

Health:

OR

HOW TO LIVE.

~~~~~  
NUMBER THREE.  
~~~~~

3

3

and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." *Mark v, 26.*

Mrs. E. G. White - P. 49.

STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.
BATTLE CREEK, MICH.:

1865.

HOW TO LIVE.

This Number.

THE first article in this number is taken from the Home Book of Health, a work of 1046 pages, by John C. Gunn, M. D. The writer, no doubt, is regarded by the most able and zealous health reformers, as behind the times; yet as he is so far in advance of the popular practice, and the people generally, we let him speak.

The second, entitled, Cure Without Drugs, is from the Philosophy of Health, by L. B. Coles, M. D., Fellow of the Massachusetts Medical Society, and member of the Boston Medical Association.

The article in Number Two, headed, Particular Directions to Parents and Guardians, should have been credited to this excellent work, The Philosophy of Health.

The third, Drugs, is from Water-Cure for the Million, by R. T. Trall, M. D., an excellent work for the common people.

Other articles in this number are in harmony with these upon the drug question, all of which agree with the motto upon the first page of the cover relative to that poor woman who, more than eighteen centuries ago, was reduced to poverty, and came so near losing her life, by the doctors.

J. W.

Center for Adventist Research
Aurora University
Berrien Springs, Michigan

Vault
W
11
.H3
1865
v. 3
c12
865

Gunn's Remarks.

"I HAVE been taught this valuable lesson, 'that many men may be given to profound thought, and possess extensive knowledge, united with sterling honesty, being by nature endowed with the highest order of talents, and yet be wanting in good common sense,' or in other words, 'showing the importance of a sound judgment, with close observation of men and things, which constitute the chief corner stone or paramount foundation in the successful practice of medicine, or in fact any thing else.' Men may theorize finely, but at the bed-side practice unsuccessfully; in preference to such persons, give me a good old woman, with her teas and simples, and I will trust the rest to nature. The skillful physician, and one who has had experience in his profession, although he uses medicine, can hardly be said to use it as a curative, but rather to remove obstructions, or to arrest the progress of diseased action. For cure, he looks to the strength of the constitution which remains; to the powers of nature to rally; to diet, drinks, sleep, exercise, change of air, hope, cheerfulness, ect.; but the reverse is the case with ignorance, or those who have had no experience. Medicine is entirely looked to as means to effect a cure, and in proportion to their ignorance will be their confidence in drugs, and an utter want of faith in the use of simples, good nursing, the influence of the mind, and above all, the restorative power of nature. This clearly explains why it is, that the most distinguished physicians feel the deepest conviction of the uncertainty of medicine. At every step they find it necessary to exercise great caution, as, notwithstanding the experience of three hundred years, the medical profession are still doubtful whether the remedies daily used act in unison and harmony with the laws of animal life. This, with many other mysteries not yet clearly explained, has been deplored by the best and wisest men that have adorned the profession of medicine, and as an evidence of this fact, however mortifying it may be to acknowledge it, all

the metallic preparations are uncertain, and it depends on the state of the stomach whether they have any action at all, they not unfrequently operating with dangerous violence. I will refer you to the work of Dr. Chapman, professor in the Medical School of Philadelphia, which says: 'Taking drugs habitually conduces to destroy the stomach. Every ache or discomfort, real or imaginary, must be relieved by a recurrence to some supposed remedy, till finally the powers of the stomach are worn out, and derangements, functional or structural, take place. It would be salutary were such people constantly to bear in mind the epitaph of the Italian count, who fell a victim to his bad habits.

"I was well—
Wished to be better,
Took physic and died.'

"Nor can the profession escape the imputation of lending its contribution to this mischief. When called to a case of such obscurity, that no distinct idea can be formed of it, how often do we go on groping in the dark, pouring down drugs empirically, till the stomach gives way, and its derangements are added to the pre-existing affection, by which the case is made of greater complexity and enhanced difficulty of cure. 'It is not easy,' says the doctor, 'always to avoid this course, from the ignorance or prejudice of mankind.'

"The predominant estimate of the profession, even among the most enlightened people, leads to the delusive supposition, that the *Materia Medica* has a remedy for every disease, and that the want of success under any given circumstances, is owing to the poverty of resource of the practitioner in attendance. Confidence is soon withdrawn should he intermit his exertions, which perceiving, he too often multiplies his administrations to avoid a dismissal, or the bringing in of some other doctor, who, it is expected will bring forth a fresh supply of physic. The consultation ended, the new doctor brings forth his new prescriptions of more drugs, ect. With this new armory

of deadly weapons, he enters the field; an exasperation of the case follows. Not satisfied, however, further trials of new physicians are still made, and these are a repetition of the same proceeding; the catastrophe is complete, for the patient dies. This, which might by some be suspected as a sketch of fancy, says Dr. Chapman, 'I have frequently seen and deplored, convinced he was falling a victim to these very practices.' The Emperor Hadrian deliberately prepared the following as an inscription for his tomb:

"It was the multitude of physicians that killed the emperor."

"And let me say to you, from experience and a desire to inculcate lessons of truth, which you will find useful, avoid as much as you can, dosing and drugging, and depend upon what I say to you, that thousands are killed by physic, and the daily and constant use of things by which the stomach is worn out.

"Then let me, for the last time, implore you, in the language of soberness and truth, to depend more on diet, on exercise, on traveling, on change of climate, on amusements, on the presentation of new objects, by temporary abstraction from the cares of business; or, in other words, give the mind rest, for many persons are not aware that by confining themselves to counting-houses, stores, and offices, with scarcely any exercise being allowed the body during the day, and no rest of mind, by changing their thoughts by some agreeable and useful amusement, calculated to cheer and keep up the healthy action of the system, (for I before plainly and clearly explained to you the effects which the mind produces upon the body),—they are bringing upon themselves very severe forms of ill-health, and that perhaps for life. Hence the reason of so many sickly and pale faces, we see pass along our crowded cities, and so much dyspepsia, saying nothing of many other well-known diseases of mankind. Forgetting that *exercise is the source of health*, all seem to be imbued with the single idea of accumulating wealth, and not *health*. What is money worth to us,

if we are thereby to lose our health? How many do we see who toil from day to day, like slaves, for the purpose of leaving a large sum of money to their children, and when they have succeeded in doing so, they die without having scarcely attained their fortieth year? How many thousands yearly are sent to their long account, by the constant use or abuse of medicines; for it seems to be the order of things, at the present day, that cures are to be effected, not by the recuperative powers of nature, but by the quantity of drugs or medicines swallowed, that every slight disease must be followed up by some active poison—'*for medicines are poisons*'—instead of using such simple remedies as teas, cold bathing, together with a thousand simples, which, if properly used, assist nature to perform the cure handsomely and completely.

"Poor human nature! How fearfully does it deceive itself, when it flies to drugs to relieve every disease. Look into our large and commercial cities, where more work is done with the head than the hands: where every kind of food for the passions is not only superabundant in quantity, but of the most stimulating quality, and there thousands who never labor at all, are found, who, through the unnatural degree of excitement kept up in the brain and nervous system, by the full play of the passions, sustain every great injury to their health. An attentive examination of every class of society well convinces us, that in proportion as the intellect is highly cultivated, improved, and strongly excited, the body suffers, till a period at length arrives, when the corporeal deterioration begins to act on the mental powers, and the proud man finds that the elasticity of the mind may be impaired by pressure too long continued, and that like springs of baser metal, it requires occasional relaxation and rest, instead of dosing and drugging. I do not know, nor do I believe that this disease has ever been described before by any medical writer. I allude to that wear and tear, or state of body and mind, intermediate between that of sickness and health, but nearer the former than the latter, to which I am unable to give a satisfactory name, although it is hourly

felt by tens of thousands in the world. It is not curable by physic, although it makes much work for the doctors, and in the end, by dosing and drugging, a profitable business for the grave-digger. It is that wear and tear of the living machine, mental and corporeal, which results from over-strenuous labor, or exertion of the intellectual faculties, or rather corporeal powers; for, rest assured that vivid excitement and tempestuous mental emotion, cannot last long, without destroying the physical fabric. For the animal and the intellectual, or, in other words, the material and spiritual portions of our being, are distinct essences, and the former will survive the latter in another and better existence. But on the earth, they are linked in the strictest bonds of reciprocity, and are perpetually influenced one by the other. See that pale cheek, that eye that has lost its lustre that care-worn countenance, that languid step, that flaccid muscle, with great weakness, and the indisposition to exertion, and you will behold the results of a mind worn down by the cares and disappointments of life, and a body exhibiting a faithful picture of its influence upon it. To discover truth in science, the most learned will admit is very often difficult; but in no science is it more difficult than in that of medicine. Independent of the common defects of medical evidence, our self-interest, our self-esteem, our prejudices, and not unfrequently our ignorance, will hide the truth from our view, and we ascribe all to art, and but little to the operations of Nature. The mass of testimony is always on the side of art, and although we believe we are right in our reasoning, we only pursue the old course that has been instilled into our minds through training and education.

“Observe the young physician of the present day, who goes forth from the medical college, with his diploma in his pocket, with rather more pride than common sense, having passed through his studies with the rapidity of a locomotive, believing if he does not cure every disease it is his own fault; but time and experience will show him differently, when his cheeks are wrinkled with the cares and troubles which a pro-

fessional life always confers, and when he will have learned by sad experience, that disease is controlled by Nature alone; that her laws must be consulted, if he expects to practice successfully. Thousands of persons would have no doubt been now living, had their cases been treated with more simple remedies; for a long experience has fully convinced me that the healing art depends on the preservation of the restorative power, and if this once be lost, the healing office is at an end. I have before told you, in my ‘Domestic Medicine,’ that health is to be restored by assisting Nature instead of retarding her operations. All the physician can do, is merely to regulate the *vis medicatrix naturee*—the self-preserving energy, by being excited when languid, restrained when vehement, by changing morbid action, or obviating pain or irritation when they oppose its salutary courses, ‘*in simplici salus*’, or in other words, *there is safety in simples*.

“I am not fond of introducing Latin phrases, but when I follow it with the translation, I trust my reader will pardon me. In my writings for the people, I wish to be plain and comprehensive, at the same time to expose all quackery and concealment, for we live in an age when every branch of human knowledge is reduced to principles of common sense, and when the more important sciences are no longer clothed in mystery, when all the sources of information are open to every one who may wish to read and think for himself. The present age is favorable to every species of improvement; darkness, superstition, and ignorance have passed away, and we live under the first general dawn of the human mind. Every day produces some new discoveries made in nearly all the sciences, which look more like magic than human agency. The healing art is likewise improving, and we are abandoning the active remedies which have been used to too great an extent by fanatics, and begin to turn our attention to the great *volume of Nature*, which, upon diligent research, will amply repay us with the blessings of health. The time has arrived when the people of this country begin to read and think for themselves, to learn things and not words. To exercise their judg-

ments in matters which concern their welfare and that of their families, instead of paying other people to think for them.

"All men and women who possess good common sense should exercise their judgments, in matters that concern their health, and that of their families. They do know, or if they do not know they should know, their own constitutions best, and study the economy of *health*, not depending on dosing and drugging to the exclusion of exercise, diet, change of air, restoring the mind by innocent amusements, which were intended by the Deity for our happiness, but by a due course of training, as we do our animals, for man is an animal only of a higher grade.

"Therefore, instead of using medicines daily, which destroy the constitution and leave the whole body worn out, a living thermometer to every change, be your own guide, only be guided by reason and common sense. From the abuse of medicines, thousands on thousands die annually, from a wild and infatuated course of swallowing medicines daily, without reflecting that they are taking poison.

"Unfortunately for mankind, yet most fortunately for physicians, the people can not ascertain how many valuable lives are yearly destroyed by the constant dosing and drugging system. I know many persons who have so habituated themselves to the use of medicines that they can not have an operation without taking some purgative.

"It is said of the celebrated Dr. Radcliffe, that he was not in the habit of paying his debts without much following and importunity, nor then, if any chance appeared of wearing out the patience of his creditors. A poor man who had been doing some paving for the doctor, after a long and tedious calling, at last caught him just getting out of his carriage near his own door, at Bloomsbury Square, London, and dunned him for his bill. 'Why, you rascal,' said the doctor, 'do you intend to be paid for such a piece of work as this? Why, you have spoiled my pavement and then covered it with earth to hide the poor work.' 'Doctor,' said the poor man, 'mine is not the only piece of bad work

that the earth hides.' 'Well,' said the doctor, 'there is much truth in what you have said,' and at once discharged the poor fellow's bill.

"Dr. Shipper, one of the most distinguished medical gentlemen of Philadelphia, and a teacher of medicine in the old medical college of that city for more than forty years, says, 'If you find it necessary to have recourse to medicine, there are three kinds which you may make use of with safety: viz., a tranquil mind, exercise, and a temperate diet. 'These,' said the venerable and most experienced of physicians, 'are the best remedies I have ever prescribed.'

"The celebrated French physician, Dumoulin, on his death bed, when surrounded by three of the most distinguished medical men of Paris, who were regretting the loss which the profession would sustain in his death, said: 'My friends, I leave behind me three physicians much greater than myself.' Being much pressed to name them (each of the doctors supposing himself to be one of them), he answered, '*water*, exercise, and diet.' The practice of every experienced and judicious physician becomes more and more simple as long as he lives. An old physician who administers much medicine is the worst kind of a quack, for his experience ought to have taught him that there are thousands of prescriptions, yet but few remedies. The distinguished Dr. Radcliffe said, 'that the whole mystery of physic might be written on half a sheet of paper.'

"The opinions of some of the greatest medical men who have ever lived, are sufficient to convince us that one of Burns' 'Twa Dogs' was right, when he said:

'But human bodies are sic fools
For all their colleges and schools.'

"The late professor of *Materia Medica* in Brown University, after half a century of professional labor, says, 'What a farrago of drugs has been and is daily used by many physicians; I have really seen,' said the professor, 'in public, as well as in private practice, such a jumble of things thrown together, and so

much medicine administered unnecessarily, that it would have puzzled Apollo himself to know what it was designed for.'

"A certain practitioner said that the quantity, or rather the complexity, of the medicines which he gave his patients, was always increased in a ratio with the obscurity of the case. 'If,' said he, 'I fire a great portion of shot, it will be very extraordinary if some do not hit the mark.'

"A patient in the hands of such a man is certainly no better situated than the Chinese Mandarin, who upon being attacked with any disorder, calls in twelve or more doctors; after which he swallows at one dose, their several prescriptions. Instead of such wild theories, it would be better to tread the path pointed out by a strict observance of Nature, simple prescriptions and simple remedies; for it seems that the human constitution or corporeal frame, was not thus intricately and wonderfully formed, to require, in repairing, what some physicians term the *broad-ax*, or in other words, the most active and powerful remedies. It is well known that some of our active remedies, when used to too great an extent, produce disease more difficult to cure than that which they were designed to obviate.

"So, always avoid as much as possible dosing and drugging. When I was a young man commencing the practice of medicine, I was sure of curing every disease by active remedies and administering a great deal of physic, but in a few years I found, by experience, that I was in a thousand instances mistaken. I lost half my confidence in many remedies, and this must be the conclusion of every rational and experienced practitioner of medicine, for as he grows old in his profession, he becomes the more convinced of the uncertainty of medicines; and although he has a thousand prescriptions, among them are but few remedies. A wealthy city merchant, who resided in London and lately retired from business, called upon Sir Astley Cooper, to consult with him upon the state of his health. The patient was not only fond of the good things of this world, but indulged in high living to a

great excess. This was soon perceived by this eminent man, who thus addressed him: 'You are a merchant, sir, and possess an entire knowledge of trade, but did you ever know of an instance in which the imports exceeded the exports, that there was not a glut in the market? That is the way with you, sir. Take more exercise and eat less, drink no wines or spirituous liquors of any kind.' The gentleman took the hint, and has since declared the doctor's knowledge of the 'first principles of commerce and his mode of giving advice, rendering it so clear to the most humble capacity, has not only enabled him to enjoy good health, but prolonged his life for many years.' It was the opinion of Dr. Rush, 'that if the same amount of care had been taken to instruct and improve the human species, that has been bestowed upon domestic animals during the last century, there would have been but little need or use for medicines.' Man has not been sufficiently considered as an animal. If we paid as much attention to our children as we do to our horses, they would be more healthy, their intellectual powers be in a greater state of preservation, and cultivated at a later period in life. It is highly necessary that man should be attentive to the regulation of his animal appetites. Education commences in the cradle and terminates only in the grave. I am convinced that the mind of man might, like the sun, grow larger at its setting, and shed a more beautiful light at the period of its decline. A remarkable instance of this kind is evinced in the celebrated Jeremy Bentham and John Howard, whose lives were devoted to acts of charity and deeds of benevolence; and furnish examples of the efficacy of controlling the animal appetites in prolonging life.

"The possession of a sound mind in a sound and symmetrical body, was esteemed by the ancients to be the greatest blessing which man could enjoy. This truth being proclaimed so long ago, renders it very strange that mankind have not profited by it and endeavored by every means in their power, to secure a healthy body; for the powers of mind, the evenness of

the temper, the kindness of the disposition, all depend upon the state of our physical frames.

“Providence puts into our hands the means of preserving health, and this gift involves a solemn responsibility. Health will be counted among those talents for the use of which we are to answer to our Creator; and it is our duty to become acquainted with those laws which regulate and govern it. This is properly termed physical education, and it should be so instilled into our minds, as to render the subject perfectly familiar to us all; for there is but little doubt that we bring most of our diseases upon ourselves by imprudence, and the want of a proper knowledge how to ward them off; and if not the effect of our own neglect, they are traceable to ignorance or a want of proper management by our parents or the guardians of our youth, and not unfrequently entailed upon us by them. Then be assured that Nature will, sooner or later, call us to an account for a violation of her laws. It is true, for a time we may escape, but the debt and its interest are both accumulating, and which must at last be paid. How many charge Nature with that which has accumulated through neglect of the economy of health, by which many evils might be obviated, life prolonged to a good old age, and a large amount of physical suffering diminished. Young persons should be taught the value of health and the means of preserving it, by the subjugation of every immoderate desire, appetite, or passion, by which they may prolong life, and with proper precaution, live almost uninterruptedly in a perfect state of health.

“A knowledge of the circumstances upon which health depends, is one of the most important parts of the moral and intellectual education of youth. We should open the fountains of knowledge to the young on these subjects, so they may have in store useful information, and start them, well equipped, on the voyage of life, prepared to ward off disease, and prepared to strengthen, if necessary, a weakly constitution, so well understanding this part of their education that they may be useful, in cases of sudden emergency, to the afflicted. The four ordinary secrets of health are,

temperance in avoiding all intoxicating liquors, exercise, personal cleanliness, regular hours, and rising from the table with the stomach unoppressed.

“There may be slight indisposition in spite of the observance of these rules, but you will find all diseases much milder. By observing them, you have an assurance, almost, that you will escape disease altogether. Most of the ancient philosophers may be named as patterns of health, temperance, and long life. Pythagoras restricted himself to vegetable diet altogether; his dinner being bread, honey, and water. He lived upward of eighty years. His followers adopted the same diet, and with results equally striking.

“It is well known that early Christians also, were remarkable for temperance and longevity, too, when not removed by persecution. Matthew, for example, according to Clement, lived upon vegetable diet. The eastern Christians, that retired from persecution into the deserts of Egypt and Arabia, allowed themselves but twelve ounces of bread per day as their only solid food, with water alone for drink, yet they lived long and happy. St. Anthony lived one hundred and five years; Simon Stylites, one hundred and nine; James the Hermit, one hundred and four; Saint Jerome, one hundred; Epaphanus, one hundred and fifteen; Romauldus and Arsenius, each, one hundred and twenty years. And I now conscientiously give you my opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, chemist, druggist or drug, on the face of the earth, there would be less sickness and less mortality than now takes place, we would depend more on the simples of nature than on the dosing and drugging system, which has occasioned, more than any one thing, so much degeneracy of the human body of the present race; and thousands daily die victims to medicine who might have lived to a good old age, had they but trusted to Nature and simple remedies. By a proper course of temperance in all things no matter under what circumstances or climate we may be placed, our health will be secure, our longevity will be increased, and our happiness established; for where

there is no temperance there is no moral virtue, nor any security against crime; for where spirituous liquors are used, the mind is under a state of animal excitement, the judgment is marred by false and imperfect reasoning, and the consequences thereof are habits which morally and physically, destroy health. Then taste not, handle not, the unclean thing. When it is used, the passions become wild as the winds, and raging as the waves. Without it, the mind is calm and tranquil, seeing all things in their proper light. In a word, happiness cannot exist where temperance is not, and let me assure you that most of our diseases and interruptions to health are the effects of intemperance—and I have no doubt, that by proper caution in avoiding stimulating drinks, we may live in a great measure uninterruptedly free from disease, notwithstanding the constitution may be reduced in strength and vigor, from being born of unhealthy or intemperate parents, which inherited misfortunes may be entirely overcome by diet, exercise, change of climate, and a perfect system of temperance in avoiding all spirituous liquors. These laws should be strictly observed through life, for there are very few individuals totally exempt from some predisposition to a particular disease which may trouble them while life lasts.

“Civilization and its attending consequences, not only bring with them many pleasures, but they also produce corresponding evils. As society is restrained, and complicated, as the luxuries of life increase, and as indolence and a want of proper muscular action prevail, the constitution becomes enfeebled, and bodily and mental development retarded. Many, and indeed most of our diseases were unknown to our aboriginal inhabitants. The stately Indian roamed the forest, ascended the mountain height, and leaped over the precipice in pursuit of game, or lay upon the earth, during heat and cold, summer and winter, almost destitute of clothing; still consumption, dyspepsia, and gout, with many of the common diseases of civilized life, were unknown to him. The shepherd too, in his pastoral life, guarded his flock and sung his wild notes, without

stricture of the breast, or pain in the lungs. It is therefore a matter of the utmost importance, in the education of a youth, to teach him how far the luxuries and habits of civilized life, and its dissipations tend to shorten, or render it miserable, in order that he may correct his ways, and thus avoid premature suffering, or early death. No nation can be powerful, whose inhabitants are either mentally, morally, or physically enfeebled. It is true that the habits of the people of the United States have made but few inroads upon their bodily developments, but still we have no evidence that this state of things will continue. Already they are beginning to depart from the simplicity of their forefathers, and as the population becomes more dense—which is the case every day, from the immense immigration to this country, and as wealth accumulates in the hands of the few, and the many are shut up in manufactories, and the opportunities of intemperance of thousands, worn to death by the toils necessary to procure subsistence—the frame must continue to lose tone and elasticity through succeeding generations. It is already a common observation in our country, that men of talents and persevering industry, in the professions, or among statesmen, or among merchants, spring from amidst those who are accustomed to a country life, where the various luxuries and dissipations of cities are comparatively unknown.

“In order to guard with any degree of certainty, against those diseases, we should have a knowledge of the laws which govern the animal economy. Without it we would be groping our way in the dark, anxious no doubt to discover the right passage, but afraid that we were departing further from it.

“That is the case with men and women who do not possess that *most important* of all commodities, *common sense*. Now every man who has ever reflected upon this subject, for one moment, must know that there are certain kinds of constitutions, or forms, in which certain maladies are extremely liable to be implanted, or, in other words, entailed upon the offspring by the parent. Now, if this constitution, or make, be kept from the influence of causes such as may excite the diseases

to which it is predisposed into action, it may pass on through a long life, without exhibiting any of the marks of the disorder which destroyed those that immediately preceded it; and the truth is, it may even become so changed by proper exercise and habits, and even a union with a healthy person, that no common exciting cause can produce the disease to which it was previously exposed.

"To illustrate my meaning on this subject more clearly, many of our most talented youth of both sexes die, at an early period, of consumption.

"This disease is hereditary in many families, that is, the same kind of structure descends from the parent to the child; who not only resembles the father or mother, in shape and countenance, but the structure of the lungs is almost precisely the same. If exposed to sudden vicissitudes of temperature, or kept for six or eight hours, in a hot ill-ventilated room, breathing the impure air, which has already passed several times through the lungs of others, he will probably fall a victim to the same disease of his parent. The structure of the lungs was like his or hers, the most delicate portion of the system, and hence these organs were the most liable to disease. Now we often see that exercise in the open air, change of climate, nutritious diet, proper raiment, and avoiding all causes which predispose to these diseases, produce good health; we know, or ought to know, that proper exercise expands the chest, promotes the easy circulation of the blood, and develops the muscular growth, without exhausting the system.

"You will perceive by my remarks, my desire to point out to you the importance of a strict attention to the peculiarities of the constitution, for I honestly believe that two-thirds of the diseases to which the human family are subject, can be removed by simple remedies, proper training, in other words, a correct course of exercise, diet, temperance, and change of climate, before it is too late; particularly a sea voyage, which generally gives a freshness and transparency to the skin, resembling the freshness of youth. The great misfortune is, that thousands of persons who

are diseased, put off these remedies until it is too late, or after medicine has done its fatal work, and the doctor, by way of getting rid of his responsibility, advises a sea voyage, or change of climate.

"I shall now conclude my remarks with these solemn admonitions, that health and happiness can never exist where temperance is not, and where piety is not a frequent visitor. There is no solace or balm against the cares, disappointments, and vicissitudes of life. All that is bright in the hope of youth, all that is calm and blissful in the meridian of life, all that is soothing in the vale of years, are derived from temperance and religion. The first wards off disease, the second calms and tranquilizes the mind under every affliction. This friendly visitor of the cross soothes the mind, and throws around the bed of sickness the arms of divine mercy. Solitary indeed is that couch where the emaciated, strengthless form is stretched, unaccompanied by these dawns of eternal day. No starlight brightness, no cherub wings are hovering around his dying pillow. In vain are the arms of friendship extended, or the bosom of love opened; the rays of hope may gleam for a brief moment in the horizon of his mind, but alas! they are cold and cheerless; no vivifying influence passes over his feverish brain; no holy gust of ecstatic joy sublimates the mind, and in quick succession, the past, the present, and the future is before him, and, at a glance, he views the false colorings of the world. The trembling soul dreads the future. No uplifted arm makes strong the soul, nor points with unerring truth the bright way to the mansions of eternal bliss, and he cries, 'How hard it is to die! All is lost!'"—*Home Book of Health*, pp. 26-40.

Cure Without Drugs.

Among the common people, the wide distinction between Prevention and Cure has not been generally recognized. They are apt to think that all books relating to the laws of life and health, must of course be treatises on diseases and cures by drugs. They

are, at least, often more eager to obtain reading matter in some contemptible quack-doctor book, which professes to teach them how to doctor themselves, than they are to get books to show how they destroy health and life, and how to prevent diseases, broken constitutions, and premature death. They regard CURE infinitely more important than PREVENTION. As a general rule, they more highly value a physician, who, instead of warning them against the evils of violated law, will let them go on unmolested till they have ruined themselves, and then will be on hand to drug them thoroughly, even unto death, than they will that man who has the moral courage, in the cause of humanity, to peril his reputation to prevent them from encountering needless suffering, and an early grave.

They want their false appetites and ruinous indulgences to be let alone; and when health is gone, as a consequence, they want a doctor, or doctor book, to prescribe drugs which promise to restore health, in spite of their continuing the indulgence which caused it. Or, if they set aside the cause for a short space, they want to be so thoroughly drugged that Nature may never dare to make such another outcry, so that they may turn to their sins with hopeful impunity. At all events, they consider health a secondary matter—a matter comparatively of small importance until it is ruined, and then mourn over their pains and sufferings, when it is too late to make amends. They practically consider the old proverb to be obsolete, "An ounce of prevention is worth more than a pound of cure." They go on with their unnatural indulgences, undermining their physical vitality, until Nature, unable to bear abuse any longer, gives signs of woe; then they resort, perhaps, to cures which only cure by death. The first step toward the cure of diseases is effected

BY REMOVING CAUSES.

Unless the original cause of any given disease be removed, there is no successful way of obtaining a permanent cure; and by the removal of the original cause, perhaps in more than nine cases out of ten,

Nature will remove the difficulty without the aid of any kind of medicine. It is the most consummate quackery to prescribe medicine to cure disease, while the cause that produced it is not abandoned. If a liver complaint, or kidney complaint, or any other glandular derangement shall occur, which has been produced by tobacco, coffee, tea, or any other narcotic or stimulant, it is an outrage on all common sense, as well as science, to prescribe remedies while indulgence in these false luxuries is continued. They must be abandoned, or health given up; and it is folly to inquire which should be relinquished, for they are all hurtful, and should be rejected.

Here comes a lady with prostrated nervous system; and from this arises a diversity of complaints,—dyspepsia in its various forms and its hundreds of attendant sufferings, sick headaches, and nervous headaches, with their periodical visits, goneness at the stomach and palpitation of the heart;—any, and all of these, and many more, have grown out of the long-continued use of stimulating drinks. Her dear wicked luxuries of coffee and teas,—especially the green teas,—by their intoxicating power on the nerves, have gradually and imperceptibly worn out their healthy tone; they are now in a morbid and irritable state, laying a broad foundation for ill health in a variety of forms. If the liver is the point to which her illegal living has directed its force, and her immediate sufferings arise from a torpid condition of that gland, accompanied with its usual attendant, a sluggish condition of bowels, she runs after some nostrum in the form of anti-bilious pills, or other quackery. She takes her pills, which force a temporary action that is generally followed by greater prostration of nervous force, giving the liver greater torpidity, and still continues her luxuries of coffee and tea.

This is like a man's holding his hand in the fire till the skin is removed, calling on the doctor for a salve, while he is still holding his hand in the flame. If he wants the burned skin to be removed and a new one to take its place, he must take the hand out of the fire; he must put away the original cause. When he will

do this, Nature will want little help to bring things again to their right bearings. But if he continues the cause, he may tax the skill of the whole medical world, and find no relief. If he will continue to violate law, he must meet the damages. But if he will cease rebelling against Nature, put away his weapons of warfare, desist from destroying her vital forces, and let her have her own way, she will put forth her very best efforts to set everything right. Nature always goes for health; and so zealous is she in her undertakings, and so certain of the best possible issue, that we may rest assured that on her part no pains will be spared, and on our part no risk is run.

As before remarked, probably in nine cases out of ten of all the diseases in the world, especially those of chronic form, when the primary cause is removed, Nature requires no help from medical agents, and will perform her work of cure better without than with them. Where medicines are not really needed, they do harm instead of good; for all medical agents are unnatural to the laws of healthy life. The philosophy of allopathic cure consists in creating an unnatural condition of the animal economy, in opposition to the existing one. A morbid condition now exists; another morbid condition is instituted in order to overcome and expel it. And if the medicine succeed in removing it, still Nature must remove the unnatural condition produced by the medicine; and if Nature alone can remove any existing disease by having its cause put away, she will come out better in the end, than she will if two morbid conditions, instead of one, are thrown in her way.

My own department of the medical profession has been, in many instances, deficient in attention to the laws which belong to health. The study of Pathology, or the laws which govern diseased life, do not, as a general rule, direct sufficient attention to laws which govern healthy life. The Homœopathsists, and Hydropathists give much attention to this subject. If a man comes to them for medical aid, they look into the history of the case. They inquire into his habits of eating and drinking; carefully note all his physical

errors, and proscribe everything which is in conflict with the laws of health. In this way they put their patients upon the resources of Nature. While their medicines, to say the least of them, are not drugging the patients to death, they are giving the powers of Nature an opportunity to exert their healing forces; and this fact probably forms the principle basis of their success. Nature gets a chance to put forth healing energies, which drugging has sometimes, nay, often, prevented.

Cases have often come under observation where persons affected with chronic diseases have been taking drugs prescribed by their physician, while at the same time they were indulging unnatural appetites in sufficient degree to account for all the attendant morbid symptoms. Several cases of prostrated health, from the use of tobacco, have fallen under notice, where several members of the faculty have been consulted, each recommending his remedies but not one of them so much as intimating that tobacco possessed deadly properties. Even those who have noticed its deadly effects at all, have generally only half condemned the practice, and merely recommended the lessening of the quantity, instead of entire and eternal abstinence from it. The prescribing of medicine to cure a disease which is the product of an unnatural habit unrelinquished, is of all kinds of quackery in the world the most enormous and inexcusable.

More than nineteen-twentieths, probably, of all the diseases of which complaint is made, are created, directly or indirectly, by the people who suffer from them; and, as a general rule, if they will cease creating the disturbance, Nature will recover herself better without medicines than with them. A portion of their diseases they create directly, by interference with natural law, without any other agency. Another portion of diseases are created indirectly. There are morbid conditions of the atmosphere, and also contagions, which cannot always be wholly avoided; but, as a very general rule, these would touch us lightly, if at all, if we would not, by impairing the tone of natural vitality, open the door of the "house we live in," and

invite them in. As fearful as are the ravages of the cholera, it is comparatively little to be feared, if we will continually pay obedience to all the laws of organic life. But if we will abuse the powers of our own vitality, we may expect cholera, or any other epidemic or contagious disease, to walk in and take such a possession as may prove fatal.

The great majority of fatal cases of cholera, were made so by the intemperance of its victims. Many who used no spirituous liquors, used tobacco. Many who used no tobacco, had destroyed the equilibrium of their electric forces, circulating in the nervous system, by strong teas and coffees. Perhaps they had eaten luncheons and late suppers, or had taken largely of meats and condiments.

If we take such a natural course of habitual living as to secure a healthy and even-balanced circulation of the blood, and especially of the electric currents of the body, we shall be in comparatively little danger from hurtful atmospheric influences. Neither cholera or any other morbid agency can find much chance to prey upon us. But if we derange the functions of our organism, though we may seem to do so with impunity to-day, yet to-morrow other destructive causes may enter, with deadly weapons.

Hence we can see, if those who are suffering ill health will read and inform themselves on the natural laws of healthy life, and cease violating them altogether, Nature will generally perform a cure. If we create a majority of all our diseases by intemperate habits, we certainly can quit those habits and let the system recover itself. Seeking for remedies short of this, is the very worst of folly. It is spending time and money to no purpose, and wasting the vital energies by medicines, which, when they cannot effect good, are only increasing disease and hastening premature death. If, instead of resorting to drug-shops and quack-doctor books, men would see that all violations of natural law were put away, so that no embarrassment should oppress Nature, they would not only save themselves from a vast waste of money, but from

many a ruined constitution and loss of life, which silver and gold cannot replace.

Oh, what consummate fools some people are! If we recommend them a book on the laws of health, they will call it quackery, a catchpenny, or a humbug. Or, if we tell them at the bedside, that all they really need is abstinence from disobedience to some law of health—that they do not need drugs—they will think us ignoramuses, and probably send for some doctor, so destitute of skill or honesty, that he will abundantly gratify them with medicines. The efforts of an honest man they cannot appreciate; but the man who will furnish them with a doctor book, promising to show them how to cure themselves with medicines—the man who will really humbug for money—they will regard as a benefactor to the race. The man who will make a display of powders and drops which are only preparing them to drop into the grave, is at once reckoned one of the most skillful doctors of the age.

The man who has not moral courage enough to repel the temptations which such ignorance furnishes, is not fit for the profession. The man who will seek a reputation at the peril of community, has not that degree of honesty which could prepare him for a station of such responsibility. He is obtaining money under false pretences, and even bartering the life that has been intrusted to his hands, for paltry gain. Nay; he is worse than a highway robber and murderer. He meets you, not in bold frank attitude of his real character, as does the highwayman, letting you understand at once your danger and need of preparation for defence, but comes to you in the meanest hypocrisy, pretending to be devoted to the cause of humanity and the relief of human suffering, while he is willing to let you go on in your course of self-destruction; and then, instead of seeking to show you wherein you have departed from Nature's path, and turn you back into it again, will deal out needless drugs for money and a reputation, which push you into the grave.

Considering the ignorance of the people and their fondness for drugs—the abundance of quackery and

the contingencies attending the administration of all medical agents—the increased indifference of the people toward the laws of health because there are plenty of doctors and medicine on hand—it is pretty safe to conclude, setting aside the benefits of skillful surgery, that the standard of health and longevity would be far above its present position, if no medicines had ever been known in the land, and not a physician had ever set foot upon its soil. The existence of medicines and physicians will probably continue to do more harm than good, until the friends of humanity will take more interest in diffusing among the people a knowledge of the laws of the human system which relate to practical life, and the people themselves shall wake up to their own highest earthly interests in this matter, and those of their rising posterity. Then, and not till then, probably, will doctors and medicines become, on the whole, blessings to community.

The second step toward the cure of disease is effected

BY TEMPORARY ABSTINENCE.

As a general rule, keep the stomach in right action, and the whole system will be right. This organ is very much exposed to hurtful influences, some of which cannot always be avoided. Although, as a very general rule,—a rule with few exceptions,—its maladies can be avoided by a knowledge of its peculiar functions and laws, yet it may possibly, by the strictest care, become deranged, and the whole system be put into liability to suffering. Its lining membrane may become coated with a viscid mucous secretion, or its nervous tone may be temporarily prostrated, so that a healthy appetite may be gone, and the whole system brought under some form of fever. If, on the approach of the disturbance, abstinence from ordinary food be rigidly adhered to for a day or two, the stomach may free itself from its causes of oppression. If, instead of resorting to emetics and cathartics, as is frequently done, the person affected would cease all ordinary eating, and live on mere Indian gruel, till the stomach could have time to clear itself from its mucous

coating, or gather up its electric vigor, the whole difficulty might come to an end; a protracted sickness, severe drugging, a large bill, and perhaps a premature grave, might be avoided.

A popular idea exists, that when the stomach gets deranged, the bile has entered it, and must be dislodged. Hence, they will take emetics, throw up bile in the course of vomiting, and thus seem to prove their notions correct. Whereas, the bile rarely comes up hill into the stomach except by the effort of vomiting. The bile they see is brought up from below, from the second stomach, or duodenum, by the severe reverted action of the stomach, calling into its sympathy its associated organs. The stomach would not much better bear bile introduced into it, without vomiting, than it would bear a decoction of tobacco on its first introduction. It would set up rebellion against it, and throw it off with almost as much earnestness, as it would against a solution of tartar emetic.

Whenever the stomach has lost its tone, or become oppressed by wrong eating, the only cure that can suffice, consists in temporary abstinence from food. Hundreds and thousands have sick headache, nervous headache, heartburn, sour stomach, and other ailments which are, if not caused, greatly enhanced by bolting down the food without stopping to masticate it; and the poor foolish sufferers will swallow quarts of pills, neutralizing salts, emetics, syrups, and a host of other things, in hope of cure;—and they make about the same progress that a man would to drink himself drunk every day, and sleep himself sober every night. As long as they will swallow their food whole, they may expect to suffer. When they will cease insulting their stomachs by their swinish eating, they will find by short fasting, that organ to regain its strength.

But fast eating is not the only promoter of gastric disturbance. The taking of condiments with meats is a crime against the stomach. Instead of leaving that organ free to carry on its own vital functions, they throw in pepper, and ginger, and spice, and mustard. All these are as truly destructive to its tone and healthy action, as is alcohol. They produce unnatural

excitement, and weaken natural strength. The taking of mustard with meats is a very popular habit, and one that is directly against health. If any one would inquire which he had better take, mustard or pulverized Spanish blistering flies, let him test their strength. Put a poultice of mustard on one arm, and a plaster of flies on the other, and see which can be borne the longest. This test will prove that the use of flies on meats would be less hurtful than the mustard. If these stomach complaints are produced by these unnatural and unnecessary agents, and a cure is desired, let them dismiss these things at once, and fast until Nature can perform a cure.

Vast disturbance is the direct effect of various stimulants. There are ladies suffering from various forms of dyspepsia and its often accompaniment, consumptive cough, which has been, to say the least, greatly increased by stimulating drinks. They have created great fondness for their favorites, coffee and tea. They love their intoxicating power, as truly as the drunkard loves his liquors, and for precisely the same reason; because they spur up Nature—quicken a mind that is drooping under the reaction of a former excitement—produce a cheering sensation on the jaded nervous system. Tell them about abandoning such a habit, and, as in the case of the rum and tobacco drunkard, you might sooner succeed in persuading them to abandon the Christian faith. They will be found more firmly wedded to this worldly lust, than they are to a healthy body, a sound mind, or a sanctified heart. An unnatural animal passion rules the day, over better judgment, reason, conscience, and all the higher powers of nature. Health, with all its attendant blessings on the soul, is worth something, but their gratified passion is valued more.

But they cannot have this and health too, after symptoms of suffering show themselves. They must be content to suffer on, or put away their idol appetites. The best cure for periodical or protracted headache, is ceasing to create or foster the complaint. The best drops for consumptive cough consists in dropping the foolish habits which produce it, or keep it in ex-

istence. Let them cease destroying the tone of the nervous system, from which arise a host of complaints, and these complaints will soon disappear. While this portion of our being is kept in tune, there is but little danger of much derangement. But get this out of tune, and there is scarcely any trouble that may not arise.—*Philosophy of Health*, pp. 169–182.

Drugs.

Hygienic medication—commonly called *Water-Cure*, *Hydropathy*, *Hygeopathy*, or more properly *Hygeio-Therapy*—is based on the fundamental principle that all curative virtue is inherent in the living organism; and that all that remedial agents can or should do, is to supply favorable conditions for the successful exertion of that power. Those conditions can never be supplied by the administration of drug-poisons, which are themselves incompatible with living structures, and which only cure (or rather *change*) one disease by producing another. They are only found in such materials and influences as the organism *uses* in its normal state; not in such things as it *rejects*. *Food, water, air, light, temperature, exercise and rest, sleep, clothing, electricity, passionial influences, etc.*, are necessary and useful to, and usable by, the living system, in its state of health; and they constitute, also, its proper *materia medica* in all its conditions of disease.

So far from being a “one-ideaism”—as many charge, who regard the system as literally a *Water-cure*, and *cold water* at that—Hygienic medication embraces all the *useful* things in the world—every curative agent in the universe. It adopts whatever nature *appropriates*, and discards only what nature *rejects*. The “one-ideaism” is all on the other side. The term may well be retorted upon those whose remedial agents are, *whatever nature abhors and rebels against*, and whose only idea of a *medicine* is an animal, vegetable, or mineral *poison*.

The system of the healing art which I advocate and

practice, not only repudiates all the remedies of the drug schools, but denies the philosophy on which their employment is predicated. It charges their practice with being *destructive*, and their theory with being *false*. It ignores all the fundamental premises of all drug-medical systems, and declares the truth to be the exact contrary of what they teach.

To illustrate: it is taught in all their books and schools, that nature has provided remedies for diseases in the things *outside of the domain of organic life*. The truth is exactly the contrary. Nature has provided *penalties*—and among them sickness—as the consequences of disobedience to organic law; but she has not provided *remedies to do away the penalties!*

It is also taught, in all their books and schools, that disease is an entity, a thing foreign to the living organism, and an enemy to the life-principle. The truth is exactly the contrary. Disease is the *life-principle itself at war with an enemy*. It is the defender and protector of the living organism. It is a process of purification. It is an effort to remove foreign and offensive materials from the system, and to repair the damages the vital machinery has sustained. It is *remedial effort*. Disease, therefore, is not a foe to be subdued, or “cured,” or killed; but a friendly office, to be directed and regulated. And every attempt to cure or subdue disease with drug-poisons, is nothing more nor less than a war on the human constitution.

It is further taught, in all the books and schools of the drug-systems, that medicines have specific relations to the various parts, organs, or structures of the living system; that they possess an inherent power to “elect” or “select” the part or organ on which to make an impression; and that, in virtue of this “special” “elective” or “selective” affinity, certain medicines act on the stomach, others on the bowels, others on the liver, others on the brain, others on the skin, others on the kidneys, etc. This absurd notion is the groundwork of the classification of the *materia medica* into emetics, cathartics, colagogues, narcotics and nervines, diaphoretics, diuretics, etc. Now the truth is exactly the contrary. So far from there be-

ing any such ability on the part of the dead, inert drug—any “special affinity” between a poison and living tissue—the relation between them is one of absolute and eternal antagonism. *The drugs do not act at all*. All the action is on the part of the living organism. And it ejects, rejects, casts out, expels, as best it can, by vomiting, purging, sweating diuresis, etc., these drug-poisons; and the doctors have mistaken this warfare *against* their medicines for their action on the living system.

The treatment of diseases with drugs ever was, now is, and always must be, uncertain and dangerous experimentation. It never was and never can be reduced to reliable practical rules. An art is the application of the principles of a science to specific results. And a science is an arrangement of ascertained principles in their normal order and relations. These principles constitute the premises of the system which is made up of the science and the art. But in medicine according to the philosophy of all the drug schools, every one of its fundamental premises is false; hence its science is false, and its practice must be false also.

On the contrary, the treatment of diseases with normal or Hygienic agencies and materials is founded on the demonstrable laws of physiology, and reducible to fixed and invariable rules of practice, and it affords the data for a true Medical Science and a successful Healing Art.

Wherever and by whomsoever this system is understood, it is adopted. Just so fast as people become thoroughly acquainted with it, they abandon all the systems of drug-medication. Thenceforth they have very little need of the physician, and never patronize the quack. They will not be killed by *regular*, nor imposed upon by irregular, physicians.

But an imperfect and superficial acquaintance with its fundamental principles causes many persons to err in the management of its agents and processes. The scarcity of properly educated Hygeio-Therapeutic physicians, and the incompetency and charlatanism of some who assume the title of Water-Cure doctors, have rendered it necessary, for the great majority

who approve our system, to be their own physicians. Very few of them, however, have time, opportunity, and inclination to study our larger works; and for the benefit of such I have arranged this little tract. Attention to the rules and principles herein stated and briefly illustrated will, I am confident, enable any person of ordinary tact and judgment to manage all ordinary maladies successfully, and to avoid doing any very serious injury in any case.

HYGIENIC AND DRUG MEDICATION CONTRASTED.

All that I have said, shall say, or can say against drug-medication, and in favor of the Hygienic system, is more than confirmed by the standard authors and living teachers of the drug system. I will give a few specimens of their testimonies on these points. And first, let me introduce to the reader some of the most eminent of the living professors of our Medical Colleges:

"LOOK ON THIS PICTURE."

Said the venerable Professor Alex. H. Stephens, M. D., of the New York College of Physicians and Surgeons, in a recent lecture to the medical class: "The older physicians grow, the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the powers of nature." Again: "Notwithstanding all of our boasted improvements, patients suffer as much as they did forty years ago." And again: "The reason medicine has advanced so slowly, is because physicians have studied the writings of their predecessors, instead of nature."

The venerable Professor Jos. M. Smith, M. D., of the same school, testifies: "All medicines which enter the circulation, *poison the blood* in the same manner as do the poisons that produce disease." Again: "drugs do not cure disease; disease is always cured by the *vis medicatrix naturee*." And again: "Digitalis has *hurried thousands to the grave*." Dr. Hosack, formerly a Professor in this College, used to say that it

derived its name from the fact that it *pointed the way to the grave*." And yet again: "Prussic acid was once extensively used in the treatment of consumption, both in Europe and America; but its reputation is now lost. Thousands of patients were treated with it, but *not a case was benefited*. On the contrary, *hundreds were hurried to the grave*."

Says Professor C. A. Gilman, M. D., of the same school: "Many of the chronic diseases of adults are caused by the *maltreatment* of infantile diseases." Again: "Blisters nearly always *produce death* when applied to children." Again: "I give mercury to children when I wish to *depress* the powers of life." And again: "The application of opium to the true skin of an infant is very likely to *produce death*." And yet again: "A single drop of laudanum will often *destroy the life* of an infant." And once more: "Four grains of calomel will often *kill an adult*." And, finally: "A mild mercurial course, and mildly *cutting a man's throat*, are synonymous terms."

Says Professor Alonzo Clark, M. D., of the same school: "From thirty to sixty grains of calomel have been given very young children for croup." Again: "Apoplectic patients, who are *not bled*, have double the chance to recover than those have who are bled." And again: "Physicians have learned that *more harm than good* has been done by the use of drugs in the treatment of measles, scarlatina, and other self-limited diseases." And yet again: "My experience is, that croup *can't well be cured*; at least, the success of treatment is very doubtful. A different mode of treatment is introduced yearly, to be succeeded by another the next year." Once more: "Ten thousand times ten thousand methods have been tried, *in vain*, to cure diabetes." Still another: "In their zeal to do good, physicians have done much harm. They have *hurried many to the grave* who would have recovered if left to nature." And, finally: "All of our curative agents are poisons; and, as a consequence, *every dose diminishes the patient's vitality*."

Says Professor W. Parker, M. D., of the same school: "I have *no confidence* in gonorrhoeal specifics."

Again: "Nearly all cases of urethral stricture are caused by strong injections." And again: "The usual treatment of syphilis, by mercury, causes atheromatous deposits in the coats of the arteries, *predisposing to apoplexy.*" And yet again: "It must be confessed that the administration of remedies is conducted more in an *empirical* than in a rational manner." Once more: "The pains of which patients with secondary and tertiary syphilis complain are not referable to the syphilitic poison, but to the *mercury* with which they have been drugged." And, finally: "Of all sciences, medicine is the most uncertain."

Says Professor E. H. Davis, M. D., of the New York Medical College: "Teaspoonful doses—480 grains—of calomel have been given in cholera." Again: "The *modus operandi* of medicines is still a very obscure subject. We know they operate, but exactly *how* they operate is entirely unknown." And again: "The vital effects of medicines are very little understood; it is a term used to *cover our ignorance.*"

Says Professor E. R. Peaslee, M. D., of the same school: "The administration of powerful medicines is the most fruitful cause of derangements of the digestion." Again: "The giving of morphine, or other sedatives, to check the cough in consumption, is a *pernicious practice.*"

Says Professor Horace Green, M. D., of the same school: "The confidence you have in medicine will be dissipated by experience in treating diseases." Again: "Cod-liver oil has *no curative power* in tuberculosis."

Says Professor H. G. Cox, M. D., of the same school: "There is much truth in the statement of Dr. Hughes Bennett, that blood-letting is *always injurious, and never necessary*, and I am inclined to think it entirely correct." Again: "Bleeding in pneumonia *doubles the mortality.*" And again: "Calomel does *no good* in pneumonia." And yet again: "The *fewer remedies* you employ in any disease, the *better* for your patient." And once more: "Mercury is a sheet-anchor in fevers; but it is an anchor that *moors your patient to the grave.*"

Says Professor B. F. Barker, M. D., of the same school: "The drugs which are administered for the cure of scarlet fever and measles, *kill far more than those diseases do.* I have recently given *no medicine* in their treatment, and have had excellent success." Again: "I have known several ladies become *habitual drunkards*, the primary cause being a taste for stimulants, which was acquired in consequence of alcoholic drink being administered to them as medicine." And again: "I am inclined to think that mercury, given as an aplastic agent, does *far more harm than good.*" And yet again: "I incline to the belief that bleeding is *injurious and unnecessary.*" Once more: "There is, I am sorry to say, as much empiricism in the *medical profession* as out of it." And finally: "Instead of investigating for themselves, medical authors have *copied the errors* of their predecessors, and have thus retarded the progress of medical science, and perpetuated error."

Says Professor J. W. Carson, M. D., of the same school: "It is easy to destroy the life of an infant. This you will find when you enter practice. You will find that a slight scratch of the pen, which dictates a little too much of a remedy, *will snuff out the infant's life*; and when you next visit your patient, you will find that the child which you left cheerful a few hours previously, is *stiff and cold.* Beware, then, how you use your remedies!" Again: "We do not know whether our patients recover because we give medicine, or because nature cures them. Perhaps *bread-pills* would cure as many as medicine."

Says Professor E. S. Carr, M. D., of the New York University Medical School: "All drugs are more or less adulterated; and as not more than one physician in a hundred has sufficient knowledge in chemistry to detect impurities, the physician seldom knows just how much of a remedy he is prescribing." Again: "Mercury, when administered in any form, is taken into the circulation, and carried to every tissue of the body. The effects of mercury are not for a day, but *for all time.* It often lodges in the bones, occasionally causing pain years after it is administered. I have often

detected metallic mercury in the bones of patients who had been treated with this *subtle poisonous agent*."

Says Professor S. St. John, M. D., of the same school: "All medicines are *poisonous*."

Says Professor A. Dean, LL. D., of the same school: "Mercury when introduced into the system, *always acts as a poison*."

Says Professor Martin Paine, M. D., of the same school: "Our remedial agents are themselves *morbific*." Again: "Our medicines act upon the system in the same manner as do the *remote causes of disease*." And again: "Drug medicines do but cure one disease by producing another."

Says Professor S. D. Gross, M. D., late of the New York University Medical School, now of Louisville (Ky.) Medical College: "Of the essence of disease very little is known; indeed, nothing at all."

Such being the deliberate assertions, declarations, and confessions of those who advocate, teach, and practice the drug system, let us see next what they say of the system which we advocate, and which they oppose.

"AND NOW LOOK ON THIS."

Says Professor Parker: "As we place more confidence in nature, and less in preparations of the apothecary, *mortality diminishes*." Again: "Hygiene is of *far more value* in the treatment of disease than drugs." And again: "I wish the *materia medica* was in Guinea, and that you would study *materia alimentaria*." And yet again: "You are taught learnedly about *materia medica*, and but little about diet." Once more: "We will have *less mortality* when people eat to live." And finally: "I have cured granulations of the eyes, in chronic conjunctivitis, by Hygienic treatment, after all kinds of drug-applications had failed."

Says Professor Carson: "Water is the *best diaphoretic* we have." Again: "My preceptor used to give colored water to his patients; and it was noticed that those who took the water *recovered more rapidly* than

those of another physician, who bled his patients."

Says Professor Clark: "Pure cold air is the *best tonic* the patient can take." Again: "Many different plans have been tried for the cure of consumption, but the result of all have been unsatisfactory. We are not acquainted with any agents that will cure consumption. *We must rely on Hygiene*." And again: "*Cream is far better* for tubercular patients than cod-liver oil, or any other kind of oil." And yet again: "In scarlet fever you have nothing to *rely on* but the *vis medicatrix naturee*." Once more: "A hundred different and unsuccessful plans have been tried for the cure of cholera. I think I shall leave my patients, hereafter, nearly entirely to nature; as I have seen patients abandoned to die and left to nature, recover, while patients who were treated died." And, finally: "A sponge-bath will often *do more to quiet* restless, feverish patients than an anodyne."

Says Professor Barker: "The more *simple* the treatment in infantile diseases, the *better the result*."

Says Professor Peaslee: "Water constitutes about eight-tenths of the weight of the human body, and is its *most indispensable* constituent." Again: "Water is the only necessary—the only natural—drink."

Says Professor Gilman: "Every season has its fashionable remedy for consumption; but Hygienic treatment is of *far more value* than all drugs combined." Again: "Cold affusion is the *best antidote* for narcotic poisoning. If the medical profession were to learn and appreciate this fact [Why don't they learn it?—R. T. T.], the number of deaths from narcotism would be diminished one-half." And again: "The continued application of cold water has more power to *prevent inflammation* than any other remedy." And yet again: "The application of water to the external surface of the abdomen, is of *great importance and value* in the treatment of dysentery. I have also *cured* adults by this means alone." Once more: "Water is equal in efficacy, as a diuretic, to *all other* diuretics combined. Water is the thing that produces diuresis; all other means are subordinate." And finally: "Water is the *best febrifuge* we have."

Says Professor Smith: "The vapor of warm water is the *most efficacious expectorant* we have." Again: "Abstinence from food is one of the *most powerful antiphlogistic* means."

To the above testimonials against the drug system, and in favor of the Hygienic, I will add the opinions of a few of the standard authors of the Allopathic school:

LOOK ON THIS ALSO.

"I have *no faith* whatever in medicine."

Dr. BAILLIE, of London.

"The medical practice of our day is, at the best, a most *uncertain* and unsatisfactory system; it has *neither philosophy nor common sense* to commend it to confidence."

Professor EVANS, Fellow of the Royal College, London.

"Gentlemen, ninety-nine out of every hundred medical facts are *medical lies*; and medical doctrines are, for the most part, *stark, staring nonsense*."

Professor GREGORY, of Edinburgh, Scotland.

"I am incessantly led to make an apology for the instability of the theories and practice of physic. Those physicians generally become the most eminent who have most thoroughly emancipated themselves from the tyranny of the schools of medicine. Dissections daily convince us of our *ignorance of disease*, and cause us to blush at our prescriptions. What *mischiefs* have we not done under the belief of *false facts and false theories*! We have assisted in *multiplying diseases*; we have done more: we have *increased their fatality*." BENJAMIN RUSH, M. D.,

Formerly Professor in the first Medical College in Philadelphia.

"It cannot be denied that the present system of medicine is a *burning shame* to its professors, if indeed a series of vague and uncertain incongruities deserves to be called by that name. How rarely do our medicines do good! How often do they make our

patients *really worse*! I fearlessly assert that in most cases the sufferer would be *safer without a physician* than with one. I have seen enough of the *mal-practice* of my professional brethren to warrant the strong language I employ."

Dr. RAMAGE, Fellow of the Royal College, London.

"Assuredly the uncertain and most unsatisfactory art that we call medical science, is *no science at all*, but a jumble of inconsistent opinions; of conclusions hastily and often incorrectly drawn; of facts misunderstood or perverted; of comparisons without analogy; of hypotheses without reason, and theories not only useless, but *dangerous*."

Dublin Medical Journal.

"Some patients get well with the aid of medicine; more without it; and still more in *spite of it*."

Sir JOHN FORBES, M. D., F. R. S., Physician to Queen Victoria.

"Thousands are annually *slaughtered* in the quiet sick room. Governments should at once either banish medical men, and proscribe their *blundering art*, or they should adopt some better means to protect the lives of the people than at present prevail, when they look far less after the practice of this *dangerous profession*, and the *murders* committed in it, than after the lowest trades."

Dr. FRANK, an eminent European Author and Practitioner.

"Let us no longer wonder at the lamentable want of success which marks our practice, when there is scarcely a sound physiological principle among us. I hesitate not to declare, no matter how sorely I shall wound our vanity, that *so gross is our ignorance* of the real nature of the physiological disorder called disease, that it would, perhaps, be better to do nothing, and resign the complaint into the hands of nature, than to act as we are frequently compelled to do, without knowing the why and the wherefore of our conduct, at the obvious risk of *hastening the end of our patient*."

M. MAGENDIE, the eminent French Physiologist and Pathologist.

"I may observe that, of the whole number of fatal cases in infancy, a great proportion occur from the inappropriate or undue application of *exhausting remedies*."

Dr. MARSHALL HALL, the distinguished English Physiologist.

"Our actual information or knowledge of disease does not increase in proportion to our experimental practice. Every dose of medicine given is a *blind experiment upon the vitality* of the patient."

Dr. BOSTOCK, author of the "History of Medicine."

"I wish not to detract from the exalted profession to which I have the honor to belong, and which includes many of my warmest and most valued friends; yet it can not answer to my conscience to withhold the acknowledgment of my firm belief, that the medical profession (with its prevailing mode of practice) is productive of *vastly more evil than good*; and were it absolutely abolished, mankind would be *infinitely the gainer*."

FRANCIS COGGSWELL, M. D., of Boston.

"The science of medicine is a *barbarous jargon*, and the effects of our medicines on the human system in the highest degree *uncertain*, except, indeed, that they have *destroyed more lives* than war, pestilence, and famine combined."

JOHN MASON GOOD, M. D., F. R. S., Author of "Book of Nature," "A System of Nosology," "Study of Medicine," etc.

"I declare, as my conscientious conviction, founded on long experience and reflection, that if there was not a single *physician, surgeon, man-midwife, chemist, apothecary, druggist, nor drug* on the face of the earth, there would be *less sickness and less mortality* than now prevail." JAMES JOHNSON, M. D., F. R. S., Editor of the *Medico-Chirurgical Review*.

These extracts, which might very easily be extended so as to fill a large volume, shall conclude with the following confession and declaration deliberately adopted and recorded by the members of the Nation-

al Medical Convention, representing the *elite* of the profession of the United States, held in St. Louis, Mo., a few years ago:

"It is wholly incontestable that there exists a widespread dissatisfaction with what is called the regular or old allopathic system of medical practice. Multitudes of people in this country and in Europe express an utter want of confidence in physicians and their physic. The cause is evident: *erroneous theory*, and, springing from it, *injurious*, often—*very often*—**FATAL PRACTICE!** Nothing will now subserve the absolute requisitions of an intelligent community but a medical doctrine grounded upon *right reason*, in harmony with, and avouched by the *unerring laws of nature* and of the vital organism, and authenticated and confirmed by successful results."

And now, since the assembled wisdom of the medical profession of this country has condemned its own system "as erroneous in theory" and "fatal in practice," let us turn to the processes and appliances of the Hygieo-Therapeutic system.—*Water-Cure for the Million*, pp. 3-12.

Poisons.

"It does not take a man with a divining rod to tell that the same general law which wards off disease, is that by which disease is cured, and that any knowledge which one has, by means of which he can cure the sick is of no avail unless it also includes a knowledge of means by which when a person is cured, he may 'stay cured.' For it is palpably absurd to be shut up to the necessity of curing people constantly. Such a process is only a sham. In reality there is no cure. It is merely a labor quite unfruitful of benefits.—Without health no man can be as great as Nature designs him to be. Philosophically speaking, as well as practically, Health is wealth.—Without it the highest mental culture can never be attained, for in its absence the closest application of one's intellectual powers cannot be exercised. Without health there

cannot be a thorough moral discipline or religious growth, for to the degree that one is sick does he lack power of control over his passions, as well as over the emotions of his higher nature. There is no curse on this earth this day so heavy upon the people as the loss of health. It makes those who suffer it so dependent, so miserable, placing them on a charity list, where if they are not dependent for bread, they are for other little things, which, good in themselves, sicken and sadden when daily had under circumstances inevitably calculated to press home to those to whom they are tendered the conviction of their own nothingness.

"Many of the ablest medical writers admit the impossibility of curing chronic diseases by medicine. Many more admit it in their daily practice, who have patients to whom they give no medicine, recommending instead, means entirely hygienic. In acute diseases, drug doctors speculate and experiment more extensively, but in this department men occasionally arise who have the magnanimity to admit that they can calculate with no certainty on their medicines, these utterly failing under the most favorable combination of symptoms to exhibit those effects, for the production of which it is supposed they are specifically adapted.

"Thus calomel, opium, quinine, lobelia, belladonna, aconite, toxicodendron, arsenic, iodine, podophyllin and the other poisons whose name is legion, and in whose tails there are a thousand stings, are daily given, and specific effects are looked for and calculated upon, but exactly opposite effects are produced. Am I not right? If not, how then is opium given to induce sleep, and the patient made all the more wakeful for it? Is it not a common fact that calomel when administered with a view to excite the liver to increased action, produces as a result greater inactivity of that organ? Do not physicians daily give cathartics to relieve costiveness, and thereby make it a permanent condition of the bowels? Do they not give brandy to tone up the stomachs of dyspeptics, and thereby, oftener than otherwise produce complete loss of

tone of that organ? Do they not give cantharides to cure dropsy, and then have to commence the process of tapping, and keep it up till the patient dies? Do they not give iodine to reduce enlarged lymphatics, and have suppuration of the glands follow its administration? Do they, or do they not get results such as the books tell about, in half the cases they treat? I do not ask if their patients live through the attacks of their diseases and the administrative attendance of their physicians. That is not just now the question, but do these medicine-givers with their so called specifics get specific effects?

"In a monograph on Typhus Fever published in 1831, Prof. Nathan Smith, of Yale College says: 'I am clearly of opinion, that we had better leave Typhus Fever to cure itself, as medicines, especially powerful ones, are more likely to do harm than good.' The Prof. was right. Drugs kill, or if they do not kill, they tend to kill, and so do more harm than good.—Think of the curative properties of poisons.—What makes arsenic everywhere labelled a poison? Why, by universal consent is prussic acid stamped, labelled, and considered a poison?—Why do legislators pass enactments forbidding druggists to sell arsenic or other drugs without labelling them so plainly when done up as to leave no possible ground for mistake that they are poisons? Is it not because the legitimate effects of them on the human body is to destroy its vitality and kill it? Then by what cunning, or skill, or power of transmutation, is it that a man with a piece of parchment in his office, hung on the wall, written all over in Latin characters, can take these substances and introduce them into the body, set them going into the circulation and have them tend to cure, and not to kill. Is it that by their introduction they are chemically altered? This is not the fact. Persons who are killed by arsenic show its presence in their stomachs on post mortem examination. Persons who have taken mercury, have had it pass from the body through the skin in a natural state. Persons who have had iodine administered for scrofula, have had its smell unmistakably exhibited in their puss.—Those

who have taken oil of turpentine, have months, yes, years after taking it, sent forth its odor in their urine. Sick persons have taken the wine of colchicum, and have tasted it plainly a year after its administration. Persons after taking lobelia have had its presence exhibited, and usual effects shown, years after it was given. Opium eaters are liable to attacks of lethargy for years after giving up its use. Men have gone from the East to the West, traveled through it, and returned to have the Western fever, eighteen months after their return and die from it. Men go into a room where typhus fever is, and come out without injury; others go in, come out, are taken sick and die. Men settle down on the edge of a stagnant mill-pond, and in a little while have intermittent fever.—Men take some little pills of strychnine from the hands of a physician, and are smitten with paralysis for life. Boys chew and smoke tobacco, and are palsied, smitten in their early budding. What in the name of Heaven do these facts prove, but that poison is poison everywhere, always is poison, that its effects are modified by the vitality of the person taking it, and not by any change undergone, and that the worst possible use you can put a sick man to, is to give him medicine, that if you want to kill him you have only to drug him, and if you do not kill him, you will waste away all the greenness and freshness of his existence, so that life looks to him as desolate as a burned prairie.”

—Dr. JACKSON, *Laws of Life, for Aug., 1862.*

The Doctor.

“The following ‘Composition’ was recently read before a College in Wisconsin, by one of the young lady students.

“He came to our house,—the doctor. Happy the homes which he never enters; yet how many have watched for his coming, and have felt the moments were ages while they waited. Their thoughts turn from the dear one prostrated by disease, to the doctor. The sick one sighs, and his pain increases as he thinks

of the hours that must intervene before the doctor comes; and when he feels his pulse throbbing beneath the touch of that one, and knows that *his* ear is listening to his complaint, how confidently he speaks. How carefully the attendant notes the doctor's directions. How unquestioning the faith of the patient, as he swallows the nauseous mixture. Very poisonous it may be, but he expects it will cure, because the doctor gives it, though if he had been well, and had swallowed as much poison by accident, he would have feared death. Oh! who will tell us where the magic lies, by which the doctor can so change the action of the vilest drugs. Are these death-dealing potions aimed only at the disease, and will they dislodge the enemy and leave the citadel in which he had entrenched himself unharmed? Bombs and cannon may drive out the foe, but heaps of mouldering ruins will greet the conqueror as he enters the city.

“And is this all the virtue the healing art possesses? Nay; degrade it not thus. The instincts of man concerning its mission are true. It would alleviate pain and banish disease, and it would do this by eliminating its causes, and that, in such a harmless yet effectual manner, that the body would be like a well cultivated garden, where the extraction of the weeds leaves each plant room for development, and beautiful growth.

“Hygeia's form is not marred by disease, invited by abnormal gratification; a stomach with endless craving has not stolen the roses from her cheeks and left sallowness instead. She has not the lack-lustre eye of the dyspeptic; neither is her step that of the invalid. She leads her followers in pleasant paths, and from her lips they are taught lessons of self-knowledge. But the multitude, listening to siren voices promising greater pleasure in self-gratification, wander in ignorance, despising her counsel; and the doctor either enveloped in the same ignorance which surrounds them, seeks a panacea for their woes, by divining deep in poison's Stygian waters, loving himself to wallow in the same mire, or else he fears the cry of public opinion will be against him, should he follow out his own convictions.

"In thus rendering tangible thoughts that *would* come, we vent no spleen against the Medical Profession. It is a noble one. Would that its practitioners were all worthy exponents of its elevated character. But when we saw the doctor come to our house, we saw him take an ignited roll of poisonous weed from his mouth which he left lying on the gate post. But not there could he lay aside the defilement caused by his cigar. Saturated within with the juice of the weed, scented without by its vapor, with his mind under its influence, he approaches his patient. Shall we say to point out the road to health? Can *he* talk of habits at variance with physiological law to whom the maxim 'physician heal thyself' is so applicable? It must indeed be far easier to compound powders, and departing leave '*something to take.*' And see! as he goes, he is not forgetful as he passes the gate post. Oh, shade of Esculapius, may such ignoble disciples of thine be few!—A. M., *Laws of Life for April*, 1863.

Infants.

*Their Improper Nursing and Medication.**

BY MRS. ELIZA DE LA VERGNE, M. D.

THE improper treatment of infants, is one of the greatest evils of the present age, literally a "crying evil," and one which requires immediate reform. It is a subject in which every female should feel a deep and active interest, and every woman in the land should respond to the call for reformation. In the cause of infantile humanity, woman may use her noblest powers without being told by the sterner sex that she is out of her sphere. And can she exert herself, either mentally or physically, in a cause which will repay her better?

I look upon infants as a class of beings who are

*A Thesis, read at the commencement of the New York Hydropathic School, April 14, 1855, by the author, a graduate of the institution.

obliged to suffer from the prevailing principle that "might is right." It is a matter of surprise to many, that hundreds and thousands of young children yearly become victims to disease and death; but it is much more surprising that so many survive the outrageous nursing and medication to which they are subjected. From the hour of their birth the poor little creatures are treated as though their stomachs were lined with gutta percha instead of a delicate mucous membrane. In this enlightened age, nature's laws are considered superfluous, and science and physicians must take their place. Nature, in the olden time, did her own work without assistance, but is now supposed to be superannuated and unfit for duty. Art now comes along with her saddle-bags and instruments of torture—more numerous than those of the Inquisition—and informs the astonished world that she has just graduated, and is prepared to treat all fleshly ills scientifically. In accordance with this principle, infants are born and nurtured in direct antagonism to every physiological law. From the hour of its birth, the little creature is tortured in various ways; first, it is tightly dressed, then fed with molasses and water to "move its bowels," which organs have previously been so tightly compressed by an irritating flannel bandage, that it is a mystery how they ever move at all.

It would seem if the *Creator* intended such bracing he would have supplied a bony frame-work similar to that which protects the lungs. The infant is now placed in bed with its head closely covered, lest the fresh air should get access to the lungs and give it cold. After a short time, serious fears are entertained that the babe will starve before the mother is able to supply it with its natural food, therefore some unnatural fluid is poured into its stomach, which soon produces pain and other difficulties; these must be relieved by catnip tea, peppermint, or gin. All these things are prepared with sugar, which cannot digest properly, thus increasing the suffering it was intended to relieve. Very frequently, after this course, the poor babe is unable to sleep; then comes Godfrey's cordial, paregoric, or laudanum, until the poor little

creature falls into a stupid slumber, much to the delight of the officious attendant. If the anxious young mother suggests the danger of these preparations, she is assured by some good old aunt or nurse, that all babies take these things, and no harm can possibly arise if there is not too much given, but what quantity is "too much" is not definitely stated. In many cases, where an infant's system has been thus outraged, and the little one refuses all consolation, some ingenious mind is suddenly seized with the idea that the babe "wants something" it has not had, therefore all known articles of diet are brought in requisition. I knew a case where clams, oysters, brandy, wine and ice-cream were fed to an infant not three weeks old, but after trying each of these articles it cried more piteously than before, and the discovery was finally made that the child inherited dyspepsia, which was aggravated by the mistaken kindness of its friends.

Many infants are fed with fat meat, vegetables and pastry, before they are six months old, attended by extra courses or medicine to remove the obstructions which these articles of food produce. I called on a lady of my acquaintance a short time since, and found her babe of thirteen months, making an entire meal of fat ham, because it wanted it, the mother said, and would eat everything its parents did. On trying to convince her of the injurious effects of such diet, she replied that *her* mother had given all of her children such food, and never lost one yet. Very true; they are all living, but a more unhealthy, scrofulous family it would be difficult to find. The babe of whom I speak, has had a number of painful boils and eruptions on the head, and if it lives to womanhood, must be afflicted by this inherited evil till life becomes a burden. It is too true that improper diet for the child is one of the most prolific causes of debility, disease, and even deformity in the adult. A large number of cases have come under my own observation where the feeding, dosing, and drugging with all kinds of abominations, have laid the foundation of misery and suffering through childhood, and finally, on arriving at adult age, have become parents and transmitted their dis-

eases to another generation, thus perpetuating the curse. Were I to enter into the details of drug-medication, it would fill a large volume, therefore I shall not attempt it, but will merely give a few simple suggestions as they present themselves to my mind. It is true, very few children of the present time inherit a healthy constitution; but admitting this, I insist that much depends on their treatment after birth and through childhood. A delicate and sickly child may become comparatively strong and healthy by strictly hygienic treatment, while a naturally healthy one may sink into an early grave by unhealthy food and medication. A short time ago I saw an infant of two months who had been troubled with a bad diarrhea from its birth. Its mother said she fed it with the most concentrated food, such as fine flour boiled in milk, crackers, arrowroot, &c., but it continued to grow worse,—she had carefully kept it from the fresh air, fearing it might take cold, and almost smothered it with flannels. This mother was actually killing her babe with kindness, and thousands are daily doing the same thing; they are so anxious to do right, that they do all wrong. The question now is, how is this great evil to be obviated? Is it by employing a skillful physician? Is it by allopathy, or homeopathy, or any other system of medication? These have all been tried and found wanting, I appeal now to mothers! If you had a rare exotic sent you from some far-off land by some dear friend, would you consign it to the care of one who did not know how to rear the plants of his own garden? Would you not rather study its nature, its wants and its habits yourself, watch it with jealous care lest some rude blast should mar its beauty and nip its tender buds ere they had unfolded their delicate petals to your admiring eye? But you would bring into existence a being of far more importance than all the exotics of the eastern olime, and place it in the care of those who—for aught you know—are ignorant and unprincipled, who understand not the nature of this God-given treasure, and have no natural tie to bind them to it. If your darling babe becomes ill, you send for a physician,

who perhaps prescribes some nauseating dose, and departs without one word of advice with regard to its daily habits. It frequently happens that the physician is a young man, and what does he know about babies or their management? I believe it to be woman's exclusive privilege to be not only a mother to her child, but its physician also. Let mothers be educated in all that concerns their life and health, let them study their own nature well, and learn that knowledge gives the highest order of power, and they will have no need to call in a physician for their children! If mothers would seriously reflect on the importance of a physiological education, I know they would begin earnestly and faithfully to prepare not only themselves, but their daughters, for the high and holy mission which is theirs to fulfill; then when these little sunbeams were given to light their earthly pathway, they would feel that they were responsible for the future health and happiness of such priceless treasures. No stranger's hand would be permitted to perform those services for the loved ones which a mother's deep affection alone could prompt, and understanding the mechanism and needs of the human system, she could do more for the suffering invalid, than all the doctors in the universe. Truly shall her "children rise up and call her blessed." I cannot do justice to this subject in these few pages, but will say to my sisters, "be up and doing," and may Heaven's blessing descend on this reform.—*Water-Cure Journal for October, 1855.*

☞ Says Dio Lewis:—"It is not an uncommon remark among physicians, in speaking of consumption, as of other diseases,—'she has been so much poisoned, or exhausted, by drugs, that I fear nothing can be done for her.' Or this,—'the disease is conquered, and he will recover, if he can rally from the effects of the medicine.' There is a certain cachectic condition, which the discriminating medical man at once recognizes as the result of drugs. That mercury has produced a vast amount of consumptive disease, it would be easy to prove by numberless authorities."

Disease and its Causes.

CHAPTER III.

BY ELLEN G. WHITE.

THE human family have brought upon themselves diseases of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things. The people have seldom accredited their sufferings to the true cause—their own wrong course of action. They have indulged in intemperance in eating, and made a god of their appetite. In all their habits they have manifested a recklessness in regard to health and life; and when, as the result, sickness has come upon them they have made themselves believe that God was the author of it, when their own wrong course of action has brought the sure result. When in distress they send for the doctor, and trust their bodies in his hands, expecting that he will make them well. He deals out to them drugs, the nature of which they know nothing, and in their blind confidence they swallow anything that the doctor may choose to give. Thus powerful poisons are often administered which fetter nature in all her friendly efforts to recover the abuse the system has suffered, and the patient is hurried out of this life.

The mother who has been but slightly indisposed, and who might have recovered by abstinence from food for a short period, and a cessation from labor, having quiet and rest, has, instead of doing this, sent for a physician. And he who should be prepared to understandingly give a few simple directions, and restrictions in diet, and place her upon the right track, is either too ignorant to do this, or too anxious to obtain a fee.

He makes the case a grave one, and administers his poisons, which, if he were sick, he would not venture to take himself. The patient grows worse, and poisonous drugs are more freely administered, until na-

ture is overpowered in her efforts, and gives up the conflict, and the mother dies. She was drugged to death. Her system was poisoned beyond remedy. She was murdered. Neighbors and relatives marvel at the wonderful dealings of Providence in thus removing a mother in the midst of her usefulness, at the period when her children need her care so much. They wrong our good and wise heavenly Father when they cast back upon him this weight of human woe. Heaven wished that mother to live, and her untimely death dishonored God. The mother's wrong habits, and her inattention to the laws of her being, made her sick. And the doctor's fashionable poisons, introduced into the system, closed the period of her existence, and left a helpless, stricken, motherless flock.

The above is not always the result which follows the doctor's drugging. Sick people who take these drug-poisons do appear to get well. With some, there is sufficient life-force for nature to draw upon, to so far expel the poison from the system that the sick, having a period of rest, recover. But no credit should be allowed the drugs taken, for they only hindered nature in her efforts. All the credit should be ascribed to nature's restorative powers.

Although the patient may recover, yet the powerful effort nature was required to make to induce action to overcome the poison, injured the constitution, and shortened the life of the patient. There are many who do not die under the influence of drugs, but there are very many who are left useless wrecks, hopeless, gloomy, and miserable sufferers, a burden to themselves and to society.

If those who take these drugs were alone the sufferers, then the evil would not be as great. But parents not only sin against themselves in swallowing drug-poisons, but they sin against their children. The vitiated state of their blood, the poison distributed throughout the system, the broken constitution, and various drug-diseases, as the result of drug-poisons, are transmitted to their offspring, and left them as a wretched inheritance, which is another great cause of the degeneracy of the race.

Physicians, by administering their drug-poisons, have done very much to increase the depreciation of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease and imbecility, which in very many cases can be traced directly back to the drug-poisons, administered by the hand of a doctor, as a remedy for some of life's ills. The so-called remedy has fearfully proved itself to the patient, by stern suffering experience, to be far worse than the disease for which the drug was taken. All who possess common capabilities should understand the wants of their own system. The philosophy of health should compose one of the important studies for our children. It is all-important that the human organism be understood, and then intelligent men and women can be their own physicians. If the people would reason from cause to effect, and would follow the light which shines upon them, they would pursue a course which would insure health, and mortality would be far less. But the people are too willing to remain in inexcusable ignorance, and trust their bodies to the doctors, instead of having any special responsibility in the matter themselves.

Several illustrations of this great subject have been presented before me. The first was a family consisting of a father and daughter. The daughter was sick, and the father was much troubled on her account, and summoned a physician. As the father conducted him into the sick room, he manifested a painful anxiety. The physician examined the patient, and said but little. They both left the sick room. The father informed the physician that he had buried the mother, a son and daughter, and this daughter was all that was left to him of his family. He anxiously inquired of the physician if he thought his daughter's case hopeless.

The physician then inquired in regard to the nature and length of the sickness of those who had died. The father moanfully related the painful facts connected with the illness of his loved ones. "My son was first attacked with a fever. I called a physician. He said that he could administer medicine which

would soon break the fever. He gave him powerful medicine, but was disappointed in its effects. The fever was reduced, but my son grew dangerously sick. The same medicine was again given him, without producing any change for the better. The physician then resorted to still more powerful medicines, but my son obtained no relief. The fever left him, but he did not rally. He sank rapidly and died.

"The death of my son so sudden and unexpected was a great grief to us all, but especially to his mother. Her watching and anxiety in his sickness, and her grief occasioned by his sudden death, were too much for her nervous system, and my wife was soon prostrated. I felt dissatisfied with the course pursued by this physician. My confidence in his skill was shaken, and I could not employ him a second time. I called another to my suffering wife. This second physician gave her a liberal dose of opium, which he said would relieve her pains, quiet her nerves, and give her rest, which she much needed. The opium stupefied her. She slept, and nothing could arouse her from the death-like stupor. Her pulse and heart at times throbbed violently, and then grew more and more feeble in their action, until she ceased to breathe. Thus she died without giving her family one look of recognition. This second death seemed more than we could endure. We all sorrowed deeply but I was agonized and could not be comforted.

"My daughter was next afflicted. Grief, anxiety and watching, had overtasked her powers of endurance, and her strength gave way, and she was brought upon a bed of suffering. I had now lost confidence in both the physicians I had employed. Another physician was recommended to me as being successful in treating the sick. And although he lived at a distance, I was determined to obtain his services.

"This third physician professed to understand my daughter's case. He said that she was greatly debilitated, and that her nervous system was deranged, and that fever was upon her, which could be controlled, but that it would take time to bring her up from her present state of debility. He expressed perfect

confidence in his ability to raise her. He gave her powerful medicine to break up the fever. This was accomplished. But as the fever left, the case assumed more alarming features, and grew more complicated. As the symptoms changed, the medicines were varied to meet the case. While under the influence of new medicines she would, for a time, appear revived, which would flatter our hopes, that she would get well, only to make our disappointment more bitter as she became worse.

"The physician's last resort was calomel. For some time she seemed to be between life and death. She was thrown into convulsions. As these most distressing spasms ceased, we were aroused to the painful fact that her intellect was weakened. She began slowly to improve, although still a great sufferer. Her limbs were crippled as the effect of the powerful poisons which she had taken. She lingered a few years a helpless, pitiful sufferer, and died in much agony."

After this sad relation the father looked imploringly to the physician, and entreated him to save his only remaining child. The physician looked sad and anxious, but made no prescription. He arose to leave, saying that he would call the next day.

Another scene was then presented before me. I was brought into the presence of a female, apparently about thirty years of age. A physician was standing by her, and reporting, that her nervous system was deranged, that her blood was impure, and moved sluggishly, and that her stomach was in a cold, inactive condition. He said that he would give her active remedies which would soon improve her condition. He gave her a powder from a vial upon which was written, *Nux vomica*. I watched to see what effect this would have upon the patient. It appeared to act favorably. Her condition seemed better. She was animated, and even seemed cheerful and active.

My attention was then called to still another case. I was introduced into the sick room of a young man who was in a high fever. A physician was standing by the bedside of the sufferer with a portion of medi-

icine taken from a vial upon which was written Calomel. He administered this chemical poison, and a change seemed to take place, but not for the better.

I was then shown still another case. It was that of a female, who seemed to be suffering much pain. A physician stood by the bedside of the patient, and was administering medicine, taken from a vial, upon which was written, Opium. At first this drug seemed to affect the mind. She talked strangely, but finally became quiet and slept.

My attention was then called to the first case, that of the father who had lost his wife and two children. The physician was in the sick room, standing by the bedside of the afflicted daughter. Again he left the room without giving medicine. The father, when in the presence of the physician alone seemed deeply moved, and he inquired impatiently, "Do you intend to do nothing? Will you leave my only daughter to die?" The physician said,—

"I have listened to the sad history of the death of your much loved wife, and your two children, and have learned from your own lips that all three have died while in the care of physicians, while taking medicines prescribed and administered by their hands. Medicine has not saved your loved ones, and as a physician I solemnly believe that none of them need, or ought to have died. They could have recovered if they had not been so drugged that nature was enfeebled by abuse, and finally crushed." He stated decidedly to the agitated father "I cannot give medicine to your daughter. I shall only seek to assist nature in her efforts, by removing every obstruction, and then leave nature to recover the exhausted energies of the system." He placed in the father's hand a few directions which he enjoined upon him to follow closely.

"Keep the patient free from excitement, and every influence calculated to depress. Her attendants should be cheerful and hopeful. She should have a simple diet, and should be allowed plenty of pure soft water to drink. Bathe frequently in pure soft water followed by gentle rubbing. Let the light, and air, be free-

ly admitted into her room, She must have quiet, and undisturbed rest."

The father slowly read the prescription, and wondered at the few simple directions it contained, and seemed doubtful of any good resulting from such simple means. Said the physician,

"You have had sufficient confidence in my skill to place the life of your daughter in my hands. Withdraw not your confidence. I will visit your daughter daily, and direct you in the management of her case. Follow my directions with confidence, and I trust in a few weeks to present her to you in a much better condition of health, if not fully restored."

The father looked sad and doubtful, but submitted to the decision of the physician. He feared that his daughter must die if she had no medicine.

The second case was again presented before me. The patient had appeared better under the influence of nux vomica, She was sitting up, folding a shawl closely around her, and complaining of chilliness. The air in the room was impure. It was heated and had lost its vitality. Almost every crevice where the pure air could enter was guarded to protect the patient from a sense of painful chilliness, which was especially felt in the back of the neck and down the spinal column. If the door was left ajar, she seemed nervous and distressed, and entreated that it should be closed, for she was cold. She could not bear the least draught of air from the door or windows. A gentleman of intelligence stood looking pityingly upon her, and said to those present,—

"This is the second result of nux vomica. It is especially felt upon the nerves, and it affects the whole nervous system. There will be, for a time, increased forced action upon the nerves. But as the strength of this drug is spent, there will be chilliness, and prostration. Just to that degree that it excites and enlivens, will be the deadening, numbing results following."

The third case was again presented before me. It was that of the young man to whom was administered calomel. He was a great sufferer. His lips were

dark and swollen. His gums were inflamed. His tongue was thick and swollen, and the saliva was running from his mouth in large quantities. The intelligent gentleman before mentioned looked sadly upon the sufferer, and said,—

“This is the influence of mercurial preparations. This young man had remaining, sufficient nervous energy, to commence a warfare upon this intruder, this drug-poison to attempt to expel it from the system. Many have not sufficient life-forces left to arouse to action, and nature is overpowered and ceases her efforts, and the victim dies.”

The fourth case, the person to whom was given opium, was again presented before me. She had awakened from her sleep much prostrated. Her mind was distracted. She was impatient and irritable, finding fault with her best friends, and imagining that they did not try to relieve her sufferings. She became frantic, and raved like a maniac. The gentleman before mentioned looked sadly upon the sufferer, and said to those present,—

“This is the second result from taking opium.” Her physician was called. He gave her an increased dose of opium which quieted her ravings, yet made her very talkative and cheerful. She was at peace with all around her, and expressed much affection for acquaintances, as well as her relatives. She soon grew drowsy and fell into a stupefied condition. The gentleman mentioned above, solemnly said,—

“Her conditions of health are no better now than when she was in her frantic ravings. She is decidedly worse. This drug-poison, opium, gives temporary relief from pain, but does not remove the cause of pain. It only stupefies the brain, rendering it incapable of receiving impressions from the nerves. While the brain is thus insensible, the hearing, the taste, and sight are affected. When the influence of opium wears off, and the brain arouses from its state of paralysis, the nerves, which had been cut off from communication with the brain, shriek out louder than ever the pains in the system, because of the additional outrage the system has sustained in receiving this poison. Every

additional drug given to the patient, whether it be opium, or some other poison, will complicate the case, and make the patient's recovery more hopeless. The drugs given to stupefy, whatever they may be, derange the nervous system. An evil, simple in the beginning, which nature aroused herself to overcome, and which she would have done had she been left to herself, has been made ten-fold worse by drug-poisons being introduced into the system, which is a destructive disease of itself, forcing into extraordinary action the remaining life-forces to war against and overcome the drug-intruder.”

I was brought again into the sick room of the first case, that of the father and his daughter. The daughter was sitting by the side of her father, cheerful and happy, with the glow of health upon her countenance. The father was looking upon her with happy satisfaction, his countenance speaking the gratitude of his heart, that his only child was spared to him. Her physician entered, and after conversing with the father and child for a short time, arose to leave. He addressed the father, thus,—

“I present to you your daughter restored to health. I gave her no medicine that I might leave her with an unbroken constitution. Medicine never could have accomplished this. Medicine deranges nature's fine machinery, and breaks down the constitution, and kills, but never cures. Nature alone possesses the restorative powers. She alone can build up her exhausted energies, and repair the injuries she has received by inattention to her fixed laws.”

He then asked the father if he was satisfied with his manner of treatment. The happy father expressed his heart-felt gratitude, and perfect satisfaction, saying,—

“I have learned a lesson I shall never forget. It was painful, yet it is of priceless value. I am now convinced that my wife and children need not have died. Their lives were sacrificed while in the hands of physicians by their poisonous drugs.”

I was then shown the second case, the patient to whom nux vomica had been administered. She was

being supported by two attendants, from her chair to her bed. She had nearly lost the use of her limbs. The spinal nerves were partially paralyzed, and the limbs had lost their power to bear the weight of the person. She coughed distressingly, and breathed with difficulty. She was laid upon the bed, and soon lost her hearing, and seeing, and thus she lingered awhile, and died. The gentleman before mentioned looked sorrowfully upon the lifeless body, and said to those present,—

“Witness the mildest and protracted influence of *nux vomica* upon the human system. At its introduction, the nervous energy was excited to extraordinary action to meet this drug-poison. This extra excitement was followed by prostration, and the final result has been paralysis of the nerves. This drug does not have the same effect upon all. Some who have powerful constitutions can recover from abuses to which they may subject the system. While others, whose hold of life is not as strong, who possess enfeebled constitutions, have never recovered from receiving into the system even one dose, and many die from no other cause than the effects of one portion of this poison. Its effects are always tending to death. The condition the system is in, at the time these poisons are received into it, determine the life of the patient. *Nux vomica* can cripple, paralyze, destroy health forever, but it never cures.”

The third case was again presented before me, that of the young man to whom had been administered calomel. He was a pitiful sufferer. His limbs were crippled, and he was greatly deformed. He stated that his sufferings were beyond description, and life was to him a great burden. The gentleman whom I have repeatedly mentioned, looked upon the sufferer with sadness and pity, and said,—

“This is the effect of calomel. It torments the system as long as there is a particle left in it. It ever lives, not losing its properties by its long stay in the living system: It inflames the joints, and often sends rotteness into the bones. It frequently manifests itself in

tumors, ulcers, and cancers, years after it has been introduced into the system.”

The fourth case was again presented before me,—the patient to whom opium had been administered. Her countenance was sallow, and her eyes were restless and glassy. Her hands shook as if palsied, and she seemed to be greatly excited, imagining that all present were leagued against her. Her mind was a complete wreck, and she raved in a pitiful manner. The physician was summoned, and seemed to be unmoved at these terrible exhibitions. He gave the patient a more powerful portion of opium, which he said would set her all right. Her ravings did not cease until she became thoroughly intoxicated. She then passed into a death-like stupor. The gentleman mentioned, looked upon the patient and said sadly,—

“Her days are numbered. The efforts nature has made have been so many times overpowered by this poison, that the vital forces are exhausted by being repeatedly induced to unnatural action to rid the system of this poisonous drug. Nature's efforts are about to cease, and then the patient's suffering life will end.”

More deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves.

Indulging in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug which gives present relief, but which does not cure the disease. It may change the form of disease, but the real evil is increased tenfold. Nature was doing her best to rid the system of an accumulation of impurities, and, could she have been left to herself, aided by the common blessings of Heaven, such as

pure air and pure water, a speedy and safe cure would have been effected.

The sufferers, in such cases, can do for themselves that which others cannot do as well for them. They should commence to relieve nature of the load they have forced upon her. They should remove the cause. Fast a short time, and give the stomach chance for rest. Reduce the feverish state of the system by a careful and understanding application of water. These efforts will help nature in her struggles to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to use self-denial, and suffer a little from hunger. Neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system. But they are determined to obtain relief at once, and take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed, but while accomplishing her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her resources, and she becomes enfeebled.

Drugs never cure disease. They only change the form and location. Nature alone is the effectual restorer, and how much better could she perform her task if left to herself. But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a great measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure soft water, this dispensation of drug-mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not feel the necessity of also strictly attending to his diet.

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working, sustain to their health. They will not arouse to their true condition, until nature protests against the abuses she is suffering, by aches and pains in the system. If, even then, the sufferers would only commence the work right, and would resort to the simple means they have neglected—the use of water and proper diet, nature would have just the help she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover without being debilitated.

When drugs are introduced into the system, for a time they may seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature's efforts to expel the drug from the system, intense suffering is sometimes caused the patient. And the disease, which the drug was given to cure, may disappear, but only to re-appear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart, and brain, are frequently affected by drugs, and often all these organs are burdened with disease, and the unfortunate subjects, if they live, are invalids for life, wearily dragging out a miserable existence. Oh, how much that poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature's machinery, they cannot readily and strongly perform their labor, and the whole system feels the lack. These organs, which should be in a healthy condition, are enfeebled, the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden breaking down in her efforts, and death follows. There are more who die from the use of drugs, than all who would have died of disease had nature been left to do her own work.

Very many lives have been sacrificed by physicians' administering drugs for unknown diseases. They have no real knowledge of the exact disease which afflicts the patient. But physicians are expected to know in a moment what to do, and unless they act at once as though they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent physicians. Therefore, to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried, to cure the patient of the disease of which they have no real knowledge. Nature is loaded with poisonous drugs which she cannot expel from the system. The physicians themselves are often convinced that they have used powerful medicines for a disease which did not exist, and death was the consequence.

Physicians are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature alone possesses curative powers. Medicines have no power to cure, but will most generally hinder nature in her efforts. She, after all, must do the work of restoring. The sick are in a hurry to get well, and the friends of the sick are impatient. They will have medicine, and if they do not feel that powerful influence upon their systems their erroneous views lead them to think they should feel, they impatiently change for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy.

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with

raging fevers consuming them, until the fuel which fed the fever was burnt up, the vitals consumed, and have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire which is consuming the vitals.

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They are wondering why our race is so feeble, and why so many die prematurely. Is there not a cause? Physicians who profess to understand the human organism, prescribe for their patients, and even for their own dear children, and their companions, slow poisons to break up disease, or to cure slight indisposition. Surely, they cannot realize the evil of these things or they could not do thus. The effects of the poison may not be immediately perceived, but it is doing its work surely in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with, are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because they have been benefited by their use. It would seem that to such as can reason from cause to effect, the sallow countenance, the continual complaints of ailments, and general prostration of those who claim to be benefited, would be sufficient proofs of the health-destroying influence of drugs. And yet many are so blinded they do not see that all the drugs they have taken have not cured them, but made them worse. The drug invalid numbers one in the world, but is generally peevish, irritable, always sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed them outright, for nature is loth to give up her hold on life. She is unwilling to cease her struggles. Yet these drug-takers are never well.

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, as they say, do wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines which they know will leave behind injurious effects upon the system, even if they do relieve present suffering.

MEDICINES.—The brains of thousands of men, and tens of thousands of children, have been debilitated, and their minds clouded with thick mist, and in many cases, totally darkened by those powerful, life-killing drugs, employed as healing agents. How many mothers, in order to make their little ones sleep, have blunted their moral sensibilities, and rendered their intellects obtuse, by dosing them with laudanum, "Godfrey's cordial," and other medicines. If men would observe the laws of life and health, they would never require medicine, and in most cases where they take it they would do better without it, if they began in season to practice abstinence, and not carelessly and ignorantly augment the disease. And if our physicians, instead of confining themselves to the cure of diseases, would lecture and inform the people how to preserve their health, though they might make less money, they would save suffering humanity a vast amount of misery and premature death. "An ounce of prevention is worth a pound of cure." But owing to the bad organization of society, men have no time to attend to their health, in consequence of which, the violated laws of Nature compel them to find time to be sick, and to die sooner than they otherwise would.—*Sel.*

