

COOK (W. H.)

15
THE QUESTIONS

OF

LIFE AND DEATH;

A REVIEW OF

ALLOPATHY

AND DEFENSE OF

PHYSIO-MEDICALISM.

BY WILLIAM H. COOK, M. D.

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A Review of Allopathy.

In the book of Job occur the words, "All that a man hath will he give for his life." This expression at once appears to be a truth, and almost every man would say that it was correct. But it must be remembered that it came from the lips of Satan, and so should be received with many doubts and a great deal of allowance. If a man was placed where he had to choose between death and a given amount of money, he would, of course, prefer to live and let the money go. But this is only when the question stares him in the face so bluntly that he can not turn around it nor look beyond it. Place it some distance off; put it so far back that an hundred opportunities for pleasure and profit lie between him and it, and many chances to one but he will shut his eyes to the question of death and run riot in eating, drinking and making money, without stopping to think how soon he may deprive himself of existence.

There is too little good *thinking* done on the subject of medicine. There are enough pills, sirups and various other patent nostrums advertised and taken; but it is too often the case that the common facts and principles of medical science are not inquired into nor reflected upon. Men discuss politics almost constantly; and banks, stocks, railroads, telegraphs and woman's rights, are ordinary subjects of conversation; yet the laws of eating, drinking and sleeping; of breathing, exercise and taking medicine, are almost excluded from among the intelligent topics of conversation, and a lecture on physiology is thought to be as sleepy as a set declamation, unless made attractive with foolery and long stories. So current has this indifference become, that an old stanza has been used to express it:

"God and the doctor we alike adore,
Just on the brink of danger, not before;
The danger passed, both are alike requited,
God is forgotten and the doctor slighted."

As every man, woman and child are liable to sickness, at some time or other in their lives, nothing would seem more rational than that they should take an interest in learning to keep well as long as they could, and to have their health restored in the shortest space of time when they got unwell. It is a question which directly concerns themselves, their time, their money and their ease. If it had to do only with somebody else, we might be excused for putting it off; but as it comes home to each and all of us personally, neglecting to make any inquiries about it is to overlook our nearest and dearest interest; and to leave *all* our thinking on this subject in the hands of others, is to intrust them with the monopoly of a theme which is of more importance to every one than any amount of riches he can possibly gain. It has been estimated that, by greater care in following nature's laws, the average period of a man's life has been prolonged from thirty to thirty-five years. If this has been accomplished by obedience so simple, within the last century, it is not too much to say that ten years more might be added to each man's existence, if he would take time to study and employ the

best means of preserving his health. Who is there that would willingly and deliberately sit down and take away ten years of his life without any motive or any inducement?

At the present time, there are two conflicting systems of medical practice prominently before the public, each with its disciples, friends, journals, books and colleges. The oldest of these is the Allopathic system, that which uses calomel, arsenic, opium and blood-letting, and is variously known as the "regular" and mineral practice. The other is called the new or Physio-Medical system, and is known by its using none but vegetable medicines, and only the perfectly harmless vegetables at that. As the whole art of medicine has for its objects the relief of suffering and the preservation of life, every man's interests should at once lead him to inquire which of those two systems is most likely to accomplish these results. Which will ease pain the quickest, fortify the body against disease most effectually, cure the sick soonest, and prove most valuable in building up feeble constitutions and saving strong ones? The importance of these questions is evident, and needs no addition of words to make every man feel it; but "who can decide when doctors disagree?" *This* question can be very easily answered, as it is one which, in this free country above all others, is to be settled by *the people*. To do this, it is not necessary that every man should seek to qualify himself for the duties of a physician. In this respect, our country is much like the territories of the French Duke, who, when he asked his "court fool" what craft was followed by the greatest number of his people, was at once answered, "Physic." As the Duke doubted the correctness of the reply, his subject offered to give him the necessary figures on the question next day. On the following morning, the "fool" set out for the court with his face tied up as if he had the toothache; and before he arrived at the palace he had more than two hundred prescriptions for his malady. In like manner, almost every man we meet in America is a prescriber; but while goodness of heart dictates the prescription, much mischief is now and then done by every body thus taking to himself the duties of a physician. What is wanted is for every person to obtain a sufficient knowledge of physiology to avoid the ordinary causes of disease, then get an outline of the principles and plans of the two schools of medicine, and after that, watch the practice of each and see for himself which class of practitioners cure their patients soonest and have the least number of deaths in proportion to the number of cases they treat. These means of information are open to every person who will take the trouble to use them; and, when carefully used, they will enable each person to form his own opinions upon the two systems of medicine and to decide for himself to which one he will intrust his body when sickness overtakes him.

ALLOPATHY DESERVES PRAISE.

The only way to judge of any man, or any body of men, is to take their own words and study them. This is the way to obtain the best knowledge of the opposing systems of medicine. The charges of one sect against the other are not to be taken as proof of any thing; for those who are interested in a given subject are very likely to get excited over it and then say very rash things about their opponents. Let us, therefore, in inquiring into Allopathy, listen to her own great men, thus giving her every opportunity to have her cause presented fairly and an impartial judgment passed upon it. In doing this, all praise must first be rendered for the many good things there to be found. Allopathy has given us our

science of Anatomy entire; in Operative Surgery she has done nearly every thing that has been done; Botany and Chemistry have been laboriously cultivated by her sons; Physiology has been investigated by them with most praiseworthy diligence, and every collateral branch of medical science is deeply indebted to their talents, money and patient labor.

Far be it from us, then, to enter upon any tirade against Allopathic physicians merely because their opinions differ from our own, or seek their injury by detracting from their merits or concealing their deserts. Honest differences of opinion do not render personal friendship impossible; and while each party is at full liberty calmly to state the light in which it views the position of its opponents, and to give an explanation of its own position and the reasons for occupying it, full credit should be given by each for all the good that belongs to its rival. So, in examining Allopathy, its claims to our respect are cheerfully acknowledged; and it is only its errors, not its virtues, that we seek to expose. With these explanations we will proceed to examine several of the tenets of that system of medicine, reviewing those which are the most mischievous and which lie at the foundation of the others.

MAN CONSIDERED A CHEMICAL FABRIC.

The leading, almost the corner-stone error of Allopathy, lies in viewing the human body as a mere chemical fabric—made up of definite chemical atoms, and moved and operated solely by chemical powers. This opinion was most largely dilated on by Professor Liebig of Germany; and his propositions on the subject have been taken up and enlarged by such men as Dumas, Lehmann, Faraday and Carpenter, in Europe; and Draper, Youmans, Silliman and Dunglison, in America. Professor Youmans has gathered the pith of the subject in a single sentence of the preface to his class-book on Chemistry, where he says: "The physical system of every human being may be looked upon as a chemical laboratory, in which exactly the same kind of changes are carried on as are produced by the working chemist in his shop, and by means of similar instruments." With such ideas as these for a starting point, and looking upon the arteries, veins, stomach, liver, kidneys, brain, etc., as so many test-tubes, furnaces, retorts, filters and crucibles, and the blood, bile and other fluids, as so many agents and re-agents produced by purely chemical actions, they have considered man much in the same light as a skillful housewife would consider a freshly-made barrel of soft soap—a thing of simple construction, made up of so many atoms of this, and so many of that, and nothing more. In all the Allopathic colleges throughout the two hemispheres, and in almost every regular text-book published in the countries of Europe and America, this idea is made the pivot around which all other ideas are made to revolve. Different articles of food are spoken of as containing so many atoms of carbon, hydrogen, oxygen and nitrogen; blood is resolved into such and such proportions of albumen, fibrine, hematin, salt, phosphates, etc., and these again are divided into their several ultimate equivalents. The same is done by the gastric juice, the bile and the spittle; the bones, muscles, skin, hair, ligaments, nerves and brain; till finally the whole human structure stands before us as a mass composed of coal, oxygen, saltpeter, phosphorus, brimstone, salt, lime, water, etc., the several proportions and the ultimate elements of which are given in figures, to the last practicable fraction of an unit.

But the operation by no means stops here. This is only the beginning of things;

and the next steps are to show how the various atoms of one part change places and form new unions so as to make bile from blood at one point, muscle from it at a second, urine at a third, nerves at a fourth, and so on through every tissue, excretion and secretion, and every variation of tissue, excretion and secretion through the entire body. Not an act, from the digestion of an apple to the beatings of the pulse, the twitchings of a nerve, or the elaboration of a thought, but is sought to be explained upon these chemical formulæ. Lehmann has written three large volumes on these formulæ; Simon has written one volume; Liebig three, and other authors have caught up the lead and issued books by the dozen. The central idea of them all has been summed up by the Westminster Review, which says that chemico-physiologists resolve man into forty-five pounds of saltpeter and five pails of water.

The extent to which this notion has been carried, may be seen in the popular opinion about medicines *disagreeing* with one another. We all know that to mix aquafortis and hartshorn together for a dose, is to imitate the mixing of soda and cream of tartar. The two agents will unite, chemically, to form something entirely different from either; and any supposed advantage that was to have been derived from using such articles, will, of course, be lost. And it is because Allopathists resort so largely to the use of the chemical agents, that people have been impressed with the idea that medicines "may not agree." If they did not build their philosophy upon this chemical theory, they would not be found using such quantities of chemical agents; as it is, the majority of their medical means are of the inorganic class of substances, and are concocted into various forms and done up into various compounds by means of the regular paraphernalia of a chemist's laboratory, and in accordance with the common laws of chemical affinity. Calomel, arsenic, iodide of potassium, white vitriol, sugar of lead, muriate of iron, phosphate of lime, morphine, quinine, and many other articles in general use among those physicians, are all examples of this mode of preparing agents; and they are employed mainly because of their having been thus manufactured—their chief virtue being attributed to the fact of their being a part of the chemical theory of man and disease.

ERRORS OF THE CHEMICAL THEORY.

Chemistry is a *definite* science; that is, it deals in definite and positive quantities. It teaches that two substances unite in certain proportions, and that they never do and never can be made to unite in any other than those proportions—which are defined to an exact fraction, by weight. Whatever chemistry does, therefore, it does positively and in a mathematical manner, never suffering any variations, no matter how circumstances or quantities may vary. This being the rule in one case, and in one department of nature, it must be true in all other cases and departments; so if it really is chemistry which forms the juices and puts together the tissues of the human body, nothing will be more simple than to find out the kinds and quantities of the substances in a part, and then imitate them. No proposition is scientific unless it can be applied in practice; and the chemistry of man must stand or fall by this simple test.

About the simplest thing for chemistry to attempt to imitate, is the gastric juice of the stomach. This fluid is used for the purposes of digestion, and it has been obtained directly and in its purest state from the stomach of one man (Alexis St. Martin), and the stomachs of great numbers of animals.

“The gastric juice has been examined by numerous chemists,” says Simon. “The nature and composition of the *Gastric Juice* * * have been the subjects of much discussion among chemists,” says Carpenter. The truthfulness of these remarks is quickly seen when we come to read what different writers have said about it. Todd and Bowman say that “It is of great importance to determine the *precise* composition of this fluid:” yet Dr. Prout tells us that it is composed chiefly of *free* muriatic acid; Dunglison says it also contains acetic and phosphoric acids; Gmelin and Tiedeman found no phosphoric acid, but got muriatic and acetic, as also butyric acid. Bernard says lactic acid is the chief ingredient, admits no acetic acid, and says that the muriatic acid in it is not *free*, but mixed with other ingredients. Lastly, Bernard and Lehmann are not sure that it contains any muriatic acid at all, but that this product is the result of decomposition of lactic acid in distillation! All these are eminent authorities, and yet see how unsettled they are about this one simple juice. A comparison of their analyses proves that they disagree so widely that no one can say that the nature of gastric juice is known; yet each urges his own opinion on us as correct science, and proceeds to build a theory of digestion on it. Such confictions as these show that chemistry has not and can not deal with the organic juices, and that it is out of its sphere when it attempts any such operations.

But allow that any one of these men was right, and it follows that, if he knows the exact chemical recipe for gastric juice, he can send to the drug store and have it put up at pleasure. And this has been tried many times, and is advertised as a fact every day—the *pepsin* of newspapers being this so-called home-made gastric juice. Now what is the reality? Simply that no chemist has ever yet made a drop of fluid that would at all compare with nature’s own product. Todd and Bowman tell us that the components of gastric juice *can not* be determined with exactness; and every physiologist at once frankly admits that, no matter whose formula be taken, the artificial compound “has little or no solvent power on the food,” and pieces of meat put in it “undergo no change of any importance.” Thus all their analyses are crude suppositions, and their asserted “positive science” falls to the ground like dust on the very first attempt to test it by putting it to use.

In the same manner, the analyses of blood, saliva, urine, muscle, fat, and every other fluid and solid in the body, contradict one another, and not a single point is settled in regard to any one of them. Throughout fifteen large volumes that we have carefully and patiently examined on this subject, we do not find the least agreement; but all is confusion, variance and uncertainty. And in the same way, when these mystic formulas are applied, we find that every fact and common experiment in nature are against them. Not one of them but conflicts with the others, and even undermines itself; and all of them together stand in direct opposition to the every-day experience of life. It is this kind of *science* which tells us that a mixture of beans and ashes will form an article of diet forty times more nourishing than wheat; that butter and cheese contain all that man need eat in order to sustain himself in the most vigorous health; that tea is full of nourishment, and that the moral depravity of the Irish nation is owing to the chemical components of their potatoes!

But the Allopathic chemists do not stop here: they go on to tell us that every action of muscle is dependent upon chemical changes; that every movement of the

blood, lungs, stomach and brain, is the result of chemical unions going on in the atoms of the parts, and that the principles of chemical affinity build man up from a mere cell no larger than a mustard seed, and then hold him in all his courses of action and make up the sum and substance of what is termed *life*. And yet these same authors tell us that no man knows, or *can know*, the uses of a muscle, nerve, eye or tongue, by chemically analyzing it; that the differences between the blood, saliva, milk, etc., of two individuals cannot be accounted for by chemistry; and that no one can tell, by it, the why and wherefore of the most simple act performed in the human body. These acknowledgments are made by the chemical physiologists themselves, and at once prove that, in thus failing to produce the least practical result, even in the most simple cases, chemistry is wholly inapplicable to the science of life, and must work the widest mischief when it attempts to wed itself to physiology.

But the Allopathists are not content to drop the subject on an exposition of these, its failures and absurdities. They go on to apply it in their use of medicines, and try to explain the action of their favorite remedies on the principles of chemistry. We are told by them that calomel is a physic because it unites with certain elements here, a reducer of inflammation in virtue of its operating on other elements there, and a purifier of the blood by its power to unite with and chemically neutralize atoms of virus hither and yonder. The compounds of iron are said to strengthen by entering into combination with the elements of the blood-cells; phosphorus is said to seek a chemical union with the brain and nervous structures; arsenic is reputed to have an affinity for fat; and copper, zinc, lead, tin, strychnine, etc., etc., all have special chemical tendencies and powers attributed to them. The next point is, that, the elements of a tissue being known, we have simply to give medicine containing those elements to cure it when diseased. This is the position actually taken and defended by many of the most enthusiastic and learned of the chemical physiologists. It naturally grows out of the arguments and positions of their doctrine, which assume that man can chemically make bones, muscles, lungs and brain at his pleasure, thus becoming a creator by means of the instruments in his laboratory, and without reference to Deity or the "breath of life." Draper, Carpenter, Youmans and others, give out this idea in the most decided language; and the Allopathic journals teem with accounts of cures thus wrought, and of formulas for making different tissues. Among the many prescriptions of this kind, none are more explicit than those mentioned by Dr. Wood, in his *Practice of Medicine*. This is the highest Allopathic authority on this continent, and it says: "The salts of the blood, when deficient, must be supplied by their introduction into the system. * * * The salts of potassa are indicated in scurvy, and chloride of sodium [salt] in gangrenous tendencies. An excess of alkalinity is to be counteracted by mineral acids," etc., etc. It is amusing to notice that, throughout this entire display of chemical science, this, that and the other deficiencies are "supposed," and "conjectured," but that they are *actually* deficient is by no means *known*. The cure of consumption by supplying the lungs with the phosphites and hypophosphites of lime, has been the fashion for the last five years, and is a fair sample of chemical practice. The best comment that can be made on the whole system of such absurdities, is found in the fact that Allopathists themselves admit that they lose a larger per centage of consumptive patients than ever before. A similar failure of the chemical application of remedies in

gout, rheumatism, small-pox, measles, typhus, and many other forms of disease, is at once admitted, aye, noticed and recorded, by their own best authorities; and when whole volumes teem with acknowledgments of this character, who can ask for any thing more than such wholesale self-condemnation?

DO NOT UNDERSTAND DISEASE.

One very decided objection that we have to Allopathists, is found in their acknowledged ignorance of disease. This may sound strange to persons unacquainted with the facts in the case; but when we examine their books, we find that one eminent author tries to make out that disease is a *something* in the blood; another as earnestly labors to show that it all comes from some *unknown* difficulty in the bile, urine or other fluids; a third insists that it arises from the organs themselves; a fourth looks upon the whole matter as so many cases of worms, and a fifth is enthusiastic in trying to convince us that all disease consists in itch! A stranger medley of contradictions could not well be imagined; and the student who patiently wades through the great volumes of Eberle, Payne, Watson, Broussais, Harrison, Rush, Brown, and other standard writers of that school, will get as much for his pains as the night traveler who plunges through a marsh in search of a Jack-o'-lantern. When he comes out, jaded and disappointed, he will be prepared to say, with Bichat, "Medicine is an incoherent assemblage of incoherent ideas. * * It is not a science for a methodical mind;" and to agree with the learned Forbes, of England, who, after fifty years' practice, complains of the "ignorance of the natural history of diseases" peculiar to the Allopathic profession.

Allopathy says this of itself, and we only quote her own words as given us by her ablest and most honored men. A moment's reflection will be enough to convince any one that there can be no science, no certainty, no safety, where there are such open differences. And what can we think of a man who attempts to treat disease by given means, and yet tells us, at the very start, that he does not understand what disease is? We laugh at the Yankee who, when called to see a somewhat strange case, frankly acknowledged that he did not know what was the matter, but said he would give something that would throw the patient into fits, and then he would cure him, for he was *death on fits*. A greater absurdity need not be looked for; yet Allopathy occupies the same ground when it attempts to cure disease without understanding it. We would not intrust our money, our locomotives, our bank stocks, real estate, watches, or even our horse-shoeing, to a man who told us he did not know anything about doing such business; then, what wisdom can there be in trusting our lives to a class of men who give medicine without knowing why, and use the most poisonous articles in their practice? Far better would it be to leave nature to herself than to open a destructive war upon her in such a style as this.

USING POISONS AS MEDICINES.

The last grand error of Allopathy with which we find fault, is the plan of using poisonous agents in the treatment of disease. They employ a great many very innocent agents; but "Poisons make the *best* remedies," is the expression of Hooper, and Allopathy accepts it and acts upon it. They look upon disease as something dreadful, and employ desperate measures to drive it out; and their use of poisons has become so well known, that it is a common thing to hear people talk of a certain dose either "killing or curing." How often, too, do we hear those practitioners speak of having given a certain patient enough of this or that

agent "to kill a well man." In all their books, beginning with Wood's Practice of Medicine and running down to the smallest edition of the *vade mecum*, the one idea prevails of treating disease (of which they say they know nothing) by using agents that will make a different disease somewhere else, just as the Yankee threw his patient into fits. And what do you think they do after they have made this new disease? Why, they leave that to *nature* to cure; and if she can not do so (as often happens in the maladies following the use of mercury), they give a new poison to start a *third* difficulty, and then leave the body to get rid of that as best it can. It is *make* disease to *cure* disease; stir up a morbid action in one, two or three places, in order to divert it from its original site, and at last turn the patient over for nature to rid the frame of the poisons and then patch it up to the best of her ability. Is it not rational to suppose that, if nature had been let alone in the first place, she would have cured the original malady in a much shorter space of time than she could afterward heal that and also the new ones made by the doctors?

The Allopathists themselves assure us that the best of their agents are poisons, and we know that they generally measure them out by grains and drops, lest they should give a few atoms more than could be borne, and thus kill their patients outright. Calomel, corrosive sublimate, arsenic, opium, zinc (in the form of the various vitriols), antimony, lead, strychnine, henbane, deadly nightshade, copper, muriatic acid, oil of vitriol, and dozens of other articles in common use by them, all partake of this poisonous character. How are the uninitiated warned against touching them; how do our rats and cockroaches disappear before them. Whole volumes have been written by the "regulars" to point out the horrible symptoms they will produce, and to tell the measures which may be *tried* as antidotes to them. Every Allopathic author who speaks of them, gives pile upon pile of testimony against them. The history of their use is one constant round of physical horrors: bones eaten into holes like a honey-comb; teeth rotting away into black stumps; nerves shaking and starting like aspen leaves in a wind; stomachs revolting with the thousand horrors of dyspepsia; muscles withering like dry sticks; joints tottering; breaths as revolting as the upas; scrofula, rheumatism, gout, consumption, typhus and cancer; these are *some* of the sequences of Allopathic practice. Let every man look at his neighbors and note the pains, complainings, miseries and broken constitutions of those whose family medical adviser is an Allopathist. Go into a district where Allopathists have the sway, and count the number of fresh graves made every year, and then mark the woe-begone countenances of every man, and especially of every woman, you meet, and next inquire how much each family pays for doctor bills. Do these things, and you will soon see why it has passed into a belief that a "regular" physician can make business for himself for a lifetime if he has one year's fair practice. This done, turn to Christison's treatise on poisons, and there read accounts of disease caused by Allopathic remedies (!) till your very blood curdles.

The object of medical practice is to relieve suffering and cure disease; but every such idea is lost in Allopathy, which directly and deliberately upholds the art of *increasing* suffering and making *more* disease. The thought of giving a sick person, when feeble and depressed, agents that a well man would not *dare* to take—agents which we employ to kill rats and destroy vermin—is a perfect burlesque on medical science. Our own learned and honest Dr. Rush said of this practice

that it had "assisted in multiplying diseases, and increased their mortality," and the inconsistency of the whole thing is enough to make every thinking man turn from it in horror and disgust forever.

ALLOPATHY DEFENDS HERSELF.

The errors which have been mentioned are only a few of those which are peculiar to Allopathy. There are many others which are as plainly to be seen as these: but the ones we have examined give support, in one way or another, to nearly all the remainder, and may be called the foundation wall to the house of regularism. With a basis so uncertain, so loosely put together and so open to the censure of every fact and all the common-sense of nature, it is not to be wondered at that the other parts of the establishment are in a tottling condition; and Dr. Chapman, the lion-hearted Professor of Allopathy in Philadelphia, well knew what he was saying when he told the profession that this system of medicine was full of "absurdities, contradictions and falsehoods." And it would have fallen to the ground long ago had it not been for its containing some valuable facts, for the disposition among its disciples to accept fancy speculations because they require less hard thinking than does the unfolding of truth, and for the blind and thoughtless encouragement that was formerly given to it by the people.

But Allopathy defends herself in a rather peculiar train of arguments, the leading points in which we will, in all fairness, mention. Thus, they say that their agents are safe *in skillful hands*. This simply means that some of their men, after a long apprenticeship at ruining people's health, have learned to form a good idea of how much poison a given person can take without showing its ill effects too plainly. Jehovah gives His stamp to every article when he makes it, and no man can alter or undo any of His creations. As bodies of a chemical composition are alike in all their particles, every atom being of the same nature as the whole mass, a grain of such an agent must have the same *kind* of an influence as an ounce; but it may not kill, because God has mercifully fitted the body to resist the action of moderate quantities of all poisons. The nature of the agent is not changed, then; and as no man has the least control over an article he has once put into the stomach, nothing is more preposterous than to talk of *skillful hands* guiding or modifying the action of any chemical remedy. To use such an argument is to set one's self up above nature; and for the Allopathist to employ it, is simply to show his ignorance of what has been said on this subject by such men as Chapman, Waterhouse, Harrison, Wood, Eberle, and the whole host of his own most learned brethren, who unite, in one voice, to proclaim directly the contrary, and explicitly to tell us that an agent, when once given, is beyond human control, and that no man can tell what ravages may be committed by the most ordinary and "*safest*" dose.

"But we are the *regular* physicians," say the Allopathists. "Our system is more than a thousand years old, and must be true, because it has descended from the ancient Fathers of medicine." Such an argument, offered in America, provokes a smile. It would do well enough to use in Russia, Austria or Timbuctoo, where the grossest follies are clung to if they are only *old*; but here, where every thing is brought to the unchanging test of truth, this kind of logic is but an excuse for what is beyond the possibility of being defended. Allopathy is, indeed, in a weakly condition when it shrinks from having its tenets inquired into, and protects its iniquities behind its grey hairs. But Allopathy has nothing to boast of in its

past; and a more discreditable excuse could not well be found. It is but a little more than one hundred years since its practices consisted in giving boiled frogs, mashed lizards, lion's brains, toads, filings of skulls, roasted snakes, crab's eyes, rotted human livers, etc., etc. These things constituted the strong remedies (!) of their materia medica. If Allopathy is proud of her *age* and her *regularity*, then should she go back to the wizard broths and stews of Sydenham and repent the apostasy which made her become *irregular* by departing from the use of such enticing medicines. If she is not willing to do this, then should she at least keep silence before men, in the remembrance that her calomel, arsenic, copper, etc., came into use, and her whole theory of chemical physiology and chemical physic into existence, by the exertions and money of Bombastus Theophrastus Paracelsus, an English sot and quack, compared with whom Townsend, Holloway, Brandreth and "old Dr. James" are learned gentlemen.

In further extenuation of their errors, they set up the claim that they are improving. Now we love consistency, for consistency shows honesty of conviction; but how can Allopathists defend themselves in one breath by claiming to be right because they have "come down *regularly*," and in the next breath say that they are *improving*, and are, therefore, something different from what they used to be! These two arguments do not go together very well; and one is apt to suspect that they are used to suit different occasions, and not because the Allopathists themselves have any confidence in them. That they bleed, blister, salivate and starve less than they used to, we know and are glad to see; that they give less calomel, corrosive sublimate, arsenic, lead and copper than they used to, is another favorable sign. But if this has been gained, the credit of it is due to the Physio-Medicalists, and not to them. They moderated their poisoning and depleting processes because they *had* to—because the people were tired of it and would not endure so much of it any longer. And even these *forced* changes, which deserve no praise, have been but partial. The alteration has only been from the use of the stronger poisons to that of the milder ones—but all the while it is poisons, poisons. And their *improvements* are more like a series of shiftings than of reforms. All their labors and expenditures are huddled around the old errors which we have been exposing; and while they cling to those as the pillar of their strength, the hinges of their love, the sun of their faith, all their additions will be but putting so much gaudy paint upon a mud cottage—the central mass of abominations will absorb and defile it all and sink the good in the common abyss of folly.

"But," say they, "if there is anything good discovered anywhere, we are ready to receive it; and reformers should bring their discoveries to us for our investigation, instead of setting themselves up in opposition to the 'regular' profession." This really looks liberal; but what are the facts in the case? The wicked war they carried on against Thomsonism when it first started—the manner in which they bribed, affirmed and maligned, till Judges on the bench had to reprove them; the extent to which they misrepresented, sneered and abused, till newspapers refused longer to listen to them; the bold hand with which they charged murder home upon the Thomsonians and got legislative enactments denying equal privileges to their opponents, till the people of this whole nation rose up to rebuke them, are familiar examples of the character of their liberality. And now that the power of the popular voice compels them to forsake their open resorts to law and violence, the bitterness of their hatred is manifested in a more private way on

every possible occasion. Every practitioner, from the smallest sample of a tyro in the backwoods to the luminaries of the great city colleges, considers it his privilege, and even his duty, to use all the hard names and tell all the ribald stories he can against the reformer. And this is done without the Allopathist pretending to understand the new system, its remedies or its practices. It is enough for them to know that Physio-Medicalism will not accept the mere assertions of men as being superior to the laws of nature; that it has an entirely new set of principles and discards the fallacies of Allopathy, even though backed by learned names and crowned by venerable heads. It is enough for them to know that it is gaining the popular favor, and they at once set to work to devise ways and means to injure it. Their most popular books state that lobelia is a poison, much used by "quacks," and that Thomson was *tried* for killing a man with it; but how carefully do they conceal the fact that he was honorably acquitted. To reiterate a charge like this, is a piece of dogged maliciousness that can scarcely be equaled.

But this course is pursued toward their own ablest men, as well as toward the reformer. The Academy of Science, at Paris, gets to itself the fame of liberality by appointing a committee to investigate every improvement that appears; but it is not generally known that that body is organized and supported by government, which *compels* it to pursue this course. But their opposition to improvement is seen in the fact that they almost invariably report *against* every claim that is brought before them. After the same fashion, the discoverer of the circulation of the blood, the introducer of vaccination, the inventor of ligatures in surgical operations, the investigators of nervous action, each of these able men, and all others who have had head and heart enough to step out of the trammels of error and proclaim new and important truths, have always been derided as impostors and quacks. Proscription of truth is a rule of action with them; and to show that their offer to "take us in" is much more ungenerous than would be open and manly opposition, we need but read the following *oath*, which was required of the graduates of an Allopathic medical college in Georgia last spring, and which would be exacted from the graduates of all Allopathic medical colleges, only that too many of the students have more spirit than to submit to it:

"You hereby promise and declare, on the receipt of your diploma, that you will maintain the honor, dignity and respectability of the legitimate profession in which you have been educated, and that you will neither countenance nor affiliate with any system of irregular practice, nor engage either in the manufacture, sale or recommendation of 'quack' nostrums or patent medicines, nor countenance the practice of the senseless dogmas of Hydropathy, Homeopathy, or Thompsonianism, under the penalty of having the degree conferred upon you revoked by your Alma Mater."

This is simply making young men swear, before God and man, that they will not investigate the reforms of the day, nor try to find out a single new truth in medical science.

But, as a last resort, the Allopathists say they *cannot get along* without their peculiar agents. The fact that several thousand practitioners, now in our country, *do* get along without them, and also cure many more patients than the Allopathists, and often cure those whom the "regulars" have given over to die, is a proof which every man can see for himself, and entirely demolishes this "can't-get-along" argument. The fact is, this is only another excuse, and is simply a sly mode of acknowledging that they do not know, and will not learn, any other ways

than to bleed, blister and give poisons. Such a trifling argument might be laughed at, were it not a question in which *millions* of human lives are concerned. Besides, it is indirectly accusing Jehovah of making man subject to disease and then denying him all rational means of cure. Indeed, Allopathy constantly cultivates this idea, and is ever on the alert to attribute deaths by calomel, arsenic, the lancet, opium, etc., to the *hands of Providence!* A child can refute such sophisms; for when the father showed his boy the tree that the wind had blown down, and told him God had done it, the little fellow quickly remarked, when he came to a tree that had been chopped down: "God did not do this." "How do you know?" asked the father. "Because," replied the child, "*He don't make chips.*" God made man so that he should live on earth in peace and quiet; and when He calls him away, He does it silently, without the infliction of pain and at a good old age. The early deaths, rotting teeth, unstrung nerves and broken-down constitutions, which are to be seen around us, are the *chips* by which a child can tell that the poisons of Allopathy, not the directions of Jehovah, are the causes of such devastation.

A Defense of Physio-Medicalism.

IN speaking of Physio-Medicalism, we are often asked what this term means, and in explanation would reply that it means *Natural Medicine*, or that system of medicine which is founded in the laws of nature. It implies that all the facts relating to the growth and action of the human body should be carefully observed and recorded, and that from them the rules or laws which govern the frame, in disease as well as in health, may be understood. It further implies that the action of all agents on the body should be studied carefully, that in this way we may learn the qualities of all classes of articles and the manner in which each and every one of them will affect the tissues and functions of the frame. When these things have been proven and established by enough real, positive facts, they are to be considered as so many principles in science, so many laws in nature; and to find out these laws in this way, without paying any attention to what men assert or how they speculate, is the central spirit of Physio-Medicalism.

MEDICINE AN EXACT SCIENCE.

It may seem a little strange, and yet it is no less true, that Physio-Medicalism differs from Allopathy when it says that medicine is an *exact science*. The Allopathists tell us at the start that this subject is not to be reasoned upon as other subjects are, and that it is one in which the ordinary rules of logic do not apply and where fixed and unchanging deductions can not be expected. As all propositions must be either truths or speculations, nothing can be more plain than that a sect which denies that there are any fixed laws in medicine, must purposely and knowingly believe in a series of suppositions; and thus, as Dr. Abercrombie well expressed it, the Allopathists make medicine "the art of conjecturing."

But we observe that men have the same form now they always had. Their arms, legs, head, eyes, chests, bloodvessels and nerves are the same—the same in number, form, arrangement and uses. They have the same number of muscles, organs and senses that have always belonged to the human frame. The muscles continue to be the organs of motion; and their structure, color and connections have never varied. The stomach has the same form and structure that belonged to it thousands of years ago, and is still the place where gastric juice is secreted. Bile comes from the liver, as heretofore; the tongue continues to be the "unruly member," and the brain is the only organ that has ever been considered as the medium of thought. Not an organ has been taken away, none have been altered, none added; and those which we have, do the same duties in the same way as when Adam was formed in the garden of Eden. And, in like manner, we find that all the plants and animals known to us have the identical structure, habits and properties that belonged to them at the first; and the relations of all things to the human frame remain unaltered. Salt has the same savor as of old, the juice of the sugar-cane retains its ancient sweetness and the deadly quality of opium has been known for many centuries.

In all these facts, Physio-Medicalism sees the evidence of a fixed design and of unchanging principles. It sees that man has been made subject to certain laws; that all other material things are also subject to established laws, and that no changes of condition or circumstance can turn these laws out of their channel. In keeping with this thought, it believes that an influence which is calculated to injure the system, will not only do it once, but always; and that every agent in nature will exert a power on the body which is every time alike. In this way, it starts upon the duty of finding out what those laws and actions are; knowing that a truth which has once been made known, is always to be relied upon. When those laws have been discovered, they may be employed by us in the cure of disease; and when they are properly applied, they will secure the desired results as certainly as effects follow causes in Geometry, Gravity, Chemistry, or any of the other fixed sciences. Water will always cool an inflamed part, oil will always soothe an irritated surface, and pepper will always stimulate a blunted nerve. So, all other agents have their inherent qualities, and when employed on the system will produce their several effects with the exactness of figures; and we can relax, or stimulate, or astringe with them, when relaxation, stimulation or astringency is required in the system, as surely and uniformly as the sun appears in the east and disappears in the west.

THE BINDING POWER OF TRUTH.

The principle of investigation which has just been mentioned, is one of liberality and fairness. It gives to each and every author full credit for all the good that he has done, yet tests every man's opinions by the positive facts of nature. It does not receive assertions for facts, nor rely upon ancient traditions, nor satisfy itself with notions that look plausible on paper but which do not agree with the laws of the universe and cannot be applied to any practical purpose. Many a great error is oiled and polished so nicely that a hasty inspection is apt to pronounce it good metal, when it is only false coin; but by touching them all with the common tests of nature, their real value will soon be seen. If any opinion proves lacking, let it be thrown aside at once; but all truths should be adhered to through every trial and abided by under all circumstances. What matters it that a set of false propositions is well put forth and plausibly sustained? They may last for a few years, but must melt away before the advances of knowledge. But truth never can be overcome; and one of the foundation precepts of Physio-Medicalism is, to submit to the guidance of all the truths now known and to use every means to unravel those that still remain hidden.

THE LIFE PRINCIPLE.

We notice that all large bodies have an attraction which draws them toward each other with a force that varies with the weight of each and their distance apart. This power brings stones toward the earth when they are thrown upward, draws down avalanches, and fixes man and all other objects upon the surface of the globe; and it also extends to the heavenly bodies, and keeps the sun, moon and planets in their places. It is not a visible thing, and we know it only by observing its effects upon matter—by seeing that it acts according to exact rules and is not destroyed by space. We call it the power of Gravity.

We also notice that when two simple and different substances are brought together, their atoms form a union which makes a substance unlike either of the others. Oil and soda, thus brought together, form soap; iron and water make

rust; oxygen of air and carbon of wood make fire. These unions are governed by fixed laws, which make it possible for a certain number of atoms of one substance to unite with a certain number of another, and the union has a fixed tenacity; so that if too many atoms of one material are used, the surplus quantity will remain without uniting; and if a third substance is introduced whose affinity is stronger than that between the two already mixed, these two will separate and one of them will unite with the new material for which it has such a great affinity. Thus, alcohol will dissolve resin; but when water is added to the mixture, the alcohol unites with it and leaves the resin to fall to the bottom in a powder. We can not see the power that works these changes; but we can observe that it acts only between atoms when brought closely together, and that the attraction of each article for every other article has a fixed degree of strength. This force is known by us as Chemical Affinity.

These and other forces are seen operating, according to their various laws, upon the inorganic portions of creation, and also exerting a certain amount of influence upon man and other organized beings. But in the human frame we observe many things that are totally different from any acts or changes wrought by the merely physical powers, and which can not result from any other influence than a power peculiar to the animal creation. In the stomach, the food is rolled around and mixed with the gastric juice by the muscular action of this organ; and as it comes to the lower opening, the digested portions are allowed to pass out, but the particles that have not been well prepared are kept back that they may be worked over again. And after the food has passed into the lesser stomach, the bile of the liver and the juice of the pancreas are poured into it; but none of these fluids is thrown there till the proper moment for using them has arrived, and persons who have been deprived of food for a long time have had the bile accumulate in the gall-bladder till this sac was almost ready to burst. Some of the particles of nourishment are taken up into the small veins and carried at once into the blood; while other particles, which have not yet been well enough prepared, are not allowed to enter the system in this way, but some are made to enter the milk tubes and others are forced to pass through the liver, there to go through other changes, and still other particles are kept from passing any of these channels, but are cast out as entirely useless elements.

And as the blood passes around the system, the skin takes out from it some useless elements and casts them away, the kidneys others, the liver others, the lungs others, and so of all the secreting and excreting organs of the frame. Each selects from the common fluid the particles that it is fitted to work upon, and will not touch an atom that another organ was made to use. In the same manner, the muscles, nerves, glands, bones, heart, membranes, ligaments, nails, hair and brain, each one takes away from the blood minute elements of nourishment and uses them as it sees fit—molding and fashioning those elements into the kind of structure peculiar to each organ, and giving them the same form, color, arrangement and function that belonged to each particular organ from the first. And so the heart beats, the lungs expand and contract, the hair-like bloodvessels work, the muscles move, the nerves feel, the eyes, ears and tongue receive their several impressions, and the minute cilia of the stomach, of which thirteen thousand piled end upon end would make but an inch in length, continue their wave-like motions, and all with the utmost ease, order and exactness. Through it all, we see such

evidences of regularity and a power to perform acts far beyond the reach of man's most refined ingenuity, that every function becomes a sublime study and the invisible force which so constantly, yet silently, works such wonders, surpasses every thing we witness in the physical world and rises to the position of a beautiful intelligence.

And this same force manifests its greater usefulness in the resistance which it constantly offers to disease. Through the nerves it receives impressions of pain, and thus warns the whole body of approaching danger; and it resists the action of cold upon the skin by sending more blood to it to warm it; of dust in the eyes by pouring out tears to wash it away; of crude materials in the lungs by starting a cough to eject them; of gravel in the bladder by passing over more urine to dissolve it; of undigested food in the bowels by trying to wash them away with the appropriate excretions; of snuff in the nose by sneezing to dislodge it, and so on through every form and degree of injurious influence. It is this inborn power which not only molded the human being out of a little cell in the mother's womb, but which seeks to preserve this being in a sound condition, resists all forms of disease and yields its clay tenement up to death only when chemical, mechanical or other forces obtain control over its domain. And this is the power which alone can cure disease; which removes fever by opening the skin, kidneys and bowels, to sweep away the foul materials that provoked the excitement; which soothes pain by using the suffering organ to cast off the causes of the misery; which heals burns, wounds and other abrasions, by depositing layer after layer of new tissue till the gap has been filled up, and which restores strength to the convalescent by asking for and employing a larger amount of nutriment than it was willing to receive or use in health.

This invisible power—this silent worker which develops, fashions, moves, sustains and protects the frame in the midst of all the influences and powers which are seeking to tear it down—is the Vital Force or Life Principle believed in by Physio-Medicalism. It is this which we see manifesting itself through this mass of earthy materials that forms our bodies; which makes up the sum of our life, and which (unlike the chemical power of Allopathy) rises to an immortal existence when accident, disease or the regular course of the Creator's plans calls it from its habitation here.

NO POISONS TO BE USED.

From the importance of the vital force as being not only the essence of our existence, but the power which protects the body from disease, as far as it can, and seeks to restore it to health when it has suffered derangement, nothing is more simple than that the chief duty of the physician lies in aiding the life principle to accomplish these objects. This proposition is the first and leading rule of action in Physio-Medicalism, which system does not admit the use of any agent, or the pursuit of any measure that is of a character which will do the least harm to any organ or function of the body. It excludes all poisons, all articles that are inherently calculated to disorder even the tenderest structure: it confines itself to the employment of those things which are so perfectly simple and innocuous that no more ill feelings would follow an over-dose of them than would follow eating too much food; those which will never cause disease under any circumstances, and that can be given to the child as well as the man, to the healthy as well as the sick, without the least fear of danger being associated with their use; those which

never interfere with the performance of any vital act, but which operate by helping to establish those functions that may have been suppressed; which leave behind them no ill effects upon either the bones, nerves, bloodvessels, stomach or other organ; which can be seen truly to render aid to the vital force in restoring the body to health, and which are ever associated with the fact of *absolute safety*. It is not a question, with this system, whether a medicine has been long used, or is highly recommended; whether it is of strong quality, or could not do more than a *moderate* amount of mischief. Age and the authority of men are of no value to an article which nature has stamped with the brand of poison, and all drugs must be cast aside at once which are found to interfere with the welfare of the body. It is not a question of favoritism, nor of prepossession, but of life and death; and on this question Physio-Medicalism admits no prejudices, no passions, no sophistry, but exacts the fullest proof of the positive harmlessness of every agent that is used for the purposes of a medicine.

Surely, if any thing can secure the hope of rendering medical practice that soother of pain and savor of life which it was intended to be, it is to be found under the propositions which have been mentioned. These positions can not fail to convince every man of their truthfulness, for they agree with all the facts we see around us, are sustained by all the laws of nature, and are so self-evident as to bring conviction to the minds of all intelligent and impartial persons. They combine simplicity, truthfulness and safety; they interdict all evil, and teach that it is better to leave nature alone than to meddle with her by using articles of which nothing is known, or of which it is only known that they are opposed to the operations of life; they look only to the truths of nature, discarding the speculative fancies of men and relying upon the God-made principles of the human constitution for their guidance.

WHY PHYSIO-MEDICALISM IS OPPOSED.

This, briefly, is Physio-Medicalism; these are the doctrines which distinguish it from any and every other system, and which guide all its philosophy and all its practices. With this view of it, men will at once ask: "How does it happen that it has met so much opposition? why has not so truthful a set of doctrines been received with favor instead of detraction?" We have already shown that warfare against all new ideas was and is a leading rule with Allopathists. This rule holds good with them in the case of reformers as much as with the brighter lights of their own school; and more so, from the fact that the success of the reformation would put them to the inconvenience of studying medicine over again, and thus make them acknowledge their errors, or else seriously cripple their business and their purses. Money and pride, therefore, both incite them to oppose the new doctrine; and as no opposition promises to be so successful as that of deceiving the people, we find the "regulars" constantly engaged in misrepresenting the real principles and practices of Physio-Medicalism. They took pains, from the very first, to remain entirely ignorant of the system themselves, and then to convey totally false impressions of it to others. No tale was too horrible, no story too untruthful, so long as it could brew a prejudice against reform; and as the whole practice of the country was in their hands, and every little country village supported from two to seven Allopathists, it is not to be wondered at that Physio-Medicalism came to be violently and maliciously opposed unto the remotest corners of the Union. It is ignorance, therefore, which has set the minds of men

against it; and we find that wherever people lay aside their prejudices, note the operations of the system and inquire candidly into its teachings, those people at once become its friends and supporters. It is this spread of knowledge upon the subject which has made legislatures take away the exclusive protection they formerly gave to Allopathy and drives the "regulars" themselves to that last resort of failing popularity—a crude and ignorant imitation of their more successful opponents.

The course which Allopathy has pursued, and the tricks and stratagems to which she has resorted, in her warfare against Physio-Medicalism, are ample evidences that she has been moved by a spirit of dislike toward reform and not by any disposition to seek the benefit of the suffering in preference to her own piques or prejudices. As these things are now matters of history, and offer the best illustration of the bitterness with which she has pursued progressive medicine from the commencement, we will present a few of them here.

ALLOPATHY RESORTS TO LAW.

The first resort that Allopathists made, was to the law. Seeing the rapidity with which reform was spreading and how likely it was to take the place of their system, which they had been telling the world was founded in speculation and, therefore, not to be relied upon, they used their immense wealth and influence to get State governments to pass laws making it a punishable offense for any man to deal out medicine unless licensed by their own school. No man who differed from them was to be allowed the free exercise of his opinions; but was to be forced into silence, or compelled to renounce his convictions and give in his adherence to what he honestly believed to be error. He was not to attempt to relieve suffering, soothe pain or ameliorate misery, unless he did it in the ways that *they* had sanctioned. They used the strong arm of the law to prevent men from improving the art of curing disease, subjected to fines and imprisonments any one who would attempt such improvements, deprived him of his right to receive pay for any services he might render to the sick, and even carried their legal restrictions so far as to prevent every freeman from employing any other medical adviser than a disciple of Allopathy. They secured the passage of such laws in every State where a reformer showed himself—in New York, Ohio, Georgia, the Carolinas, Vermont, Maryland, Pennsylvania, etc., etc. In this way they sought to block the wheels of progress, limit the advances of science and crush the exercise of free thought and free action on medical subjects—thus creating a monopoly of knowledge in their own behalf, and that in a country which owes its glorious nationality to the dislike it has always borne to monied, titled, political, religious and every other form of proscription. The movement was a bold one, and as bitter as it was bold.

But this state of things did not continue long, and in less than ten years reformers were knocking at Assembly-room doors and asking for a removal of such unjust restrictions. They claimed freedom of opinion, as guaranteed by the Constitution, and demanded the privilege of free action as their right. And how were such demands met? By every gross libel and unmanly artifice that Allopathists could bring to bear. Year after year did reformers petition; and year after year did Allopathists pledge money and expend time in every county, buy over newspapers in every town, travel from house to house circulating grave but untrue charges, bring their passions and influence to bear in every saloon of fashion, in

every association of scholars and in every hall of government—sometimes getting legislatures openly to ridicule the practitioners, at others to throw the petitions under the table and on one occasion (in Ohio) to refer a petition to the legislative committee on *Penitentiaries*—and all to stay the progress of Physio-Medicalism by holding over it the charge of criminality, and to sustain their own false and mischievous practices by the aid of governmental authority. Those were days of passion, prejudice and violence on the part of Allopathy; days when fairness and justice were trampled under foot and the welfare of humanity forgotten in the fierce strife for the maintenance of the monopoly of a sect. A more discreditable, self-condemning record never existed against any tyrant of ancient Europe, than the past fifty years of medical history shows against Allopathy—to whose course nothing but the unscrupulous violence of Papacy is comparable. But it all would not do; and after several years of toil and struggle, the odious laws were repealed in State after State, till now Physio-Medicalism stands every where on a legal level with her opponent.

The enactment of laws, however, was not enough for Allopathists; they must have those laws carried into effect before they would be satisfied. They began a crushing operation, and spared no toil nor money that they thought would help them in their attempt. How well do the older reformers remember the county meetings held by their opponents; the fearful maledictions there used against reform, and the fresh zeal against progress that each physician would show after coming home from those councils with his “regular” brethren. This course was pursued all over the land, and the threats at prosecution for taking pay here, for waiting upon the sick there and for giving out medicine (particularly lobelia) elsewhere, kept the people in a constant ferment; and when to these were added the very many instances in which the reformer’s character was traduced, his wife and daughters slandered, his barns and houses fired and his horse shot dead from under him, it is not to be wondered at that the medical excitement ran high and that communities were known as being divided into REFORMERS and REGULARS.

Finally, to smother the whole thing, suits were actually commenced, among the most prominent of which were those against Dr. Thomson, in Salem, Massachusetts, and Dr. Frost, in New York. Dr. Thomson was charged with willful murder; his accuser (Dr. French) heaped on him every abusive epithet common to the English language; he was put in a cell with a malefactor, with straw for a bed, and an unwashed blanket for covering; no fire for thirty days to warm him through the cold winds of November, and filthy vermin for his bed-fellows. On his trial, the Allopathic physicians gave testimony that he had given lobelia, which, being a poison, had caused the death of one Ezra Lovett; but the article sworn to as being lobelia was shown to be nothing more than marsh rosemary, and Dr. Thomson was at once honorably acquitted, while the Allopathists left the court with their heads hanging in shame. In the same manner, Dr. Frost was indicted for murder, and the proceedings of the Allopathists in court was of such a shameless character, and showed such a hardihood in malevolence, that the newspapers could not be silenced from crying shame upon it. Dr. Frost was found guilty of *manslaughter in the fourth degree* (a degree which does not exist in law), was fined *ten dollars* and left the court with the feelings of the entire city of New York in his favor.

Now let every candid man calmly ask himself what inference is to be drawn

from such acts as those, and there is no one but must come to the conclusion that Allopathists felt themselves too feeble to cope honorably with reformers, and so appealed to the law as the only power that could save them and their errors from the sweeping march of progress. There can be no other explanation for their conduct, which exhibited the very essence of weakness, and was neither *manly* nor *fair*. Free and open opposition always commands respect; but this method of resorting to legislation to uphold the proscriptive spirit of a sect, and of using perjury in the courts of justice to overthrow the merits of a rival, can not be too strongly denounced. But Allopathy has never scrupled at the character of the means she used, so long as it promised to secure her ends—having always shown herself the oppressor when strong and constantly longing for the power to oppress, now that she has become weak. It is only a few years since Dr. Forney made a speech in Syracuse, New York, in the course of which he said: "We are surrounded by a set of quacks. The legislature—themselves a set of quacks—have given these quacks full swing, and left the 'regulars' to defend themselves as best they can." Thus do they continue to lament the loss of their old monopoly, and to acknowledge that they feel unable to stand unless the law is willing to shield them from opposition.

How different has been the course of Physio-Medicalism! It has come up *in spite of the law*, and never has asked any other protection than the simple, God-given privilege of free thinking and acting. Relying upon the conviction of being *right*, it has asked no other protection than to stand or fall by its own merits. It has thrown itself open to the people, and courted their investigation. It has repeatedly proposed gentlemanly discussion with Allopathy, being willing to be swept out of existence if the evils charged against it could be proven. The people have examined and adopted it; Allopathy has ever refused discussion, and has, as Dr. Wood advised the American Medical Association in 1856, "adhered unwaveringly to the line which has been drawn between regular and irregular medicine, and treated the practitioners of the latter with *silent disrespect*." Let every man decide, in his own mind, which spirit is most praiseworthy—which most deserving of his encouragement.

THE "ONE REMEDY" OF REFORMERS.

About the funniest charge made by Allopathists against reformers, is, that the latter "use the same remedy for every thing." And what do you suppose this *one remedy* is? Why, steam, lobelia and cayenne pepper! These *three* agencies are what our opponents very gravely tell the people is the *one* remedy we use to cure "every thing!" We commend them to their arithmetics. And yet we can not but laugh at this thing, for it reminds us of the Irishman who went to a boating party and undertook to give an account of it next day. "And how many were wid ye?" asked a friend. "Sure there was four of us. There was the two Flannegans was one; mesilf was two; Taddy O'Thule was three—" Here Paddy was puzzled, rubbed his head, tried it over again, paused, and suddenly broke out: "Faith, now it's mesilf that has it. There was Taddy O'Thule was one; mesilf was two; the two Flannegans was three— Och, be jabber, I belave there was but three of us, ather all!"

The fact of the matter is, Physio-Medicalists have about four hundred agents in their materia medica, and Allopathists know it very well. Instead, however, of giving us credit for what belongs to us, and thus obeying the Bible injunction of

returning "honor to whom honor" is due, they are busily employed in hunting up what we say about our agents, and then publishing it to the world as their own discovery! This they have done with lobelia, cayenne, cleavers, unicorn, cohosh, lady slipper, bayberry, and some dozens of our other agents. To abuse a rival is bad enough; but to pilfer from him the very things for which you abuse him, to rob him of the very improvements for which you condemn him, is an act of which nothing but the blindness of passion can render men capable.

CHARGES AGAINST THE STEAM BATH.

To seek the injury of Physio-Medicalism by telling very horrible stories about the use of the vapor bath, has been a favorite mode of procedure with its opponents. Their journals used continually to be telling about a death from its use here, and a death from it there; and, as if the simple word *death* were not a sufficient charge, every device of ingenuity lent point and pathos to the tale. At one time, the process of securing a gentle perspiration by steam, and then following it with a shower of cold water, was pictured as being an almost unendurable torture, instead of the agreeable luxury which it is well known to be. At another time, a very detailed account was given of the ghastly, frightful appearance presented by such and such a person who had been kept in the bath-box for an incredible length of time, and was finally taken forcibly out of it by friends. Again, we heard of people who had suffocated in the bath; and now and then the newspapers have gravely spoken of a person having been steamed till portions of his skin were ready to slip off, and one till his *toe nails floated to the surface of the water!*

To the reformer himself, or to any one who has the least knowledge of the nature and use of the vapor bath, these charges appear so perfectly ridiculous as to provoke mirth rather than anger. But they are grave charges, and thousands of well-meaning people believe them. Now, we know enough about the use of this remedial process to be able to say that such stories are untrue. Such effects from its application have never been known, and those stories have been manufactured entire out of the brains of Allopathists. True, this is only our word for it; but the word of a person, nay of a thousand persons (who will add their testimony to ours), who are well acquainted with steam bathing, is certainly worth much more than that of one who never gave such a bath, nor saw one given, and who had much to instigate him to the circulation of such stories. But we are by no means disposed to rest the defense here, for the stories contain in themselves the means of their own refutation. Thus, it is noticeable that these reputed deaths always take place at a distance, but never occur in the neighborhood where they are reported. Then, again, it is somewhat peculiar that no person has ever been tried, much less convicted, for causing even one of the many startling deaths attributed to this cause; from which no inference can be more plain than that, as affection for the reformers could not have induced the Allopathists to hold such murders from the courts, a conviction of the utter want of truth in all such charges has been the only thing that has kept the "steamer" from the clutches of Allopathic law, and perhaps of an Allopathic gallows. That some very ignorant men have used the vapor bath more than was necessary, there can be no doubt; but all such operations were as much against the rules of the reformers themselves as they were in opposition to every man's common-sense. Allopathy should be more generous than to judge and condemn an entire and well-educated sect of the medical profession by the acts of a few illiterate and irresponsible men, here and

there; for if she pursue this method of detracting from her rival, what a fearful account would she herself have to render up for the thousands of her ignorant followers who are practicing "regular" medicine all over the country!

But there is such an abundance of testimony in favor of the luxury, harmlessness and remedial virtues of the vapor bath, that for any one to attempt its detraction is to show an astonishing ignorance of the medical and civil history of mankind. It is a process which has been employed for upward of *two thousand years*, and its efficiency in preserving health and curing disease has been proven by the best physicians and most civilized and healthy nations of Europe. In Turkey, Russia and Persia, the vapor bath is the popular luxury; and no town is considered complete till it has put one or two such establishments in operation. Every traveler who visits those countries, mentions these bathing houses as among their most popular and best supported institutions, which the people use as an indispensable luxury, and by the aid of which they cure "rheumatism, gout, fevers and even hydrophobia." Tooke attributes the "longevity and robust health" of the Russians to their vapor baths; the Egyptians use them to relieve apathy and procure "delightful sensations," and "for five hundred years Rome had no other physicians than her baths." Allopathic practitioners, nearly a century and a half ago, used to employ it freely, and we learn from them that the heat can be raised even to one hundred and forty-six degrees, and continued for some hours (under proper management) without doing injury; that it relieved scrofulous tumors, mercurial and other forms of rheumatism, gout, dyspepsia, pressure of blood to the head, inflammation, paralysis, diabetes, pneumonia and similar serious and stubborn difficulties; and that, in fever, "it disposes to a calm and sound sleep, and regulates the discharge from the skin; the increase of the symptoms is lessened, if not prevented; the head is prevented from delirium and the symptoms are moderated until the disease terminates." But the testimony in favor of this measure does not stop even here, for in 1836 M. Bouisson, an eminent physician of Paris, presented to the Royal Academy of Medicine a memoir giving the particulars of the *cure of himself and sixteen other indisputable cases of hydrophobia by means of vapor baths.*

Multitudes of such facts as these, not only furnished by travelers, but by learned and eminent Allopathic physicians, prove the real nature and value of the vapor bath. They show that it is harmless, that it is a luxury and that it fulfills indications in disease that can not be fulfilled by any other known agency, and cures maladies that Allopathy concedes to be incurable by any other known means. With such testimony as this before the world, the "regular" physician who seeks to excite a prejudice against this bath, must either be inexcusably ignorant of the history and practices of his own sect, or else admit that his opposition arises merely from a disposition to do spiteful injury to the reformers.

LOBELIA NOT A POISON.

But in all the contests between Allopathists and reformers, our opponents have shown more bitterness against lobelia than on any other single point. From the first, they pronounced it a vile poison, allied to the family of the tobacco and, therefore, possessed of the same qualities as this plant, and capable of producing death in doses of a few grains. Their journals and the public papers used to be constantly occupied in giving accounts of its fearful qualities, the reckless manner in which it was employed by the reformers and the numerous sudden deaths that

it had caused. From end to end of this land, every press rang out its peals against it, as if a very demon had burst upon our country and was spreading devastation and death broadcast. And when the courts of justice were appealed to, and the reformers were arraigned before the bar to meet the punishment due to murderers, Hays, French, Cheeseman, Dunnell, A. G. Smith, and many other physicians of the "regular" school, testified, most positively, under oath, that from twenty to sixty grains of lobelia would kill a healthy, robust person. And next, beginning with Dr. Barton's Medical Botany, and running through Thacher, Dunglison, Pereira, Griffith, Wood and Bache, we find all the standard Allopathic writers on *Materia Medica* "regularly" asserting the dangerous, poisonous, fatal qualities of this article. No occasion has been omitted, no stone left unturned, no language spared, that could possibly give point to the unscrupulous warfare against the innocent emetic of Dr. Thomson.

To show how unfounded these charges are, we need call attention to but a few facts. And first, that lobelia in no way resembles tobacco, may be felt by every one who will try the two articles. It is a matter of simple demonstration that their qualities are not alike. Allopathists themselves feel this; for while they will not smoke or chew lobelia, they use tobacco to a most defiling extent in both ways. At one time, they use all the fine language that can be found, to prove the luxury and benefits of using "the weed;" but at another time they hurl their loudest anathemas against lobelia because it is like tobacco—tobacco *now* becoming a poison. Is not such inconsistency the best evidence of error?

Allowing, however, that lobelia is a poison, that is no reason why they should oppose it. Indeed, it would be the best reason in the world why they should use it; for have we not seen that they act upon the belief that the strongest poisons make the best remedies? Take their own theories for it, and lobelia should be one of their most valuable articles. The fact that they cry out against it, proves one of two things—either that they do not believe poisons are good remedies, or else do not believe lobelia to be a poison.

But in all the outcry they have made against this article, it is remarkable that they always destroyed their own testimony by saying that they had *never used it*, and knew nothing about it *practically*.* They would jump at every unfounded rumor, catch at every rabid assertion and try all the means in their power to have the givers of lobelia condemned to the prison and the gallows. Yet, while making all these unequalled exertions to have fellow mortals condemned to death, and while invoking the solemnity of an oath to give force to their assertions of the destructive character of this plant, they stated, upon being cross examined, that

* At the present time, we hear Allopathists speak of using the article, "in very small doses," in asthma, croup, and some other cases; and on such a limited experience as this—giving every dose with a trembling hand and generally combining it with opium, calomel, henbane, or some other of their deadly poisons—they claim to understand its qualities, and would even teach reformers themselves how to handle it. This is nothing less than owning up that the force of popular opinion has at length driven them to acknowledge the value of lobelia; yet they are not fair and manly enough to credit the reformers, who have fought so long and sacrificed so much in its defense, with having been its discoverers. Allopathy would stand in better repute before the public if she never said a word about using it; for to seek the destruction of the early reformers because they gave it, and then to arrogate to themselves the credit of introducing it, is adding insult to the grossest of injuries, and community should treat such conduct as it deserves.

they did not *know* that which they had sworn to as being a *fact*, but only "supposed," "thought," "believed," "inferred," "conjectured," "reckoned," "calculated" and "guessed" that it was a poison!! Comment upon such reckless conduct is unnecessary. The malevolence that would sacrifice innocent lives and unsullied characters to secure its ends, can be at once seen in all its nakedness.

Now, the reformer claims for lobelia that it is not only perfectly innocent, but that it is possessed of qualities that are of the greatest importance in the treatment of disease. It relaxes all the tissues of the body, opening the skin, kidneys, liver and bowels, so that the excretions of these several organs may be cast out, and the body thus freed from the great provoking causes of disease. It loosens the bloodvessels, and thus allows the free passage of the vital fluid to every fiber in the body, relieving the obstructions in colds, lung fever, typhus, dysentery, dropsy, ague, etc., etc. It soothes the nervous structures by relieving them from the presence of unnatural and exciting materials that are so often retained in the system; and by these several effects, it is of the greatest power in curing every form of fever, and every degree of irritation and inflammation in all parts of the body. That such influences as these are invaluable, all Allopathists will admit; that *their* materia medica has no article, nor any combination of articles, that can be relied on to produce such results, they will freely acknowledge; and that the discovery of an agent possessing such powers would completely revolutionize the results of medical practice, they will not for a moment deny. How praiseworthy it would be for them, then, to lay aside their inflamed prejudices and calmly examine an article which reformers use so largely and for which they claim such desirable properties. But the prejudices of men change none of God's creations; and lobelia and its auxiliaries are and have been revolutionizing medical practice, the efforts of the "regulars" to the contrary, notwithstanding. As we have seen that the Allopathists who were loudest in denouncing it as a poison, confessed that they had never employed it, let us now see the estimate placed upon it by those who have used it.

And here, first, we have the testimony of Dr. Waterhouse, of Cambridge, and Dr. Tully, of New Haven. These men were Allopathic physicians of the most "regular" training; they were scholars of the first order; they were professors of medicine respectively in Harvard University and Yale College, and they have always been looked upon as two of Allopathia's brightest stars. Both these men used lobelia—tried it for themselves and examined its claims practically and thoroughly; and they both came to the conclusion that the article was perfectly harmless and safe, not at all poisonous (under any circumstances nor in any form), possessed of reliable and positive relaxing powers, and valuable for all the purposes Dr. Thomson then (1825) claimed for it. These men *knew* what they testified to be true; and their word, in view of this fact, outweighs all the "thinkings" and "guessings" that could be done in a lifetime by all the Smiths, Joneses and Browns that the world has ever seen. In the same manner, Poindexter, Terry, Murphy, Wood, Henly, Griffin, and more than two dozen other well-read Allopathists, have used lobelia extensively, and have, during the past twenty-five years, given in their full testimony as to its perfect harmlessness.

But besides this amount of testimony, we have the testimony of the reformers themselves. There are, in the United States, about four thousand physicians who use lobelia, not counting the many thousand individuals who give it in their

families because they do not live in the neighborhood of a Physio-Medical practitioner. To these four thousand, add about one thousand who have died since the medical reformation began. It is a *low* estimate to say that each of these five thousand physicians treats three hundred cases a year. Allow thirty years as the period during which Physio-Medicalism has been represented by this number of practitioners, and we would have an aggregate of FORTY-FIVE MILLION cases which have been treated by Physio-Medicalists within that time. All these estimates are low; but allowing them to stand thus, and taking the Allopathic assertion that reformers "use lobelia for every thing," and there would be this mass of testimony to draw upon in favor of the article. But assume that lobelia is not used in more than half the cases treated, and there would then be TWENTY-TWO MILLION FIVE HUNDRED THOUSAND (22,500,000) distinct instances in which this agent had been used. And during the course of all this mass of experience, reformers have given lobelia in powder, decoction, infusion, tincture, sirup, extract, oxymel and pill; by the grain, scruple and teaspoonful; to men, women and babes; to the robust, nervous, irritable and debilitated; at morning, noon, night and every hour of the twenty-four; to the point of nausea, sweating, vomiting, relaxation and "alarm;" at the rate of a drachm, an ounce and (in a great many instances) four ounces of the seeds in twenty-four hours; by the mouth, the bowels and the skin—we say that reformers have used lobelia constantly in all these forms and quantities, on all these classes of patients and to all these degrees. And what is the testimony given by the positive, individual, undeniable experience of those five thousand practitioners in more than twenty-two millions cases? On all sides, from every corner of the land, with one spontaneous outburst, comes up the record that *lobelia is not a poison*. Whether ejected or retained, whether used in grains or ounces, whether given to the strong or the feeble, it is alike harmless and reliable; and the more of it that is used, the more clearly is its innocuousness seen and the more of it does the reformer desire to employ.

In view of such an overwhelming mass of evidence, where stands the opinion of Allopathy, which does not use lobelia at all, or which only has a disciple here and there to deal it out in drops? Evidently the testimony of those who use an article, who have used it in every form and to every degree—even keeping patients under the full influence of it for two days at a time—the testimony of these men is that which deserves attention at the hands of a national jury. Actuated, as reformers have been, by the most self-sacrificing spirit of humanity, possessed of vigorous observing powers and enjoying the above-mentioned opportunities for experience, their unanimous voice outweighs all that Allopathy can say against lobelia in about the proportion that the globe would outweigh a grain of sand!

THE CRY OF QUACKERY.

One of the handiest phrases for a medical man to use against another who does not happen to believe just as he does, is that "he is a quack." Allopathy has used this against reformers till the song has grown gray, and they seem to think that its bare mention settles the whole question between themselves and their opponents; but whoever pauses a few moments to reflect, will soon see that nothing can be more completely absurd than a cry like this. The word *Quack* is understood to mean a pretender; one who professes to do that which he can not, and to understand that which he does not; one who lays claim to superior knowledge upon medical subjects, when, in point of fact, he is quite ignorant of them. These

are the ideas always associated with this term; and now when we examine the Allopathic authorities, we find that *they* are the "boasters" and the "pretenders." They lay claim to all the knowledge possessed on medicine, and we have seen that they would bind young men, by oaths, not to investigate any advances made in this science; yet their own Dr. Whiting says: "The very principles upon which most of what are called the theories involving medical questions have been based, were never established. They are, and always were, *false*;" and Rush said, "Our want of success is owing to the following causes: *first*, our ignorance of the disease; *second*, our ignorance of a suitable remedy;" and Bichat thundered out that "It is a shapeless assemblage of inaccurate ideas, of observations often puerile, of deceptive remedies." We can not quote extensively from their writers, but it would be easy to compile a large volume out of the expressions of the entire ignorance and uncertainty of Allopathy, made by her own most eminent and experienced physicians. When the *teachers* of regularism honestly declare the hopeless inaccuracy of their own system, and frankly acknowledge (as did Dr. Henderson, of Glasgow) that "some eighty or ninety per cent. of the patients who employ medical practitioners, would be better off without them," it is evident that the boastful pretensions of its practitioners are all humbug, and that they are themselves the most unscrupulous *quacks* in creation!

But what are the facts about the reformers? Simply that they make no pretensions, but stand ready to have the people investigate their claims and see whether or not they are deceivers. They throw every thing open, hide nothing under Latin symbols and abbreviations, fear no court of inquiry and make no attempts to bolster up a mass of errors by appeals to legislatures. They have published numerous works on medical science, and are anxious to have every man watch their course and examine their principles, that the harmony of their theories and practices may be seen by all. Twenty-three years ago they established a medical college, though Allopathy there again tried to use the law to force them to remain in ignorance; and now they have four legally chartered collegiate institutions in active operation, and have sent out their thoroughly disciplined graduates all over the land. In these colleges, they teach Anatomy, Physiology, Surgery, Obstetrics, Botany and Chemistry, in the most thorough manner, besides imparting the fullest instruction in Practice, Materia Medica and Hygiene. They have also raised their standard of education to the highest attainable point, making *merit* the only passport to graduation, and insisting upon the most thorough qualification of every student who would offer to deal in life and death. Is this "pretension," "boasting," "empiricism," "quackery?" If it is, then it is the kind of empiricism that is loved by honest men and women of all countries and all ranks; and Allopathy will do well to drop her self-condemned "art of *guessing*," her system of "absurdities, contradictions and falsehoods," and imitate this "quackery" of the reformers.

Comparative Results of Practice.

WHEN logic fails, when common sense is no longer listened to and prejudice is allowed to coerce reason, a last resort is to be found in an appeal to figures. If Physio-Medicalism has any advantage over Allopathy, or if it is a mass of useless sophisms, figures will place it in its true light. By watching the practice of the two systems and carefully noting the number of cases treated by each, and then comparing the per centage of deaths under the two plans of treatment, we will have a kind of testimony that can not be gainsayed. The simple question is: Which system cures the most cases? If, on a fair examination, Allopathy is found to cure the greater proportion, away with Physio-Medicalism; but if Physio-Medicalism cures the most, even if it be but two more out of every hundred treated, then away with Allopathy. *One* human life saved out of every hundred who get sick, would, no doubt, make many thousands a year in the United States alone; and if the new system can save so many more than the old one, its claim to every man's unhesitating support is at once established.

In seeking to present figures, we much regret that no extensive tables of Allopathic practice are in our possession. Our neighbors are not over fond of letting mankind know the proportion of deaths that occur under their hands; and on this account we can not extend our exposition of their system to the length that we would wish. As far as we give figures, however, we wish it to be understood that no use is made of any statements, on either side of this question, except such as have been gathered from responsible sources, and can be fully relied on.

TYPHUS FEVER.

The Boston Medical and Surgical Journal has frequently asserted that their system loses about 4 of these cases out of every 5. The New Orleans Medical Journal says that Southern Allopathists lose about 80 out of every 100. The following table puts the thing in a fair light—the Allopathic statement having been given in the Boston Journal, for February 21, 1856, and being the most favorable we can find for that school. It shows that the Allopathic loss was nearly 20 out of every 100, while the Physio-Medical loss was less than 2 out of every 100:

<i>Allopathy.</i>			<i>Physio-Medicalism.</i>		
McNeal.....	treated	132....lost 20	Mrs. Gaines.....	treated	60....lost 1
Stewart.....	"	109...." 23	J. W. Walker....	"	40...." 0
Requa.....	"	61...." 25	W. F. McAlister..	"	50...." 0
Jones.....	"	100...." 19	G. S. Martin.....	"	45...." 0
Bledso.....	"	40...." 10	W. H. Cook.....	"	67...." 1
Thompson.....	"	152...." 19	J. Burson.....	"	91...." 4
		<hr style="width: 50%; margin: 0 auto;"/> 594			<hr style="width: 50%; margin: 0 auto;"/> 353
		116			6

YELLOW FEVER.

In the epidemics of yellow fever which have raged from time to time in Savan-

nah, Norfolk, Charleston and other southern cities, the loss has been not less than 45 out of every 100 treated by Allopathists. We have watched the newspaper reports from day to day in each epidemic, and this is the exact result.

In Physio-Medical practice, we have many private letters stating *general* success; but of the actual figures given by Drs. Nardin, Stotesbury, Alexander and King, their losses were in the proportion of 5 to every 100 treated.

DYSENTERY.

So far as we have been able to learn from the Allopathic treatment of dysentery in New York, Boston, Baltimore and New Orleans, they lost 267 cases out of 940.

Among the reformers, we gather the following results of practice: Dr. Early, of Scio, New York, treated 108, lost none; G. S. Martin, of Maquoketa, Iowa, treated 117, lost 3; ten physicians, reported to the Middle States Society, treated 568, lost 18.

Thus Allopathy lost 267 out of 940, which is nearly 30 deaths to every 100 cases treated; Physio-Medicalism lost 21 out of 793, which is less than 3 deaths to every 100 treated.

CHOLERA.

Of all the reports of Allopathic treatment of cholera that we can get for 1832, their losses were invariably 66 out of every 100 cases treated. In 1849, and 1854, in New York, the losses, not only as given from day to day by the newspapers, but in the aggregate report of practice, were 51 out of every 100 treated.

Of the practice of reformers, we have gathered reliable reports of 934 cases treated, of which 62 were lost, or less than 7 out of every 100.

HYDROPHOBIA.

After a very careful examination of all the Allopathic books and journals in our possession, or within our reach, we can not find that a single well-attested case of hydrophobia has been cured. Within the past two years, a number of the leading Allopathic journals have stated that no case of this malady has ever been cured by them, and that they can not do any thing with it.

We have already alluded to the cure of 16 fully developed cases, by M. Bouisson, with the vapor bath. This practice was not properly under the hands of reformers, but the means used were the same that are employed by Physio-Medicalists. Among the reformers themselves, we have the record of 9 indisputable cases that have been permanently cured.

These statements may seem too great for belief; but we give them on our honor from reliable sources. If space permitted, we could add many others to them, giving the full details of reports, and carrying the comparison through lung fever, measles, small-pox, scarlet fever, croup, pleurisy, erysipelas and many other acute forms of disease, in which the differences of the two systems are even more astonishing than in the maladies we have mentioned. But enough has been adduced to let every candid man see the practical workings of the poison-giving plan compared with the anti-poison plan. We appeal to every individual's better judgment upon this question, asking him to sit down calmly, while in health, and consider whether he can continue, with these facts and figures staring him in the face, deliberately to give his support and trust his life to "regularism," or whether the common-sense philosophy of the new school does not promise him the best chances for a healthful life and a hale old age.

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Hydrastin, Crystal.....	1 50 "	Scutellarin, "	1 50 "
Iridin, Soft.....	60 "	Senecionin, " ..	1 50 "
Juglandin, Powdered....	75 "	Xanthoxylin, " ..	75 "
Lobeline, "	75 "		

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Our DRUG MILLS are not excelled in the proportion and variety of the machinery by any other establishment, and here we prepare all our powders *fresh and pure*. This and our MEDICAL LABORATORY are open at all times to the visits of our customers, and all our operations explained. Of our celebrated PROXIMATE MEDICINAL PRINCIPLES, we make a large number. The following are in powdered form, and put up in one ounce vials. They are mostly resinoid, a few alkaloid, others mixed:

Podophyllin,	Corydalin,	Hydrastine,	Rhusin,
Leptandrin,	Cypripedine,	Irisin,	Rumicin,
Cimicifugio, or	Dioscorein,	Jalapin,	Sanguinarina,
Maerotin,	Eryngine,	Juglandin,	Sanguinarin,
Aluine,	Euonymine,	Lobeline,	Scutellarine,
Ampelopsine,	Eupatoidin,	Menispermin,	Senecionine,
Apocynin,	Eupatorine,	Myricin,	Stillingine,
Asclepidin,	Eupurpurin,	Panduratin,	Trillin,
Baptisin,	Gelseminine,	Phytolaccin,	Veratrin,
Caulophylline,	Geranine.	Populin,	Verbenine,
Colocynthin,	Gillenine,	Prunine,	Viburnine,
Cornine,	Helonin,	Ptelein,	Xanthoxylin,

Of those medicinal principles which are soft resinoids, oleo-resins, or extracted oils, we omit an enumeration here. Our alcoholic extracts, hydro-alcoholic and common extracts, and fluid extracts, are all warranted to be of a quality not surpassed by those of any other manufacturer. They are from almost every article of the vegetable materia medica, both native and foreign.

We are also introducing a *new* class of preparations that we term **ESSENTIAL TINCTURES**. They contain, in a very concentrated and convenient form, the entire and unchanged medicinal virtues of the plants they represent, more perfectly than any other pharmaceutical preparations can do. We would call the attention of the profession to them.

Those who wish fuller information are invited to send for our circular and price current. To Druggists, who buy our preparations in considerable quantities, a liberal discount will be made.