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THE FAMILY PHYSICIAN.

SECTION I.

Introductory Remarks.

HEALTH is the greatest sublunary blessing; therefore, that science which teaches us how to preserve health, must be the most important of all studies.

Agriculture has taken the precedence of the other sciences, because that on it alone, three-fourths of the world depend for their existence. The art of medicine, however, exceeds in importance even agriculture, since without health the earth cannot be tilled.

Astronomy, geology, history, &c., may or may not be studied; we can live, and live happily, without them; but without some knowledge of our own bodies, and of the cause and cure of disease, our lives and fortunes must be constantly at the mercy of every empirical pretender to pathological science. Hence has arisen that monstrous monopoly styled the Faculty, that is at once a pest and disgrace to our country. Were every man to become his own physician, disease would rapidly diminish, for no one then would be interested in keeping it up. But however desirable it may be, it is not the interest of the Faculty. It is not their interest that mankind should know any thing of their own bodies. Other men's ignorance is their gain.

If mankind generally were educated in the principles of common sense, the Faculty would be ruined; therefore, however reasonable it may be that we should learn to prevent and cure our own diseases, we must not expect that the Faculty will take pains to ruin their own trade.

We must not expect them to tell us, (however well they know it,) that we are the best judges of our own sensations—that we can detect symptoms in ourselves that

are hidden from them, and that with a very little knowledge of medicine, we can prescribe much more rationally for ourselves, than any other person can for us.

As when we are our own servants, our wants diminish, so if we were our own physicians, our diseases would decrease.

The chief reason why so few know any thing of the medical art, arises from a misapprehension of its character. It is thought to be so profound and difficult to acquire, that before a person can pretend to knowledge sufficient to justify him in swallowing a dose of common physic of his own prescribing, he must go through a course of study at a medical school.

It is not generally known, that a large proportion of every student's course of study is occupied in learning by rote the Latin technicalities of the profession, and the remainder in cutting up dead bodies. The former of these is certainly useful for shrouding the art in mystery, and the latter is necessary for every man who would wish to excel as a surgeon or operator, but neither have any tendency to impart a knowledge of the healing art.

Anatomy is not necessary for the physician, for although the effects of disease may be found in the dead, yet neither the disease, nor the cause of it, can be investigated except in the living.

All the really useful knowledge possessed by physicians, is invariably acquired at the bedside of the sick. Why should not others do the same? The door of knowledge is alike open to all.

Many are deterred from prescribing for themselves, by a fear of the medicines used being dangerous, except the exactly proper quantity be used for a dose. This notion has been promulgated and supported by the doctors, with a view to the filling of their own pockets. Nine-tenths of our diseases are treated by the Faculty with calomel, antimony, and opium. All of these may be administered with as good effect by an ordinary mechanic, as by the most learned physician. A mathematical exactness in the quantity given, is by no means necessary, as will appear from the following ratio of doses: Calomel, as a purgative, from 6 to 30 grains, once in 24 hours; to induce salivation, from 4 to 12 grains, once in 2 or 3 hours. Tartar emetic, as a vomit, from 5 to 20 grains. Opium, from

1 to 10 grains. Laudanum, from 5 to 60 drops. One ounce of opium, or 480 grains, infused in one pound of alcohol, is common laudanum. In the southern states, calomel is often administered in doses of a teaspoonful or more, twice in 24 hours. When calomel is given with the intent to induce salivation, small doses of opium are used with it to prevent its running off by stool. This mode of using calomel has murdered thousands, and the constant use of opium has consigned many to a premature grave; but we rejoice to say, that modern discoveries have rendered both mercury and opium useless in the cure of disease.

SECTION II.

Review of Different Pathological Theories.

THE system about to be advocated in these pages, has been denominated the *humoural pathology*, because it refers health and disease to a pure and impure state of the humours.

This is not a new system, but an old one revived. Hippocrates, the father of medicine, and many others of the ancient physicians, believed that all diseases originated in a corrupt state of the blood and other juices. Not knowing the cause of this foulness of the humours, some attempted to restore their purity by change of diet, air, and exercise, others by excessive abstinence, and many by the use of certain herbs, or roots, supposed to possess medicinal properties. Although all of these plans were calculated to afford relief to the patient, yet as nothing was done to open the natural drains, and thus afford an opportunity for the blood to purify itself, they never effected a radical cure. For this reason, the theory above mentioned was concluded to be erroneous, and of course given up.

This was followed by the *organic theory*, in which all diseases are supposed to have their origin in the derangement of some particular organ, as the brain, heart, lungs, liver, stomach, &c. A derangement in any one of these organs, produces a change in the functions of that organ, which last is (they say) the immediate cause of disease. These organic changes have been denominated *enlargement, diminution, adhesion, concretion*, &c.

This system had its rise in anatomy, and to anatomy it

is indebted for its existence at the present day. It appears very plain, that disease, or the *cause* of disease, never has been and never will be discovered in a *dead body*. When disease has been suffered to remain in any animal body sufficiently long, it produces effects which destroy animal life. On a *post mortem* examination, these effects are discovered, but not the disease which caused them.

Examinations after death, to discover the *cause* of disease, have become so common, that few, very few, doubt its practicability. Therefore, after the breaking up of one of these medical conclaves, no one exhibits the least surprise or astonishment, on being told that the person examined died in consequence of an enlargement of the brain, or perhaps a *growth on the liver*. Custom and the want of thought, are alone capable of reconciling people to such absurdities, and we think it astonishing, and humiliating also, to hear such absurdities retailed by men who are looked up to by the majority as beings of a superior order. In the name of common sense, we would ask, if the growth on the liver was the cause of the disease, what was the cause of the growth on the liver? It is of very little consequence how many growths or excretions may be discovered in the body after death, if we cannot discover by what means they came there.

This is easily accounted for on the principles of the humoural pathology. The blood, depositing its impurities in the liver, forms what is called a growth on that organ, which, from the same source, continually increases, till it becomes large enough to destroy life.

The Faculty say, that the growth on the liver was the cause of the impurity of the blood; so, according to them, the growth must have taken place without any *cause!!!*

The organic theory naturally gave rise to the ignorant and barbarous practise of cutting for disease; and notwithstanding the many improvements lately introduced into the science of medicine, there are yet too many practitioners who are fond to seize an opportunity of showing their dexterity by cutting into the bodies of their fellow creatures. Here, it may be remarked, that public approbation has done much to encourage this horrid practice, by lavishing encomiums on such persons as prove themselves expert at cutting into the bodies of poor unfortunates.

Although many within the last century have partially adopted, or rather revived the humoural pathology, as true in theory, yet no one had attempted to reduce it to complete and universal practice, until about the time of the French Revolution, when Mons. Le Roy, of the Medical Institute at Paris, published a work upon the subject, in which he clearly demonstrated, that corrupt fluids produced those alterations in the solids called organic changes. That these changes were, therefore, not the *cause*, but the *effect* of disease. That the blood became corrupt from the shutting up of those vessels through which it purifies itself. Mons. Le Roy ceased not his investigations, till he had discovered a medicine, or rather a compound of medicines, capable of restoring the humours to their natural purity, by opening and keeping open those natural drains, through which the blood discharges its decayed particles.

Mons. Le Roy received the gold medal of the Institute for the discovery, and the system now bids fair to become the only one.

To convince the most sceptical of the truth of the humoural pathology, it is only necessary to take a review of the *origin* and *growth* of the human body.

The male semen (itself a fluid,) after being deposited, according to the provision of nature, is converted, by the female ovaria, into an embryo. This embryo, nourished and increased by a fluid (the mother's blood,) becomes at length a living child. Thus all its parts, both bones and muscles, are formed from a fluid. Again, after birth, it is the blood which causes the body to increase and grow, from infancy to the full vigour of manhood.

The blood, being the circulating medium, is the most important of the human fluids; but it is not the most considerable in quantity; there are other fluids in the body, equal to three times the amount of the blood. Thus, it has been ascertained, by actual experiment, that in a human body weighing 125 pounds, the bones and muscles, after the moisture was extracted, weighed only 25 pounds, the blood 25 pounds, leaving 75 pounds to be accounted for in other fluids; thus proving, that even in the full grown man, the fluids (or humours) have a superiority over the solids, in the ratio of 4 to 1, the latter being only one-fifth of the whole mass.

Consider this, and you will not think it wonderful, that when the blood and other fluids are corrupt, the whole body should be diseased.

SECTION III.

On the Structure of the Body.

The animal machine is a curious combination of many parts, dissimilar in themselves, but so intimately connected, that one part cannot be injured, without all the others suffering.

Our first inquiries shall be directed to the bones, or frame-work of the building, commencing at the head. The bones that form the skull are eight in number, viz. the frontal bones, forming the forehead; the parietal bones, forming the sides of the head; the occiput, forming the back part; the temporal bones, and the ethmoidal bone, which gives rise to the nose. These bones are joined together by indentations resembling the teeth of a saw. The joinings are called *sutures*. The bones of the head are perforated with many holes, which serve as passages for the *medulla spinalis*, nerves, and blood vessels.

The jaws have sixteen teeth each. The four front teeth in each jaw, are called *incisores*, the two next *cuspidati*, that is one on each side; the next four *bicuspides*, and the last six *molares*.

The skull rests upon the upper vertebra of the spine or backbone. The spine is the long pile of bones extending from the condyles of the occiput to the os coccigis. The joints or vertebræ are twenty-four in number, and have been divided into three classes, beginning at the head, and named *cervical*, *dorsal*, and *lumbar vertebræ*.

Throughout the whole length of this bone, there is a channel occupied by the spinal marrow, or medulla spinalis; it leaves the brain through the great foramen of the occipital bone. The smallest injury inflicted upon this substance produces instant death.

The sternum, or breast bone, is composed of three bones joined by cartilage. The clavicle, or collar bone, joins the upper part of the sternum. The ribs are twenty four in number, twelve on either side. The lower part of the trunk is called the pelvis, or basin; it is formed by the os sacrum, os coccigis, and os innominata; the lat-

ter is formed by the junction of three bones, the os eschium, os ilium, and os pubis.

The os femoris, or thigh bone, is articulated into the acetabulum of the os innominatum.

The leg has two bones, called tibia and fibula ; the tibia connects with the thigh bone, in forming the knee joint. Over this joint is the patella, or knee pan, the particular use of which has never been discovered.

The fibula is attached to the tibia a little below the knee on the outside. The foot is formed of seven bones ; the os calcis forms the heel, and the astragalus unites with the tibia and fibula in forming the ankle joint.

The great toe is composed of two bones; all the others of three.

The bones of the superior extremities have a striking similitude to those of the inferior extremities. They are smaller in size, and have received different names ; the bone of the upper arm is called *humerus* ; the two bones of the forearm, the *radius* and *ulna*. The wrist is composed of eight small bones tied together ; it has been called the *carpus*. The hand has five bones. The fingers consist of three bones each ; the thumb two.

PERIOSTEUM.

The whole skeleton is covered with a strong membrane closely attached to the bone, which binds the frame together, and keeps each bone in its proper place. This membrane is called by different names, according to its location. On the joints it is called capsule, or ligament. On the head it is called pericranium, but its general name is periosteum.

MUSCLES.

That soft fibrous red coloured substance, which constitutes so large a proportion of the volume of the body, is called flesh, or muscle. Every kind of motion is caused by the contraction of the muscles, not only of the limbs and other outward parts, but also of the internal viscera.

Muscular fibres are connected to each other by *cellular membrane*. This membrane surrounds each muscle and its various lamina.

The muscles which move the limbs, are inserted into the bone by callous extremities, called tendons ; as the

tendo achillis, inserted into the *os calcis*, or heel bone; this tendon is the united extremities of the two *gastrocnemii*, the muscles which form the calf of the leg. Muscles which contract of their own accord, are called involuntary muscles, in opposition to the *voluntary muscles*, which depend on the will. Thus, when we will to walk, the muscles of the legs obey, and when we will to stop, they cease to act. Not so the heart; it continues its operations independent of our will, and is therefore called an involuntary muscle. The muscles, (at least the voluntary,) have not the power to contract of themselves, but receive that power from the nerves, which are under the control of the will.

BRAIN AND NERVES.

The whole of the soft mass which fills the cavity of the cranium, is called the brain. This mass is covered by three membranes, denominated *dura mater*, *tunica arachnoidea*, and *pia mater*. The dura mater encloses the brain and all its appendages, and lines the different parts of the cranium. The tunica arachnoidea is spread uniformly over the surface of the brain, enclosing all its convolutions, without insinuating itself between any of them. The pia mater covers the brain in general, enters double between all its convolutions, and lines the different cavities called ventricles.

Anatomists divide the brain into several parts. The cerebrum completely fills the upper part of the cavity of the cranium; it is divided into two hemispheres by the falx. The cerebellum is situated in the lower and posterior part of the cavity of the cranium; it is also divided into two hemispheres by the *falx minor;* but it is much less than the cerebrum. From the medulla oblongata the medulla spinalis takes its rise, and proceeds through the spine to the lumbar vertebræ, where it ends. This substance is, properly speaking, only a continuation of the brain.

Nine pairs of nerves arise from different parts of the brain, and thirty-one pairs from the spinal marrow.

These organs are hollow tubes, containing a fluid, the circulation of which is the mode of conveying outward impressions to the sensorium. They differ in size from the thickness of a fine thread to one-sixth of an inch.

CELLULAR MEMBRANE.

The cellular membrane, which fills up all the cavities and interstices of the muscles, always contains more or less adipose matter, or fat. This substance not only contributes to the beauty of the person, but is very useful in defending tender parts from outward injury.

THE SKIN.

The skin is composed of three different layers or laminæ, named *cutis vera*, *rete mucosum*, and *cuticula*, or scarf skin. Innumerable nerves and blood vessels occupy the spaces, and absorbent and excretory vessels open upon every portion of the surface of the skin. Thus the skin serves the double purpose of a covering and ventilator to the whole system.

OF CIRCULATION.

By the term circulation is understood that motion by which the blood is carried to all parts of the body by the arteries, and returned by the veins. The uses of this circulatory motion are the following: first, to expose the blood to the air in the lungs, through the medium of *respiration:* second, to convey it to the several viscera, in which it passes through different processes of purification by the secretions: third, to distribute it to all the organs whose growth it continues, and whose waste it supplies.

The blood from the whole system is returned to the *vena cava*, where it meets with the chyle from the *thoracic duct*, enters the right auricle of the heart, and by its peculiar stimulus causes it to dilate until it is filled; then suddenly contracts, and sends the blood forward into the right ventricle (a valve prevents its return); the ventricle, by the same stimulus, dilates and contracts in like manner, and forces the blood into the pulmonary arteries, which carry it into the lungs, through innumerable small ramifications. It passes from the numberless arterial extremities to the pulmonary veins, which decrease in number until they unite in one great vein, which enters the left auricle of the heart, and then passes into the left ventricle, thence into the *aorta*, and is circulated through every part of the body. The blood, in traversing the lungs, undergoes a great change, by disengaging carbon, detrimental to health,

and absorbing oxygen, the principal supporter of animal life.

The absorption of the oxygen is demonstrated by the florid red colour of arterial blood, as well as its increased temperature.

The blood in its course passes through every part, and supplies every glandular secretion and excretion, (except a portion of the alvine) ; the secretory glands taking from the blood a certain property peculiar to each, consisting of fluids calculated to assist in the process of nutrition, such as the saliva, the bile, &c. ; the excretory vessels carrying off worn out and excrementitious substances, which have become deleterious by decomposition, as urine, perspiration, &c.

SECTION IV.

On the Formation of New Blood, and Expulsion of the Old.

As the blood in its life preserving course is subject to continual waste, nature has provided for the supply of the exhausting fountain by the conversion of our food into new blood.

Although all the mysteries of the chemical change by which our victuals are converted into a part of ourselves, cannot be explained, yet we are enabled to trace the alteration as far as necessary to throw light on the subject under consideration.

When hunger impels us to eat, the food is first subjected to the process of mastication, or chewing. While this is performing, the *salivial glands* pour out their contents into the mouth, and so long as the chewing continues, so long does the saliva continue to mix with the food : hence the necessity for chewing the food well, not only that it may be reduced into particles sufficiently small, but also that it may imbibe a sufficient quantity of saliva to render it easy of digestion. When sufficiently moistened and chewed, the food passes through the *pharynx*, along the *œsophagus*, into the stomach ; here, by the action of the gastric juice, it is converted into a uniform pulp-like mass, called *chyme*. Passing through the *pylorus*, it enters the *duodenum ;* here it mixes with the *juice* from the *pancreas*, and the *bile* which flows from the *gall-bladder*, through the tube

called *ductus communis choledochus*. After this mixture, it is called chyle. The mass is then forced, by what is called the *peristaltick* motion of the bowels, through the small guts named jejunum and illium. These guts are supplied with an infinite number of absorbent vessels, named lacteals, whose office it is, partly by pressure and partly by capillary attraction, to extract the nutriment from the food, nearly in the same manner as a plant extracts its nourishment from the surrounding earth. The nutriment taken up by the lacteals collects in the mesentery, from which it is conveyed by the thoracic duct to the vena cava. The excrementitious part of the food passes through the colon and rectum to the anus, from which it is voided by stool. Attached to the colon is another gut named cœcum, or blind-gut; it is filled with excrement.

The kidneys are situated in the abdomen, on the vertebral column, nearly under the liver and spleen. They are supplied with blood from the aorta, by the renal artery, and receive a greater quantity than any other gland. The kidneys are covered with a great quantity of fat. They secrete the urine from the blood. The urine is conveyed to the bladder by the ureters, which originate in the kidneys. The bladder is a contractile sac, serving as a receptacle for the urine, which is expelled from the system through a canal called the urethra.

The urine has a greater tendency to putrefaction than any other fluid; hence the injury sustained by its being a long time retained in the bladder.

By the term *cutaneous transpiration*, is meant a fluid that is constantly passing through the exhalents or pores of the skin. This fluid has considerable odour, a saltish acid taste, and has received the name of sensible or insensible perspiration, according to the state of the fluid. The quantity of the perspirable matter varies, being diminished or increased by the variations of the other excretories.

At the same time that nature has provided such ample means for the manufacture of new blood, she has been no less solicitous in providing for the expulsion of that which is decayed. This important matter is performed by the excretory vessels, of which there are several different kinds, in different parts of the body. The first class of excretories opens on the surface of the skin, as already

mentioned, and carries off the more subtle impurities from the blood, in the shape of perspiration. The next are the kidneys, which take from the blood impurity too gross to be perspired. The third and most important class of excretories open into the larger bowels, where they deposit from the blood impurity much too gross to be voided either by the skin or kidneys. This last is considerable in quantity, but is taken but little notice of, as it leaves the body in company with the excrementitious part of the food; but any person may convince himself of these vessels' existence by a simple experiment. When unwell, weigh all you eat for three or four days, and each night, on going to bed, swallow a large dose of vegetable physic. Weigh what passes by stool, and you will find it twice, thrice, or perhaps four times the weight of what you eat. The extra weight is caused by the impurities taken from the blood by the excretory vessels of the bowels.

The different excretory vessels serve as drains to carry off useless and corrupt humours from the body; and so long as these drains remain open, and continue to discharge their contents freely, the system is in health.

SECTION V.

On the Cause of all Disease, Immediate and Predisposing.

THERE is only one immediate cause for every diversity of disease, and that cause is a *shutting up of the excretory vessels.*

When these are closed, it is like stopping up the common sewers of a city, and allowing the filth to accumulate in the streets. The results of such conduct are disease and death. Just so is it with the human body. When the natural drains are closed up, the impurities are retained in the blood, and other humours, which become putrid. Bad blood cannot make good bile or gastric juice; the food is consequently ill digested, and the body wastes.

The blood clogged with impurity cannot circulate with freedom; the blood-vessels are bloated and distended, which, causing a pressure on the nerves, the nervous energies are destroyed, producing hypochondria, low spirits, weakness, unwillingness to take exercise, or mix in company, with all the other miserable feelings and affections

which have received the general name of *nervous diseases*, and have long been considered incurable. If the nervous patient, however, will only resort to means calculated to cleanse his blood, he will then discover that his nerves are quite as strong as the nerves of his neighbours.

Although all disease has its origin in the shutting up of the *excretories*, either of the skin, the kidneys, or the bowels, and although all the sickness and pain which follows is occasioned by the impurity contained in the blood and other humours, yet the kind of disease which shall follow depends entirely upon what viscera the blood may deposite its superfluous load.

In order that life may continue, and the circulation go on, it is absolutely necessary that the impurities with which the blood is surcharged, should be laid down somewhere; and since the natural drains are closed up, through which every thing superfluous should leave the body, these impurities must be deposited *within the body*.

If the superfluous humours should be deposited, by the general circulation, in the blood-vessels of the lungs, hard knotty substances, called tubercles, are formed, and consumption follows. Around each tubercle in the lungs a gathering of matter, called an imposthume, is formed. The formation of this imposthume is the cause of the pain in the chest, and difficulty of breathing. When the gathering or imposthume is ripe, it bursts; the matter is discharged, and the pain abates. The wound caused by the bursting of the imposthume then heals up, and a gathering commences around another tubercle, and so on until all these tubercles are discharged, or the patient dies. This is on the same principle as nature proceeds, when a thorn or any other extraneous substance is lodged in the hand. Every one knows that in such a case, matter forms around the thorn, and continues to accumulate until it bursts, and the thorn and matter are discharged together. The hand which contained the thorn then becomes as well as formerly, and so would the consumptive patient, after the discharge of the tubercles, were not the same cause still in operation to produce more tubercles. The foul blood first deposited these knotty substances in the lungs, and as it still remains foul, it still continues the same deposition; so that, to continue the comparison of the thorn, it is as though new thorns were lodged in the flesh as quickly as

the old were thrown out. Should the impurities be deposited on the liver, the result is the different kinds of hepatic complaints. If on the membranes or muscles, *rheumatism* or *gout*. If along the inner surface of the blood-vessels, *palpitation* of the heart and *apoplexy*.

We are told by the Faculty that the cause of apoplexy is a *determination* of blood to the head; but, as usual, they leave us to discover what is the cause of the *determination*. Why, we would ask, should the blood have a determination to the head, in preference to any *other place*. These are words without meaning. Because in a fit of apoplexy the face appears flushed, and the blood-vessels gorged, they conclude it is caused by too great a flow of blood to the head; but the result will be the same, whether it arises from too great a flow of blood, or from a choking up of the blood-vessels; with this advantage in favour of the latter, that the means by which the blood-vessels become choked, can be clearly demonstrated, but no cause whatever can be shown why the blood should flow in greater quantities to the head than it does to any other place. When the impure humours are laid down on the inner surface of the blood-vessels, their diameter is lessened, and the circulation impeded. The blood, struggling to force a passage, swells out the vessels, and imparts a florid appearance to the countenance. Again, the blood-vessels of the brain being strained in the same manner, become sometimes so distended as to press upon the leading nerves, so as to suspend their action, thereby depriving the patient of sensation. Sometimes by the shifting or changing place of the impurity in the blood-vessels, they become completely choked, circulation stops, and the patient drops dead. If the impediment moves, the circulation again proceeds, and the patient recovers; hence the reason why bleeding at such a time generally restores the patient; as, by taking away a portion of the blood, what remains finds an easier passage through the straitened vessels.

That increased circulation which has been denominated fever, is only an energetic exertion of the blood to throw off the superfluous humours which impede its progress. Fever, therefore, is not a disease, properly so called, but a natural endeavour to restore health, by driving out the *cause of disease*. When left to nature, fever often cures

itself, by *natural diarrhœa* and *profuse sweating*. Notwithstanding, it is better even in fever to assist with medicine the benevolent designs of nature, otherwise she would often sink under her task.

Having shown that the stopping up of the excretory vessels is the *immediate cause* of disease, we shall now inquire what are the *predisposing causes;* in other words, how and by what means do the natural drains become choked?

The several causes which have a tendency to produce this effect, are so multiplied, that it would be folly to attempt an enumeration of the whole; we shall therefore only mention the more prominent, observing, as a general rule, that every thing calculated to exhaust the system, is also calculated to choke the excretories; such as the use of ardent spirits, excessive fatigue, whether in labouring, walking, running, or riding; also, the want of sufficient exercise, as too little produces exactly the same effects as too much.

One very common cause is sudden cooling after great heat. This shuts up the pores in the skin, through which the perspiration passes; and the superfluous humours, thus prevented escaping by the natural drain, are thrown back upon the blood. This is termed catching cold, which many affect to despise, but it is a fruitful source of disease.

Excessive eating is a very common cause of shutting up the excretory vessels. By loading the viscera with more than they are able to digest, the tone and vigour of the parts are as completely destroyed as they could be by the most violent exertions.

Inactivity has the same effect upon the system as repletion; therefore, although accompanied by abstinence, it will produce ill consequences. In a state of nature, the exertions required to procure the necessaries of life exclude inactivity, at the same time that they enforce temperance; but among civilized people, where the majority may eat and drink as much as they please, and take little or no exercise, as they think proper, the former is generally overdone, while the latter is totally neglected.

Costiveness is the most general cause of shutting up the excretory vessels which open into the bowels. Even where these vessels are not wholly shut up, if costiveness is allowed for a length of time, the matter emitted by the ex-

cretories is confined in the bowels, where it putrifies and forms *septic acid*, which is the cause of dysentery and ulceration of the bowels. In every case where the bowels do not discharge freely, a coating of filth, having the appearance of jelly, lines the mucous membrane of the bowels, and not only prevents the blood from discharging its impurities, but also prevents the lacteals from extracting a sufficiency of chyle from the food for the nourishment of the body.

Breathing bad air, and eating unwholesome aliments, induce costiveness; but in every case where costiveness appears, immediate measures should be taken to remove it, otherwise it will induce disease.

Such is a common sense view of health and disease, divested of all the mystery of learned fraud, and capable of being comprehended by the meanest capacity.

SECTION VI.

On the Prevention and Cure of Disease.

Many who admit that all disease is caused by bad blood, yet differ very much in their mode of removing the cause. Some persons think to effect this purpose by bleeding. Bleeding has no tendency to purify the blood in any degree; but by taking away a portion of the blood, what remains finds an easier psssage through the straitened vessels, and the patient feels relieved. After a little while the blood increases to its former amount, and all the old symptoms return. Hence those who bleed for disease must repeat it again and again, till they bring upon themselves premature old age, and an early grave.

No person can possibly have *too much blood;* but when the vessels are lined with a coating of impurity, it imparts a sense of fulness. Some think to purify the blood by the use of medicines which they think have the power of altering its quality, without carrying the corruption out of the body. This error is pregnant with evil, and is daily consigning thousands to the tomb. In order to convince every rational mind of this doctrine's absurdity, we shall again make use of the similitude of the city, the common sewers of which were closed, and the filth permitted to accumulate in the streets. Whether would it appear the most reasonable to endeavour to keep down

disease by sprinkling *chloride of lime*, *burning tar*, &c., in the streets, while we still allowed the filth to increase in quantity, or should we take away the cause by opening the drains or common sewers, turning a course of water through them, and by this means drive the filth from the city?

This is perfectly analogous to the human body. When the common sewers, or natural drains of the body, are closed, medicines may be used which will back disease and help to prolong a miserable existence; yet nothing can conquer pain, and restore the patient to *perfect health*, save the opening of these drains, and carrying off all the filth.

This cannot be accomplished to perfection in any other way than by the joint operations of *sweating*, *vomiting*, and *purging*. By purging we mean *urinary* as well as alvine discharges; as all medicines which are fitting for purging the blood, will act upon the kidneys as well as the bowels.

Here we would remark, that drastic purgatives are not only unnecessary, but very injurious. A good vegetable purgative is always *slow of operation*. A mere evacuation of the alimentary canal will avail but little in the cure of disease; therefore *castor oil*, *epsom salts*, *magnesia*, or any other oily or indigestible purgative, is worse than useless. Nothing save vegetables will produce the desired effect; because no other medical substance will digest with the food, enter the circulation, and impart to the blood that vigour which is necessary to enable it to throw out its own impurities. Whether the medicine is capable to perform this or not, will be known to a certainty by the appearance of the stools. If that which leaves the bowels by the use of medicine has only the appearance of food digested or undigested, that medicine will never cure disease; but if it is chiefly composed of *slimy mucus*, or a substance having the appearance of *jelly* or *pus*, the medicine used will effect a cure, if continued for a sufficient length of time.

Disease is always more easily prevented than cured; therefore, when headach, nausea, pains in the back or limbs, announce that the excretory vessels are not discharging freely, every exertion should immediately be made to relieve the system, by vomiting, purging, and

sweating. If the medicines used are good, you need not fear overdoing the matter. Use every means, and open every drain, to carry off the poisonous humours. When enough has been discharged, health will return of its own accord. Then and then only cease to evacuate. The Thompsonians assert, that sweating alone is sufficient to cure every disease. The Hygeians say that purging alone is sufficient. While the Faculty place great reliance upon vomiting. All of these are good in their place, but many years' trial of their respective powers force us to declare that none of them singly is able to effect a *radical cure.* But when vomiting, purging, and sweating, are all employed, they will conquer every disease to which the human body is liable ; provided proper medicines are used, and the patient has not lost *all vital energy.*

The following list of vegetable medicines may all be had for very trifling trouble or expense, either in the woods or at the druggists' stores ; and simple though they be, we feel confident that they inherit more really useful medicinal properties, than is to be found in all the rest of the drugs in the pharmacopœia. The most celebrated patent medicines are only different modifications of the substances herein enumerated.

List of Herbs, Roots, and Gums.

Purge.	Senna-leaf ; the best is Eastern.
Do.	Jalap root, in powder.
Do.	Rhubarb root, in powder, from Turkey.
Do.	Manna.
Do.	Escarmonea.
Do.	Turbeth root.
Do.	Colocynth ; the compound extract.
Do.	Aloes, socotrine.
Vomit.	Ipecacuanha.
Do.	Gamboge.
Sudorific.	Horseradish root.
Do.	Rattlesnake root.
Do.	Ginger root.
Do.	Sassafras root bark.

The sudorific or sweating roots are decocted in boiling water till the strength is extracted, and then drank hot. Although the ipecacuanha and gamboge are named as vomits, they are capable of being used as purgatives when

compounded in small quantities with other medicines. None of the purgative medicines have much efficacy when used singly ; but from the list given, compounds may be made, possessed of every medicinal property. A mixture of manna and senna is sufficient for common purposes ; but to cure disease, nothing can equal the compound invented by Mons. Le Roy, of the French Institute.

La medicina curativa o la purgacion dirigida contra la causa per de las enfermidades Mons. Le Roy, cirujans de consultas en Paris, 1829.

Vomi Purgativo.

White wine dry, 4 pounds, senna of Palta, or Eastern senna, 4 ounces. Put the senna in cold infusion with the wine for three days, frequently stirring or shaking it, then strain it, and to every pound of wine employed, add a drachm of tartarized antimony. Leave it in infusion for twelve hours, then strain it through a fine cloth, so as not to leave any sediment from the powders.

Dose of the Vomi Purgativo.

For grown up persons, 1 large tablespoonful. Children of six or seven years, half a tablespoonful. Children of one or two years, quarter of a tablespoonful.

If in the end of seven quarters of an hour the dose does not operate, you will repeat the same quantity. Should these not operate, repeat the same to either four or five times, observing the interval of an hour and a half between each dose. This medicine is intended to act both as a vomit and a purge ; and the action should not be less than three times by the vomit, and five times by the purge. Oftener will do no harm.

Purgativo.

Escarmonea, of Aleppo,	3 ozs.	powders.
Root of Turbeth, or convolvulus Turpethum,	1½ ozs.	
Jalap root,	12 ozs.	
Spirits of 21 degrees,	12 lbs.	

Put the whole into a stout bottle, and shake them so as to mix. Have the bottle well corked, put it into a pan of water 20 degrees hot, taking care that the bottom of the bottle shall rest upon some chips of wood, and that the warm water shall cover at least two-thirds parts of the

spirits in the bottle; let it remain in that state for twelve hours, shaking it two or three times during the interval; then strain through a sieve and bottle it. Put in a saucepan, water 3 pounds, and when boiling, add senna of Palta 12 ounces. Stir it with a spoon for two minutes, then remove it from the fire, and leave it in infusion, covered, for five hours. When cold, strain it through a sieve, and add soft sugar, 3 pounds. Boil it again till it becomes a syrup, and add it to the contents of the bottle to filtrate, or otherwise run the whole through a fine cloth.

This medicine will keep for years in any climate.

Dose of the Purgative.

For grown up persons, 2 tablespoonfuls, more or less, according to the effects. It should operate in 24 hours ten or a dozen times; but if oftener, be not alarmed, as it will the sooner cure. The best time to use the medicine is on going to bed.

General Directions.

On the approach of disease, whatever may be the symptoms, take a dose of the purgative vomit, or two if needed, till the stomach is completely cleansed. After the vomits, use the *purgative* alone, till health returns; apportioning the dose to the circumstances of the case. The stronger the disease the larger the dose.

Should the disease prove obstinate, you will greatly accelerate its removal by procuring a *sweat* once every two days, in the following manner:—

Internal is much better than external heat; however, if the extremities are cold, a hot stone wrapped in flannel may be applied to the feet and knees, but on no occasion should there be a heavy pile of bed clothes, as this is calculated to retard the action of the exhalents, and put the patient in agony. Having prepared some of the sudorific, or sweating teas, mentioned in the medicine list, go to bed, with one blanket below and not more than two above; continue drinking the tea in small quantities, as hot as possible, every ten or fifteen minutes, until the perspiration flows freely from every part of the body. Drink no more of the tea, and allow the sweating to continue till it goes off of its own accord.

Thus have we summed up the whole art of medicine in

three words, viz. vomiting, purging, and sweating; and we assert, without fear of contradiction, that no disease ever was cured, or ever will be cured, unless by one or all of these means.

All physicians, whether they be called Indian Doctors, Thompsonian Doctors, or Regular Practitioners, are indebted for whatever cures they perform, to one or all of the above-mentioned remedies; and also for the many patients they lose, to their neglect of vomiting, purging, and sweating. The vomiting cleanses the stomach, the purging cleanses the bowels and kidneys, at the same time opens the excretory vessels in the bowels, and stimulates the blood to discharge its impurities. The sweating opens the excretory vessels of the skin, and likewise discharges whatever humours may have accumulated there, so that by the joint operation of these three remedies, the body is cleared of all corruption, the fluids are restored to a state of *perfect purity*, and where they are pure, the body must enjoy health.

SECTION VII.

Hints to preserve Health.

We shall treat of this subject under the several heads of *Cleanliness*, *Clothing*, *Sleep*, *Food*, and *Exercise*.

CLEANLINESS.

There is nothing more essential to health than cleanliness, whether of the person or the clothing. This circumstance was so well understood by the ancients, that it constituted a part of the religious observances of all the ancient religions; and among the eastern nations of the present day, daily ablutions are enjoined on all true believers.

In order to see the necessity for frequently washing the whole surface of the body, it is only necessary to reflect that the skin is constantly emitting impure fluids, to the amount of several ounces daily. If the skin be not regularly washed, this filth forms a coating on the surface, and obstructs the perspiration. Frequent changes of linen partially supply the place of washing the body, but both are necessary. Wearing clothing which is saturated with animal exhalations is injurious, not only because it ob-

structs the secretory vessels of the skin, but also because the impurity is taken up into the system by the absorbents, and thereby corrupts the blood.

CLOTHING.

The principal object of clothing is to preserve a suitable degree of warmth to render the body comfortable; the articles selected for this purpose therefore should vary according to the season. Sufficient quantities only should be used to preserve a natural warmth to the body, which ought to be applied so as to give free circulation to all the fluids. The change should be gradual on the approach of warm weather in the Spring. Linen constitutes the best clothing for Summer, in consequence of its absorbing less of the bodily exhalations than cotton or woollen garments. The injuries young ladies sustain by tight lacing, must be obvious to all, as by compressing the abdomen and chest the lungs cannot sufficiently expand to receive a sufficient quantity of oxygen to supply the waste of the nervous fluid. This deranges all the secretory and excretory vessels; consequently food is not properly assimilated, the fluids become corrupt, and consumption, that tyrant over youth and beauty, ushers the unfortunate victims into an early grave.

SLEEP.

Children should be indulged in as much sleep as they desire, till about seven or eight years of age; after which they should retire to bed early in the evening, and rise with the family.

Six or eight hours of sleep is all that nature requires under any circumstances: more than this will induce disease. Regularity in the hours of sleep is of great importance. It should be enjoyed in spacious apartments. Hard beds are the most healthy in Summer, with linen covering frequently changed, and the bed exposed to the air.

Retiring to bed hungry, or with a stomach load of indigestible food, will both induce restlessness and frightful dreams. Angry passions, intense thinking, grief, and anxiety, are all unfriendly to sleep.

FOOD.

By the term aliment is meant those substances which

are susceptible of assimilation and decomposition through the medium of the digestive apparatus of organized beings; and of being converted into their own substance to continue the growth and supply the waste of the system. All alimentary substances, whether derived from the animal or vegetable kingdom, may be resolved into a few simple elements, the principal of which are nitrogen, carbon, oxygen, hydrogen, lime, phosphorus, and sulphur. These are the simple bodies that are constantly passing through different processes of purification by vegetable life. The great variety of substances, so manifest on the face of nature, are owing to different proportions of these constituent principles.

Experience, and the structure of the human body, both prove that man is destined by nature to derive his support from the animal as well as the vegetable kingdom. But the proportions of animal and vegetable food should vary according to the season of the year. Very little animal food should be used in the hot season, as it has a much greater tendency to putrefaction than vegetable food. Lean flesh putrefies much quicker than that which is fat. Dysentery is most generally caused by eating lean meat in the hot season, which putrefies before it leaves the body, and generates *septic acid*, which corrodes the bowels in the same manner as *nitric acid* will corrode metals, &c.

Many persons eat flesh-meat in improper quantities, merely because they think it contains more nutriment than vegetables, but this is an error. By chemical analysis, the different kinds of flesh-meat are found to average forty-five pounds of nutriment in the hundred weight; but fine wheaten bread contains eighty pounds of nutriment in the same quantity. All vegetable substances contain more nutriment than animal substances, but the latter are more easily digested by weak stomachs.

When animal food is indulged in to excess, the digestive organs are weakened by over stimulation, the secretory and excretory vessels are rendered torpid, and scurvies and other cutaneous diseases ensue. Pork, if fat, is more healthy food than beef or mutton. As a general rule, that kind of food is most healthy which keeps the bowels most open. Costiveness is an enemy to health or long life.

The most healthy beverage is *pure water*. If pure, it will neither have colour, smell, nor taste.

Coffee and tea are not so injurious in themselves as they are rendered by the manner in which they are used. They are generally drank too hot, and in too great quantities; but if some such beverage must be drank, why not use plants of our own country? To say that foreign plants are more congenial to our health than our own, does not come with a good grace from an American. Regularity in the hours of eating is necessary to keep health.

EXERCISE.

Notwithstanding the general agreement of mankind on the salutary effects of exercise, yet most people wish to avoid it. Moderate labour increases the circulation, the lungs expand and dilate more freely, more oxygen is imparted to the system, increasing the assimilation of food, converting fluids into solids, thereby disengaging heat, and imparting a glowing colour to the countenance, which is one of the principal constituents of beauty.

Exercise is one of nature's principal physicians; but in order to be useful, it must not be continued to excess; neither should it be taken immediately after meals, as at such times it hurts digestion. This has been proved by experiment on two animals, fed at the same time, on the same kind of food, and in equal quantities. One was kept in violent motion for several hours, the other perfectly still. They were killed at the same time, and on examination it was found that the food of the one kept in motion was very little changed, while the food of the other was perfectly dissolved, and passed into the intestines. Riding on horseback is the kind of exercise best calculated to give a general circulation to the fluids of the system; but walking will answer all the purposes of health.

To conclude, as life is nothing but motion, it is reasonable to infer that proper exercise will contribute much to the perpetuity of that motion.

THE END.