

SMITH (ELIAS)

THE PEOPLES' BOOK

An address + +





Smith, E.  
THE PEOPLES' BOOK.

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AN

**ADDRESS**

TO THE

**CITIZENS OF BOSTON,**

AND THE

**PEOPLE OF THE UNITED STATES,**

ON

**POISON, HEALTH, DISEASE,**

**VEGETABLE MEDICINE,**

AND MANNER OF

**CURING THE SICK.**

==  
BY ELIAS SMITH,

Botanic Physician.  
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“The whole need not a Physician, but they that are sick.”

“I will also shew you mine opinion.”

ELIHU.

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## SECTION I.

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### TO THE CITIZENS OF BOSTON, AND OF THE UNITED STATES.

FELLOW CITIZENS,

It is now about *nineteen* years since the commencement of my practice among you as a physician. At that time it was thought by many a strange thing for any man to give medicine, excepting those called *regular doctors*; and also a strange thing to pretend to cure without *poisonous minerals* or vegetables. *Bleeding, Blistering, Seaton*s and *Issues* were considered so needful, that it was thought a cure could not be made without some of these unnatural things.

How different the state of things now! People who then would scarcely hear one word against *poisoning* the sick, or giving them innocent vegetables, are now so in favor with them, that they will run the risk of *dying*, rather than be poisoned with *opium, mercury, arsenic*, or any other *mineral* or *vegetable poison*. At that time reasoning against *poison*, or in favor of *vegetables*, was in many cases worse than useless. Many were so enraged, that men in favor of vegetables were in danger of losing, not only their *reputation* and *business*, but their *liberty* and right of citizens.

Nineteen years ago, *fevers, consumptions, cholera morbus* and diseases of this kind were much more

frequent than now. About sixteen years ago, the whole number of deaths in Boston, as published by the "*Board of Health*," was *fourteen hundred and twenty* in one year, out of about thirty thousand people. Now there are not far from seventy eight thousand: The deaths in Boston in 1834 as published by the "*Board of Health*" were not far from fifteen hundred; only about one hundred more than when there were not half so many people. What can be the cause of this difference? Boston stands where it did in 1818; the land, the water and the air is the same as then, unless an increase of land, buildings and people tends to make the city more healthy. I consider the cause to be, using so much less of *poisonous minerals* and vegetables. I do not believe there is a twentieth part so much minerals administered to the sick now, as heretofore. Some of the Apothecaries say there are now more vegetables used by the sick than there was fifteen years ago.

There are at this time many families in Boston, who have wholly laid aside the old practice of *bleeding, blistering, seatons* and *issues*, besides abandoning *Mercury, Arsenic, Antimony, Calomel, Opium, Laudanum*, and all other things connected with these deadly poisons. As a proof of all this, see how many infirmaries, hospitals and private houses there are, where the sick are received from different parts of the city and country and are cured. There are at this time several of these houses, where the sick are attended from various parts. There are also several men who visit and attend the sick and lame at their houses, with great and good success.

As soon as people know what they take from the *Apothecaries'* shops, they will wholly cease to use them; this the doctors know for certainty. If the

doctors wished the sick to know what they give them, their prescriptions would not be written in *Latin*, a language which the great mass of the people do not understand. Though the *Apothecaries* have the business of preparing what they call *medicines*, and dealing them out according to the direction of the doctors; yet they do not know the use of what they sell for the sick; and more likely than not, some of the doctors who direct what medicine must be given the sick, would not know the medicine if they saw it. If an Apothecary is sick, he sends for a *doctor* to know what medicines he must take to restore him to health; this to me is a ridiculous affair. A man is employed to deal out medicine for the sick, who does not know what to take himself when sick.

If I were to tell people of medicines of my preparation good for the sick, and yet did not know what to take myself when sick, the public would rightly consider me a *blockhead*, more fit to dig in the mud, than to deal out medicines to young and old. How this would appear to an intelligent foreigner! An American is sick,—he sends to an *American Physician* for assistance;—he sends to an *American Apothecary* for medicine for the sick man;—the prescription is in *Latin*—the medicine is marked with a *Latin* word or words—neither of the three speak the *Latin* language: What is all this for? To keep the sick man and his family ignorant of what he is to take I suppose. In vain do we blame the *Catholics* for praying and preaching in *Latin*, while our Physicians and Apothecaries do the same thing.

Why is all this done? I think there are two reasons for it. One is, that the people may remain entirely ignorant of what is done for the sick, that those who profess the healing art, as it is called, may have all to do that the sick need. I am often astonished at

the *ignorance* of multitudes of young and old, as it respects medicine. Many people of good sense as to other things, are children as to knowledge of medicine. They conclude the *doctor* knows, and content themselves to remain in ignorance, and do as the doctor says, even when they think his directions are unreasonable and contrary to nature.

If the doctor says, "the outside must be *blistered* to cure the *inside*," they consent to have from one to a dozen put on, and sometimes one after another on the same sore spot. If the doctor says, "burn a hole in the arm or leg and keep it sore with a *pea*, or a piece of *wood*," they consent to have it done to obtain a cure, and though they grow worse and worse, yet they persevere to the last of life. If the doctor says "bleed often," they consent to this until they look like dead men sitting up and trying to walk. If the doctor says, "go without eating, excepting some very light food, and but little of that," they obey, though they have an excellent appetite, and food does them good. If the doctor says, a leg or an arm must be taken off, it is done, and sometimes they have taken off the wrong leg. If the doctor tells them that "the most innocent *vegetable* medicines are *poison* and the most violent *mineral*, or vegetable *poison* is the most suitable and valuable medicine for them to take, they refuse the good, and swallow the *poison*; and though they see their friends take *poison* and *die*; yet they will take the same kind, and hope for a cure till the last moment of life. At the present time, multitudes of young and old begin to think for themselves, and conclude that what will kill a *well rat*, will not cure a *sick man*.

Another reason for this *latin wrapper* is, to prevent people from knowing what poisonous things are given the sick under the name of medicine.

There is no doubt in my mind, that many who give *poisonous* things for medicine are honest, though not consistent. One proof of this honesty is, that some take the same poisons when sick, that they give others; but this I think is not a general practice among doctors.

We will now give a description of some of the *mineral* and vegetable *poisons* used to *cure* the sick.

1. MERCURY, is the first *mineral poison* we shall mention. There are various names given to this *mineral*; some we shall mention. The first is *Quicksilver*, or *Liquid Silver*, because it resembles liquid silver. The Germans called it *quack salbar*, and as it was used privately in private diseases, the doctors who used it were at first called "*quack salbar doctors*," and at last *quack doctors*, or men who gave poison to the sick. This is Dr. Parr's account of it, and all who use *quicksilver* are *quack salber*, or *quack doctors*. Now they fix the name *quack* on those who are entirely opposed to *quackery*, or *quicksilver* for medicine. At the close of the *fourteenth century*, *mercury* was used by some as a medicine. Not far from that time it was called *mercury*, or the *god* of medicine, as Paul was called *mercurius* or *mercury*, because the people of Iconium thought the god of eloquence had come down in the likeness of men.

Dr. Parr, in his "*Medical Dictionary*," page 171, gives the following description of this mineral. "The people who work in the *quicksilver* mines soon die. When first affected, they are seized with tremours, after which, a salivation comes on, their teeth drop out, and pains of the whole body, particularly "the bones seize them." Hypocrates does not seem to have been acquainted with it. *Aristotle* and *Dioscorides* rank it among the *poisons*. Galen says it is *corrosive*. Messue the Arabian, was the first who used it as a medicine, and he only applied

it in the form of an ointment in cutaneous diseases. Avicenna observes that it may be swallowed crude, and that it passes through the body. About the end of the thirteenth century, it was introduced into Europe as a medicine, but not esteemed a safe one, until the Venereal disease was found to yield to its efficacy. The first internal mercurial medicine which gained real credit was the Pulul Barbarosa, which was composed of *quicksilver*, *rheubarb* and *musk*."

Here you have the words of a learned doctor, who declares it *poisonous*, and that the men who dig it out of the earth, live but a short time. Supposing I were to tell the world that the vegetable medicines I use, often destroy the lives of those who gather them? Would any one dare to use them? You answer no! This *mineral* is used continually, though the most learned doctors say it is *poison*, and death to those who dig or use it!!

## SECTION II.

We will now give a few extracts from an American physician, and author. We will select from the many, Dr. James Thatcher, of Plymouth, Mass. a man who has stood high among his brethren as a writer, and practitioner. We take the following from his dispensatory. He says, "mercury taken into the stomach in its metallic state, has no action on the body except what arises from its weight or bulk. It is not *poisonous*, as was vulgarly supposed, but perfectly inert. There is nevertheless indubitable evidence, that persons who work in the mines, or are otherwise exposed to the fumes of quicksilver, frequently experience its destructive consequences. Among other diseases, Hoffman mentions *palsies*, *apoplexies*, *epilepsies*, *hectic fever*, &c. these remarks are corroborated by a recent occurrence which took place on board two vessels in which, from the fumes of quicksilver, an alarming illness broke out among

the crews, all of whom were more or less salivated."

It is all in vain for Dr. *Thatcher* to say that *mercury* is not *poisonous*, after telling of its destructive consequences. No *poison* can be worse than the effects of mercury above mentioned. *Hypocrates*, *Galen* and many others say it is *poisonous*, and all who take it, have occasion to say the same.—See *Thatcher's Disp.* page 233.

The ruinous effects of mercury are seen and felt in every part of the world, when it is administered under the name of medicine.

2. ARSENIC is another *mineral poison* given to the sick, under the name of medicine. Of this *poison*, Dr. *Thatcher* says, p. 305. "Oxide of Arsenic is one of the most sudden and violent *poisons* we are acquainted with. In *mines* it causes the destruction of numbers who explore them, and it is frequently the instrument by which *victims* are sacrificed, either by the hand of wickedness, or imprudence. The fumes of arsenic are so deleterious to the lungs, that the artist should be on his guard to prevent their being inhaled by the mouth, and swallowed with the saliva; effects will take place similar to those which follow its introduction into the stomach in a saline state; namely, a sensation of a *piercing*, *gnawing*, and *burning* kind, accompanied with an acute pain in the stomach, and intestines, which last are violently *contorted*; convulsive vomiting, insatiable thirst from the parched and rough state of the tongue and throat, hiccough, palpitation of the heart, and a deadly oppression of the whole breast succeeds next; the matters ejected by the mouth as well as the stools, exhibit a black, fæted and putrid appearance; at length with the *mortification* of the bowels, the pain subsides, and *death* terminates the sufferings of the patient. Soon after death, livid

spots appear on the surface of the body, the nails become blue and often fall off along with the hair, and the whole body becomes speedily putrid. When the quantity is so very small, as not to prove fatal, tremours, paralysis, and lingering hectic succeed. On dissection, the stomach and bowels are found to be inflamed, gangrenous, and corroded, and the blood is *fluid*."

How is it possible that any man after giving such an awful description of arsenic, can recommend it as one of the best medicines to be administered in the worst cases of sickness!! This same Dr. *Thatcher* after describing the horrors of this *mineral poison* says on the same leaf, "though the most violent of *mineral poisons*, *arsenic* according to *Murry*, equals, when properly administered, the first medicines in the class of *tonics*. This is well displayed in its efficacy in the treatment of *intermitent fever* the disease in which it has been principally used. The employment of *oxide of arsenic* is now extended to remitting fever, periodical head ache, dropsy, hydrophobia, lepra elephantiasis, and certainly with safety and success; though its administration will always require to be conducted with the utmost care."

It is employed medicinally under various forms: The arsenical solution introduced by Dr. Fowler, being in general preferred, will be found in its place under the head of preparations. In the diseases mentioned above, particularly intermittents, it has been found to be a safe and efficacious remedy by Dr. Fowler, Withering and other respectable practitioners; a preparation similar to that directed by Dr. Fowler, and called the *white tasteless ague drops*, has lately been given with singular efficacy in the whooping cough."

Notwithstanding all the various preparations of *arsenic* its nature is the same—"the most violent of mineral poisons," do what you may with it. Can wheat flour be made a *poison* by a different mode of cooking? Can *cicuta* be made healthy by any preparation? Surely not. It is not strange to me that injurious minerals should be wrapped in *Latin* by those who administer them to the sick. Let the doctor tell his patient he must take *the most violent poison to obtain a cure*, and see if he will take it!

3. **ANTIMONY** is another mineral poison. The word *antimonium* means, *anti monk*; because it killed the monks who used it as medicine. The word *anti* means against, and this mineral is not only against the *monks*, but all others who take it under the name of medicine.

Dr. Parr in his Medical Dictionary, vol. 1. p. 135, gives the following account of it. "Antimony is sometimes found in a particular ore, but most frequently mixed with other metals. Basil Valentine a German Monk, gave it, as tradition relates, to some hogs, which after purging, it greatly fattened, thinking in like manner to feed his brother monks, all died by the experiment; hence the name *Antimony*, *Anti-Monk*. It is called *satanus devorans*, or a devouring Satan or Devil, from its power of devouring or destroying as it were all metals when in fusion with it."

Dr. Thatcher says of *Antimony*, Disp. p. 352—"Antimony in the modern nomenclature, is the name given to a peculiar metal. The Antimonial metal is a medicine of the greatest power of any known substance; a quantity too minute to be sensible in the most delicate balance, is capable of producing violent effects, if taken dissolved, or in a soluble state. All the metallic preparations are *uncertain*, as

it entirely depends on the state of the stomach, whether they have no action at all, or operate with dangerous violence."

Any person of common understanding must be convinced by reading the above, that all preparations of *Antimony* are dangerous in the extreme. "Let him that readeth understand."

4. NITRE, or SALTPETRE.—Dr. Thatcher says, Dispensatory, p. 334—"This salt consisting of nitric acid and potash is found ready formed on the surface of the soil in warm climates. Animal and vegetable substances, in a state of *decomposition*, are mixed with a quantity of carbonate of lime, and exposed to the air but protected from the rain." Animal and vegetable substances in a state of decomposition means *dead flesh*, and rotten plants of any kind—curious medicines! made from dead hogs, dead hens, dogs and horses, with rotten cabbage, onions squashes, turnips, &c. That this salt is *poison* we have only to read Dr. T's account of it, p. 284. "This powerful salt, when inadvertently taken in too large quantities is one of the most fatal *poisons*. There are several attested cases on record, and some recent instances might be added, in which from half to an whole ounce has occasioned *violent vomiting, convulsions, swellings*, and other painful symptoms, in persons who by mistake, had swallowed it in a dissolved state, instead of glauber or similar salts. For some interesting observations relative to the deleterious properties of *salt petre*, the reader is referred to Dr. Mitchell's letter to Dr. Priestly." The above is Dr. Thatcher's account of the poisonous nature of salt petre, which is recommended as medicine for the sick, and the doctor tells us how to take the same to obtain a cure. People put this *poisonous* salt on their beef, bacon, and some into butter

to make the meat tender and to keep the butter cool. When bacon is fried it foams, to shew the *poison*; sometimes the meat crumbles from the bone of the bacon. "Death is in the pot."

5. OPIUM.—This is a vegetable *poison*, by which multitudes have died. *Opium* means the juice or milk of white poppies—this juice exposed for a few days to the sun and air, thickens into a stiff tenacious mass which in fact is opium. It is then worked up into masses and covered with poppy or tobacco leaves. That opium is *poison*, is certain, not only from the effect it has on those who take it, but also from what is said of it by medical writers. Dr. Thatcher says (see Disp. p. 295,) "Opium, taken into the stomach in a large dose, gives rise to confusion of the head and vertigo, the powers of all stimulating causes of making impressions on the body are diminished, and even at times, and in situations when a person would be awake, sleep is irresistably induced. In still larger doses, it acts in the same manner as the *narcotic poisons*, giving rise to vertigo, headache, tremours, delirium and convulsions, and these terminating in a state of stupor from which the person cannot be aroused. This stupor is accompanied with slowness of the pulse, and with stertor in breathing, and the scene is terminated in death, attended with the same appearances, as take place in an apoplexy." It is a wretched argument in favor of giving opium, that some have found relief, or at least have lived through the operations of a dose of clear opium, or a preparation of it called *laudanum*, or some other preparation of it. It is the same as arguing upon the safety of falling overboard, because some have lived afterwards.

Dr. T. has in this quotation said enough to convince any rational man of the danger of taking *opium*

on any occasion excepting when he means to destroy his own life, instead of waiting to die a natural death.

### SECTION III.

Having mentioned a few of the most fatal *mineral* and *vegetable poisons*, we will notice a few of the very many preparations of mineral and vegetable *poison*, published in books on this subject, by those who are appointed to attend and administer to the sick.

Mercurial preparations are numerous. 1. *Purified Quicksilver*.—This is quicksilver separated from its carbon, and any foreign body or metal it may have contained in its natural state by distilling it with filings of iron. What a nourishing preparation this must be for a sick man! Equal to the broth of boiled shingle nails!

2. *Mineral Quicksilver or Corrosive Sublimate*.—This is a preparation of quicksilver, sulphuric acid, and dry muriatic of soda. Corrosive sublimate means the highest preparation of quicksilver,—corrosive means *consuming, eating* or waisting away. What but learned ignorance would have ever contrived such a mess to cure a sick man. As well might the wild ass grow fat by snuffing up the East wind, while the range of the mountains are his pasture.

3. *Sub Muriate of Quicksilver, or Calomel*.—This is a preparation of muriate of *quicksilver* and purified *quicksilver*. This is the famous *Calomel* so much used, it is *quicksilver* and *quacksilver*. It looks to me like a cake made of coarse and fine indian meal. What would this be but an indian cake! It hides itself under a new name, but it is *quicksilver* after all the *cooking*. A new name for the old *poison*.

4. *Precipitated Submuriate of Quicksilver*.—This is another kind of *calomel*. It is made of diluted nitrous acid, purified *quicksilver*, muriate of soda, and

boiling water. This differs about as much from the other calomel, as an indian cake shortened and sweetened does from one of the same kind without either shortening or sweetening.

5. *Æthop's Mineral*.—This is made of purified quicksilver and sulphur equal parts. Dr. Thatcher says of this poison, page 451, "this is perhaps the most inactive of the mercurial preparations." Who is there that would dare knowingly to take inactive or deadening poison into the stomach in hope of obtaining relief?

6. *Blue Pills*.—"These are made of purified quicksilver, conserve of red roses, each an ounce, and two ounces of starch."

Having mentioned a few preparations of mercury, and some of the other mineral *poisons* used for medicine, we will now name a few other poisonous preparations which should be avoided as such by the sick and healthy, being all in their nature contrary to health, and tending to destroy life and health.—*Dr. T's Dispens.*

1. *Prepared Sulphuret of Antimony*. 2. Glass of *Antimony*. 3. *Cerated Glass* of Antimony. 4. Golden Sulphur of *Antimony*. 5. Antimonial Powder. 6. Butter of *Antimony*. 7. *Emetic Tartar*. 8. Panacea of *Antimony*. 9. *Lunar Caustic*. 10. *Amonia* of Copper. 11. Iron. 12. Purified Iron Scales. 13. Salt of *Steel*. 14. Calcined Vitriol. 15. Martial Flowers. 16. Phosphate of *Iron*. 17. Purified *Quicksilver*. 18. Acetate of Quicksilver. 19. *Calomel*. 20. Precipitate *Mercury*. 21. *Æthop's Mineral*. 22. Sugar of *Lead*. 23. Extract *Lead*. 24. Flowers of *Zinc*. 25. *Arsenical* Solution. 26. *Vitrolic* Ether. 27. Dulcified Spirit of *Vitriol*. 28. Dulcified Spirit of *Nitre*. 29. Ins-pissated Juice of *Aconite* or *Wolf's Bane*. 30. Ins-pissated Juice of *deadly night shade*. 31. Inspissa-

ted juice of *black henbane*. 32. Infusion of common *fox glove*. 33. Strong Tincture of *Spanish Flies*. 34. *Liquid Laudanum*. 35. *Paragoric Elixir*. 36. Tincture of *Thorn Apple*. 37. Wine of *Tobacco*. 38. Wine of *Opium*. 39. *Antimonial Wine*. 40. Wine of *Iron*. 41. *Copper Pills*. 42. *Mercurial Pills* or blue Pills. 43. Ointment of *Quicksilver*. 44. *Blue Ointment*. 45. Ointment of *Verdigris*. 46. Ointment of oxide of *Zinc*. 47. *Plaster of Quicksilver*. 48. *Prussic Acid*. 49. Golden Sulphur of *Antimony*. 50. Compound Mixture of *Iron*. Here are fifty *poisonous* preparations ready to be given the sick when the inventors of these dreadful calamities are called upon to deal out such vials of wrath. We will give the composition of one of them called Tartarized Antimony or *Emetic Tartar*. Dr. Thatcher says, this scourge of nations is composed of "Oxide of *Antimony* with *Sulphur*, nitrate of Potash three parts, super tartrate of Potash, four parts, distilled water, thirty-two parts."

As all the above preparations contain more or less *mineral* or *vegetable poison*, it seems to me almost needless to do more than to lay them before my fellow citizens as *poisonous*, for them to avoid such *poisons* as they regard their health and lives. No preparation can alter the nature of *poison*. Those learned overseers of the sick tell us what to do when these things poison the sick. Minerals always do that in a greater or less degree. When people take *poison* to kill themselves, they only take what the doctors give the sick to save them from death.

Any one who doubts these statements may read Thatcher's Dispensatory, and find the articles here recorded as *poisonous*. It would make a large volume if all the *poisonous* preparations were written, with the dreadful effects they have produced, and are

now producing in every part of the world where *poison* is given the sick instead of that medicine the Lord has created out of the earth, by which he heals men, takes away their pains, and makes peace through all the earth.

## SECTION IV.

In p. 187 of Dr. T's Disp. is the following Table showing the proportion of *Antimony*, *Opium* and *Quicksilver* contained in some compound medicines.

## TARTRATE OF ANTIMONY.

“*Wine of Tartrate of Antimony* contains two grains of tartrate of antimony in the ounce.

## OPIUM.

*Opiate Electuary* contains in each drachm about a grain and a half of opium.

*Electuary of Catechu* contains in each ounce about two grains and a half of opium: for one grain of opium is contained in one hundred and ninety-three grains.

*Powder of Ipacacuan and Opium* contains six grains of opium in each drachm or one grain in ten.

*Opiate Powder* contains one grain of opium in ten.

*Opiate Pills* contain six grains of opium in each drachm, or five grains contain half a grain of opium.

*Tincture of Opium* is made with two scruples of opium in each ounce of the liquid, or with five grains in each drachm.

*Animoniated Tincture of Opium* is made with about eight grains of opium in each ounce of the liquid or about one grain in each drachm.

*Tincture of Soap with Opium* is made with about fifteen grains of opium in each ounce of the liquid.

*Troches of Liquorice with Opium*, contain about one grain of opium in each drachm.

*Camphorated Tincture of Opium*, contains nearly one grain of opium in three drachms.

## QUICKSILVER.

*Quicksilver Pills* contain fifteen grains of quicksilver in each drachm.

*Quicksilver Ointment* contains about twenty-five grains of quicksilver in each drachm.

*Mild Quicksilver Ointment* contains twelve grains of quicksilver in each drachm.

*Quicksilver Plaster* contains about sixteen grains of quicksilver in each drachm.

*Ointment of Nitrate of Quicksilver* contains in each drachm four grains of quicksilver and eight of nitrous acid.

*Milder Ointment of Nitrate of Quicksilver* contains in each scruple half a grain of quicksilver, and one grain of *nitrous acid*."

If reading and understanding all these preparations of *antimony*, *opium* and *quicksilver* does not convince men of the ruinous tendency of them, I know of but two ways to convince them; one is to give those things to their friends and if that is not enough, take the doses themselves.

These poisons for the sick strongly urge upon my mind the words of the Prophet Isaiah v. 20. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter."

If this is not the case in the above preparations, I am not capable of judging between good and evil. Can good bread be made from bad flour? Can a good dinner be made from tainted meat, mouldy bread and frozen potatoes? Can evil be turned into *good*, or good into *evil*? Can darkness produce *light* or light produce *darkness*? Can bitter be made *sweet*? Can *sweet* be made bitter? Can poison produce *health*? Can health produce disease?

Should the public be told that many medicines I

use cause death to those who gather them, would any believe that healthy medicines could be prepared from them? All join to say no! no! Dr. T. says that the minerals used for medicine are some of the most fatal poisons! And afterwards he calls these evils good. When will the time come that men shall have their senses exercised to discern both *good* and *evil*, and to know that good cannot be evil, nor evil good, even "when the doctor says so?"

#### SECTION V.—MISCELLANEOUS.

Having given a short description of mineral and vegetable poisons collected from the writings of those medical doctors, who profess to be skilled in *Materia Medica*. Before entering upon the subject of Vegetable Medicine, &c. I shall take up three subjects. 1. Monarchy. 2. Religion. 3. Medicine. With *monarchy*, I shall mention kings; with *religion* I shall notice *priests* of various orders; with *medicine*, *doctors* or physicians of various kinds.

In America for some years past, this question has been agitated. Are the people capable of governing and taking care of themselves, or are they not? Some have said no, they are their own worst enemies—the *swinish multitude*—the vulgar—the scum of the political pot: their huge paws are more suitable to handle the plough than volumes of laws. On the other hand it is contended, that they and they only can govern themselves. To decide this matter we must refer to the past and the present time

According to the scriptures, there was a time when there were no *kings*, *priests*, nor regular *doctors*—no *devil*—no *hell*, or future state of misery known. What was their situation then? Read Genesis, xi. 1,

6. "And the whole earth was of *one language* and of *one speech*, and the Lord said, behold the people are one, and they all have one language."

What situation could be more pleasant and profitable, when people were all of one heart, all spake the same language, and were all brethren, calling on the Lord with one consent! They must have governed themselves, and were their own best friends. After all this union and happiness, appeared *King Nimrod*, the mighty hunter. “And the beginning of his kingdom was *Babel* and *Erah* and *Accad* and *Calnah* in the land of Shinar.” Genesis, x. 9.

This kingdom begun by *Nimrod* in Babylon, was perfected by *Nebuchadnezzar*, long after *Nimrod*. This was the parent kingdom, and all the other monarchies are founded upon the same principles, and have in general the same effect upon mankind, which is to make them poor and wretched, and miserable, and blind, and naked. *Nebuchadnezzar* was called the hammer of the whole earth, because he broke in pieces all other kingdoms. There was one thing done by *Nebuchadnezzar* which other kings have upheld to this day. After he had obtained power over men, and their property, there was one lack; he could not controul their minds. To do this, he invented a kind of worship for all to practice. This same worship is called *religion*, not that pure religion mentioned in the scriptures; but that kind invented by *Nebuchadnezzar*. This he incorporated with other things in his general government. This worship must be attended to, for death was the consequence of a refusal. This is recorded in *Daniel*, iii. 1. “*Nebuchadnezzar*, the king made an image of gold, whose height was three score cubits and the breadth thereof six cubits; he set it up in the plains of *Dura*, in the province of *Babylon*.”

This was the object of worship, and all the officers in the kingdom were commanded to come to the dedication of it, and all *the people* were commanded to

worship the image when they heard the music; that is to fall before the image. If they did not, they were to be burnt alive. Some would not bow, and were cast into the furnace where they remained unhurt. This is the *religion* or law worship, found in all kingdoms to this day, which multitudes bow before, and which many refuse to worship. This kind of worship has come down to our time, and country, and has lost its power since our nation was delivered from monarchy and monarchial worship.

This is the *worship* or *religion* which *atheists*, *deists* and *infidels* are now shooting at, which is called *Christianity*. This kind of *worship* is as different from the worship or religion recorded in the scriptures, as midnight darkness is from noon day. *Infidelity* never can overthrow the doctrine which drops as the rain, but all worship which is of man, will come to nought. *Deism* and every species of infidelity are the children of this *mother*; they live upon it, and when this *worship* dies, *infidelity* will die for the want of nourishment; but the doctrine of Christ, which has withstood all opposition from this *worship*, and the worshippers, will become a great mountain and fill the whole earth.

Look in every Kingdom, and see the King the head of the Church, or in some way directing the *worship* or religion of the kingdom!

After this worship obtained its growth, another set of officers were produced dependent on the government, or commanding Kings to protect them, and punish all who would not support or defend them.—This worship or religion in Rome, produced the *Pope*, his Holiness, Christ's *Vicar* on earth, "our lord god the Pope." In Greece, this *worship* produced a *Patriarch*. In England a *Bishop* and right reverend father in God, *Vicars*, *Deans*, *Arch-Bishops*, lords

spiritual as well as lords temporal, *Lord Primate, &c.* In others it has produced *Reverend Clergy, Doctors of Divinity, Parsons, &c.*

This is the *worship* which Constantine established under the name of the *Christian Religion*, and which many fear will finally come to nought. Their fears will compel Kings to keep the People in subjection to them, and kings have invented every kind of cruelty, and so things remain to this day in Monarchies.

All kind of weapons are now in readiness if the people attempt to be free; swords of all sizes, guns of all sorts and sizes, prisons, stocks, pillories, racks, gallows, gulitine, floating prisons, dungeons, and every thing to awe the people into subjection.

The ministers of this *worship* have used all these weapons and carried their doctrine of terror into a world of endless misery, and they tell all who do not submit to their creed, that the God who made them will torment them eternally if they do not believe what they say. The Bishop of Rome went beyond all others, and brought the Kings in such a state of subjection, as to make them hold his styrrup, lie under his table like a dog, and kiss his great toe! This was the ripe fruit of that *worship* which Nebuchadnezzar set up in the Plain of Dura. Look at the invention of these priests! Witness the Bastile, the Inquisition, Purgatory, Penance, Monasteries, and Nuneries, in Europe, with fornication doubtless, and all other kinds of wickedness, with persecuting heretics under the name of the followers of Jesus. See what desolation they have spread wherever they ruled! before them is a garden, and behind them a wilderness; they devour every green thing.

## SECTION VI.

Let any man read these things, and then judge in which state men are the most happy; ruling them-

selves, or being ruled by *kings and priests*, under such a government as kings will uphold, or where people have the rule without kings, or priests ruling the land.

There was one thing more to be established by this cruel government. The *kings* and *priests* had the bodies and souls of the people to take care of, as they pretended. There was one thing more needful.—Our subjects are liable to diseases, and some must attend to this part; this brought out *Physicians*, but as the people knew how to cure themselves with herbs and roots, the physicians had but little to do, so they made *regular Doctors*, as I think, and a law was then passed that no others should practice within six miles of London, excepting the privilege of giving herb drink. Soon the people forget their *herb drink* and *roots*, and the physicians marked their drugs in *Latin*, and as minerals took up less room than vegetables, they were introduced instead of herbs. This was law, and now they have almost every kind of *poison* introduced into the shops, and dealt out to the sick. This is our wretched condition while I write.

When we were delivered from *Monarchy*, we were delivered from *law religion* or *popular christianity* in name, in a great measure; but the other part of *Monarchy* remains to this day, and laws are made to make outlaws of our citizens.

A few years ago one man rose up against the practice of *poisoning* the sick to cure them; but how great was the violence against him. Since that time many have engaged against *mineral poison*, and hundreds of thousands, and perhaps millions in this country are determined to lay aside these poisonous preparations, and use the medicines which God has created out of the earth, even herbs for the service of man.

When all the principles of Monarchy are done away here, these things will go with *Monarchies, Hierarchies, &c.*

We have looked at the past, and will now look at the present. Here is a government of the *people*, made and adopted by the *people* for the *people*, when the voice of the *people* prevailed above the voice of *Kings, Arch-Bishops, Popes*, and all other *Ecclesiastics*. A majority ruled in every department of the State Government, and also of the General Government. Our monarchical and state religion would be *nobility*, have been crying out against it, and foretelling its downfall; but it stands yet, and like the live oak strengthens as it increases.

## SECTION VII.

Where is there a kingdom on earth so free from what they call a national blessing, viz. a national *debt* as the people who rule themselves? they have paid their debt made by fighting *tyrants*, who wished to take care of them in their own way.

The nations wonder how a nation can be free from debt. Let them rule themselves, and they will soon learn. Spain has begun—the inquisition and other needless institutions are given up, and the money gone to help the kingdom.

Did the American people understand the things given to the *sick*, or the *poison* prepared for the sick, as they understand the oppressions of *monarchy*, and the superstitions and oppressions of those clergymen who had a salary of sixteen thousand weight of tobacco a year, it would not be long, before a bill would be brought before the Legislature of Massachusetts, to make it *criminal* for a physician to make use of any kind of *mineral* or *vegetable poison*, to be administered to the sick as medicine.

There is one remarkable thing in the government of the United States ; there is no kind of religion or *worship* mentioned in it ; but to the contrary ; it says “ Congress shall make no laws respecting religion, or the free exercise of it.” The men who framed the Constitution, knew that true *religion* was a matter between God and man, and not between magistrates and men, and they left the subject where it belonged.

Medicine ought to be left in the same manner. — Take off the “*Latin Wrapper*” from the *Apothecaries drawers*, and the doctors prescriptions, and let it read on the drawers and bottles, *arsenic, quicksilver, nitre, antimony, &c.* Alter the words *mercury*, and *arsenic* and say *poison*, and people would flee from such a place, as from a pestilence, or den of lions.

Why do not the vegetable doctors use *latin* ? Because they wish the people to know what they give. being certain if they know the vegetable medicines prepared for them, they will refuse the bad, and choose the good. The only way to bring *poisonous preparations* into contempt is, to begin with the people, and keep on with them, until they become generally acquainted, with that medicine designed in the creation to heal the sick. A reformation among the *mineral doctors* is impossible. Let the people begin, and the *doctors* must and will conform to their wishes, rather than to be thrown out of business. In this way the *clergy* have done. They opposed plain scripture *declarations*, and contended for things as scriptural not mentioned, until they were likely to loose their houses ; then they tacked about, and said they would do it. Witness their conduct as to *baptism*, and the *calvinistic doctrine*. They profess to be *calvinists* and preach *armenianism*, unless *calvinisim* is turned into arminianism !

## SECTION VIII.

I cannot better express my mind upon the state of the nations and Kings, priests and poisoning doctors than by the following, which we will call a picture of THE PRESENT STATE OF NATIONS.

A great noise issued from the west ; which directed my attention to that quarter, multitudes appeared, along the streets and public squares. My ears, struck with their cries, which ascended to the very heavens, distinguished at intervals, these sentences : “ What can be the meaning of this novel and strange phenomenon ?” “ Whence this cruel pest ; this latent scourge ?” “ We are a numerous *people*, and yet we are in want of hands !” “ We have an excellent soil, and yet there is a scarcity of provision !” “ We are active and laborious, and yet we live in indigence !” “ We pay enormous taxes and imposts, and yet we are told, that they are insufficient !” “ We are externally at peace, and yet our persons and property are not safe even at home !” “ What then, in the name of wonder can be the secret enemy, that thus devours us ?”

Several voices, proceeding from the midst of the throng, replied aloud : Erect a standard in token of distinction, and let all those, who by their useful *labors*, contribute to the necessary support and maintenance of society, gather round it, and it will not be long before ye discover the latent enemy that preys upon you.

And, on the standard being erected, the nation found itself all on a sudden divided into *two distinct but disproportionate bodies*, the disparity betwixt them afforded a striking contrast. The one, *not to be numbered*, and nearly constituting *the whole*, exhibited, in the general poverty of their dress, and in their meagre and swarthy complexions, the evident marks

of toil and indigence ; the other, a *petty group*, and no more, arithmetically speaking, than an insignificant *fraction* compared with the former, presented, in their rich attire glittering with gold and silver, and in their plump and ruddy countenances, the general symptoms of physiognomy of leisure and fortune. On observing these people more attentively, I perceived, that the *large body* was composed of *laborers, artisans, tradesmen*, in fine, of every profession, that can be considered as useful to society, and that in the *small group*, there were none but *bishops, priests, and clergy* of every rank and denomination, *officers* of the *revenue, commanders* of troops, men with badges, armoride equipage, and other marks of distinction—in a word, the *civil, military and religious* agents of the government.

The two bodies, stationed in sight, front to front, eyed one another with astonishment ; when I perceived the feelings of indignation and resentment begin to show themselves in the one, and a sort of *panic* in the other ; and the *large body* said to the *small* one : Why do ye stand apart from us ? are ye not of our number ? No, replied the other ; ye are the *people* ; but, we are quite of a different order ; we are a *dignified and privileged class* ; we have separate laws, customs and rights, peculiar to ourselves.

*People.*—And what species of labor is it, that ye have a share in performing, in this society of ours ?

*Priv. Class.*—None ; we are not made to labor.

*People.*—How then have ye acquired your wealth !

*P. Class.*—By taking the pains to govern you.

*People.*—To govern us, to be sure ! a pretty kind of governing truly ! We have the *toil* and you the *enjoyment* ; we *produce* and you *spend* ; wealth flows from the sweat of our *brows*, and you engross it to

yourselves. Go, ye *dignified* and *privileged*, who are not of the people, go and form a nation apart, and govern yourselves.

Then, deliberating on their novel and critical situation, some among the group said:—"Let us at once join the people, and voluntarily share their burthens and their toils; for they are surely men as well as ourselves." Others on the contrary, rejoined:—"To mix and place ourselves on a level with the *common people*, would be beyond all measure degrading, and villifying. What! are they not born to serve us? and are we not men of a totally distinct blood and superior pedigree? And the *civil governors* said: "the people are *mild* and *tractable*, and naturally *servile*; we must speak to them in the name of the *king*, and the *law*, and they will shortly return to their duty.

*P. Class.*—It is the *royal will and pleasure* of our sovereign lord the *king*, he *commands* and *graciously ordains*.

*People.*—The *king* has no will or pleasure of his own, in his political capacity, independent of the safety and welfare of the people; he can neither command nor ordain but according to the sovereign voice of the law, under which like ourselves, he is a *subject*.

*Civil Governors.*—The law calls upon you for submission.

*People.*—The law is the *general will*; and a reformation of abuses is our *will*.

*Civil Governors.*—Ye are, in that case, a *rebellious* people.

*People.*—Nations never revolt; tyrants only are **REBELS**.

*Civil Governors.*—The king is on our side, and he enjoins you to submit.

*People.*—Kings cannot be separated from their respective nations, of which they form a constituent part or member. The king of ours cannot, of course, be on your side; ye can, therefore, have nothing but his bare shadow to substantiate your pretensions.

Then the *military governors* advanced, and said: “The people are timid; let us threaten them; there is no way of bringing them to obedience but by force. *Soldiers chastise this insolent rabble!*”

*People.*—Soldiers, are not we all of one kindred, and children of the same natural family? Will you strike your own brethren? If the people be destroyed, who will support the army?

And the soldiers grounding their arms, said to their chiefs: “We too are a part of the people; show us the enemy.”

Then the *ecclesiastical governors* said: “There is now but one resource left. The people are superstitious; we must awe and intimidate them with the names of God and religion.”

*Priests.*—*Our dearly beloved brethren! our faithful children!* God has specially commissioned us to govern you.

*People.*—Produce the patent of his commission.

*Priests.*—Ye must have *faith*; *reason* bewilders and leads men astray.

*People.*—And would you govern without recourse to reason?

*Priests.*—God is the God of peace;—religion enjoins you to obey.

*People.*—Peace naturally supposes justice;—and obedience implies the observance of an acknowledged and pre-existent law.

*Priests.*—Men are only sent into this world for trial and suffering.

*People.*—Show us the example by suffering yourselves.

*Priests.*—Would you live without Gods or Kings ?

*People.*—We wish to live without tyrants.

*Priests.*—You cannot do without *mediators* to *intercede* in your behalf.

*People.*—Ye mediators with God, and with kings ! Ye *Courtiers* and *Priests* ! your services are too expensive ;—henceforth we mean to take the management of our affairs into our hands.

Then the small group exclaimed :— *We are lost, it is all over with us : the people are enlightened.*

And the people replied : “ No, no, by being lost, ye are saved ; for since we are enlightened, our power shall not be abused : our desires extend not beyond our just rights :—Resentment it were impossible not to feel, but we shall now bury it in the grave of oblivion :—we were slaves,—we can now command ; but our will is only to be free, and, by willing it, we are so.”

## SECTION IX.

The above description of the *plump* and *lean* companies, are a complete representation of the nations under *Popes, Patriarchs, Sultans, Deys, Emperors, Kings, Queens, Lord Arch Bishops, Right Reverend Fathers in God, Bishops, Deans, Vicars, Curates, &c. &c.*

The large and oppressed company who willed themselves free, and were free ; completely represent the “ thirteen United States of America,” who declared themselves *free* and *independent*, and who stood to the *Declaration*, until the tyrant power that oppressed them, acknowledged them free and independent states, and treated with them as a “ great, free, and independent nation.”

This independent nation soon taught the world, that

they were capable of ruling themselves, and this they have done for about half a century. The *republican form* of government has stood till this day, though assailed by its enemies from *within* and without. This government excluded all privileged *classes*, whether *political* or *ecclesiastical*. This greatly distressed the "small group," who never learnt to live, excepting on those they oppressed.

There were three things which monarchy has endeavored to uphold—*government, religion* and *medicine*. The government of kings this nation threw off, when they declared independence from the crown of England. Under that tyrannical power, the people in England and here, were treated as criminals, who did not submit to what the king, the head of the church called *religion*. This brought on imprisonment, stripes and death upon many of the best citizens of the land. The non conformists suffered generally in England and in this country; particularly the *Baptists* and *Quakers*. In Salem, the quakers were hung, imprisoned and banished. A Baptist minister was publicly whipped in Lynn, for preaching in the town without permission from the parson.

Some of the Baptists were imprisoned in Boston, banished, &c. Witness *Roger Williams*, who remained in perpetual exile until the day of his death.

The men who framed the Constitution of the U. States, knew all these things; and wisely guarded against such wickedness on the part of *tyrants*, and such distress on the part of the oppressed. It was expressly stated in the amendment of the Constitution of the United States, "that Congress should make no laws respecting religion," or to prevent the free exercise thereof. This of course abolished all the old English religious establishments in this country; and left the *monarchial clergy*, as the fish are

left when the water is drawn from them—they strangle and die in a “free air!”

In the New-England States, there was a general alarm. The cry of the *clergy* was, religion is coming to nothing! We shall all be turned out of business! Their prophecies are in part true. Multitudes have been dismissed, and men more useful have taken their places and denominations. Their deadly wound has never been healed, and I think never will be. They have continued to make more ministers than are needed, which to this day remain in heaps. Paul said, “They shall *heap* to themselves teachers.” Some are now *Editors*, some *School Masters*, some home *Missionaries*, some keep boarding houses, and some cultivate the earth.

In *Virginia*, the *English Episcopal Clergy* were established by law. They generally had the glebe land of five or six hundred acres; sixteen thousand weight of tobacco, twenty shillings for attending a wedding, and forty for a funeral. Happy times indeed under monarchy! When the State of Virginia repealed their *monarchical religious law*, the tobacco income ceased at once; and belonged to the right owners.

There was one remaining difficulty, after repealing the tobacco laws. The *clergy* would not leave the parsonage houses. Riding one morning in company with Col. *Darn* (a rich planter) from Fairfax county to Washington City, we passed three stacks of chimneys, without any house. Inquiring the cause, he said, “this is our glebe land, and when the clergy were dismissed under the new government, they would not leave the houses. One of them (said he) lived here. One night, some one set fire to the house, and then alarmed the clergyman and his family, who fled, and saved their lives by flight.” I observed to

him that I had often heard of wolves being smoaked out of their dens, but never saw it done before. He stated that he lived a poor drunken wretch for some years, and at last died of cold and drunkenness. Old Virginia is now free from such clogs to national prosperity.

From the day of our *national independence* till now, the "*little group*," of plump faces, smooth countenances, soft hands with rings on their fingers, have remained in a state of comfortable commotion. At the close of the war, they were left like unweaned children, without a mother, and only a dry nurse. They loved the milk of *queens*, and the nursing of kings. Their dry nurses are old prayer books, creeds, thirty-nine articles of the church of England; the pomp and imitation parade of monarchies, lords, archbishops, and about all which comes from England, they admire, and on this side of the Atlantic, it is *home made, course*, fit only for the *vulgar*, the *swinish multitude*, the scum of the political pot, their own worst enemies, not fit to govern themselves. This "*little group*," seem to think they possess all the riches, talents, virtue and religion.

They have fixed themselves out with a variety of names. Their first name given by the large company was *tories*. They called themselves *Federalists*, *National Republicans*, *Whigs*, &c. Without all these names, they are the same "*little group*," growing less and less. They talk of the *honorable*, the *gentlemen of distinction*, they speak of themselves as one class, and "the people" as another, so they remain. If a man happens to be in office contrary to their choice, he is a "*kitchen president*." "A Jackson man is not fit to place his huge paws on volumes of law, &c."

In consequence of the republican government of

this country, the great mass of the people have become acquainted with what is their right as to government and religion. All excepting the leaders of the "*little group*," think it their right to believe and act for themselves; and this ends the strife; and here only does persecution cease.

There is now only one thing more for the people to learn, and we should be the most happy nation on earth. That one thing is *medicine*; or "*what is best to cure a sick man*." What was once called *government* and *religion*, remained in *latin*, and no common man could read what it meant. *Government* is now a simple thing—keeping ourselves in harmony under rulers of our own choice. Religion now means our duty to God, ourselves, and each other. The book which contains this, is now in almost all languages; and almost every person can read now, and understand for himself. This is certain that the more knowledge people have of the scriptures, the more peaceable they are among themselves.

*Popular medicine* is now wrapped in *latin* even among *Americans*. Why is this? It is said that if people knew it, they would make a bad use of medicine and kill themselves. This is not true; if they knew what it is, they would not use it at all. Let an apothecary put on his drawers *quicksilver*, *arsenic*, or *ratsbane*, whoever saw this, would flee from it as a deadly poison.

When the translation of the Bible into the English language or mother tongue, was first proposed, the *clergy* raised a great cry against it, as some doctors do about medicine. Some said it would ruin the nation, and that it would be the means of bringing religion to nothing. One *clergyman* said, if a common farmer should read this text—"No man putting his hand to the plough, and looking back, is fit for the

kingdom ;” if when ploughing he should happen to look back, he might go distracted, fearing he should go to hell for such an act. Farmers have more sense.

All the objections against an acquaintance with medicine are of no weight. The work is begun, it must and will prevail. When a law was made to prevent any one from administering medicine in London, and within six miles, unless a member of the “*Medical Society*,” it was stated, that no one should be prevented, or hindered from administering, or taking any kind of herb, roots, &c. This is all needful for the sick.

### SECTION X.

That people generally ought to become acquainted with that medicine best for the sick and infirm, is evident from the following considerations.

1. The example of the beasts and birds urge us to an acquaintance with medicine. Men in general think themselves much above the beasts and creeping things ; but some of them are ahead of man. When a spider stings a toad, he knows what medicine to use as a cure. He bites the plantain leaf, and is cured. The cat when sick eats *catnip*, and is cured of fits, and other difficulties. The dog, when sick, eats a certain kind of grass, and soon is well. So with the horse, he knows what medicine will cure his disease ; let him run free, and he will soon find it, and be well. Some say this is *instinct*, if this is instinct, and better than *reason*, let us either give up our reason for instinct, or use our reason in going beyond instinct, and there be wiser than the beasts that perish, instead of falling below them.

2. Another reason why men generally ought to become acquainted with medicine, is, that the natives, the wild men of the woods are acquainted with it.—How many people there are who, after trying all the

Doctors, as they term it, have been cured entirely by some old Indian, or squaw ! They never think of giving poison to the sick, to effect a cure. And who ever saw an Indian bleed or blister a sick man to remove disease ! A man cannot have a high opinion of his knowledge of medicine, when the beasts, birds and wild men use none of them.

3. Another argument in favor of a knowledge of medicine is, that in ancient times, it was generally known. It is but a few years since the knowledge of medicine was confined to a few. Much of what is called medicine, was unknown to the ancients, either the physicians, or common people. *Hypocrates* did not know Mercury as a medicine. He called it corrosive. *Celsus* called it poison, so did *Galen*. How many men and women there were fifty years ago, who understood medicine, to what there are now. Since the introduction of mercury, antimony, and other mineral poisons, the knowledge of medicines, which grew out of the earth, has been in a great measure lost, until within a few years. That vegetable medicine were generally known, is plain from what David said,—“ He gave grass for the cattle, and herbs for the service of man. Vegetable medicines are clearly described as in general use in the Book of Ecclesiasticus, chap. 38, ver. 1 to the 15th “ Honor a physician with the honor due to him for the uses which ye may have of him ; for the Lord hath created him.— For of the Most High cometh healing, and he shall receive honor from the king. The skill of the physician shall lift up his head ; and in the sight of great men shall he be in admiration. The Lord has created medicines out of the earth ; and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be made known ? And he hath given men skill, that he might be honored in his marvelous works. With such doth he heal men, and taketh away their pains.

Of such doth the apothecary make a confection ; and of his works there is no end ; from him is peace over all the earth. My son, in thy sickness be not negligent, but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.— Give a sweet savor, and a memorial of fine flour ; and make a fat offering, as not being. Then give place unto the physician, for the Lord hath created him, let him not go from thee, for thou hast need of him.— There is a time when in their hands there is good success. For they shall also pray unto the Lord, that he would prosper that which they give for ease, and remedy to prolong life. He that sinneth before his Maker, let him fall into the hands of the physician.”— These things are all plain, and need no comment.

4. Another reason. It is generally acknowledged that it is needful for the common people, at least, to be acquainted with what is best to be done in the common business of life. We all allow that it is best that men should well understand the business they expect to follow for a livelihood through life. Women should be taught all things belonging to house keeping. Woe to the man whose wife was brought up ignorant of what is to be done in a family. There is not so much skill required in preparing vegetable medicines as to do all in the various branches of cooking. What should we do if the knowledge of cooking food was confined to a few, and all others must depend on their preparation ? It would then be with food as it now is with medicines, we must take what they give, though it make us sick, or make us die.

5. Another reason why medicines of a vegetable kind should be generally known is, that in all countries where the earth produces food and clothing, it produces such medicines, in quantity and variety altogether suitable and sufficient to cure all diseases, if applied

in season. This is a received opinion among our fellow citizens at this time. It is astonishing to see the vast variety of medicines which is the growth of our own country! For one difficulty there are many things useful, some for one, some for another, according to the age or strength of the sick, according to the age, state or stage of disease, so that if one plant is too weak or strong, another is exactly suited to the case, and this is proved by the one which performs.

6. One argument in favor of vegetable medicine is, that so much is now written on the subject, and yet so little known.

*Hippocrates* appears among the first who wrote upon medicines; he lived twenty-one hundred years ago; or three hundred years before the birth of Christ. He was a real physician, and not barely a professional one. He said there was in every man a kind of *immortality*, which he called *nature*. This he said was *heat*; he said it operated to throw off the bad and hold the good. This is the true principle in man. He said there is a medicine, or vegetable, which would clear the stomach of filth; collect the same from all directions into the stomach, and then throw it off from the man, and thus restore him to health. He does not tell us what that medicine is, but we have found the vegetable which does all this, and restores to health and strength. This is one of the greatest discoveries ever known by man, as it respects disease and health.

*Celsus* wrote considerable on vegetable medicines, and *Galen* was a botanic physician. Some objected to his plan, as too bulky, and that he gave too much. To remedy this, they distilled the vegetables; which drove off the virtue of them. Next they used *minerals*, which brought all into a small compass, and so they go to this day. So I have read in some author.

*Nicholas Culpepper*, an Englishman, wrote much upon vegetables; he was born October 18, 1616, and

died January 19, 1654, aged 38 years and three months. According to these dates, his book was written about one hundred and eighty five years ago, or not far from that time. I have now one of his books printed about the year 1644, and another in 1794, much improved in language, and some enlarged. *Silby* printed an edition about the year 1796, with another volume of his own. In the first volume, *Silby* has described towards five hundred plants and roots, and given the shapes of the medical plants, mentioned by *Culpepper*. This is a valuable work, and ought to be known. Besides these, we have many modern books on vegetable medicine, by American authors, which are calculated to do much good, if attended too.

The following are among the many—*Dr. Thatcher's Dispensatory* is one; though many mineral poisons are recommended, yet there are very many valuable vegetables described. *Dr. Ewel*, has written a large volume on medicine, in which are many excellent vegetables described. *Dr. Beach* has written one large volume, nearly all upon vegetables, and their use as medicines. *Dr. S. Thomson* has written, or some one for him, a small volume on vegetable he thinks the best on earth.

*Dr. David Rogers*, of New-York, has published a small volume on a variety of vegetables, with their uses, which is worth reading and attending too. *Dr. Steward* has published a small volume, in which are many good vegetables described. *E. Smith*, has published a volume, called the "American Physician," &c. and contains a description of vegetable medicine, manner of preparing and using them, in various diseases. He is calculating, soon to write a volume, much larger than the present one, and in it to describe many more vegetables than the present volume contains, and to include between thirty and fifty com-

pounds, which have never yet been published, and which will contain some of the most useful preparations ever yet made known to the world.

This work will be afforded to subscribers for five dollars per volume, and put to press as soon as one thousand copies are subscribed for.

From this view of the many who have written upon vegetable medicines, no one can be excused for remaining ignorant of vegetable medicines, for want of various descriptions of them.

7. One reason more in favor of the knowledge of vegetables is, the great advantage derived from the knowledge and use of them.

The compound vegetable medicines prepared and used by the author of this work, have exceeded all others in usefulness, on himself, his family, and in various parts of the United States, in Europe, Asia, and Africa. People from all these countries have been cured in Boston, and gone to their homes in health.

Some one or more of the preparations mentioned in the latter part of this work, have been used with astonishing effect, when even the Thomsonian system has failed. The abundant proofs of the usefulness of vegetable preparations is the extent of country where vegetables are now used.

The regular Doctors acknowledge that two millions of people now use vegetables instead of minerals. Some of the regulars appear alarmed at its rapid spread, and some conclude vegetables are much better than mineral poison. The number is daily increasing who say, "we will not take poisons any longer."

Having given a description of mineral and vegetable poisons, which are given to the sick, under the name of medicines; and proved, that vegetables are the only real medicines for the sick; the readers are here presented with a considerable number of com-

*pounds*, and *simples*; which are prepared by the author of this book, and which he and many others have used many years, and are now using, to the great benefit of those who take them according to the directions given.

We shall begin with *compounds* and then add a list of common simple medicines, the produce of our own country.

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## SECTION XI.

AT THE HEAD OF ALL OTHERS IS

### *SMITH'S PANACEA,*

OR A GENERAL REMEDY FOR GENERAL DISEASE.

The word **PANACEA** means an Universal Medicine, or that which has a beneficial effect over various parts of the body. This compound Medicine differs materially from all others of this name; being prepared without having either seen or tasted any other kinds of Panacea.

This vegetable preparation is excellent in cases of Dispepsia, Liver Complaints, Colds, Coughs, Shortness of Breath, Pain in the Stomach, Bowels and Sides, Nervous Complaints, Diarrhea, Cholera, St. Vitu's Dance, Fits, Cramp, Spasms, Convulsions, Cholic, Pain in the Back and Kidneys, Stranguary, Diabetus, Jaundice, Female Obstructions, and other difficulties peculiar to them. Also, to prevent puking or raising Blood, and for almost all internal complaints, to which men, women and children are subject.

*Directions.*—It may be taken from a table spoonful to a whole wine glass, at any time where the state of the disease requires it. In some cases, it may be taken before breakfast and dinner. In cases of violent pain, or distress, it should be given often in small quantities until the cause is removed. Give children

about half the quantity directed for an adult. In cases where people are but a little unwell, taking this medicine two or three times in a day, will prevent much sickness, pain, distress and expense.—Price \$1,25 per bottle—62 cents half bottle—25 per cent discount to those who buy to sell again.

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### SUPERIOR HEALTH RESTORATIVE.

This *Health Restorative*, is prepared from *Vegetables only*, and is remarkably useful in cases of pain, and wind in the *Stomach* and *Bowels*; Indigestion, or Dispepsia; *Obstructions* in the *Liver* and *Kidneys*; for *Stranguary* and *Female Complaints* in general; and may be used with safety in all cases whatever.

*Directions*.—Take from half to two thirds of a wine glass full before breakfast, and before dinner; and at any other time when troubled with wind or pain, or any other difficulty caused by cold, obstructions, or costiveness.—Price \$ 1 per bottle—50 cents half bottle—33 cents quarter bottle—25 per cent discount to those who buy to sell again.

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### CHOLERA CORDIAL.

This preparation, in several respects, is different from any thing ever prepared for the Cholera, or *Cholrea Morbus*; which has within a few years proved fatal to millions in various parts of the earth.

Dr. *Buchan* gives the following description of it. “The *Cholera Morbus* is a violent *Purging* and *Vomiting* attended with *gripes*, *sickness*, and a constant desire to go to stool. There is hardly a disease that kills more quickly than this, where proper means are not used in due time for removing it. It is generally preceded by heart-burns, sour belchings and flatulence, with pain of the stomach and intestines. To these succeed excessive vomiting, and purging of

green, yellow or blackish coloured bile, with a distention of the stomach, and violent griping pains.—Violent hiccuping, fainting and convulsions, are the signs of approaching death.”

In the first stages of the Cholera, or *Cholera Morbus*, this Cordial, taken, from half to a wine glass full every few hours, or five or six times in every twenty-four hours, will generally relieve in a few days. In cases of common *relax, dysentery*, and cold in the *stomach* and *bowels*, this is a most valuable remedy for old and young. For children, half as much as for an adult is sufficient. It may, for children, be reduced one half with *raspberry leaf, young hyson, or sumacberry tea*.

It would be well for families to keep this valuable preparation in their houses, as the Cholera and Dysentery are so common, particularly at certain seasons of the year.

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### VEGETABLE ELIXIR.

This *Elixir* is useful in all cases of pain, taken inwardly, or applied upon the outside. In cases of common *head ache*, put some on the head and snuff it up the nose; it will commonly relieve in a short time. It will generally cure the *tooth ache*, by holding it in the mouth, for a short time. By taking from half to an whole table spoonful in cases of pain in the *stomach* or *bowels*, the pain will soon be removed. Bathing the sides or bowels, will soon remove the pain. When the joints are swelled and in pain, bathing with this Elixir will remove the pain, and bring down the swelling. Cramp in the stomach, bowels or limbs, are soon removed by bathing the limbs, or drinking about one table spoonful. It will cure warts, by rubbing it on the hands several times. It is good to apply to cuts, bruises, burns and common wounds. It generally relieves pain and weakness in the back,

by bathing night and morning. It cures a relax by taking a table spoonful two or three times in a day. Swellings in any part are removed by taking it, and bathing the part where the difficulty is.

This Elixir may always be taken with safety, by old or young, males or females. It is sometimes best to put a table spoonful of it in half a tumbler full of hot water and drink it so.

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### GOLDEN CORDIAL.

*Use of this Cordial.*—It is remarkably calculated to warm the throat, stomach, and bowels—to correct the digestion, and regulate the bowels—to remove pain from the stomach and bowels; and to remove obstructions in female complaints, to warm and calm the whole system.

*Directions.*—To be taken from a table spoonful, to about half a wine glass, morning, noon and night, and at any other time, when troubled with cold wind, or pain in the stomach or bowels.

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### PEACH CORDIAL.

This Cordial is almost wholly extracted from the Peach Tree, and is excellent to increase and regulate the appetite; particularly where people are troubled with faintness in the stomach, and but little appetite in the spring, and hot weather. It also helps the digestion, and removes pain in the stomach and bowels.

*Directions.*—Take from half to two thirds of a wine glass full, before breakfast, and before dinner, and at any other time when relief is needed.

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### WINE BITTERS.

This preparation is excellent for removing Dispeptic difficulties, restoring Digestion, and correcting the Appetite, removing wind and pain from the sto-

mach and Bowels. People troubled with Faintness, in the Stomach and a general langor, will find great relief by taking it several times in a day, according to the directions.

*Directions*—Take from half to an whole wine glass full, two or three times in a day. For children from one third to half the quantity as for an adult. If too strong, it may be reduced by adding a little water.

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### SMITHS CATHOLICON.

This Catholicon is prepared from Vegetables only, and is extensively useful for Dispepsia, Jaundice, Indigestion, Costiveness, Faintness, Sinking, and pain in the Stomach and Bowels, Hypochondria, Consumptive Complaints, Coughs, and Pulmonary Complaints generally.

*Directions*—Take from half to a whole wine glass full before breakfast, and before dinner, and at any other time of day or night, when suffering from any of the above complaints.

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### ACID COUGH SYRUP.

*Use of this Cough Syrup.* It is to be taken in cases of Asthma, Quinsey, Whooping Cough, common Colds, and Sore Throat, Scrofula, swelling of the Glands of the Throat, Dryness of the Mouth and Throat, Canker in the Throat and Stomach, Catarrhs, and any other difficulty in the head or throat, caused by cold, &c.

*Directions*—To be taken from one tea-spoonfull, to a table spoonfull, several times in a day. Children, or grown people, troubled with any kind of Cough, should take it whenever the cough is severe, by day or night. Children should take about half the quantity given to an adult.

### VEGETABLE BITTERS.

Directions for Making and Using. Put what is contained in the paper, into an earthen mug or pitcher, add one quart of boiling water; let it boil till the strength is out, then strain it out and let it stand until it is cool, then add a half pint of Gin.

If the person is troubled with Costiveness, add the Gin, if relaxed, add Brandy, as above directed. Take one wine glass before breakfast, and one before dinner, daily.

The Bitters contained in the paper, with half a pint of Spirit, is sufficient for one quart. These Bitters are excellent for indigestion, loss of appetite, pain in the stomach and bowels, costiveness, and all bilious complaints.

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### DISPEPSIA BITTERS.

These Bitters are remarkably good for Dispepsia, Indigestion, loss of Appetite, pain in the Stomach and Bowels, Faintness, and all kinds of Bilious Complaints.

Directions for making and using the Bitters—Put what is contained in the paper into an earthen mug or pitcher; add one quart of boiling water, and let it boil till the strength is out of the powder; then strain off the liquor, let it stand until cool; then having about one and a half pint of the liquor, add to this half a pint of best Holland Gin, bottle it and shake the liquor and gin together, and it is fit for use.—Take from half to an whole wine glass full, before breakfast and before dinner, and at any other time when troubled with pain or uneasiness in the stomach or bowels.

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### BOTANIC OINTMENT.

This *Ointment* is excellent in the following complaints; Bruises, Sprains, Gout, Rheumatism, Num-

ness in the limbs, Stiffness in the neck, or Joints, Hip Complaint, Shrunk Cords, or Muscles, Chilblains, Chopped Hands, distressing Corns, Salt Rheum, weakness and pain in the Back, or in any other part ; Sores, Ring worms, Cuts, Burns, Weeping Sinnews, Erysipelus, Swellings on any part of the surface, Humors, of any kind, in the head, face, hands, arms, feet, and legs.

This Ointment has been used in various parts of the United States, for more than ten years, and is known to be superior to all other Ointments prepared for outward application. There is no danger of injuring the system by using it, as every part is from vegetables, perfectly harmless in their nature.

*Directions*—Bathe the parts affected night and morning, and oftener when the case requires it.—When the Ointment is not enough, bathe with the Bathing Drops prepared by E. Smith. Bathe first with the Bathing Drops, and immediately after with this Ointment ; keep the parts warm with flannel, or some other covering, till a cure is effected.

### **OLIVE OINTMENT.**

This Ointment is an infallible remedy for the Salt Rheum, and other Eruptions of the Skin, of a similar nature.

*Directions for using it*—The parts where the difficulty is, must be bathed with the Ointment, night and morning, and covered with gloves or flannel. After bathing once, if in the morning ; at night, before bathing again, what was put on in the morning, must be washed off with Holland Gin, and then bathed again, and so continue, until a cure is effected.

*N. B.* After putting on the Ointment a few days, the parts will be more sore than before—by continuing the Ointment, the soreness will go off, and the difficulty removed, which is commonly within one or two weeks.

## AMERICAN HYGEIAN COMPOUND.

This Compound is a new and valuable medicine, for young and old, male and female. It is useful in cases of *Cholera*, *Dysentery*, Colds, Foul Stomach, Head-Ache, Jaundice, pain in the Stomach and Bowels, Loss of Appetite, Fever in the first stages, Cold Hands and Feet, Female Complaints, caused by Colds, and obstructions generally.

*Directions for using it.*—For an Adult, put a heaping tea spoonful into a tea-cup, add as much sugar, then pour the cup half full of boiling water, stir it together, when cool, drink it every night in bed. In violent cases, take the same quantity morning, noon and night.

*For Children*—Give half the quantity, as for an adult. *For very young Children*—Strain off the liquor, and let them drink it without the powder.—Should this cause some vomiting, it will be more useful.

If given in the first of any common disease, a few doses, two or three times in a day, will commonly cure; especially when the “American Botanic Pills,” are taken with the compound, according to the directions on the paper which goes with the Pills.

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## VEGETABLE POWDERS.

These Powders are a very valuable composition for young and old, male or female. They are useful and safe for violent Colds, Fevers, Foul Stomach, Head-Ache, Jaundice, Pain in the Stomach and Bowels, Dysentary, Cholic, Loss of Appetite, Cold Hands and Feet, Palpitation of the Heart, Rheumatism, Female Complaints caused by Colds, and all kinds of Humours.

*Directions for using the above Powders*—For an adult, put an heaping tea-spoonful into a tea-cup, and

add as much sugar—then pour the cup half full of boiling water, stir it together, and when cool enough, add one tea spoonful of Vegetable Elixir, if you have it, if not, take it without. For Children—half or two thirds the above quantity. Take it in bed at night, and also in the morning in violent cases. If taken in the day time, sit by the fire with a coat or blanket over you, until the warmth which the medicine causes, has abated.

Sometimes when the Stomach is very foul, the Powders will cause the person to puke, if so, they are the more beneficial.

☞ If given in the first stages of disease, a few doses seldom fail of effecting a cure.

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### AMERICAN BOTANIC PILLS.

These Pills are excellent for Costiveness, Pain and Dizziness in the Head, Indigestion, cold and foul Stomach, and Female Complaints generally.

They cause an easy and beneficial operation, within twelve to twenty-four hours, and are safe for young or old, male or female, in all cases where medicine is needful.

The public may rest assured that they contain neither Mercury, Arsenic, Opium, nor any other vegetable or mineral Poison.

*Directions*—Take from two to four, every other night, or morning. If this number does not operate sufficiently, increase the number to five, six or seven.

Sold in whole boxes at 50 cents, half 25 cents. A generous discount made to those who buy to sell again. Orders punctually attended to, and medicine sent according to direction.

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### COMPOUND SALVE.

This Salve is prepared from vegetables only, and is designed to cure old and cankered Sores. It op-

ens the pores, causes a discharge of dead matter, and prepares the flesh for healing itself. It may be bathed on by the fire, or spread on a clean cotton or linen cloth, and used till the sore is healed.

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### COUGH POWDERS.

This powder is designed for the cure of any kind of Cough, caused by cold, directly or indirectly. If the throat is sore, if there is a difficulty in swallowing food or drink ; or if there is hoarseness, or if the person is troubled with the Croup, Whooping Cough, Asthma, or a dry hard Cough, this will generally give relief in a few days.

*Directions*—Take an heaping tea spoonful of the Powder in a tea cup, add one table spoonful of molasses to it. Stir it altogether, as you would sulphur and molasses. For a grown person, take from two to four tea spoonful at one time ; particularly when in bed at night. It is best to take it whenever a person has an hard time of coughing. Mix the same quantity for children, as for adults, give them only half as much at once. Should this powder cause vomiting, it will give the more relief, or do more good. This Powder as given above directed, has saved many sick children from death.

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### CANCER PLASTER.

This is an innocent, and powerful preparation, innocent on the person who makes use of it, and powerful against the disease it is prepared to cure. It must be spread on a piece of soft glove leather, and put on the cancer or sore.

The sore eats the plaster, and not the plaster the sore. Whenever the plaster is off the leather, more must be put on, until the sore is well. The plaster will not have any effect on well flesh, but only cancers and sores.

This is good for all kinds of old Sores, Ulcers, Chilblains, and any thing of the kind, and is always safe.

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### *PECTORAL EMULSION.*

The design of this preparation is to relieve a cough which other cough preparations will not cure. It serves to moisten and oil the throat; to pass through the stomach and bowels; warming and softening every part on its way. It is perfectly safe for young or old, male or female. A grown person should take from half to an whole wine glass full once or twice a day; Children about half the quantity.

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### *CEPHALIC SNUFF.*

Cephalic Snuff, means snuff for the head; calculated to releave the head from pain, cold, dizziness, Catarrh, and too much water in the brain. There are three things peculiar to it—First it penetrates—Second, phyics or loosens the cold—Third, it calms the various parts of the head. Using it several times in a day, has a good effect in removing the above mentioned difficulties. This has often been tried and proved.

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### *EYE WATER.*

This is wholly a vegetable preparation, not only safe, but useful. It is designed to remove canker from the edge of the eye lids; which it will generally do, by applying it with the end of the finger several times in a day.

When the eye ball is red and inflamed; letting it go into the eye, it will remove the inflammation generally.

If the ball of the eye is cold, and in pain, bathing the upper eye lid, will commonly take away the pain.

If there is danger of a *Cataract* or pheglm coming on the sight of the eye, there is no better preparation than this eye water to prevent such difficulties.

If the preparation as it is fixed for use, is too strong, for young or old, it may be weakened by adding a little rose water, or soft spring water.

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### *ITCH OINTMENT.*

The Itch is an unpopular disease of the skin, and uncomfortable as it is unpopular. No one is so much to be blamed for having it; as for concealing or lying about it. Several remedies have been prepared; The worst of all is that of fire and brimstone; a terrible and much dreaded remedy; now gone out of use. There is a preparation made of quicksilver and lard, which is a dangerous compound and ought never to be used.

The ointment recommended here, is wholly vegetable, and a sure cure. It must always be shaken up before it is applied. It must be put on where the disease appears, night and morning, until a cure is obtained, which is generally not far from a week.

There is no need of changing the clothes; as the ointment purifies the clothes, while curing the disorder.

While applying this to the surface, the "Vegetable compound"—and "Pills"—must be taken; the powders every night, and the pills every other night.

*See "American Physician." Page 104.*

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### *TINCTURE OF LOBELIA.*

This is a weak preparation of the "emetic herb" designed for the relief of children, from their birth to two or three years old; and for people troubled with shortness of breath; Phthisic or Asthma. It is a sure relief when timely and rightly applied. It

is excellent for children in cases where they have what mothers call "a stuffed cold"—for hoarseness, swelling of the glands of the throat, whooping Cough; or any other kind of Cough; for Measles, Chicken pox, sore throat, cold and foul stomach,

*Directions*—For very young children, it must be given from one to two tea spoonfulls in about one table spoonfull of Pennyroyal tea, sweetened, and blood warm. Take about one third of it. Wait from ten to twelve minutes; and give one third more. In twelve minutes more, give the remainder. After that, give Pennyroyal tea freely, till it has done operating. In some cases it will relieve without vomiting; no bad consequences will follow.

Children from three to six years old, should take from three tea spoonfulls to a table spoonfull,—the same as the small quantity is given, to young children.

When given to grown people, for Asthma, or Phthisic, from half to an whole wine glass should be given in Pennyroyal tea—afterwards, once in half an hour,—a tea spoonfull of Hygeian powders should be given, two or three times, to make the operation useful,—this course in children, should be repeated every day, or every second or third day, until a cure is performed. Grown people should take it every other, or every third day, until a cure is performed.

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### LIQUID EMETIC.

This is a very strong preparation from the emetic seed, or seed of the Lobelia, and designed for adults only, being too strong for children, generally. It is chiefly designed to be used in cases of *fits, cramps, convulsions, spasms, lock jaw, choleric*, and any violent pain in the *stomach or bowels*,—and to remove *poison* when taken by accident or design.

I have used it in all the above cases, and it has never once failed to relieve. It is always safe when given as is directed.

*Directions*—In common cases of cramp, and any of the above difficulties, give from one table spoonfull to a common wine glass, clear. If one dose does not relieve in fifteen or twenty minutes, give another, and if needful give a third between twenty and thirty minutes. After giving all the liquid emetic needful, give one, two, or three doses of Hygeian compound, of an heaping tea spoonfull each, in half a tea cup of Pennyroyal tea.

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### VEGETABLE LINAMENT.

This Linament is designed wholly for an outward application. It is good for stiff joints, callouses, corns. In rheumatic cases, it often gives great relief by bathing the parts afflicted night and morning.

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### CATHARTIC DROPS.

This liquid is designed to regulate the stomach and bowels, particularly the bowels. In general, where people are very costive, the stomach is out of order, as well as the bowels. This medicine will relieve both,—by using it, as it is designed to be used.

*Directions.*—For young children, give one or two tea spoonfulls of it, night and morning in one table spoonfull of thoroughwort, or pennyroyal tea. If two tea spoonfulls does not remove the difficulty, take one or two tea spoonfulls more until the costiveness is removed.

For a grown person, take at night from one table spoonfull, to two thirds of a wine glass full, in thoroughwert tea, or pennyroyal tea.

### NERVE DROPS.

This is a preparation designed to calm the whole, or any part of the system, and to restore the natural tone of the body. Multitudes complain of being nervous; they mean easily agitated. They are either troubled with trembling, starting, dreaming of frightful objects, or imagining they see them when their eyes are closed, or something of the kind. Some lie awake many hours before they can sleep at all. Others sleep well a few hours, and remain awake till morning. Some, to produce sleep, take *opium, laudinum, paragoric, &c.* They sleep by taking these things, but such sleep is not natural nor refreshing; it only stupifies, and leaves the person worse in the end. These drops cause no such effects. They calm in reality, causing a rest which is natural.

*Directions*—For young children, give one or two tea spoonfulls, in a table spoonfull of Pennyroyal tea, several times in a day, as their situation may require. Grown people should take one table spoonfull with the vegetable powders, or Hygeian compound every night in bed, or as much in warm Pennyroyal or Motherwort tea, until they are relieved of what is called nervous complaints. It is always a safe and excellent remedy; and wholly supercedes the use of opium or any other poisonous preparation.

### POULTICES.

There are many cases, where my poultices are very useful. In various kinds of swellings caused by colds, sores, boils, bruises, canker, or humours, also for sprains, swellings caused by rheumatism, ague sores, salt Rheum, St. Anthony's fire, gout, old cankered sores, burns, chilblains, and where much dead flesh needs taking off.

There is one thing peculiar to these poultices; put them on cold, and they will seem to grow warm, because they raise the heat,—open the pores, and cause the dead matter to discharge,—to prepare the sore to be healed. These different poultices are so prepared, that they take out the canker or proud flesh, disperse the cold, or cause the sore to break,—and discharge the corrupted matter freely, and ease the pain which is peculiar to such sores.

*Directions*—In common sores, the part must first be bathed with botanic ointment, then the poultice put over the whole. When the poultice becomes dry and hard, it must be taken off, the sore washed in soap suds; bathed again with ointment, and another poultice put on;—and so continue till the canker is out, and the swelling gone. After this, put on ointment or salve, till the part is well.

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### SWEATING POWDERS.

These powders are designed to give quick relief in cases of violent cold, oppression on the stomach, accompanied with a general langor, a sense of weariness, and symptoms of a fever. Taken according to the directions, they frequently give relief in one or two days. “These produce an appetite for food, because they promote digestion,—they promote digestion, by exciting an healthy action of the stomach; they remove morbid obstructions, and give tone and vigor to the whole system. Every Botanic Physician, should know how, and when to use them.”

*Directions*—Take, in common cases, an heaping tea spoonfull, add a tea cup half full of hot water, and one tea spoonfull of sugar. Take it two or three times in a day; morning, noon and night. In cases, when there are symptoms of a fever, take the above quantity, once in three or four hours, for twen-

ty four hours. This course will generally restore the tone of the system, give ease, and comfort.

### *EMETICS.*

Much is said of *Emetics*, at this time ; some say one thing, some another ; and the people are confused. Some doctors condemn all emetics ; some give *emetics*, as the only cure in all cases.

These are extremes to be avoided. In some cases, it is best to vomit, in others it is not best. There are cases, when the stomach cannot be cleared without puking ; at such a time, it is best to give an emetic. There are many cases, where obstructions in various parts of the body, can only be removed in this way.

The *emetics* generally given by those called “*regular doctors*,” I consider useless, or injurious generally. The *tartar emetic* is poisonous, so is the antimonial, and every mineral emetic. Indian root, or Ipecacuanha, is perhaps the least injurious of any of the Doctor’s emetics ; but this is an hard one, and not always useful to the sick. There have been cases where people have taken some of these kinds, and died in the operation.

If emetics are useful, there is a kind, which can be given, not only with safety, but beneficially. That emetics are useful, and natural, is plain from animals, who vomit, and are relieved from sickness. Young children throw up milk, and take more, without being sick, and such are often the most healthy children. Those doctors called “*Thomsonians*,” give emetics in almost all cases of sickness ; considering it a general remedy ; but this does not always cure. There is another class of Doctors, who do not give any kind of emetics ; but they are much limited in their practice. If their common preparations do not

cure, they give up the patient as incurable ; and others afterwards, by emetics, and other applications, have restored the same persons to health.

There are many cases, where the right kind of emetics will cure, when all other applications have failed.

1st. When the stomach is very cold and foul, and the bowels are much disordered. Giving the right kind of emetic, in such a case, will restore the tone of the stomach, and bowels, and regulate the whole system.

2d. In cases of *Dropsy* in the head, or a general dropsy through the body and limbs ; the emetic I use, will not only clear the stomach, but will raise the heat through every part ; and drive off the water, and reduce the person to a natural size ; this has been done many times, as many can testify.

3d. In cases of *Phthisic* and *asthma*, my emetic will cure in all curable cases. This emetic raises the internal heat high enough, to restore the tone of the abdominal muscles, so that breathing becomes easy and natural. People can be produced who have in this way been cured.

4th. In cases of dispepsia, and liver complaint, this emetic is sure to cure, if applied in season. More people have applied to me with these *difficulties*, in eighteen years, than in any other, and have almost universally been cured.

5th. Where people have consumptive complaints, if attended to in season, this kind of emetic, and other things connected with it, are sure to restore to health, as many can testify.

6th. In cases of violent rheumatism,—rheumatic fever, and gout ; this kind of emetic will as certainly remove rheumatism, as warm weather will take all the frost out of the ground.

7th. The *Palsy*, and *Epilepsy* have been cured by this kind of emetic. This has been done many times. These are only a few of the many cases, where my emetic has cured and will, if timely applied.

There are four preparations of emetics which are used in my practice.

1st. One is for general use, for all classes, excepting young children. This is varied according to the strength or weakness of the patient; and according to the age, and strength, or weakness of the disease. This is always safe in all cases, if rightly applied. There is no curable case, where it is not safe and useful, if given understandingly; this is good in all the above mentioned cases.

2d. One kind is prepared to give immediate relief, in cases of *fits*, *cramps*, *spasms*, *lock-jaws*, to remove *poison*, swallowed by accident or design.

3d. Another kind is prepared for young children, who are troubled with fits, croup, cramp, asthma or phthisic, cold and foul stomach, measles, whooping cough, and all other internal difficulties peculiar to young children. It is so prepared, that mothers may give it to their children without having a physician to administer it, excepting in extreme cases.

4th. There is one kind called *emetic powders*, designed, to be given in cases of violent colds, pains and distress in the stomach and bowels, sickness in the stomach and head-ach. Giving this according to the directions, will not only give immediate relief, but often prevent a fever, and a long confinement by sickness.

One thing ought to be remembered by all who read this book. In every sick person, there is something which makes him sick. This must be removed, before he can be well. These emetics, will

remove the cause of sickness. When that is removed, the man is well. It appears to me the common doctors do not know this. They try to cure, without removing the cause. This looks to me like making a garment clean, without removing the filth.

### *STEAMING.*

This course of operation on a sick man, has many advocates, and opposers. I once considered it needful for the sick, being told that it was useful, though the propriety of it was not always manifest.

About fourteen years ago, I gave it up as either hurtful, or needless. My reasons for giving up the practice, are the following :

1st. Those who were steamed often lost more heat than they gained. The patient, is steamed after taking the emetic ; and is often in a state of free perspiration. Taking him out of bed in this state, and placing him over a steam, or in a steam box, he must loose some heat, and some in getting him back to the bed again ; after washing him with cold water, or pouring a pailful on his head.

2d. To raise the heat so high upon the surface must drive the cold into the man, instead of driving it out as the emetic is calculated to do. Many under the operation of steaming have fainted, because the cold was driven back into the stomach and bowels. Some have died in the operation of the steam. The argument is, that a perspiration must be produced. This is not always needful, no more than it is needful for a man always to perspire, because he is at work.

3d. People have applied to me for help, after taking Thomsonian emetics, and steaming ; because all this had not removed the disease. One man told me he had taken ten emetics, with steaming, and

was not cured of his difficulty. Three of my emetics, without steaming, or washing with cold water, entirely relieved him.

4th. Another reason against steaming is, that it is sometimes dangerous. We know there have been instances, where people have died in the steam box. The heat was doubtless raised too high. I have seen people steamed so high, that it was difficult to revive them again.

5th. My last reason against steaming is, that it is unnecessary. In attending people about fourteen years, I have cured them sooner, and with more ease to them and myself, than by steaming. One Thomsonian at the west, thinks he has found an ointment, which is superior to steaming.

By raising the heat inside gradually, electrifying, and applying Botanic ointment, the sick are cured with less trouble and expense, than by the old way of steaming and pouring cold water.

These remarks are not made from any unfriendly feelings towards the Thomsonians; but to shew why my practice excludes steaming; as many now think steaming is in my system of medicum; though it is not.

I consider the "old practice" of minerals, one extreme; and the steaming another. One is too cold, the other too hot. A medicum between these extremes, is to me the most rational.

Too much heat raised by cayenne is painful,—too much cold water on the surface, after steaming, I consider dangerous. Those in favor of steaming, have the same right to use it, that I have to omit it.

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### *EMETIC POWDERS.*

Something of this kind has been wanted for many years, which is now placed before the public, for gen-

eral use. There are many cases where a gentle emetic taken in season, would save much sickness, trouble and expense. In cases of violent cold, symptoms of fever; in distressing head ache; pain in the stomach, caused by unwholesome food, or by food not well digested; cholick, wind, or pain in the bowels; a small emetic would relieve immediately, so that the person might soon be able to attend business as usual.

In such cases, this *Emetic Powder* may be used with safety and success, by attending to the following *Directions*.—1. It must always be taken in bed. 2. Put an heaping tea spoonfull of this powder in half a tea cup of warm pennyroyal tea and drink it sweetened. 3. In, from fifteen to twenty minutes, give as much more, (the same as the first) if the first or second dose causes vomiting, stop at the second, and afterwards give pennyroyal tea freely. If neither operate to vomit, give a third dose, in twenty minutes, and no more at that time. Give pennyroyal tea freely, after the third dose.

If all this does not relieve, give one or two doses of vegetable powders according to the directions on the paper which contain them.

In one or two days after taking this powder, according to the directions, another may be given, and so continue, till relief is obtained. In common cases one course will be sufficient to relieve.

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### **WARMING POWDERS.**

This Powder is an excellent medicine for warming the throat, stomach, and bowels, as it operates gradually through the whole system, without violence on any part. When any one has taken cold, this powder in pennyroyal tea, or a tea made of yarrow, thoroughwort, catnip, or motherwort, is excellent to remove soreness from the throat, and in the limbs, and to make the perspiration natural.

From one to two tea spoonsfull in from half to one pint of the above tea is sufficient for once. It should be taken several times a day, or night. It is a simple vegetable and may be used with perfect safety, given to young or old.

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### SIMPLE MEDICINES.

*Emetic Herb*—At the head of every vegetable medicine on earth, stands the *emetic herb*; called by some, “Indian tobacco,” “*Lobelia inflata*,” and which I call, “*The plant of Renown*.” Much has been said of this plant in thirty years past; and much is known of it in various parts of “the United States.” It is now, not far from twenty years, since my first acquaintance with it as a medicine; and have administered it to others nineteen years. Administering it constantly so many years, and taking it myself, has made me thoroughly acquainted with it; and am certain, that this, with other vegetables which I have used with it, compose the best emetic which can possibly be administered to the sick, young or old, male and female. I have administered it to very young children, and to people of all ages, up to 82 years. I have given it to people of different nations, tongues, and languages; and have found it always impartial. In my book,—(“*The American Physician*,”)—this plant is extensively described, with the manner of preparing and using it. This short description of it, must suffice here.

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### PENNYROYAL.

This is an excellent herb, and ought to be generally known, and much used, as it contains many valuable properties. *Dioscorides*, an ancient writer says of it; “Pennyroyal is good to make thin and loosen tough phlegm, to take away coldness from any

part of the body, and to digest raw or corrupted matter in the stomach. Made into a strong tea, it removes female obstructions, and afterbirths, is good to remove sickness from the stomach, and to prevent vomiting. Taken in honey, it is good to clear the lungs, and bowels of cold. Applied to the nostrils with vinegar, it revives such as are subject to fainting. The green herb, bruised and put in vinegar, is good to cleanse foul sores, and to take away marks and bruises about the eyes, and redness of the face, when kept too long near the fire.

Pliny says, it is good to help faintings, to ease pain in the head, breast, and bowels, and to prevent gnawing in the stomach.

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### THOROUGHWORT.

This is an excellent herb, far more valuable than is generally known. The flowers and leaves are the most valuable part of the plant. The following description of it is worthy of notice.

“This plant is very nauseously bitter to the taste.—By different preparations and management, it may be made to produce a variety of effects. A strong tea prepared by long steeping, or by boiling, and taken freely while warm, may, according to the quantity, be made either to produce perspiration, and assist in raising phlegm from the lungs, or to purge or vomit, taken cold, and in more moderate quantities it gives strength. In one or the other of these methods, it may be useful in common colds, influenza, malignant pleurisy, low fevers, agues, indigestion, and weakness in general, being managed as above directed, according to the effect desired. A tea made of the leaves and flowers of this herb, is excellent for children in cases of croup, asthma, fever, foul stomach, indigestion, cholic, costiveness, and pain in the bowels, &c.”

**POPLAR BARK.**

There are three kinds of Poplar. The lombardy, the black and the white. The *white poplar*, with smooth bark, is the kind meant here for medicine. There is perhaps no one thing better in common cases to help the digestion, than this bark. It is good in all consumptive cases, and in what is called the jaundice. A man may drink about half a tumbler full, two or three times in a day.

A strong tea made of poplar bark and thoroughwort, each equal parts, is good for cases of dispepsia, what is called liver complaints and costiveness, and to help the appetite.

It takes away faintness, and restores the tone of the stomach. Try it.

**BITTER ROOT.**

The root is the part for medicine. It is an excellent medicine in cases of costiveness, as it does not relax, but moves the bowels naturally, without pain, and a return of costiveness. A teaspoonful of this powder given in warm water every night, or in the vegetable or hygienian powder will help the stomach and bowels in a short time.

**LIST OF MEDICINES,*****Kept for Sale by E. Smith.***

Ash, Prickly,  
Agrimony,  
Alder Bark,  
Archangel, or Bugle,  
Ash, White,  
Balm,  
Baberry Bark,  
Bitter Herb,

Bitter Sweet,  
Bitter Root,  
Burdock Root,  
Burdock Seed,  
Black Cherry Bark,  
Birch Bark,  
Blood Root,  
Beth Root,

Balsam of Fir,	Marshmallows.
Butternut, Extract,	Olive Oil,
Birch, White,	Pennyroyal,
Comfrey,	Poplar Bark,
Catmint, or Catnip,	Plantain,
Cayenne, American,	Peppermint,
Cayenne, West India,	Pondlilly Root,
Cayenne, African,	Rheubarb,
Camomile,	Raspberry, Extract,
Cranesbill Root,	Raspberry Leaves,
Castor Oil,	Solomon Seal,
Clover, Extract,	Sumac Bark,
Dock Root,	Spikenard,
Dandalion, Herb,	Sweet Flag,
Dandalion, Extract,	Spearmint,
Elecampane,	Skunk Cabbage,
Evan Root,	Sumac Berries,
Elm Bark,	Sarsaparilla,
Elder Flowers,	Saffron,
Gold Thread,	Sage,
Golden Seal,	Sassafras Bark,
Gum Myrrh,	Snakehead,
Ginger,	Thoroughwort,
Hops,	Tanzy,
Hemlock Bark,	Unicorn Root,
Hourhound,	Valerian,
Lobelia,	Vervain,
Liquorice,	Wintergreen,
Maidenhair,	Wormwood,
Marjarum, Sweet,	Whortleberry, Bears,
Mandrake Root,	White Pine Bark,
Mullen Leaves,	White Oak Bark,
Motherwort,	Yarrow.
Mayweed,	

## WORM POWDERS.

These Powders are good for old or young, when troubled with worms in the stomach or bowels.

*Directions.*—Put two heaping tea spoonsful in a cup, add one or two table spoonsful of molases—stir it all together, take—from one to three or four tea spoonsfull two, three or four times in a day. For a grown person, take double the quantity as for a child.

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*From Dr J. Thatcher's (M.D.) Dispensatory, p. 374.*

“It was the observation of Professor Cullen, one of the most celebrated writers on the *Materia Medica*, that any age has produced. That the writing on that subject are, for the most part, a complication of mistakes and falsehoods. And he adds, that these errors arise from the obstinacy of old professors, and their blind attachment to theory, as well as the variety of young physicians, being the authors of observations that are hastily made and dressed in the closet; and besides many of the operations of nature have been falsely imputed to the effects of medicine, pretendedly founded on experience. So distant are they from a true and faithful delineation of nature—Allied to the evils are the numerous frauds and sophistications of chemistry and pharmacy, and the reprehensible practice of administering nostrums or secret remedies, and other popular impositions, the fertile and disgraceful sources of empiricism. A knowledge of the medicinal possessed by the indigenous vegetables, of which our own soil is so abundly productive, should be deemed an acquisition of primary importance. However disparaging to medical erudition, it is but justice to confess, that we are indebted to the bold enterprise of illiterate pretend-

ers for the discovery of some of our most active remedies."

NOTE.—Every person of discernment, who reads the above, may see *Cullens* opinion of the writings of the mineral doctors. He says the most part of their writings, are, "a compilation of mistakes and falsehoods." He says this of other writers before him, and may we not say the same of those who have followed them? Dr. Thatcher says, that their most active remedies and discoveries are made by *illiterate pretenders*," as he unjustly calls them. This is a curiosity indeed! The learned are ignorant, and the ignorant know the most as to useful medicines.

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*The candid confession of Dr Richard Reece, of London, member of the Royal College of Surgeons, &c.*

"The charter of the 'Royal College of Physicians' is found to contain a singular licence, which is, permission to any one and every one to practice the healing art by the use of *herbs only*. Now we really do consider this as ample permission as any man would require, for poor must be the resources of that physician's mind, and very narrow his knowledge of medical botany, who could not from the vegetable kingdom alone cure most of the diseases of the human frame: even the specific of mercury, if we were driven to the necessity of a substitute, might probably be rivalled in some of these productions of nature. We know not whether we have most reason to hail this mercury as a blessing, or regard it as a curse, since the diseases it entails are as numerous as those which it cures. Our best informed dentists declare that they can clearly witness the progress of the use of mercury, in the increasing diseases and decay of the teeth. There are serious objections also to other articles of the metallic world: antimony, iron, arsenic, are dangerous remedies in the hands of the ignorant, and mankind, perhaps, in the aggregate, would be benefitted by their expulsion from medical practice."

## CALOMEL.

Physicians of the highest rank,  
 (To pay their fees we need a bank,)  
 Combine all wisdom, art and skill,  
 Science and sense, in Calomel.

Howe'er their patients may complain,  
 Of head, or heart, or nerve, or vein,  
 Of fever high, or parch, or swell,  
 The remedy is Calomel.

When Mr. A. or B. is sick—  
 "Go fetch the doctor, and be quick"—  
 The doctor comes, with much good will,  
 But ne'er forgets his Calomel.

He takes his patient by the hand,  
 And compliments him as a friend;  
 He sits a while his pulse to feel,  
 And then takes out his Calomel.

He then turns to the patient's wife,  
 "Have you clean paper, spoon, and knife?  
 "I think your husband might do well  
 "To take a dose of Calomel..!"

He then deals out the precious grains—  
 "This, Ma'am, I'm sure will ease his pains;  
 "Once in three hours, at sound of bell,  
 "Give him a dose of Calomel."

He leaves his patient in her care,  
 And bids good-bye with graceful air;—  
 In hopes bad humors to expel,  
 She freely gives the Calomel.

The man grows worse, quite fast indeed—  
 "Go call for counsel—ride with speed"—  
 The counsel comes, like post with mail,  
*Doubling* the dose of Calomel.

The man in death begins to groan—  
 The fatal job for him is done;  
 His soul is wing'd for heaven or hell—  
 A sacrifice to Calomel.

Physicians of my former choice,  
 Receive my counsel and advice;  
 Be not offended though I tell  
 The dire effects of Calomel.

And when I must resign my breath,  
 Pray let me die a natural death,  
 And bid you all a long farewell,  
 Without one dose of Calomel.

DR. E. SMITH'S  
HOSPITAL AND BOARDING HOUSE,  
*No. 54, High Street, Boston, Mass.*

This large and convenient house is pleasantly situated in High Street, No. 54, between Federal and Atkinson Streets, nearly in the centre of the city, and of easy access, from all parts of the city. The subscriber has taken much pains to make it convenient and comfortable for such as come from various parts of the city and country, to obtain relief from disease or difficulties in the limbs.

The following are among the many advantages of this *Hospital*, to encourage the sick and lame, to resort to it for relief.

1. It is pleasantly situated in a healthy spot, with only one house near it. The air of course is free and pure.

2. There is but little noise in the street to disturb the sick, or alarm the distressed.

3. The house is nearly one hundred feet long, and the rooms are large, light and warm in winter, and pleasant in summer.

4. The house is well furnished with good beds, and other things needful for the sick.

5. In the Dining Hall, which is large and pleasant, there is a sweet toned organ, and one well skilled to play on it, which is calculated to cheer and revive the spirits, of such as come to take medicines. In the parlour, near where the sick are attended, is one of the first rate Piano Fortes, which is for the use of the sick when they wish it. Besides these, there are other smaller musical instruments.

6. Besides two experienced physicians, there are male and female attendants to wait on the sick, as their situation may require.

7. Suitable carriages are kept for the convenience of the sick; to convey them from any part of the

city to the Hospital, or from it, to any part of the city, or the country around Boston.

8. In connexion with the Hospital, is an Apothecary's Shop, containing all the simple and compound Medicines mentioned in this book, in large or small quantities, as they are needed; and not one poisonous article among the whole.

9. The "*American Physician and Family Assistant*," written by the author of this, is kept constantly for sale. In this is contained a description of various Vegetable Medicines, suitable for the sick; the manner of preparing and using them, with a description of disease, and manner of cure.—If all this is not enough—"Come and see."

The following are the conditions on which the sick and lame are received.

1. Nothing of a poisonous nature shall be given on any occasion whatever, such as *quicksilver*, *arsenic*, *antimony*, *nitre*, *opium*, *laudinum*, nor any other vegetable or mineral poisons.

2. For one course of medicine, two dollars and fifty cents. (N. B.—Those who are poor, will have an abatement from the common prices.)

3. For boarding men, from three to four dollars per week. Women from two to three dollars per week.

4. All strangers, who come to stay some time, must pay from five to ten dollars in advance. N. B. Five per cent discount on all money paid in advance. Advice free.

5. Money due for board must be paid every week, unless an agreement is made to the contrary.

6. People who come to be attended once, and stay one or two nights, must pay from three to three dollars fifty cents.

7. All boarders must be in by ten o'clock, and no gambling, nor profane language allowed, nor excessive drinking.

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