

WIGAND (H.)

HOMŒOPATHY EXPLAINED

AND

OBJECTIONS ANSWERED,

WITH ADDITIONAL ARTICLES, VIZ:

- | | |
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| 1. The effects of Mercury. | 3. Laudanum and Paregoric. |
| 2. Physics and Purging. | 4. Coffee, Tea, Liquors and
[Tobacco.] |

EDITED BY

H. WIGAND, M. D.,

Physician in Sandusky City, O.

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"is to the soul."

* * * * "It is in this part of medicine, that I wish to see a re-
"form, an abandonment of hypothesis for *sober facts*, the first degree of
"value set on clinical observations, and the *lowest in visionary theories*."
—Thos. Jefferson—Letter LV, vol. 4, page 91.

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INTRODUCTION.

AT this time, when great improvements are made in every department of human economy, it is somewhat extraordinary that practical medicine should not have kept pace with all other branches; a circumstance wholly attributable to the lamentable fact, that this department has not hitherto been based upon any fixed principle. The homœopathie system, however, founded upon the immutable laws of nature, and scientific and harmonious in all its parts, has happily been established in this country. It now stands firm and triumphant, despite of the numerous attempts made and daily making by the gentlemen of the old school, to put down and crush to atoms, both Homœopathy and its followers. They dislike Homœopathy, because this new science divulges and lays bare to all sound and unprejudiced minds the incompetency of their doctrines, and the fatal versality under the sway of which they have, for ages past, scourged poor humanity by their eternal *bleeding, salivating, vomiting, purging, blistering, starving*, and tortures of all kinds which the new science rejects in toto and highly condemns.

In the following pages an attempt has been made to point out the most striking features which distinguish Homœopathy from the old practice, and at the same time briefly exposing the fallacy of the objections usually made use of against it. Homœopathy claims nothing but a fair field and no favors; it appeals to facts alone; and supported by these, we may rest assured that the period is not far distant when she will be acknowledged to stand at the head of the sciences, diffusing health and happiness around.

This little work is put forth with no other view than a sincere desire to propagate an important truth—to spread information on a subject most valuable to all mankind, and to stimulate the intelligent portion of the public to put to the test the most enlightened doctrines on medicine ever given to the world.

DISCOVERY OF HOMŒOPATHY.

THE Homœopathic system of medicine owes its origin to the philosophic mind of a German physician, Samuel Hahnemann, born in 1775 at Meissen in Saxony, died 1842 at Paris. Prior to the great discovery, Hahnemann was celebrated both as a physician and a chemist, yet so dissatisfied was he with this hap-hazard and routine practice, that he abandoned the profession altogether, and did not resume it till providence had selected him as the instrument for completing a thorough reform in medical science. It was whilst translating into German, the *Materia Medica* of the Scotch physician, Dr. Cullen, that he was induced, from the unsatisfactory attempts made therein to explain the effects of bark, to try that substance upon himself. He was in perfect health, and found to his astonishment that bark produced in him symptoms exactly resembling those of a certain character of fever and ague. As bark was considered a specific for the cure of the ague, his sagacious mind suspected something more than a mere accident in the circumstance of its producing those symptoms. Resting upon this fact, and pursuing the same train of enquiry, he arrived after long and careful researches at the conclusion that it is a law of nature, *“that maladies are effectually cured by such medicines as have the power of producing on healthy persons symptoms similar to those which characterise the disease.”*

1. Fundamental Principle of Homœopathy.

The basis on which the entire system rests is a law of nature, acting alike throughout the physical and moral world, and is plainly and forcibly expressed in the words, *“similia similibus curantur,”* or in other words that “like cures like.” To illustrate this principle, and to prove the truth of it, it will suffice to give a few examples: Mercury produces ulcerated sore throat in a healthy individual, and will cure a disease exactly resembling it. Ipecacuanha causes vomiting in a healthy person, and will cure a patient suffering from a similar disturbance of the stomach. Popular practice, which is as old as mankind itself, is often surprisingly successful, and when it is so, it acts, though unknowingly, upon this principle. A frost-bitten member is cured by the application of snow or ice, while hot applications in a case of this nature would cause mortification. A burn is quickly healed by putting the affected part close to the fire, or by applying hot spirits; whereas the application of cold would increase the inflammation and retard the cure. The great question whether Homœopathy be true or false, rests upon the soundness and truth of the law thus laid

down by Hahnemann as its fundamental principle, "like cures like," all other points are of subordinate importance. Not one of the numerous opponents who have assailed the science, has been found bold enough to deny or impugn this fundamental principle. It offers to the practitioner in all cases a sure and unerring guide for the administration of remedies, and to patients the advantage, that he is not exposed to the dangerous effects of large doses of violent, nauseous, and pernicious drugs.

2. Homœopathy ascertains the effects of its Medicines on a healthy subject previously to their application to the cure of Disease.

In order to make the fundamental law of Homœopathy applicable to practice, it was of great importance to ascertain the precise effects which such medicine is capable of producing on the body in health. This arduous and laborious task has been accomplished with great precision by Hahnemann and his early disciples.—They tested upwards of *two hundred different medicines*—which constitute the present *Materia Medica*—watching and recording their action on themselves and other healthy persons of both sexes and all ages.

3. Homœopathy prescribes Medicine in extremely small doses.

When Hahnemann first applied medicines upon the principle which he had discovered, he administered them in the ordinary doses, but perceiving that these quantities acting upon diseased organs produced too severe an aggravation of the symptoms, without a corresponding advantage to the patient, he was naturally induced to diminish the quantity. He then saw that the aggravation was much less severe, while at the same time the disorder was removed. In the course of his numerous experiments he discovered a peculiar method of preparing the medicines, viz: a long and laborious process of trituration, by means of which their active properties are increased to an astonishing extent, and others developed which previously were unknown to exist in them. In using medicines to which these increased powers had been imparted, he found himself compelled, still to continue to reduce the doses till he ultimately brought them to their present infinitesimal quantities. This is one of the most scientific discoveries of modern times, and is one of the richest jewels in Hahnemann's crown.

4. Homœopathy gives only one Medicine at a time.

As long as only one medicine is given at once, a practitioner may always perceive its action and adaptation to the disease, but

when two or more are mixed together, no human intellect could clearly follow the progress of the case. In such a treatment it would be impossible to separate the symptoms which belonged to the disease from those which had been artificially produced by the medicines.

Homoeopathic Regimen.

The regimen prescribed by Hahnemann is simple, rational and easily to be observed. It merely directs that the food shall be digestible, nutritious, and not stimulating; to take suitable exercise in the open air, and to keep the mind at ease.

Distinguishing Characteristics of Homoeopathy.

1st. *Homœopathy rejects bleeding of every kind.* Hahnemann considered the blood to be so precious a fluid, and so important to our physical existence, that even the loss of a small quantity by artificial means is injurious and irreparable, and is, moreover, unnecessary. No human being has a drop of blood too much; and cases where derangement of the circulation is manifested, have always their origin in a morbid cause, which ought to be removed by suitable remedies, and not by mechanical evacuation. *In all cases where the common practice deems bleeding necessary, Homœopathy provides medicines which calm and equalize the circulation.* Thus the patient retains all his strength, and the chances for recovery are greater.

2. Homœopathy rejects all external means, such as Blisters, Setons, Issues, &c.

Those painful and tormenting measures are not only decidedly injurious to the organs to which they are applied, but also to the constitution in general. They shake the nervous system most seriously, and their good effects are so rare as to render it a matter of surprise, that rational practitioners can resort to their application.

3. HOMŒOPATHY REJECTS PURGATIVES AND AP- PERIENT MEDICINES OF ALL KINDS.

This class of medicines are highly injurious because they produce morbid action of the bowels, irritation of the stomach, and all the digestive organs, and are the never failing source of constipation, dyspepsia, liver complaints, hemorrhoids, and the long train of evils connected therewith. They alleviate only for the time, and not only do not remove the cause for which they are taken, but increase and confirm it. A purgative can never be taken without producing mischief, and the more frequently taken the more they are required. Homœopathy possesses simple and effectual means of

restoring the natural and healthy action of the bowels without them.

THE MOST COMMON OBJECTIONS TO HOMŒOPATHY.

Wherever Homœopathy is practised, its cures never fail to attract attention, and its advantages soon become a subject of public interest and conversation; it is, therefore, not surprising that attempts should be made to arrest its progress by those who must naturally be jealous of its proclaimed superiority, who are confessedly ignorant of its merits, and whose education and habits of thinking are at variance with its doctrines.

It is said,

1st. THE MINUTE DOSES ARE "HUMBUG," AND CANNOT HAVE ANY EFFECT ON DISEASE.

This is usually the first, and to those unacquainted with the action of the Homœopathic remedies, the most startling objection; but in corroboration of our assertion that these minute doses are *prompt, active and powerful*, we may fearlessly appeal to all who have either been treated Homœopathically themselves, or who have witnessed its effects upon others. Why is not the bulk of the dose increased if it is only to remove the objection as to size? Because they are not "humbug," and because in their present quantity and form they are sufficiently active and efficacious, and even sometimes produce in the patient an extraordinary aggravation of his existing symptoms. Put them to the test and if it is found that they have no effect then declare them "humbug." It has already been stated, that the active properties of medicinal substances are developed and increased in an extraordinary degree by the peculiar process of preparation discovered by Hahnemann. When we further consider that our organs, when they are in a state of disease are *extremely sensitive*, and that these medicines act on the *diseased organs*, it is not difficult to account for the fact that a minute quantity will act with sufficient force. These doses have at the same time the advantage of not injuring health even if they are not correctly chosen, an advantage which cannot be pleaded in favor of the immense doses of injurious drugs administered by the old school.

2d. THE MINUTE DOSES COULD NOT BE DEPENDED UPON IN ACUTE CASES OF DISEASE, FEVERS, &c.

This is an error founded in ignorance, for it is in such cases that the action of Homœopathic remedies are most conspicuous.—There is no case of acute disease, which could not be arrested and subdued much more quickly and effectually by Homœopathic doses

than by the violent and injurious measures resorted to in like cases by the old school.

3d. THE CURES OF HOMŒOPATHY ARE ATTRIBUTABLE TO NATURE ALONE.

When cures under Homœopathic treatment are too obvious to be denied, they are of course attributed to nature. Why does nature in so many cases wait until Homœopathy is applied to before she commences a cure? Can Nature by her unassisted efforts cure severe cases of croup, typhus fever, scarlet fever, and cholera, or a long standing chronic complaint? Moreover, if nature alone is capable of performing such cures, how can bleeding, leeching, blistering and all such tormenting measures be justified; or how can the long catalogue of pills and draughts, with which patient's stomachs are drenched, be defended.

4. THE CURES OF HOMŒOPATHY ARE ATTRIBUTABLE TO THE FAITH AND IMAGINATION OF THE PATIENT.

This is really a very silly objection since by far the greater number of persons who resort to it, do so, not only without any faith, but prejudiced against it, and have recourse to it only as a last recourse because *the old system has signally failed in its attempt to relieve them.* One of the most decided arguments against the bugbear's imagination is that Homœopathy cures horses, cows, and all domestic animals by the administration of remedies on the principle "*similia similibus.*" Are the various complaints of infants cured by faith and imagination? if so, surely their delicate stomachs might have been spared the nauseous potions they have hitherto been doomed to swallow.

5th. HOMŒOPATHY CURES BY SEVERE REGIMEN.

This is another assertion which has no foundation in truth. If strict attention to regimen will of itself remove disease, why do not the old school adopt the same mode, and cease to wage war against our constitutions with the deadly weapons they now handle so unsparingly and so unsuccessfully.

6. MANY PEOPLE HAVE BEEN TREATED BY HOMŒOPATHY, AND HAVE NOT BEEN CURED.

This is probable, and yet it is not a sound argument against Homœopathy, for the disciples of science do not pretend to infallibility; but I would meet all objections of this nature with the following questions: Were the cases treated curable? did the patient adhere to the rules prescribed? did they continue the treatment sufficiently long to effect a cure? for it is certain that a

chronic complaint can only be eradicated by slow degrees. I admit that cases occur where homœopathic means have failed to cure, because many patients have recourse to its aid when the vital powers have become so exhausted by disease, and by a long continued course of *injurious medical treatment*, that cure is hopeless. The real question is, does Homœopathy not succeed in cases where the old practice always fails, and does it not, in cases where the latter only relieves at a great expense to the constitution, cure promptly and effectually and without the least injury to the organism? On this ground it takes its stand, and challenges public enquiry; if occasional failures are to be the test of a system of medicine, *the fate of the old school can, indeed, be no longer doubtful.*

7th. HOMŒOPATHY IS GOING DOWN EVERY WHERE, AND DR. Y. Z. WHO WAS IN PARIS, SAYS HE HAS HEARD NOTHING OF HOMŒOPATHY.

A grand argument against Homœopathy. Fifteen years ago it was not known even by name to the majority of the profession in England and the United States, while now, amongst the *enlightened public*, it would be difficult to find a person unacquainted with the system. In Paris, where 15 years ago there was not one homœopathic practitioner, there are now upwards of sixty. In Boston, New York and Philadelphia there are in each city upwards of 25 homœopathic physicians; and not a village can be found in the New England states where there is not a practitioner of Homœopathy. About twenty universities and academies in Europe allow lectures on Homœopathy. The system is publicly advocated by more than *one thousand* physicians in this country, who have relinquished the old practice to become its adherents. The literature of Homœopathy consists of more than 800 volumes in the German, English, French, Italian, Russian, Spanish, Portuguese, Danish and Swedish languages. Forty periodicals have been established in different parts of the world. There are more than 50 homœopathic associations in Europe composed of physicians and laymen of eminence; there are homœopathic hospitals at Leipsic, Munich, Bordeaux, Grum, London, Paris, Palermo, &c.

According to official documents, there were in the treatment of cholera, eight deaths to one hundred patients under homœopathic treatment; whilst under the old treatment, half the patients died.—So much for the *assertion of our friend* “that Homœopathy is an exploded system.”

In addition to the arguments against Homœopathy above noticed, we occasionally meet with the following objections, namely:

“HOMŒOPATHY USES ONLY ONE MEDICINE FOR ALL COMPLAINTS.”

“HOMŒOPATHIC MEDICINES ARE POWERFUL POISONS.”

These assertions are so self-evidently at variance with truth, as

to merit no more than a simple denial. The "Homoeopathic Pharmacopoeia" contains, as stated above, upwards of *two hundred remedies*, a number far exceeding those in use under the old practice. It is true, the powders we give all look alike, but the white substance is not the medicine, it is only the vehicle of the medicine—it is sugar of milk, not "*loaf-sugar*"—expressly prepared for homoeopathic use, because it is the only substance free from medicinal properties. With regard to the assertion that they possess poisonous qualities, it will be sufficient to remark, that the old school makes use of the most active of them in large and oft repeated doses. In making this charge, therefore, our opponents forget that one of their objections is that "the minute doses can have no effect whatever." This argument cuts both ways; and like all the rest of the objections, will bear no examination.

A question like the following: "Is it true, Mrs. C. that the Homoeopathic Doctor whispered words before he administered his medicine?" is too silly indeed, to merit any consideration.

I have thus given a brief explanation of Homoeopathy, and I shall feel gratified if I succeed in conveying to any portion of the public more correct notions than were previously entertained of the value of Homoeopathy.

For the purpose of more minute information, Dr. Curie's "Principles of Homoeopathy," the Rev. T. Everest's "Popular View of Homoeopathy," and Dr. Channing's Discourse, may be read with advantage.

EFFECTS OF MERCURY.

I well know, and every physician who has studied natural philosophy must know, that vegetable poisons are much more deleterious than the mineral, such as mercury, &c., and I am well aware that in Germany more children have died of chamomile tea than of scarlet fever; and in this country more people are killed by Peruvian bark and quinine, than by the fever and ague, yet mercury is the universal elixir of the quacks in all diseases, who, whilst they pretend to restore their patients to health destroy their constitution. They administer it as calomel in powders, or dissolved as corrosive sublimate, or in pills—*those abominable blue pills*. Precipitate, white or red, is the same arch enemy against which we have to guard. Applied externally or internally it is always equally destructive. Frequently they impose upon people by telling them that mercury can be expelled again by taking aperient medicines after it. Such language in the mouth of a physician is

the most convincing proof of ignorance and baseness, for supposing it was as easy to remove the calomel as it was to swallow it, the effect produced upon the body will certainly remain; just as if you were to drive a nail into a man's leg and then pull it out again, the hole will remain; it will heal after a while, but requires time and a rational mode of treatment, or the consequence may be very serious. To give aperient medicine then for the effects of mercury, is about as sensible as if I were to poke a wooden peg into the wound made by the nail and imagine it to be all right again. Mercury penetrates immediately every part of the system, the fluids, the glands, and even the bones, and no purging in the world will remove it. Poisoning by mercurial medicines is far more difficult to cure, than any natural disease.

PHYSICS! PURGING!

The very popular opinion that purging contributes to health, not only when the body suffers from sickness, but also from time to time in a healthy state, that the impurities are driven out of the body, is entirely erroneous and without foundation. This is nothing but a desire of doctors and apothecaries to sell their drugs, but they have repeated it so often during thousands of years, that they have long ago believed it themselves; it is a traditionary part of the creed of half the world, and no one dares to doubt it. Many physicians spread and encourage this idea, because their whole art consists in bleeding, purging and giving emetics. This creed is the pivot upon which the whole of the old system turns, and it is the bait to catch credulous patients with; for where they speak with proper solemnity of these things, every heart and every purse opens, and persons who are actually in good health, feel a real longing to be properly scrubbed and cleaned inside. Most impurities exist only in imagination, and the abominable things which are discharged have been artificially produced by these physics. Give to a horse or an individual in perfect health salts and the evacuations will smell like rotten eggs; give him Rhubarb or magnesia and the evacuations smell generally sour; give him Jalap and calomel and they will discharge the most abominable things imaginable. If, however, there are real impurities in the body, they will be discharged much sooner with the natural secretion, than during diarrhoea, which in fact always leaves impurities behind. When the secretion is hard and costive, nothing can remain in the intestines; a fact so evident that any one can understand it. The intestines are a tube, which is first narrow and widens gradually. It is not a hose, as attached to a fire engine

where it is necessary to apply pressure to one end in order to force it out on the other, it is not a dead tube, but a living one; which is in constant activity. This activity when regular leaves nothing behind, only when it is irregular or when it ceases can this be the case. When the action of the intestines stops it is true all remains stationery; but it can easily be excited again, by restoring the lost equilibrium of the nervous power. This, however, cannot be done by purgatives. Every purgative or physic is a poison. If it were not a poison, it would not purge at all, for only such things as the body abhors and rejects can act as an aperient. The poisonous effects of these medicines become most evident when they remain in the body; for when the body has not the power to reject them, they show their whole force as a poison. More persons die of magnesia and castor oil, and more children of rhubarb than of arsenic, of which every one is afraid. Yet a great many look upon these aperient medicines as a real godsend and imagine that they have been created for this very purpose; but do they think, also, that the rattlesnake and the tiger are created to devour us? Even if they are intended to be used as medicines, it is no reason that when we see them produced in great quantities, we should take so much of them.

IS IT RIGHT TO GIVE TO CHILDREN LAUDANUM OR PAREGORIC?

A child under twelve months old never cries without some cause, and it is the duty of parents and nurses to gratify the child as much as possible to prevent it from crying. When the child cries night and day, nurses are in the habit of scolding it, tossing it about, shaking and beating it, &c. Savages have more sense, and would be shocked at such conduct and barbarity. The worst of all is to give *Laudanum* or the popular *Paregoric* to children. Children who have taken these pernicious drugs never grow as old, as strong and as healthy as they would have done without it; most of them become silly or are given to intemperance and other vices. The nurses are generally, a good-for-nothing idle set, they mostly all have their poison flasks in their pockets, and secretly pour it into the children when the parents are opposed to it. It is to be hoped that the time is not far distant when such atrocity will be punished by the law of the land. Until then, let the curse of having murdered unconscious innocence light upon their heads, and follow them wherever they go.

In crying without any apparent cause, be attentive to discover what is the matter with the child; perhaps a pin is pricking it, or it is bandaged too tight; or it is cold, or wants air or water, or

wishes to change its position, something may have got into the eye or ear, or it has the ear ache, or cannot pass the urine. Patiently look for the cause. To act differently, is a proof of a depraved heart.

COFFEE, TEA, LIQUORS, TOBACCO.

A long, tranquil and happy life is the natural end to be aimed at, in the regulation of the diet. To attain this end, man needs only nutritious food, rejecting all such aliments as contain irritating, stimulating or medicinal properties. The same is true of drinks, none being needed except such as are moistening, or both moistening and nutritive, but not at all stimulating, irritating or medicinal.

Of all substances which stimulate the appetite, salt, sugar and vinegar only, and those in small quantities, have been found to be innoxious and wholesome. All the other condiments and spices, and all spirituous modifications of liquids, approach more or less the nature of medicines. And the nearer their approach and the more copiously they are taken, the more pernicious are their effects upon the system.

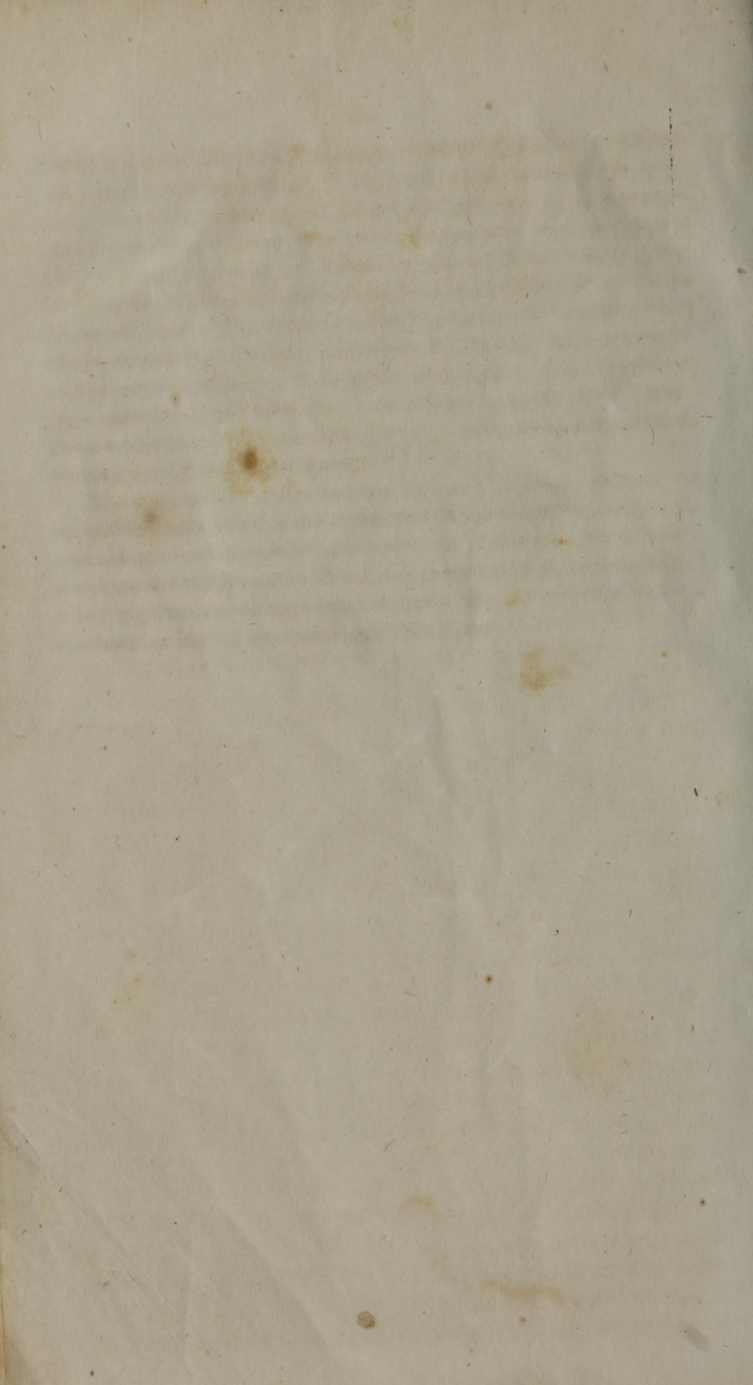
The copious use in the diet of substances possessing these medicinal properties in a high degree is very injurious. Wine was the only medical drink of the ancients, which, however, was never taken by the Greeks and Romans, without a plentiful admixture of water. Modern ages have added a great many more medical substances to the diet, such as the various kinds of spirituous liquors, malt liquors, *tea*, *coffee*, the snuffing, chewing and smoking of tobacco, opium, &c.

Medicinal substances are those that do not nourish, but which alter the healthy state of the body; every such alteration, however, is a kind of an unnatural and morbid condition. The sole object of medicines should be, to change an unnatural, diseased state into a healthy one; and when taken in a healthy state, they are injurious. The frequent use of these same substances which disturb the harmony of the bodily organs, undermines health and shortens life. A healthy medicine for a healthy person, is a contradiction in terms. Such medicines are *coffee*, *tea*, *spirituous* and *malt liquors*, *tobacco* and *opium*.

All medicines taken in large doses, produce disagreeable sensations in a healthy person. No person smoked tobacco for the first time, without nausea and aversion. No healthy person ever relished coffee or tea without having them "softened well with cream and sugar," a hint of nature to shun the first occasion of violati-

her laws of health, and to beware of treating lightly her warning, life preserving instinct. The continued use of these medicinal articles in the diet, at length extinguishes these disagreeable sensations, till they even become agreeable, and by constant use a seeming necessity. People in general think them a great personal comfort, and come at length to regard them as having an agreeable taste. In order to lessen the indisposition produced by the continued use of these medicinal articles in diet, our propensities urge us to seek them again and again, and in still larger quantities, and both the *rum-drinker* and the *coffee-drinker* find a temporary relief, and feel new-born after the *glass of liquor* or *cup of coffee* in the morning.

The daily use of coffee and tea is more injurious to body and mind, and adds more to the enervation of the human race, than the occasional use of pure wine or beer, and if it is true, "*that it is a sin against God to eat or drink any thing which injures the body,*" it is high time to condemn and abandon the use of coffee and tea, as well as that of spirituous and malt liquors.



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