forms of disease. Nature is one, the body is one, life is one, and disease is one. After taking this system into New York, and there testing its truth by experience, he returned again, after three months, to his family; and here prejudice and dark, scowling, malignant cupidity, followed hard upon his heels. But no success was sufficient to arrest the evils which now appeared ready to crush him to the earth. During his absence, his opponents had determined to destroy him the very first opportunity that presented itself, and now we shall see in what way the blow was dealt. After his return home, large numbers of the people came to him suffering from disease; but he remembered the manner in which he had been treated, his excess of exertion and no remuneration, opposition, prejudice, and calumny, and therefore determined not to remain. As soon as this was settled in his mind, he left home for the purpose of gathering in his roots and herbs, and went to Plumb Island. "On my

way (he says), I called upon Joseph Hall, Esq., of Pep perell. I went by the way of Newbury-port, and while there, being in a store (shop) in conversation with some persons, there came in a man from Salisbury Mills, by the name of Osgood, who stated that he was very unwell, and that his wife was at the point of death with the lung fever, that she had been attended by Doctor French, who had given her over. One of the gentlemen standing by told him that I was a doctor, and used the medicines of our own country. He asked me to go with him and see his wife; as I was waiting for Mr. Hall, and had nothing to do, I told him I would, and we immediately started in a chaise for his home, which was about six miles. On our arrival, he introduced me to his wife, and asked if she was willing that I should undertake her cure. She said if I thought I could help her, she had no objection. I gave her my opinion that I could; undertook it, although with some reluctance, as I was in a strange place, and no one that I knew. I proceeded with her in usual method of practice, and in about fourteen hours her fever turned, and the next day she was comfortable, and soon got about." The curing of this case so speedily soon spread through the neighbourhood, and while he remained he was called to six other patients, treated them in the same way, and with equal success. Dr. French, a most eminent member of the profession, and a resident of the place, felt himself greatly annoyed to think a patient of his, whom he had given over to die, should be so speedily cured by a quack. Thomson cured another patient of Dr. French's, a young man who had cut three of his fingers severely, so much so that French had advised him to have them taken off. While our simple doctor was dressing the

fingers, an assistant of Freneh's eame in, and feeling mueh annoyed, told the young man that Thomson would ruin his hand, to whieh our ploughman replied, "For what I do I am responsible." The fingers were also soon eured, and the young man was soon at his work. "I saw him," says Thomson, "and asked him how his fingers were?" He said perfectly well, and asked for my bill I asked him what Dr. Freneh had eharged? He said he had sent in his bill to his mother, and it was seventeen dollars. "I thought," says Thomson, "that this was enough for both, so I charged him nothing;" and for this Dr. Freneh never forgave him. He remained about twelve weeks, and during that time opened the eyes of the people to the truth, established his system, left some one to attend to it, and returned with his roots, herbs, &e. From this time, wherever he went the same suecess attended his practiee. He now eommeneed ealling the people together, and speaking to them of the folly of taking mineral medieines, of bleeding, blistering, and salivating; denounced the praetiee of the sehools in every way, and laboured hard to eonvince them of the simplieity of the botanie practice and its great superiority.

In this way he went on, labouring to spread the truths which he had coneeived, and whieh years of experienee had now established. The eonsequence of his suceess brought more prejudice and maliee to bear upon him, and when no other eharges could be substantiated, and his practiee went on progressing, he was aeeused of demonology and witchcraft. That he eured disease in all its forms wherever he went, that had been given over by the faculty, they themselves did not now attempt to dispute; they saw his suecess, and as "facts are stubborn things," were compelled to admit it. The more good he did, how-

ever, the more neeessary it was to destroy him; and such must be the ease so long as the lower passion of self-interest is eultivated by mankind instead of the higher virtues. "He casteth out devils through Beelzebub, the prinee of devils," was the cry of eupidity, designing prejudice, and bigotted intolerance.

"Can anything good eome out of Nazareth?" "Away with him; crucify him! erueify him!" And they did "crucify" him; but what of that? It was the body only, the mere dust—that which at best eould but have endured but for a few years; but did they "erucify" the spirit? Did they arrest the progress of mind? Oh, no! The Christ-spirit of eternal, omnipotent truth laughs at all human attempts to destroy it. It reigns supreme in the human heart; and when folly would bid God's image in humanity silently and ealmly endure oppression, it bursts from its prison-home in the glory of its power, and proelaims to oppressed humanity, "The truth shall make you free!" "The truth, the same to-day, yesterday, and for ever;" and this spirit whieh brought the glorious Nazarene to the cross, and earried him through triumphant, was sufficient also for the Ameriean ploughman. Brothers, do you love the truth? Have you faith in it? Are you prepared to war with wrong in defence of it? Can you bear eontumely, oppression and seorn—be despised by friends and spurned by foes? Can you suffer for it through evil report, imprisonment, and wrong, and love it the more beeause of human weakness, and for its value in emancipating both the oppressed and oppressor? If so, then are ye worthy of your ealling? and sinee nothing great or good was ever yet obtained without perseeution, either direetly or indireetly, be prepared to meet it with a

settled faith in its power, and of this be assured, it is as strong now as it ever was, and having been found sufficient for others, so also will it be for you.

Our ploughman, we have said, was accused of witchcraft, and with having dealings with the devil. Of course these things are easily understood; for the people, poor, ignorant, and full of prejudice, saw facts only for which they could not account; and in the absence of natural causes, which they could not comprehend, their untutored minds were compelled to resort to imaginary ones. Without occupying more time upon this part of Thomson's progress, we shall, before parting with it, give an extract of some length from "Comfort's Sketch;" and pass on to the conclusion of our remarks upon Thomsonianism to "the Philosophy of Medicine":—

"During a visit to Newbury-port, he came in contact with a Doctor French, a vicious, unprincipled man, who, in consequence of Thomson's professional prosperity, became his bitterest enemy. He had restored patients that Dr. French had pronounced incurable; and each new achievment of Thomson's engendered increased hatred. He opposed him, insulted him, denounced him as a murderer, in fact did everything in his power to injure his reputation; but all was unavailing; and it was not until he had threatened to shoot him, that Thomson considered himself forced to take legal action upon the matter. He deemed it necessary for his own preservation to compel him to suffer the punishment of the law. Still his malice continued unabated.

"But he was not alone and friendless in his difficulties; a few noble spirits upheld and aided him in his time of trouble, and, by their praiseworthy actions, have made themselves entitled to the everlasting gratitude of every true Thomsonian; among the rest, pre-eminent for his exertions in behalf of Thomson, we must not pass over in silence the name of Judge Alexander Rice, whom he thus mentions:—'For all his time and trouble, through the whole of my persecutions and trials, and for his kindness and friendship

on all occasions, I shall ever consider myself under the greatest obligations.' A man who would thus bravely stand by a fellow-being in such a dark hour, when the whole world, as it were, was arrayed against him, deserves, at least, this simple notice, as a tribute to his memory.

"Thomson's practice employed every moment of his time, his scene of action being the principal towns in Eastern Massachusetts and Southern New Hampshire, and many in the surrounding States.

"Now came the darkest spot of the whole history—a transaction that casts a stigma upon the perpetrator and his minions, which will brand them so long as the name of Samuel Thomson exists in the memory of man, as consummate, inveterate, malicious villains! I speak it plainly, and am fully prepared to prove the assertion; to afford evidence that the behaviour towards Thomson is an example equalled in atrocity only by the cruelties of barbaric ages. The facts are plain and undeniable, and best told in Thomson's own language.

"'On my arrival at Salisbury, my friends informed me that Dr. French had been very busily employed in my absence; and that he and a Deacon Peeker, who was one of the grand jury, had been to Salem, to the court, and on their return had said that there had been a bill of indictment found against me for *wilful murder!* They advised me to leave, and keep out of the way; but I told them I should never do that; for if they had found a bill against me, the government must prove the charges, or I must be honourably acquitted. About ten o'clock at night, Dr. French came to the place where I stopped, with a constable, and made me a prisoner in behalf of the commonwealth. I asked the constable to read the warrant, which he did; by this I found that Dr. French was the only complainant, and the justice who granted the warrant ordered me before him to be examined the next morning. I was then taken by the constable to Dr. French's house: while there, a *prisoner*, Dr. French abused me and insulted me in the most shameful manner that can be conceived of, without any provocation on my part. He continued his abuse to me till between two and three o'clock, when he set out for Salem for the indictment. After he was gone, I found, on inquiry of the constable, that after he had caused me to be indicted, he came home before the bill was made out; and

finding that I was at Salisbury, fearing I might be gone, and he should miss the chance of gratifying his malicious revenge against me, he went to a brother doctor, who was a justice of the peace, before whom he made an oath that he had probable ground to suspect, and did suspect, that I had, with malice aforethought, murdered sundry persons in the course of the year past, whose names were unknown to the complainant; upon which a warrant was issued against me, and I was arrested as before stated, in order to detain and keep me in custody till the indictment could be obtained. The examination was deferred until near night. The constable took me to his house, in the meantime, and put me in the back room and left me alone, all of them leaving the house. When they came back, some of them asked me why I did not make my escape, which I might very easily have done, out of a back window; but I told them that I stood in no fear of the consequence, having done nothing whereby I ought to be punished. Just before night, Dr. French arrived with a sheriff, and ordered me to be delivered up by the constable to the sheriff; after Dr. French had again vented his spleen upon me by the most savage abuse that language could express, saying that I was a murderer that I should either be hung or sent to state-prison for life, and he would do all in his power to have me convicted. I was then ironed by the sheriff, and conveyed to the jail in Newbury-port, and confined with a man who had been convicted for a criminal offence, and senteneed to solitary confinement for one year. I was not allowed a chair or a table, and nothing but a miserable straw bunk on the floor, with one poor blanket, which had never been washed. I was incarcerated in this prison on the 10th day of November, 1809; the weather was very cold, and no fire, not even the light of the sun, or a candle; and, to complete the whole, the filth ran from the upper rooms into our cell, and was so offensive that I was almost stifled with the smell. I got no sleep that night, for I felt something crawling over me, which caused an itching, and not knowing what it was, inquired of my fellow-sufferer; he said that 'it was lice, and that there were enough of them to shingle a meeting-house.'

"'In the morning, just light enough came through the iron gate to show the horror of my situation. At breakfast time I was called

on through the grates to take our miserablo fare; it consisted of an old tin pot of musty coffee, without sweetening or milk, and was so bad as to be unwholesome; with a tin pan, containing a hard piece of Indian bread, and the nape of a fish, which was so hard I could not eat it. Mr. Osgood came to see me; my situation affected him very much; he asked liberty of the jailor to furnish me with a bed, which was granted;—I put it on the old one, and allowed my fellow-sufferer a part of it, for which he was very thankful. I had provisions enough brought me by my friends for us both, and I gave him what I did not want; the crusts and scraps that were left, his poor wife would come and beg, to carry to her starving children, who were dependent on her. Her situation and that of her husband were so much worse than mine, that it made me feel more reconciled to my fate; and I gave her all I could spare, besides making his condition much more comfortable, for which they expressed a great deal of gratitude.

"'In a few days after my confinement, Judge Rice came to see me, and brought with him a lawyer. On consulting upon the case, they advised mo to petition to the judges of the Supreme Court to hold a special court to try my cause, as there would be no court held by law, at which it could be tried, till the next fall; and as there could be no bail for an indictment for murder, I should have to remain in prison nearly a year, whether there was anything against me or not. *This was the policy of my enemies, thinking that they could keep me in prison a year, and, in all probability I would not live that time, and their ends would be fully answered.*'

"On the 20th of December, 1809, tho Supreme Court convened for the trial of Thomson, at which Judge Parsons presided, with Judges Sewall and Parker assistant judges.

"The history of tho trial would occupy too much space to be given here. The testimony against Thomson amounted to nothing, and even Dr. French's evidence was more in favour of Thomson's practice than against it.

"After the testimony of some eight or ten witnesses had been given, and among them that of three physicians, Judge Parsons asked the solicitor-general what they had in evidence for a grand jury to find a bill of indictment upon?

"The judge was about to charge the jury, when the solicitor-

general arose and said that if it was not proved to be murder, it might be found manslaughter. The judge said, 'You have proved nothing against the man,' and repeated, that he wondered what they had for a grand jury.

"In his charge to the jury, the judge stated that the prisoner had broken no law, common or statute, and quoted Hale, who says, 'Any person may administer medicine, with an intention to do good; and if it has the contrary effect from his expectation, and kills the patient, it is not murder, nor even manslaughter. If, doctors must risk their lives for their patients, who would practice?' He quoted also from Blackstone, who says, 'Where no malice is no action lies.'

"The charge being given to the jury, they retired about five minutes, and returned into court, and gave in their verdict of *not guilty.*

"'I was thus honourably acquitted, without having had an opportunity to have my witnesses examined, by whom I expected to have proved the usefulness and importance of my discovery before a large assembly of people, by the testimony of about twenty-five creditable men, who were present at the trial, besides contradicting all the evidence produced against me. After the trial was over, I was invited to the Sun Tavern to supper, where we enjoyed ourselves for the evening. When we sat down to the table, several doctors were present, who were so offended at my acquittal, that they left the table; which made me think of what the Scripture says, that the 'wicked flee when no man pursueth; but the righteous are bold as a lion.'"

In thus giving a brief history of the difficulties with which Thomson had to contend, I do so for the purpose of showing the power of truth, and to encourage every man, whether rich or poor, to think for himself. And now, dear reader, whoever you may be who read this book, let me ask you, are you a poor man? So was Samuel Thomson. Are you an illiterate man? So was Samuel Thomson. Are you a persecuted man? So was Samuel Thomson. Do men misrepresent, calumniate, and con-

demn your best motives? So they did Samuel Thomson. What you may be then, or whoever you may be, bear in mind, that you have no right to expect, if you seek to do good, other or better treatment than those have received who have gone before you; and if you are, or may in the future, become convinced of the truth of the botanic system of medicine, before embracing it sit down and count the cost,—and if you are not prepared to suffer for it, let it alone, for truth is not always a profitable thing.

What then, may now be asked, are the merits of the system, and in what is it superior to the different "systems" now before the world? I reply by saying, Thomsonianism is a *perfect* "*system.*" Simple as is all truth, and applicable to every form of disease to which mankind are, or may be liable, through every phase of their being. Strange, methinks I hear some reader say, that that which is "perfect" should not be more universally acknowledged. Not at all, the strangeness would be if it were so; the most simple truths must be first felt and seen before they can be received; and if you will just reflect upon the past condition of medical science, you will see what it has been, and what it is at the present time,—and from this will understand that it is but just emerging from the darkness of a long and dreary night, where it has brooded over the dreamy confusion of visionary fancies to the loss of the glorious truth to which mankind is now awakening. Thomsonianism, then, is superior to all others, because it is perfect in itself. Now do not suppose that I mean, by using the word "perfect," that therefore it cannot be improved, this is not my meaning, for while I acknowledge the perfection of the system, I at the same time say it is but in its infancy.

It is "perfect" then, in the same sense in which a child is perfect, it has every organ and every sense, and awaits only the influence of time to develope its maturity; engendered in obscurity, it came forth in poverty,—and is named Thomsonianism because of its father,—that father loved it, worked for it, suffered for it, and in dying blessed it, and left it as a legacy to the world. Who, then, is he who now receives the charge? Is it you, my brother,—you,—or you? Whoever you are, foster it with care, protect it, honour it, guard it, love it; and when you shall have fulfilled your mission, and are called to leave the scenes of your earthly labours, transmit it down pure to your children and to the world, as its father has done to you.

Herein then lies the perfection of Thomsonianism.

"Heat is life, its diminution disease, and its absence death."

And who declares this to be a truth? I reply, "Nature proclaims it aloud through all her works!" It is not so, says the sceptic. Electricity is life, and there can be no life without it; but hold, the great composing-decomposing and recomposing principle that moves all nature is heat. Can you galvanize an inanimate body into life? No! but you can galvanize an animate body into death.

"Disease is a unit."

And who declares this to be a truth? I again reply, "Nature proclaims it aloud through all her works." It is not so, says the sceptic; there are hundreds of diseases, our greatest and wisest men tell us so. They tell us wrong then. For *life* is one, and the *blood* which is the *life* is one, and since there can be no life without the

blood, so in proportion to its diminution is the balance of healthy life destroyed, and just according to the action or effect of the morbid matter upon the blood, is the manifestation or form of the disease. Therefore, nature, ever in harmony with herself, has established one universal principle by which alone disease can be removed.

Thomsonianism then, is a perfect system, because it is based upon the only conditions which determine perfection.

Nature is its preceptor and guide in all things.

It abnegates the use of all mineral substances from the practice of medicine. Why so? Because the mineral kingdom is related to life only in a secondary degree, and cannot by any human agency be made to harmonize immediately with life, either as a life sustaining or curative agent.

It abnegates the abstraction of the blood under any circumstances, because the blood is the life, and to take it away, either in health or disease, is to rob the body of the vitalizing agent upon which it immediately depends.

It abnegates the employment of either vegetable or mineral poisons of every kind, and that simply because all poisons are enemies to life; and it gives as a reason for so doing, the simple fact, that "that which will kill a healthy man can never cure a sick one."

Thus then, while it abnegates or dispenses with the use of that which experience, science, and common sense, tells us is destructive to life, it at the same time employs whatever simple natural agents can be made available for effecting its purpose.

Does Homœopathy contend for a proper understanding

of dietetics? So also does Thomsonianism. Does Homœopathy object to bleeding and blistering. Does it ask for an increase of physiological and pathological knowledge? So also does Thomsonianism. It is superior then to Homœopathy because its theory is based upon the science of universal nature, and negatives the use of poisons, either mineral or vegetable, whether in the infinitessimal or any other form. It is superior to Homœopathy then, because it is simple, natural, and universal. It is superior to Homœopathy then, because it is as available to the poor man as to the rich man, to the savage as to the civilized, to the simple as to the learned, —because, in fact, being the truth, it is accessable to all mankind.

Again, does Hydropathy admit the "unity of disease," and the application of the proper natural agents, air, food, water, and exercise? So also does Thomsonianism. Does it negative the use of bleeding, blistering, and poisonous drugs? So also does Thomsonianism. It is therefore superior to Hydropathy, which is only partially correct, for while Hydropathy neglects to employ the simple remedies agreeing with the economy of disease as found in the vegetable kingdom, Thomsonianism embraces the whole.

Again, does Atmopathy admit the "unity of disease," and the application of steam for the purpose of curing it? So also does Thomsonianism; in fact, it forms an active part of the treatment, and was one of the first agents employed by Thomson in his own family. Thomsonianism is therefore superior to Atmopathy, because the latter is only a part of the former, which is a perfect whole.

Again, does Mesmerism admit the "unity of disease?"

So also does Thomsonianism. Does it say there is a "universal fluid which fills all space?" So also does Thomsonianism. It is therefore superior to Mesmerism, because, since the electric fluid fills all space, all animal life is subject to its influence; and if there is a deficiency in the nervous system, and the nerves having no independent existence, are nourished by the blood, and the blood is created and sustained by the natural agents—air, food, water, and exercise, and all objects are influenced by electricity; whatever will sustain the body in health, or restore it when in disease necessarily supplies the electrical influence which exists as the consequence of healthy life. Thomsonianism is therefore superior to Mesmerism, because it objects not to its use where it can be employed, nor employs it where it is of no use.

Again, does Galvanism admit the "unity of disease?" So also does Thomsonianism. It is therefore superior to Galvanism, for while it objects not to Galvanism where it can be usefully applied, it employs it not where it cannot be so applied.

Again, does Chrono-thermalism admit the "unity of disease?" So also does Thomsonianism. Does Chrono-thermalism contend for the periodizing or time keeping periodical action? So also does Thomsonianism. Does it negative the use of bleeding and blistering? So also does Thomsonianism. It is therefore superior to Chrono-thermalism, because while it admits the same principles, it employs other and more natural and effectual agents for bringing about the same end. Disease is a loss of the balance in the circulation, restore it, and you restore also the "chrono-thermal" or healthy action.

Thus then, have we here fairly, and to the best of our

abilities, impartially examined the systems now agitating the public mind; and, after having done so, we have arrived at the conclusion that Thomsonianism is the most simple and certain in its application; it has truth for its foundation, nature for its guide, success in its practice, and the benefit of the whole human race for its aim and end. It is the only system which embraces the whole, of which others have but a part.

We deem it necessary, before concluding our remarks upon Thomsonianism, to say a little concerning the opposition that has been offered as objections to the practice by the educated members of the profession, and that part of the public which is ever found to side with things as they are. First, the words "steam doctors" were used as a term of opprobrium, and the idea was really tickling. Boiling their patients! how preposterous; and was it not a shame that an ignorant ploughman should be allowed to go about from town to town, teaching the people if there was any thing the matter, that the way to cure them was to "boil" it out of them? and old allopathic orthodoxy chuckled again at the absurdity, "Steaming, ah! ah!! ah!!! What next?" Time, however, proved "steaming" to be a good thing. Then cupidity sighed, and said, well, what did Thomson know about it, or what had he to do with the discovery; it was used hundreds of years ago, in old Greece and Rome, no credit was due therefore to him. Then came the cry over the *deadly narcotic, Indian Tobace Lobelia Inflata.* Was it not shameful that any man should be allowed to destroy the lives of the people by the indiscriminate use of so "deadly a drug?" But malevolence could find no case against the man; the sick would not be killed. Confound the people,

why did they not die? Aye, why? Simply for this reason, because the lobelia inflata is not a poison; on the contrary it is a harmless but powerful remedy, it cured, but could not kill; and since nature had not made it a poison, neither Samuel Thomson nor the doctors could make it so, and the people lived, and so did Thomsonianism. By and bye, dark scowling vindictive revenge accomplished what nothing else could. It made out a case against the ploughman. We have seen it, but did it make the lobelia a poison? Yes! and it has been a poison from that time; and how did it get transformed—what agency could influence the nature of a simple, as to make it into a poison? "I 'spects it never was made," but we shall see. At the time Thomson discovered the use of the plant which he called the emetic weed (lobelia inflata), he of course knew nothing of its previous history, his success, however, in curing disease, brought him in contact with the interests of those to whom his practice was immediately opposed, and from what we have already seen, we can gather a pretty accurate account of the difficulties with which he was called to contend. The interests of all those who throve upon things as they were, of course were brought in every way to bear upon him, and in the trial which we have seen, not only the judge, jury, and the prejudiced were against him, but the press also; this too is quite natural, for the leading journals upon all subjects represent the interests upon which they thrive, in fact it cannot be otherwise; the result was, that the report of the trial already quoted, was garbled or prepared to please the tastes of those whose appetites had become diseased through long luxurious excess.

The report of this trial of our ploughman doctor, was

therefore falsely taken, and as falsely printed in *Ting's Massachusetts Reports*. The lobelia inflata is there represented as a deadly narcotic poison, which Thomson, as we have seen, was accused of administering, and with which he destroyed the life, not only of Ezra Lovett, but as Dr. French endeavoured to convince the people, of hundreds more. Now if the reader will just reflect for a few minutes upon the immense influence of prejudice and fear upon the minds of the ignorant and superstitious, and the thousand interests connected at all times with it, he will see the position of our poor philosopher, particularly if I just give a few of the follies, ridiculous notions, and reports prevalent at the time. His "emetic herb" they called the "screw auger," because one of his patients had said some time before, while under its operations, that it twisted him like a "screw auger." "The old wizard, Indian doctor, sweating doctor, boiling doctor, steaming doctor, and cayenne pepper doctor." It was in the midst of all this clamour, ridicule, prejudice, and folly, that the trial came off. "*Ting*" reported it (it may now be found in the 6th vol.,) and stamped the influence of these prejudices in the "report." Some time after Dr. Thatcher published his "American Dispensatory," and for the first time undertook to explain the nature and properties of the "lobelia inflata." He copied all that he said about it from *Ting*; he himself knew nothing of its effects, had never administered a grain of it, but that mattered nothing; Dr. French and those anxious to destroy Thomson's reputation, said it was "poison," and one poor weakly creature called *Howe*, "Dr. Howe" actually brought a sample, swore it was the root of the lobelia and that it was the poison with which

Lovett was destroyed. It was handed round the court, and Judge Price ate it to the astonishment of them all! and when the council tested this Dr. Howe's knowledge of the herb, he said he "should not know it if he saw it;" and as a proof that he spoke the truth, the very powder that he swore was the "lobelia root," turned out to be the simple *marsh rosemary*. There's a Howe for you! It was enough, however, prejudice and the doctors had made it a "poison," and as "*Ting*" lived by things as they were, he made it a "poison" also; and as Dr. Thatcher had to write a book to supply the demand for things as they were, he made it a "poison;" and as all who wrote books upon it for many years after, lived upon things as they were, they made it a "poison." Now, however, that Thomsonianism is becoming somewhat popular, and public opinion is no longer influenced by the same prejudices and interests, the doctors who write books for things as they are, tell us it is not a "poison." Now can it be believed that the very same report, literally word for word, which *Ting* gave regarding its properties, and which Dr. Thatcher copied, has been handed down to the present time by all the plagiarizing book makers that have written upon it, nevertheless such is the fact.

Dr. Thatcher's description reads thus, "It is probably one of the most powerful vegetable substances with which we are acquainted, and no rational practitioner will have recourse to it, but with the greatest precaution. The melancholy consequences resulting from the use of the lobelia inflata as lately administered by the adventurous hands of a noted empiric, have justly excited considerable interest, and furnished alarming examples of its deleterious properties. The doses in which he is said to pre-

scribe it and frequently with impunity, is a common tea spoonful of the powdered seeds and leaves, and often repeated. If the medicine does not puke or evacuate powerfully, it frequently destroys the patient, and sometimes in five or six hours." Now if the reader turns to Dr. Christison, he will read the same report word for word. Yes, I repeat it, "word for word." And Gray in his *Pharmacopœia*, published 1848, has also retained one part of Thatcher: "In such doses as a common tea spoonful of the seeds and leaves, in which quantity irregular practitioners have ventured to give it, it frequently proves fatal in five or six hours." Note the plagiarism here again; but from the time of Dr. Thatcher down to the year 1848, some knowledge of the properties of this valuable herb had been acquired by even our erudite medical writers; hence while Gray retains his ridiculous prejudice regarding its real value, he gives its virtues in other parts. He does not call it a "poison" at all, but says, "It is a powerful emetic, used in asthma with great advantage in small doses, it is expectorant and diaphoretic, exciting expectoration without pain or coughing. It has been used instead of tobacco in the form of enema, in strangulated hernia."

I shall say but little more concerning the changes that have taken place regarding the opinions of medical men, but simply give one or two views of the most modern, and then we shall see clear enough that the very properties given to it by our poor ploughman are at last being acknowledged.

Professor Tully, of New Haven, says, "I have stated, in my public instructions, that lobelia inflata is entirely destitute of any narcotic, or even cathartic powers. This

is, however, a negative position, which is incapable of positive proof. If I were to assert that cinchona is not narcotic, I could not prove it positively. All I could say, would be, that for twenty-seven years I have been in the habit of using it in large quantities and small, and of witnessing its use by others without a single indication of any narcotic operation. Just so it is with regard to lobelia inflata. I have now been in the habit of employing this article for twenty-seven years, and of witnessing its employment by others for the same length of time, in large quantities and for a long period, without the least trace of any narcotic effect. I have used the very best officinal tincture in the quantity of three fluid ounces in twenty-four hours, and for four and seven days in succession,—and I have likewise given three large table spoonfuls of it within half an hour, without the least indication of any narcotic operation. I have likewise given it in substance and other forms, and still without any of this operation. I have superintended experiments with it, made by young men, and always with the same results. I have known four and five tobacco pipefuls of it smoked in immediate succession, and without any narcosis; and I have also known it given by enema, and with the same result. In addition to this, no species of the genus lobelia, nor of the order lobeliaceæ, is known to possess a particle of narcotic power."

And is it so? some humble inquirer after truth may ask; and can it be possible that our greatest medical writers have been so long deceived? It is so, and all this has arisen from prejudice and the desire to prevent the people from enquiring into the system. But it is no manner of use, whatever, to attempt to arrest the progress

of truth, it will move; and America is at length compelled to acknowledge the merits of the man whom it would have destroyed.

In the Work of Drs. Capon and Slack just issued, on Popular Medicine, the writers, speaking of the merits of the lobelia, make the following remarks:—"It is an excitant of all the secretions,—perspiration, urine, phlegm, bile, and saliva. Its efficacy in asthma and pulmonary diseases is beyond dispute. When it does not cure, it produces most signal relief." And thus it is, the truth forces men to yield to it. It is hard laws however, and most difficult for pride to brook,—still it is the law. "The foolish things of the world confound the wise, and the weak things of the world the mighty."

At the present time, then, Thomsonianism is fast progressing in America, not indeed entirely under the name, although even upon this point it is increasing. From its birth it has had to contend with a world of prejudice, but has so far passed safely on. The old mercurial practice is fading before it, bleeding is nearly dispensed with, and the system of the ploughman, in spite of the "pomp and power," of interest and time, now holds up its head with more than ordinary pride; true it is, that large numbers of the allopathic practitioners have embraced the systems of homœopathy, hydropathy, mesmerism, &c., &c.; and equally true that schools have been formed, and colleges erected for the purpose of teaching and curing by eclecticism—(a term implying the reception and application of every thing good);—equally true, that the rich are found to support it, and that its success is exceedingly great; and equally true, that the "Eclectics" have published many voluminous works upon the subject,—equally true

that the poor ploughman is still denounced by these gentlemen as an "illiterate ignorant man,"—and equally true, while all this is done in their largest books, that whatever is good in them, is purely Thomsonian. These men are no philosophers, or they would make a virtue of necessity, and do in the present, what must be done in the future.

The truth must be acknowledged, and when the last dying embers of old hoary prejudice shall pass away (and it is fast expiring), that great country will proclaim the merits of their persecuted but brave Thomson to the world; and as surely as she has raised her monuments to perpetuate the remembrance of her immortal hero, Washington, so surely will she raise it in honour of the immortal ploughman, Samuel Thompson! *

PHILOSOPHY OF MEDICINE.

Having examined the theories and practice of the different medicine sects, so far as it is possible in so small a compass, and to the best of my judgment fairly and impartially, it now becomes our business to endeavour to discover something in connection with the whole that may be made available for the improvement of medical science and the good of all. In order to do this, we feel justified in saying that the first step to be taken in so important an object, is to lay down some rational and legitimate method for the guidance of all engaged in the practice of medicine; and in order to do this, the three following questions must be decided:—

Firstly, Has the public the same right to judge in regard to its medicine that it has in regard to its food?

* See note at the end.

Second, Is the mind of the medical practitioner exempted from the influences which govern mental power generally ?

And Thirdly, What should be the established criterion or standard, by which the right to practice medicine should be determined ?

Our readers, we feel satisfied, will give me credit for good intentions, if I say that these questions equally concern the public as well as every man practicing the profession of medicine, let him follow what system he pleases, or his opinions be what they may.

The Allopath considers that there should be some qualification beyond that of individual choice, and seeing that custom has long sanctioned a legal protection, he therefore deems it proper that the study and practice to which he has been trained (at rather a heavy expense, possibly,) should receive that governmental support which is due to the profession and to his expenditure. I say "expenditure," for this is one of their heaviest arguments in favour of protection. With him, there should be no division either of mind or practice, all should, by law, be compelled to practice allopathically, or sacrifice title, respect, honor, and caste; and so powerful and crushing is this feeling, that few of those even who dare to dissent, have courage to look it fairly in the face. The Homœopath, or followers of Hahnemann, generally meet it, although not philosophically. The Hydropath, in negativing the use of all medicaments, is received and acknowledged with some *leetle* courtesy, but this arises from the fact of his not interfering with medicine at all. The same may be said of the Atmopath and Mesmerist. One point, however, we must not fail to notice here, and that is, that the Homœopath belongs to the same respecta-

ble class as the Allopath. So also does the Hydropath, within possibly a few degrees. And these parties desire and aim at keeping the profession respectable, *i.e.*, in the hands of a conventionally educated and legally qualified class; the only thing they ask is equal legal protection for all.

The three great parties cannot exactly contrive to unite for this purpose, although the two dissenting sects would have no objection, if the old legitimate allopath could only consent to look favourably upon them; but since this cannot be, the public reap the advantage of hearing all sides of the question, and of obtaining some knowledge that they could not otherwise get. The Allopath condemns homœopathy, by calling it all the hard names he can think of; and it matters not a rush to him that the homœopath has passed through the regular studies with himself, he has no business to think beyond the mechanism of rule, and because he does, he is a miserable quack and public deceiver, cheat, impostor, and every thing but a gentleman. So also is it with the hydropath, as we have said, though not in the same degree. Now, whilst this *professional gentlemanly squabbling* has been going on with the legally qualified, (for all contend for a legal qualification in order to practice medicine,) another sect of *vulgar, low bred, ungentlemanly fellows*, have sprung up, without "education" at all, who say, "Well, gentlemen, you have condescended to tell truths concerning each other and the science and practice of medicine, that to our untutored minds appear very strange, and since you have failed to do that justice to the profession which the public has a right to expect, that very public has now determined to adopt such measures as will enable it to

secure the greatest amount of good, in regard to the future practice of medicine, in the best possible way. You must therefore lay aside all legal considerations, come down from your very 'respectable' position, and take your equal chance with the mind of the age. The idea of 'legally qualifying' men for any practice, has been discovered to be an error so great, that in proportion as it is done, so also is the public loss; and as to the expenditure for professional education, gentlemanly bearing, and caste, the public thinks it all very well, but are of opinion that very little of the genuine article has emanated from the schools lately, and that if gentlemen are so very foolish as to pay so dearly for a spurious article, it proves them incompetent to decide upon public good, inasmuch as they know not how to judge of their own. The public, therefore, considers the profession has no right to hold it responsible for these failings."

The public having (foolishly, possibly,) got the above notions into its head, has called up a sect of medical practitioners called "Medical Botanists;" and herein is the difference between the men practicing the "botanic" system, and the professional gentlemen who unfortunately call them by such very "gentlemanly epithets." They say, if the public call them to practice this system, the fault is not theirs, but the "public's." The Allopath calls them quacks, so does the Homœopath, the Mesmerist, aye, and even the Chrono-thermalist. Quacks, the very worst of quacks. Mere pretenders to the art of medicine. A parcel of vagabond fellows too lazy to work, uneducated, pennyless impostors. Well, gentlemen, you think them so, without a doubt,—and all you have to do, is to convince the public that such is the case, and they will die

out, by the very fact; but until this is done, these vulgar fellows will hold fast their position by "public" sufrance. Don't make a mistake, gentleman. *Mind* is not to be arrested by calling hard names; no, nor by Acts of Parliament; it is too subtle to be catched by such means; let the "public" see your superiority then, and "their" deficiency will be manifested by the contrast.

As "Medical Botanists," or men holding one common faith, viz., that the "vegetable kingdom is the only natural provision for disease," we are prepared to defend our views, mind with mind, and say, when you can prove them false in theory and injurious in practice, we shall be content to give them up, and not until then; but even then, gentlemen, supposing you can condescend to meet us fairly, (and you must do it, however hard it may be,) and we should be proved to be in error in believing in the "botanic practice of medicine," this will not negative our right to employ our talent even in the very respectable study of "medicine" either as taught by yourselves or any other party. We reject this long established notion of medical monopoly, and say, if you ask us why, that we, or rather our fathers, were just as foolish in believing that they had the right to monopolize their professions; hence their history tells us of the pains which they took to secure by the creation of *guilds* and *corporations* the exclusive right to practice them; these errors found by experience so productive of public mischief and general incapacity have gone, all! all gone!! and we are left with no other protection but that which mind and talent entitle us to; and, gentlemen, we think it sufficient. Your "guilds and corporations" are now being called to pass through the same ordeal; and as our fathers

were foolish enough to believe that the public injured them by throwing their professions open to the fair competition of mind, so you, the sustainers and advocates of one of the last links in the chain of a barbarous age, complain now, that your profession is about to be tested by the only standard by which its merits should be weighed. As a man then, holding the same stake in our common country, possessing the same rights, loving it,—its present and future greatness and prosperity,—equal with yourselves, I stand upon that right, and no other, and say, with nothing to thank you for, either through education or favour, without expending one penny, either in studying or paying for your degree, I practice medicine upon public suffrance ; and if the public deem me fitted to hold so honourable a position, I shall hold it so long as it tolerates it, without regard to the narrow standards set up by your corporations, or the teaching established in your schools.

It is not the cry of "quack" that can prevent it ; no, nor the most severe legal enactments that any government could create. The public wills the right, and when she wills it, gentlemen, you must give way. Come then, thou poor delicate infatuated spoiled child of a too indulgent parent, be no longer petulent and exclusive, but remember thou hast no more right to the public blessing than thy poorer brother ; his profession has long been open to all, and therefore equally so to you. Go, take the plough, the anvil, the loom, the trowel, the thimble, and the awl. Society has long given you the right. What say you, are they the meaner professions ? Well, supposing it so, it does not ignore your right to enter into equal competition with those who practice them, if you please ; and by the same

law, these your meaner brethren now compete with you. Am I severe? Well, it is because I know it is necessary! Am I satirical? Well, it is because philosophy bids me scratch you a little.

The first question of the three proposed, is answered thus:—

The public has a right to judge regarding its medicine, as it has of its food, and has determined for the future neither to be bled, blistered, setoned, issued, mincralized, salivated, Hahnemannized, Priessnitzised, Mesmcrised, Galvanized, nor Thomsonianized, unless with its own consent. This, we say, is as it should be, and are content to abide the issue—and so my spoiled, petted, unfortunate, allopathic brothers, must you, for this is the great law of our progressive age.

The second question is answered thus:—

There is no strength or vigour of intellect without exchange of thought; give any body of men power, within a circle, to an exclusion of the fair competition of mind, and they become incapable of fulfilling the wants created by the progress of free thought, without the circle; and this, my allopathic brethren, is your case; society has petted and spoiled you, and now whips you for her folly. Is it not a shame? The profession of medicine, therefore, can not be exempted from the influences which determine mental impression, without experiencing the consequences ever attending such false and selfish notions.

The third question is answered thus:—

The only "established" criterion or standard by which the practice of medicine should be determined, is the will of the public. A wise man needs no other, and the weak man gives an evidence to his own condemnation, when he asks for "other."

The rising mind of England can no longer tolerate exclusiveness in medical study and practice; she has discovered by the progress made in the arts, sciences, and professions generally, that her strength lies in the free

exchange of thought, and that no body of men can, with advantage either to themselves or the public, make a private property of a profession upon which all equally depend without committing an injury to all; she, therefore, virtually says, "nature" has created a variety of tastes, which manifest themselves in a variety of ways; attraction and repulsion are the principles which govern alike the organic and inorganic; let the people be free to follow where genius and attraction lead, and you give *me* the only qualification or standard by which a profession can be advanced, or a nation's interest secured.

It may be said here, that our colleges and corporations are the only bodies which possess the right to determine medical practice. I reply, prove it by testing the public mind; she is now revolutionizing her previous engagements, and wills a change by the very fact of legitimate deficiency. Can the progress of mind (quackery, gentlemen, if you please) be arrested? If so, do it, and give proof of your power; this done, you will be entitled fairly to hold fast.

Pass we then to other considerations, and in doing so, beg to say we have no objection to meet you on equal ground, in order to arrive at a philosophical conclusion and rational practice; but we do so upon the right of ignoring all ungenerous, unmanly ebulitions of anger and passion. We ask for a fair impartial hearing; and in thus pleading for truth and the public weal, throw ourselves upon that "public" with a settled faith, in justice and truth. We therefore submit the following as the basis upon which the Botanic System rests.

Firstly, It negatives the use of all mineral substances, whether

poisonous or otherwise, and sets up the vegetable kingdom as the only natural provision for disease.

Secondly, It negatives the use of the lancet or the abstraction of blood, in all and every form of disease to which the body is liable.

Thirdly and lastly, It negatives the use of all vegetable poisons, deeming them not only unnecessary, but positively injurious.

And now, kind reader, whoever you may be, who has had patience to travel thus far with me on our journey in search of truth, suffer me to solicit your indulgence while I trouble you with the reasons which we give for the faith held by thousands of your countrymen and women; and, if after you shall have fairly examined it, it be found unsound in principle, discard it as being unworthy of further thought, but if there is truth connected with it, give that "truth" the justice which it has a right to demand, for if it be the truth, depend upon it, no power upon earth can arrest its progress.

Why then, do we negative the use of all mineral substances?

Firstly. Because there is an order and economy in nature, and with that "order and economy," there are certain conditions established, which "conditions" determine the development and security of all organic life.

Secondly. These conditions are immutably and everlastingly established, and cannot be changed to meet human caprice, folly, or convenience. Therefore, "mineral substances" taken into the body, being opposed to the natural economy, have a tendency to disorganize and destroy life.

Now it is quite possible the reader may ask here, how it can be that we should live in so enlightened an age, and that these facts, (supposing them to be so,) should

not have been recognized by science? We can only reply by saying, we know not how it is, but so it is.

In what way then, shall we make this simple condition of animal life recognizable? We must interrogate nature, endeavour to comprehend the order and arrangement of the whole, and the relationship of part to part, in the same manner as we would study the anatomy and physiology of our own bodies, for

"All are but parts of one stupendous whole."

We must take up the order of nature before we can see the connection and relationship of the parts to the whole, and of parts again to minor bodies.

What is the relationship of man then to the earth? and in what consists the conditions which determine healthy life? We shall not speculate upon abstractions as did the old alchymists, nor shall we attribute the beginning of all things to the "grand mystery," but simply deal with such facts as we conceive and see.

It is indisputable then, that in the order of nature the mineral kingdom takes precedence of the vegetable; and that therefore, without this order there could not possibly be any vegetable life; logic cannot dispute the fact, nor science disprove it.

Taking for granted, then, what cannot possibly be denied, it follows, as a logical conclusion, if there could have been no vegetable life without the mineral, there could not possibly be any animal life without the vegetable. Here we see facts self-evident, and therefore needing no argument to enforce them, Observe, then, the harmony of nature; our "mother" earth, or the mineral kingdom is the "alpha and omega," the first and the last, and from her bosom every thing necessary for sustaining

animal life can alone be obtained,—she receives all and gives all, and her every part is in harmony with herself, the one great perfect whole.

What then are the conditions of life? Food, air, water, exercise, recreation, shelter, sleep, and association; but as a scientific examination and dissertation of the whole of these, would occupy more space than we can afford, we shall confine ourselves to the one great primary "condition," *food.*

We have already seen the relationship in which the three kingdoms, mineral, animal, and vegetable stand to each other in the order of nature, and now we will examine the relation and economy of animal life to the whole.

Every organized being, whether vegetable or animal, possesses its own peculiar natural instincts, which direct and attract it to such substances or matter, as by the natural economy and provision assimilates with its organization, and by which it is enabled to build up its existence, continue, perfect, and transmit its species; and as the mineral kingdom is the "first in the order of nature," so do we find the instincts of all vegetable organizations, directing themselves to such particular soils or substances as best supply the elements of which they are composed; and here we notice a striking and distinctive feature in the mineral kingdom, and from which the name "*mother*" has been applied; "she gives all and receives all," and by some power or powers beyond the reach of our philosophy, (which it is not necessary for us to know) out of decomposing substances she elaborates all the variety of organisms which exist upon its surface. Not one, however, of all the creatures breathing upon its surface are ever found seeking for mineral substances beneath it for the means

of sustaining their existence; and why? because it is contrary to the order of nature, and therefore destructive to that life with which it bears no affinity.

On this account, the *medical botanist* refuses to employ *mineral substances* as medicine, and thinks, since experience has taught us that we cannot make them assimilate with the animal body, if taken as food, that therefore by the same law they can not assimilate as medicine. And shall we be branded as quacks empirics, imposters, and ignorant men, for holding a *faith* based upon the everlasting conditions of life, the violation of which ever entails suffering upon man? To seek to make this fact clearer than we have done by the aid of language would be preposterous, since it bears the impress of truth upon its face, and may be seen and read by all. One simple illustration will possibly answer every purpose. We will take the common and well-known complaint of gravel, or stone: every medical practitioner knows that it is always most prevalent in districts where the water partakes of the hard brakish infinitesimal mineral substances which require to be thrown off, by being exposed and passed through the sandy pebbly beds with which all are familiar who have noticed the transparent stream as it runs through our verdant vales. What is called hard water induces the gravel. How is this? The question is easily answered. Water is one of the constituents upon which life depends, and in proportion to its purity, so is healthy life determined. The mineral particles which should be thrown off by exposure to atmospheric influences and contact, are taken into the stomach, absorbed and carried by the blood through the system, secreted and thrown off through the kidneys, or otherwise in proportion

to the strength of the organs. Old people suffer more from it than young, and how is this? simply because the power to discharge the enemy is less as years increase; hence the accumulation goes on until nature can no longer endure the oppression, and the mineral by its own inherent power destroys the animal being with which it bears no affinity. It is for this reason that the "mercurius" produces a disease as the homœopaths say "similar to syphilis," and the sulphur a disease similar to the itch. This then is the philosophy to which the minds of our age must be directed, in order to emancipate mankind from the evils resulting from the present truly absurd and unphilosophical practice. "Nature we have said is one, life is one, disease is one, and death is one." Nature, perfect in herself, determines the perfection of every "unit" or being to whom she gives life.

If we throw a seed into the earth, the perfection and future developement of that seed will be determined by the nature and quality of the soil, and here we see the proper and legitimate application of chemical science. The principle of life, it is not necessary for us to understand, but it is necessary that we should know the nature of the plant which we desire to perfect, and what kind of manure is best fitted to assimilate with its organization. The unity of nature must ever sustain itself, for she has supplied every organization from herself, and the substances which perfect vegetable and animal life are all supplied from the same source, hence it is that their component parts are the same as the "earth" from whom their being is drawn. It was this fact, which, when discovered by the old alchymists, induced them to speculate so rashly with life, and which remains to be dissipated by the dis-

coveries of the future. The three active material agents which governed the human body according to Paracelsus, were "sulphur, mercury, and salt:" modern science has discovered many others, and by following blindly the same errors, have greatly increased the same evil. Medical botany negatives the use of minerals then, and that simply because being contrary to the order of nature, no human agency can employ them with advantage. Nature therefore, revolts against it, and follows with retribution all violation of her laws.

It is not my purpose here to enquire into the component parts of vegetables, we shall content ourselves by saying, whatever they are, the same also enter into the composition of animal life. Why, for instance, does a certain kind of stone, calcined, burnt, or made into lime, form an excellent manure for wheat and other kind of grain? It is because this particular mineral substance forms one of the agents upon which it instinctively or naturally thrives, and from which it is perfected.

Now no living animated creature can build its body up, or perfect it, by taking lime in its crude state into the system, nevertheless, after the lime has been carried by a natural process through the various stages of vegetation to the perfecting of the grain, it is taken by the order of nature into the stomach, and there, after undergoing the process of digestion, it transmits its nutritious properties through the agency of the blood to every part of the body, and thus, the solid rock is made to perfect the organism of the grain, and the "grain" to perfect the organism of animal life. In what way then is the organized human being built up, and how perfected? "Our "mother earth" we have seen is the "first and last," the "giver of all," and the

"receiver of all." Is there a deficiency of lime in the bone or solid structure of the body, there is disease. Is there a deficiency of iron in the blood, there is disease. Is there, in fact, a deficiency of any of the substances, no matter of what kind? there is disease; common sense must tell us, if we can supply the deficiency, that we do all that is requisite to remove "the disease"; but, can it be done by the application of any mineral or metallic substance? Most certainly not, for until that substance has passed through the vegetative state, it cannot be made to assimilate with the "living fibre."

What, then, is the duty which now devolves upon the men whom society has set apart as the guardians of its health?

It is to set aside all ill feelings, jealousies, distinctions, and caste: neither to blindly follow this system or any other, but out of the whole endeavour to discover that which will best fulfil the great end for which medical science is established. This is the position we should take, and of this, be assured, who ever does so, and follows it out legitimately, will most certainly become eminent in medical practice, whether sanctioned by the law, patronised by the great, or acknowledged by the schools; the love of life is superior to all law, and no power can arrest that man's success whose talent is equal to his mission. The immediate conditions of health (we have said) are, proper food, air, water, and exercise. These supply the body with the blood upon which the life depends, and one great end of medical teaching should be the scientific adjustment and application of these agents. Disease, is obstruction, arising immediately or remotely, either from the want of a proper supply of the "natural agents," or from some

accidental or remote cause. The restoration of a diseased body to health depends upon three causes :—

First, The condition of the body diseased.
Second, The kind of agents employed to restore it.
And Third, Their proper application.

In order to accomplish this, the first thing required is to see that the natural agents—food, air, water, and exercise—are applied agreeably with the patient's strength or capacity to receive and assimilate them, and this will be effected proportionably with the removal of the obstruction upon which the disease depends. How to remove "the obstruction" is therefore the great end and philosophy of medical teaching.

The "life is in the blood," and the blood is determined by the proper application of the "conditions of life." Impure air engenders impure blood,—impure water engenders impure blood,—impure food engenders impure blood,—deficiency reduces it in quantity and quality,—excess vitiates and weaken it,—cold obstructs it,—inflammation disturbs it,—fever accelerates it,—and death arrests it.

Harvey taught the "theory of the circulation of the blood;" the future must teach its relationship and dependence upon the natural agents, and the "relation and dependence" of life upon it.

In thus pleading for the "botanic practice of medicine," I deem it necessary to say, that my aim is not to repulse by harsh uncharitable reflections upon the past; the evils that have been, have arisen from human fallibility; we needed experience, and we have had it. The principle that taught Defoe's savage the effects of boiling water, teaches also society; and by the same law of pro-

gress, the science of chemistry must now be applied to its legitimate purposes. In its application to human life no mineral substance can assimilate with the "living fibre," nor can any human agency possibly enforce it. The order of nature is

First, The mineral kingdom.

Second, The vegetable.

Third, The animal.

The first is the great universal parent of all organised life.

The second is nourished immediately from the first.

The third from the second, but both combining the same compound qualities, and existing upon the same conditions. The second supplied directly, and the third indirectly.

This then is the harmony and order of life, the proper understanding and application of which, must determine the practice of medicine in the future; and the one aim of that "future" should be to develope and perfect the whole in accordance with the economy upon which human life, health, and security rests.

Disease arises from the imperfect application of the conditions which determine healthy life,—the effect of that "imperfect application" is the diminution of the vital forces upon which all life depends, and in proportion to that "diminution," is all and every form of disease determined.

Acute disease is the first manifestation of disturbance. the successful termination of which depends upon the vital forces of the body, and the means employed to assist its restoration.

Chronic disease is a manifestation of deficiency in the

vital forces, and of the inefficiency of the means employed to supply them.

Hereditary disease is the continuation of the original manifestation of acute disturbance, and of the tendency of the vital forces to beget its like.

Nature is a "unit," and her omnipotent and universal influence is powerfully expressed in the allegorical figure of the *Jewish God*, (Exodus, chap 20, verses 3, 4, 5, and 6,) "Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." What a striking and literal representation is here, and those who are aequaintēd with the peculiar religious opinions held by the Jewish rabbi's at this period, will know why nature is thus represented, and will understand the influence of such teaching upon a superstitious people.

It is not enough, then, that the study and profession of medicine is directed to the cure of disease. In the future, the causes of disease must be understood, the action of the air upon the blood through the lungs,—of water upon the fluids,—the fluids again upon the blood,—the blood upon the life,—and the action of food and medicine upon the whole natural economy.

The future must develope and apply the science of mineral chemistry in accordance with the order of nature,

to the perfection of the vegetable kingdom, and from the vegetable to the animal kingdom, for upon these arrangements the future progress of medical science depend.

I shall now conclude my feeble attempt to defend the vegetable practice of medicine, by asking my scientific readers (if any should have honoured my labours), how it is, that at this present time, our country encourages so many kinds of quackery? The reply must be, it is because the legitimate practice of medicine does not meet the great want of the age. I know it may be said, "the people are ignorant and love to follow that which bears an affinity with themselves;" but such is not a reasonable conclusion, for great minds follow in the same track, whilst our greatest have no faith in medicine at all.

And now let me ask again, how it is that a poor uneducated class of men, such as are now practicing medical botany in England, men whose lives have been devoted to the severer labours of life, who have been trained under the most unfavourable circumstances, should be now competing under a thousand disadvantages, and that successfully too, with the best educated of the profession? And whatever may be thought of this assertion, such is literally the fact; during the last ten years a class of simple medical practitioners, known as "medical botanists," have been called into existence, and these are fast increasing in all our manufacturing towns and villages, and have cured and do cure disease by simple vegetable remedies in all its varied forms. How is this? I ask again. It is because the remedies which they use are congenial with the requirements of the body in a state of disease, and agree with the conditions established in nature from the foundation of the world. "Behold! I have given you

every herb which is upon the face of all the earth." And this is nature's decree, nor is there any power in man to change it, "for I the Lord thy God am a jealous God." Smile on, cupidity! and in thy fancied superiority laugh at the position and philosophy of the poor paria's; but if reason can have any weight with thee, ask again, how it is that these poor men cure disease at all? and the reply must be, if knowing nothing they are thus successful, it is because their practice is more in accordance with truth.

Hippocrates, the great father of medicine, was a "medical botanist;" we have seen his success, (see pages 28 and 29.). The American savages were "medical botanists," we have seen their success, (see pages 21, 22, and 23.) Samuel Thomson was a "medical botanist," we have seen his success also. And thus, having traced it to its origin, and found it agreeable with the universal conditions of life, and seen its relationship to, and harmony with, the whole animal economy,—and having seen some few different phases, through which it has passed, its triumphant success and progress in America, and the position in which it now stands in our own country,—we ask all the different sects of medical practitioners, no matter of what name, to join us in our efforts to emancipate the profession from the degradation in which it now is, make a "virtue of necessity," and no longer seek to bind the mind to the mere mechanism of conventional teaching; for if the poor uneducated medical botanist, surrounded with prejudice, and deficient of that education which, properly applied, becomes the great lever of progress, holds his position at at all, what may not the great principles upon which he rests his influence accomplish for the human race when

prejudice shall call the immense educational resources to its aid, which are now employed for perfecting the therapeutic art. *I add no more.*

NOTES.

If the reader turns to page 182, and reads carefully to page 190, he will have some idea of the agents that Thomson employed for the purpose of restoring the balance or curing disease. He will see the purposes of Nos. 1, 2, 3, and 4, and these it will be remembered, in connection with the "Course," were the principle means which he employed; and although he used a great many other medicines, they were all made subservient to the same end. This, for instance, is what he calls

NUMBER FIVE.—SYRUP.

Take poplar bark and bark of the root of bayberry, one pound each, and boil them in two gallons of water, strain off and add seven pounds of good sugar; then scald and skim it, and add half a pound of peach meats, or the same quantity of cherry stone meats, pounded fine. When cool, add a gallon of good brandy, and keep it in bottles for use. Take half a glass full two or three times a day.

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

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

Passing from No. Five we now give his

NUMBER SIX.—RHEUMATIC DROPS.

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

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

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

Passing from this we give his

COMPOSITION POWDER.

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

This composition is calculated for the first stages, and in less violent attacks of disease. It is a medicine of much value, and

may be safely used in all complaints of male or female, and for children. It is good for relax, dysentery, pain in the stomach and bowels, and to remove all obstructions caused by cold, or loss of inward heat. By taking a dose on going to bed, and putting a hot stone to the feet, wrapped in wet cloths, it will cure a bad cold, and will generally throw off a disease in its first stages, if repeated two or three times. If the symptoms are violent, with much pain, add to each dose a tea spoonful of No. 6, and half a tea spoonful of No. 1, and in nervous symptoms add half a tea spoonful of nerve powder; at the same time give an injection of the same. If these should not answer the purpose, the patient must be carried through a regular course of the medicine, as has been before described.

Passing from this, we here give his

GENERAL DIRECTIONS FOR PREVENTING AND CURING DISEASE.

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

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

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

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

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

6. The food taken into the stomach, and being well digested, nourishes the system and keeps up that heat on which life depends;

but by constantly taking food into the stomach, which is some times not suitable for nourishment, it becomes foul, so that the food is not well digested; this causes the body to lose its heat, and disease follows.

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

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

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

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

11. If No. 1 should sicken and not puke, there may be two causes for it, viz., the coldness or the acidity of the stomach.—For the first give No. 2 more freely; and for the latter, dissolve a piece of pearlash about the size of a large pea, in a wine glass of water, and let them take it, which will counteract the acidity. If this fails, make use of the steam, which will open the pores, extract the cold, and set the medicine into operation.

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

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

14. The piles is canker below the reach of medicine given in the usual way, and must be cured by using a wash of No. 3, made

strong, and by giving injections of the same, with No. 2. What is called bearing down pains in women, is from the same cause; and must be relieved by injections made of witch hazel, or red raspberry tea, steeped strong, with No 2, strained. If this does not give relief, go through a regular course of medicine.

15. Women in a state of pregnancy ought to be carried through a regular course of medicine, especially when near the time of delivery. When in travail, give raspberry leaf tea, with a tea spoonful of the composition powder, or No. 2, and keep them in a perspiration. After delivery keep up the internal heat, by giving the composition powder, or No. 2. This will prevent after-pains. If there should be symptoms of fever, carry them through a regular course of the medicine, which will guard against all alarming complaints peculiar in such cases.

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

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

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

19. For a fresh wound, cut, or bruise, wash immediately with cold water, and bind up with cloths wet with the same; keep a hot stone at the feet, and take medicine to raise a gentle perspiration; continue this till the inflammation is allayed, and the wound per-

fectly cleansed, then apply the poultice or salve till healed. The air must be kept from all wounds or sores, as it will cause pain, and prevent them from healing.

20. In spotted or deadly attacks, such as spotted or yellow fever, fits, drowned persons, croup, &c., the heat and activity of the patient is so much diminished, that the common administration will not give relief, the determining power to the surface being so small, through the loss of internal heat, that it will not give the medicine operation, as its effects are resisted and counterbalanced by the pressure of the external air. To counteract this pressure, keep the room, by aid of a good fire, about as warm as summer heat; and more fully to rarify and lighten the air, and aid the operation of the medicine, make a free use of the steam bath, and keep the patient shielded by a blanket, at the same time gives Nos. 1 and 2. This course should be unremittingly persevered in till the patient is relieved. Keep always in mind to give the patient fresh air when steaming, and while going through a course of medicine, by making a quick fire of shavings, or very light wood, and opening a door or window at the same time; as this will immediately change the foul air in the room, by driving it out, and supplying its place with fresh air from the surrounding atmosphere. This mode is essential in all disorders, both in hot and cold weather. Steaming is not essential in hot weather, except when going through a course of medicine; after which a shower bath is good in the morning, as it lets down the outward heat, and gives power to the inward.

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

22. Be careful not to have the outward heat too high, by too many cloths or too much fire; for if this is the case, it will cause a balance of the outward and inward heat, and will prevent the medicine from operating, by stopping the circulation: and the patient will be very much distressed.—When this happens, throw cold water on the face and stomach, and give more hot medicine which will let down the outward heat, and raise the inward.

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

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

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

26. Beware of bleeding and blisters, as they can never do any good, and may be productive of much harm, they are contrary to nature, and strengthen the power of the enemy to health. Seatons and issues should be avoided, as they only tend to waste away the strength of the patient, without doing any good; it is a much better way to remove the cause by a proper administration of medicine, which will be more certain and safe in its effects.

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

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

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

30. Remember that regularity in diet, is very important to preserve health; and that if more food is taken into the stomach than

is well digested, it clogs the system and causes disease. This is very important to those who have weak constitutions.

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

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

Here we introduce his

NERVE POWDER.

American Valerian, or Ladies' Slipper—sometimes called Umbil, or male and female Nervine.

There are four species of this valuable vegetable, one male and three females; the male is called yellow umbil, and grows in swamps and wet land; has a large cluster of fibrous roots matted together, joined to a single root, which puts forth several stalks that grow about two feet high; it has leaves somewhat resembling the poke leaf. The female kinds are distinguished by the color of the blossoms, which are red, red and white, and white. The red has but two leaves, which grow out of the ground, and lean over to the right and left, between which a single stalk shoots up to the height of from eight to ten inches, bearing on its top a red blossom of a very singular form, that gives it the name of female umbil. This kind is found on high ledges and in swamps. The red and white, and white species of umbil, grow only in swamps, and are in larger clusters of roots than the yellow, but in a similar form; the top is similar to the red, except the color of the blossom. The yellow and red are the best for medicine; the roots should be dug in the fall when done growing, or in the spring before the tops put forth. If dug when growing, the roots will nearly all dry up. When the roots are dug, they should be washed clean, carefully dried, and pounded or ground to a fine powder, sifted through a fine sieve, and preserved from the air for use.

This powder is the best nervine known; I have made use of it, and have always found it to produce the most beneficial results, in

all cases of nervous affection, and in hysterical symptoms; in fact, it would be difficult to get along with my practice in many cases without this important article. It is perfectly harmless, and may be used in all cases of disease with safety; and is much better than opium, which is generally given in cases of spasmodic affection, and which only deadens the feelings and relieves pain only by destroying sensibility, without doing any good. It has been supposed by the doctors to be of a narcotic nature; but this is a mistake. They have drawn this conclusion, I suppose, from its tendency to promote sleep; but this is altogether owing to its quieting the nerves and leaving the patient at ease. When nature requires sleep to cover the natural tone of the system. half a tea spoonful may be given in hot water sweetened, and the dose repeated, if necessary; or the same quantity may be mixed with a dose of either of the other numbers when given, and put into the injections; and where there are nervous symptoms, it should never be dispensed with.

Thomson has been condemned by many in these days, for employing alcohol in some of his preparations; in connection we have to remember two things, viz., that the nature of it was not so well known in his day, and that those who condemn him use it themselves in some form. Is there one, for instance, who does not employ alcohol in the No. 6 or Tincture of Myrrh? I do not know of one; he does not, however, recommend it's use excepting upon an occasion of particular disease; his 31st section of the directions just quoted, give us his ideas, and with these, truth is satisfied.

To understand the practical part of the botanic system, read the "*Family Medical Adviser*," or such other of the work as you can obtain.

Dr. Thomson remarks upon the use and effects of poisons:

The practice of giving poison as a medicine, which is so common among the medical faculty at the present day, is of the utmost importance to the public; and it is a subject that I wish to bring home to the serious consideration of the whole body of the people of this country, and enforce in the strongest manner on their minds, the pernicious consequences that have happened, and are daily taking place, by reason of giving mercury, arsenic, nitre, opium, and other deadly poisons to secure disease. It is admitted

by those who make use of these things, that the introducing them into the system is very dangerous, and that they often prove fatal. During thirty years' practice, I have had opportunity to gain much experience on this subject, and am ready to declare, that I am perfectly and decidedly convinced, beyond all doubt, that there can be no possible good derived from using, in any manner or form whatever, those poisons; but on the other hand, there is a great deal of hurt done. More than nine-tenths of the chronic cases that have come under my care, have been such as had been run down with some one, or the whole of the above-named medical poisons; and the greatest difficulty I have had to encounter in removing the complaints which my patients laboured under, has been to clear the system of the effects of mercury, nitre, or opium, and bring them back to the same state they were in before taking them. It is a very easy thing to get them into the system, but very bad to get them out again.

Those who make use of these things as medicine, seem to cloak the administering them under the specious pretence of great skill and art in preparing and using them; but this kind of covering will not blind the people, if they would examine it and think for themselves, instead of believing that every thing said or done by a learned man must be right; for poison given to the sick by a person of the greatest skill, will have exactly the same effect as it would if given by a fool. The fact is, the operation of it is diametrically opposed to nature, and every particle of it that is taken into the system will strengthen the power of the enemy to health.

If there should be doubts in the mind of any one, of the truth of what I have said concerning the articles I have named being poisonous and destructive to the constitution and health of man, I will refer them to the works published by those who recommended their use, where they will find evidence enough to satisfy the most credulous of the dangerous consequences and fatal effects of giving them as medicine.

Thomson remarks upon the *Cayenne*:—

When I first began to use this article, it caused much talk among the people in Portsmouth and the adjoining towns. The doctors tried to frighten them by saying that I made use of cayenne

pepper as a medicine, and that it would burn up the stomach and lungs as bad as vitriol. The people generally, however, became convinced by using it, that what the doctors said about it was false, and it only proved their ignorance of its medicinal virtues, and their malignity towards me. It soon came into general use, and the knowledge of its being useful in curing disease, was spread all through the country. I made use of it in curing the spotted fever, and where it was known, it was the only thing depended upon for that disease. I have made use of cayenne in all kinds of disease, and have given it to patients of all ages and under every circumstance that has come under my practice; and can assure the public that it is perfectly harmless, never having known it to produce any bad effects whatever. It is, no doubt, the most powerful stimulant known; its power is entirely congenial to nature, being powerful only in raising and maintaining that heat on which life depends. It is extremely pungent, and when taken sets the mouth, as it were, on fire; this lasts, however, but a few minutes, and I consider it essentially a benefit, for its effects on the glands causes the saliva to flow freely, and leaves the mouth clean and moist.

Remarks on the *Lobelia*:—

"Since Dr. Cutler gave his testimony of the virtues of this herb, and since the doctors have become convinced of its value, they come forward and say it is good medicine in skilful hands.—Who, I would ask, is more skilful than he who discovers it, and taught them how to prepare and use it, in curing one of the most distressing complaints known? If it is good medicine, it is mine, and I am entitled to the credit of introducing it into use, and have paid dear for it; if it is poison, the doctors do not need it, as they have enough of that now. Dr. THACHER undertakes to make it appear that the fatal effects he tells about its producing, was owing to the quantity given, and says I administered a tea spoonful of the powder; and when he comes to gives directions for using it, says that from ten to twenty grains may be given with safety. It appears strange that different terms should produce such different effects in the operation of medicine. If a tea spoonful is given by an empiric, its effects are fatal; but if the same quantity is administered by a learned doctor and called grains, it is a useful medicine!"

FINIS.

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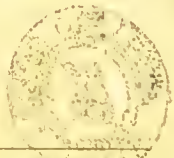

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