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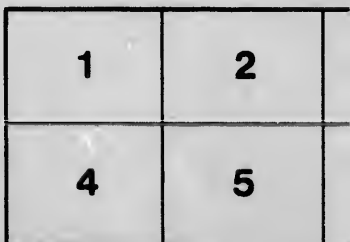
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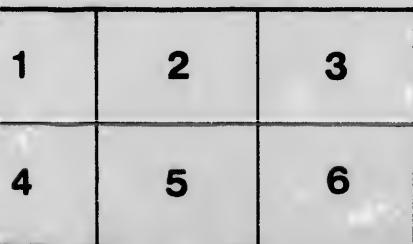
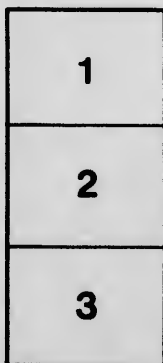
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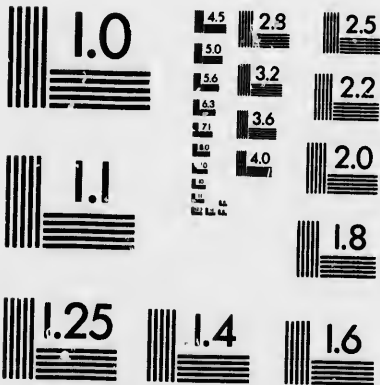
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IN THE LIFE OF

REV. SCHUYLER STEWART, B.D.

WITH

AN APPENDIX

CONTAINING

THE CANADIAN HERBAL

OR

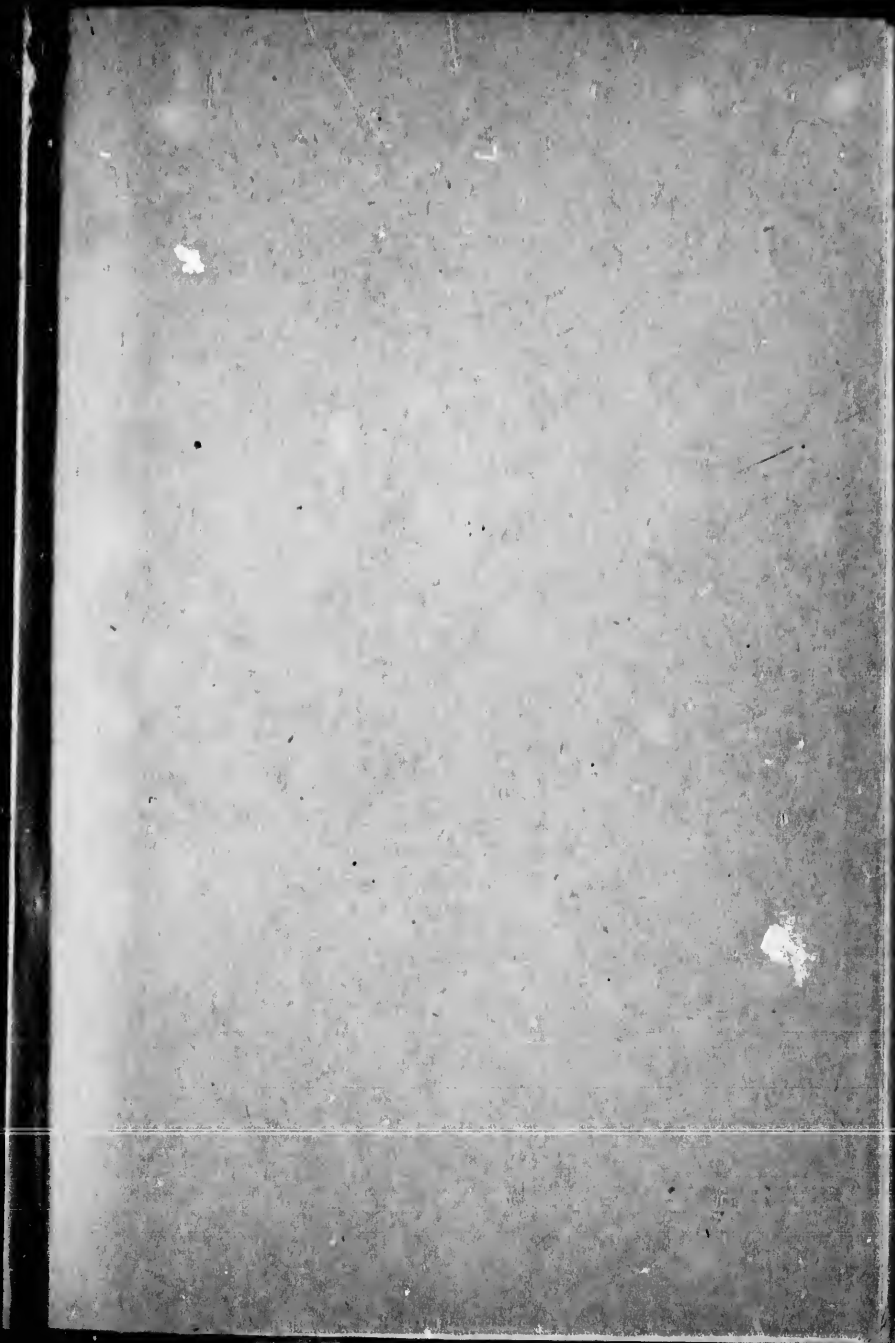
Botanic Family Physician.



HAMILTON.

METHODIST EPISCOPAL BOOK ROOM, 74 KING STREET EAST.

1882.











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THE LIFE OF
REV. SCHUYLER STEWART, B. D.

—CONTAINING—

Interesting Sketches and Remarkable Incidents

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—IN THE—

UNITED STATES AND CANADA,

WITH AN APPENDIX CONTAINING—

“THE CANADIAN HERBAL.”

—OR—

“BOTANIC FAMILY PHYSICIAN.”

“Truth is stranger than Fiction.”

With a Likeness of the Author.

HAMILTON

PUBLISHED AT THE METHODIST EPISCOPAL BOOK-ROOM,

1882.

REV. SCHUYLER STEWART, B.D.

THE CANADIAN HERALD

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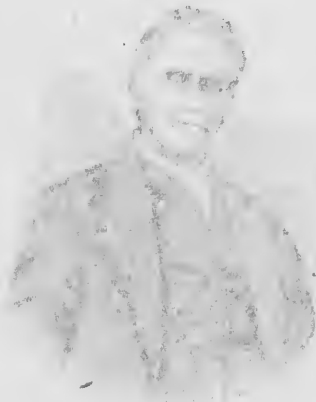
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RARY

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REV. SCHUYLER STEWART.



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INTRODUCTION.

The Rev. Schuyler Stewart, the author of the following autobiographical sketches, is very well known to the older members of our Church, both east and west. And, we may add with perfect accuracy, favorably known. He is one of the oldest ministers now in the connexion, and a man whose integrity and Christian character has, as far as we know, never been called in question. He is a man of peculiar mental type and singularity of temperament, and his strong personal characteristics are sufficiently apparent in the incidents and experiences detailed in these entertaining sketches, written by his own hand.

Though an American by birth, as these sketches inform us, he at a very early period in the history of Canadian Methodism, cast in his lot with her heroic sons, and adopted this country as his future home. He entered upon his work as a Methodist preacher in Canada at a very interesting and exciting period, and his description of the condition of the people, the difficulties and inconveniences of the Methodist itinerant in those days, sounds, to the ears of our younger brethren with compact circuits, beautiful churches, and pleasant stations, almost like romance. 'Doctor' Stewart, as he is familiarly called, was identified with Methodism in this country in its most critical and painful periods. In many of the stirring scenes of these days he was an active participator. This fact gives to the reminiscences herein portrayed a peculiar interest and charm to those who may be able to recall the struggles and triumphs of earlier years.

Having enjoyed a personal acquaintance with the author of these sketches for a period of about thirty-two years, and being personally familiar with many of the localities he describes, and an eye-witness to some of the scenes he refers to, I have read them with peculiar interest.

They will not only furnish entertaining reading for both the old and the young who are interested in the progress and success of Episcopal Methodism in this country, but also serve to preserve a record of incidents and facts that otherwise might be lost. It is deeply to be regretted that so many of our old ministers have passed away from amongst us for ever, without leaving a record of historical facts, which would doubtless be of great value to us just now. Apart altogether from these historic details of early Methodism furnished by the author, there is added a very valuable treatise on the value, adaptation, and use of many of the herbs and roots indigenous to our own climate and soil. "The Canadian Herbal, or Botanic Family Physician" is worth its weight in gold as a descriptive essay on the use and application of these domestic remedies, so valuable in every household. We trust that the friends of our venerable brother everywhere will procure these "sketches" and that the expectation of their sincere but eccentric author may be more than realized.

W. PIRRITE.

Hamilton, March 13th, 1882.

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W. PIRRITE.

SKETCHES

—OF THE—

Life of Rev. Schuyler Stewart.

I was born in the town of Petersburg, Rensselaer Co., N. Y., March 9th, 1804. My parents had long been professors of religion, and members of the M. E. Church; and often in my early childhood I have listened to my father and mother singing hymns of praise to God. I was early impressed while hearing prayer and praise. I thought the people were talking with Him who made the world, and that His creature, man, was praising Him. When I was ten years of age a deliverance from sudden death occurred. A span of horses ran away with me, and being thrown to the ground violently, I was dreadfully bruised in the fall. Here an especial Providence preserved my life. Here I was made sensible of death, yet afraid to die; and while hearing of the Day of Judgment, was convicted of sin, and incurred moral guilt whenever I did wrong. One day, being at play, a strange feeling crept over me—I had been playing with wicked boys. I ran into the house and told my mother, "I am going to die, for I have done wickedly,

and God will take me out of the world!" O! the horror of a guilty conscience! After a few days my fright was over, and I forgot the forbearance of the Almighty. Soon after this, one day I went out of the house and saw in the door-yard a large, spotted, mad dog, sitting on his haunches, with large green eyes, and froth dropping out of his mouth. I went and patted him on the head, calling him by different names, yet he would not notice me. I turned to go into the house, and shouted to my mother "Whose strange dog is this?" That instant he began to snap and snarl, when my mother pulled me into the house and shut the door. One half-minute more and I would have been bitten. A few minutes later two men appeared on horseback with guns, and soon shot him dead near the foot of a mountain. O! the goodness of God in again saving me from a frightful death!

My fallen nature, harrowed up by the strivings of the Spirit of God, made me at different times unhappy. At the age of fourteen I went to Milton, Saratoga county, to stay awhile with a sister, who, with her husband, had joined the "Close Communion" Baptist Church. I often went with them to meeting, and often heard that the wicked would be "damned," but was not told how to "flee the wrath to come." The Baptist elder often visited us. While I was riding his horse to water one night he stumbled and threw me over his head. We both rose together, when he knocked me down and ran over me. Another deliverance from sudden death. When I came to myself, I thanked God for sparing my life. Another narrow escape from death occurred soon after. While driving a team one day, I stopped to open a gate, and as I mounted the

agon, the horses suddenly started, and I fell between the wheels, crying "Whoa!" as I fell. The horses stopped, as my head blocked the hind wheel! A man, who saw my position, soon came and backed the horses, and took me up. He said, "You have barely escaped death this time." Again I praised the Lord for deliverance from death and hell.

Often, when lying down at night, I was afraid to go to sleep, lest I should wake in despair before morning. I often promised God that if he would forgive my sins the day past, I would behave better to-morrow. Yet, having my heart prone to evil, and no one telling me "Jesus Christ had still power on earth to forgive sins," in me were fulfilled the words of the poet,

"Lo, I repent and sin again,"

will I dare pray no more. At other times I longed to find the people of God, but shame, guilt and fear prevented me from telling my feelings to any one. About this time I attended a "camp-meeting," where the songs and shouts of the people of God filled me with awe and a secret pleasure in seeing others so happy, while feeling a desire to belong to the praying army and march with them to the "promised land." I had from my childhood heard the Methodist preachers, whom I loved, but feared, looking upon them as the faithful servants of God; yet afraid to enlist, lest my wicked companions should draw me back to sin and folly. O! my evil heart of unbelief! O! human depravity!

When I was fifteen years old, a rich uncle, who had no boys of his own, living in the city of Troy, N. Y., wished

me to come and live with him till I became of age, when he intended to give me charge of his business. My parents let me go. Here I had an opportunity of going to different places of worship, yet was drawn mostly to hear the Methodists; but my uncle did not like them. The Methodists told me my situation out of Christ, while the Spirit of the Almighty awakened me in such a manner as made me tremble on the brink of ruin and wish myself a Christian! Having no encouragement to serve God from my uncle or his family, and companioning with a herd of wicked boys also, I again and again "grieved the Spirit of God," and refused to

"Yield to His love's resistless power,
And fight against my God no more."

I was followed still by the Holy Spirit, until finally shame, guilt, and fear gave way to a real "godly sorrow," which worked repentance unto salvation, which needeth not to be repented of; and being willing to give up my heart to the Lord Jesus, I at once made the surrender, crying, "Lord, if thou wilt, thou canst make me clean." The adorable Redeemer that moment said to my sin-sick soul, "I will, be thou clean." My guilt being now removed, the "love of God was shed abroad in my heart." Here a new creation arose within me, and I rejoiced with joy unspeakable and full of glory. Oh! the joy in having my sins "blotted out." This happened at the age of seventeen, the second week in January, 1822. I soon after joined the Methodist Episcopal Church, which composed a membership of eight hundred in the city at this time. In openly confessing Christ before men in the class-room, in prayer-meetings and in love-feast, my

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joy increased, my heart enlarged, and I commenced praying my young companions and former associates, in Christ's stead, "to be reconciled to God." Some would hear, while others would make light of these things. I soon met with persecution from my shopmates, who, being disturbed and sorry to lose so bold a champion of the devil as I had been, tried to persuade and then hire and then to drive me to dispense with religious conversation, but I told them, "If you will go with me to heaven, here's my heart and here's my hand, but if you will not, I cannot go with you any farther in the way to ruin." One day, my uncle came into the shop after I had reproved a man for swearing and said, "What is this altercation about?" They said, "Schuyler is talking about religion." My uncle struck me. I told him God would bring us into judgment for our words and actions. He struck me again, saying, "Will God bring me into judgment for striking you?" Glory to God! my soul was happy in affliction, and all my sufferings only made me stronger in the Lord, "and in the power of His might." At another time one of the men railed against the Bible, while I was defending it as the word of Truth. My uncle came in again at dinner time and told me to hold my tongue, and swore he "would have no more religious conversation about his premises." I told him I had as much right to preach as they had to swear and curse and trifle with religion, for I was sure the cause of God was better than the service of Satan; and although I was bound to obey him in temporal things, in *spiritual* I must obey God rather than man. He took up a rod, saying, "If you say any more I'll strike you." I told him I was

commanded "not to fear him who can kill the body." Before I had done speaking, he struck me with the rod, cutting a gash in one of my arms, and bruising me elsewhere. I scarcely felt the blows, my soul was so very happy in God! I said to him, "You perceive my boldness and composure under suffering! I have been taught of God to believe, 'these light afflictions, which are but for a moment, worketh a far more exceeding and eternal weight of glory.'" Here he began to soften, and said, "You would have had plenty of fine clothes if the Methodists had not spoiled you." I replied "You cannot buy my religion for fine clothes. I had rather beg my bread barefooted to heaven than ride in a coach to hell." Putting down his whip he said, "I'll never strike you another blow in the world." Tears testified his sincerity. I thought this would have a good effect in making him consider his latter end, yet it only lasted for a season. Convinced of my call to preach the Gospel, I left the city of Troy in 1824, and went west among my relatives. An old brother said to me, "You are going where, perhaps, you will have less persecution; take care or you will go back to the world again."

I had seen four of my classmates in Troy commence preaching the Gospel; yet I felt my inability and ignorance to that degree that I cried to God for wisdom and grace to direct me, saying, "In four years I'll make known to the Church my call." The words of Jesus fell heavy on me, "Say not ye, there are yet four months, and then cometh harvest? lift up your eyes and look on the fields, for they are white already unto the harvest." Having joined the society in Milton, Saratoga County, Montgom-

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ery District, I was soon in a revival of religion. Scores were brought from the "power of Satan unto God." Here the society voted me license to exhort, and in a few months I went to live with a Brother at Salmon River, Oswego County, when I was licensed to preach at Mexico, Oswego Co., Feb. 18th, 1826. Rev. Daniel Barnes, P. E., gave out for me to preach. He was present on Sabbath evening, with N. Salisbury, another P. E., also two Circuit Preachers and one Local Preacher, and the brick academy was full of people. My text was, "And Felix trembled." And I am sure I trembled. The next day Mr. Barnes said, "I commend you for one thing. Last evening, while preaching, you knew enough when the pond was out to shut the gate down." This was some encouragement to me at the time.

It was often said that Rev. D. Ostrander, of the New York Conference, when preaching, tried to say all that he ought to say, and not all that he could say, on the subject in hand; yet I have often failed in preaching, at least in my own estimation, in saying that which I ought not to have said, and leaving untold that which I should have said.

One day, at Pulaski village, Salmon River, the sheriff's wife, in feeble health, sent me word to visit her, as I often preached in the Court-house. I went, and found her happy, and awaiting her passport to heaven. Being hurried with other engagements, I abruptly left. A servant called after me, saying Mrs. Hale was disappointed in my neglecting to pray with her before I left. I returned, making the best apology I could, and joined in prayer. Her soul was filled with joy unspeakable! In

half an hour after I left the Hall, her spirit returned to God! This was a lesson to me, never to visit a family and introduce the subject of religion without prayer.

This year I spent part of my time in Watertown, Jefferson County, N. Y., among Deists and Universalists. I had plenty to do in defending the Gospel against these deniers of the Atonement. They believe that suffering for sin will eventually bring to heaven the human race. Hence man is not indebted to the sacrificial death of Christ for salvation. How absurd to suppose that if sin is the cause of suffering, suffering will remove sin! How foolish to suppose that an effect can remove the cause which produced it, viz., sin. I attended a camp-meeting in the town of Champion, Black River, a few miles from Watertown, where the power of God was manifested in the conversion of many. Bishop George, on his way to visit Canada, preached with the Holy Ghost sent down from Heaven! The greatest manifestation of God's power was the closing sermon on Sunday evening. N. Salisbury, afterwards P. E. of Black River District, preached from Revelations: "I saw an angel fly through Heaven," &c. The Word, quick and powerful, took such effect that scores were seen dropping down like men shot in battle. The preacher had to pause several times and lean on the stand to keep from falling himself. The fire from this meeting was scattered in all the surrounding country, hundreds being brought to God through the instrumentality of the Gospel. Soon after this I received a letter from the preacher having charge of Williamstown Circuit, Oneida District, Genesee Conference. He wished me to come and assist him. I complied,

and after earnest prayer to God for assistance, joined him in the work. I commenced traveling Oct. 1st, 1827. Our circuit contained the following townships, viz., Orwell, Redfield, Ansville, Florence, and Winstown. Revivals followed our feeble efforts. At one of our preaching places in Redfield, called the Dutch settlement, the people were so overwhelmed by the presence of God that shouts of praise would often drown the voice of the preacher, who was constrained to shout with them, while the noise was "heard afar off." Several of the people would often fall to the ground on their way home from meeting. One old doctor came along one day, while Sister Rima lay on the ground in the road, and others were shouting and singing around her. I was in company with his son, who had joined the Church. The old doctor, who had been an infidel for twenty-five years, swore at us, and, with a scornful laugh, called us "fools," and rode on. Soon after Mrs. Rima was seized with sickness, which terminated in death. The doctor attended her, and beheld her ecstasy, while suffering the most excruciating pain. The woman finally died, shouting "Happy." The doctor was forced to confess that nothing but an Almighty God could sustain a human being under such circumstances. Conviction fastened on his guilty soul. He took his bed, and for three months was visited by the doctors, who could not tell his complaint. He soon told it himself by crying, "God be merciful to me, a sinner." In answer to prayer, the Lord converted his soul. He became a bold soldier of the Cross, and scattered infidelity to the winds in the surrounding country. At the close of the year I found myself much worn with toil, and

concluded that in a local capacity I could pursue my studies and become better fitted to preach the Gospel more successfully. Hence I worked at my trade enough to pay for my board, and spent my time in study at intervals with Drs. Freeman and Dodge, where I had full access to their libraries and my own books, preaching more or less every Sabbath, and enjoying sweet communion with God.

In 1828 a glorious revival in Williamstown brought many young people into the M. E. Church. Among those brought to Christ was Anna M. Orton, who, with others, declared that I was an instrument under God in her conversion. An attachment grew between myself and Ann M., and we were married April 30th, 1829. Three circuit preachers and one hundred guests were present in her father's house at the wedding. I found my companion a humble follower of Christ. We had great enjoyment in attending the means of grace. Our earthly prospects, however, were of short duration, for consumption, that insidious disease, had marked her as a victim. Her father's family, with one exception, died with it. Our only child, Emily Ann, she wished me to give to her mother. I complied with her request. Anna left me for her home in heaven, Nov. 23, 1831, aged twenty-three years. She said before she died, "For to me to live is Christ, and to die is gain," and said to me, her countenance beaming with holy rapture, "Should you live fifty years when I am gone, it will only be a moment compared to eternity! O! be faithful to God, and soon we will meet to part no more forever!" My bereavement could only be realized by those who have been deprived of an

earthly companion. Blessed be God! His grace sustained me, for I felt that my loss was her gain, with a glorious prospect of a heavenly re-union! Soon after, two young men, while in the Prince Edward District, C. W., saw a local preacher at Hallowell, Joseph Daily, who was disabled by an accident from managing his business, and wanting some one to take charge of it, recommended me to him. He wrote to me accordingly. I arranged my affairs, and came to Canada in 1831. I found his business too great for me to assume the responsibility of managing. Hence I commenced teaching school, and soon formed an extensive acquaintance. Being pleased with the country, and preaching in and about Hallowell, the Lord blessed me with his presence. I was at the Conference at Hallowell in 1832, when the "Union," so called, was introduced; heard the arguments in its favor, and supposed the sacrifice which I made, with others, in giving up Episcopacy, would be made up in the general good to both branches of Methodism. However, in a short time, I, with many others, was sadly disappointed. The "Union" was consummated in 1833, while regulations concerning local preachers were introduced, depriving them of privileges which they had enjoyed previously, without their consent. I say "without their consent." Although these rules were brought before the Quarterly Meeting Conferences, yet these Conferences had only one local preacher to twenty-five or thirty official members, and sometimes no local preacher on the circuit, and the "Unionist" preachers told the officials these changes would benefit the local preachers. The officials, many of them without that respect for local preachers which they should have had, voted away their

rights, and the local preachers had to submit, being in the minority. Yet many of the preachers and people never did submit to such unjust proceedings, and remained "Episcopal Methodists."

I may be asked, "Why did you go with the Union?" I answer, I went the same as Bishop Smith and Bishop Richardson did, for the sake of peace, yielding my individual interest for the general good, for I was among strangers, and must leave the country forever, or make the best of the matter. Hence I continued on, preaching and teaching school, and nursing the sick. Having heard of the Indian Missions before I came to Canada, I was anxious to visit them. Accompanied by a friend, I repaired to Grape Island, on the Bay Quinte, near Belleville. There were two rows of houses in the centre of the island, with a street between the rows. The preaching house had a triangular steel bell, to call the people to worship. The red faces assembled, it being Sunday, and I preached to them. Their interpreter would take more time in telling them what I said than it took me to say it. The spirit of the Holy One was in the midst. Such sweet singing I never heard before from human voices, according to their number. After preaching I walked through the village, and in every house the squaws were frying muskrats for dinner. This novel scene brought to my mind the Bible, where it is written, "Every creature of God is good." Rev. Wm. Case has been successful in leading the red men of the forest to follow Christ, and Indian preachers have been raised up to preach to their own countrymen in the wilderness the Gospel of Peace.

An epidemic, viz., scarlet fever, at Hay Bay, Adolphus.

town, this winter, 1834, brought me out to combat its ravages. God so blessed my attention to those attacked with the disease that not one in a hundred died. My simple remedies, in this and other diseases, I have published in a work called "THE CANADIAN HERBAL."

Scarlet fever commenced in the family of Cornelius Vallean. I was sent for, and when I arrived I found their second daughter dying. She lived but a few minutes after I entered the house. Many of the young people in the neighborhood were present, who caught the disease and spread it in the vicinity. In a short time scores were affected with the malady. The eldest brother, who came more than thirty miles to attend the funeral of his sister, went home and spread the disease in his own family. I was sent for, and, accompanied by a guide, started on foot, arriving at his shanty in the night, in the township of Hungerford, which had but three families, viz., Vallean, Williams and Munro. I succeeded, with God's blessing, in saving Vallean's family and the others from death. The next morning after my arrival at Vallean's, I saw wolves running on the ice across Lime Lake. Some one at Bay Quinte composed verses in reference to the destitute families in Hungerford. I subjoin a few of them :

"If zeal or sympathy have place
With you, ye ministers of grace,
At duty's call, awake—
Go visit Williams and Munro,
And him, your worthy friend Vallean,
Poor exiles at Lime Lake.

Those generous souls are far removed
From all they once esteemed and loved,
And from the house of prayer ;

How many Sabbaths have they spent
In mutual grief and sad lament—
No sanctuary there !

Hark ! how they call for Gospel aid,
All hungry for the living bread,
And faint with long delay,
While those who slight the means of grace,
And Gospel hardened reprobates,
Have preaching twice a day.

I received little or no compensation for my services ;
glad of the opportunity to do good to the bodies as well
as the souls of men !

The next summer a frightful scene occurred near Hal-
lowell. A mad dog came to a house where were a boy
aged thirteen, and his sister aged sixteen. The young
woman was bitten in the arm, and the boy's eyebrow
torn half off. Their father came home, and in fright
came and told me. I dismissed the school and went with
him, and found the children and neighbors in great ex-
citement. I succeeded, with God's blessing, in saving
the lives of those children. Fifteen years afterwards, at a
camp-meeting near the place, the young woman, now
married, had five scars on her wrist, showing where she
was bitten by the rabid dog. The animals bitten by him
before and after he bit the children, all run mad. I have
cured eight who were bitten by a mad dog since I have
been in Canada. My own life was saved from being bit-
ten by a mad dog, when a little boy, and God has
enabled me to save the lives of others from a frightful
death.

In the fall of this year, 1835, Rev. John Ryerson,
Chairman of the Bay of Quinte District, with other

preachers, urged me to enter the travelling connexion. After many misgivings, with regard to my physical and mental power to endure the hardships connected with an itinerant life; and after much prayer for grace and wisdom to direct, I equipped myself, and started for Cavan Circuit, as an assistant to Rev. John Black. The circuit contained the following townships: Cavan, Monaghan, Emily, Ops, Mariposa, Smith, Otonabee, and Asphodel, mostly settled by emigrants living in shanties, in which we preached. We had one meeting-house, built of logs, in Emily, with no chinks or plaster between the logs. Hence the house was colder than a barn, and people were in danger of freezing while at meeting sometimes. The Rice Lake Indian Mission was connected with our work, and one of us preached once in two weeks to the Indians, and occasionally visited Mud Lake Indian Mission. I was sick several times from severe labor and exposure, and once or twice I came near dying, yet the good Lord sustained me. The kindness of the people cheered me. Once, during the winter, I left the ice on Rice Lake, and went up the channel of Otonabee River, a deep channel with thick underbrush on its banks. The ice cracked under my horse. It was a rainy day and the ice was breaking up. I ran up the channel of the river to the bridge in a perspiration, mounted my horse in the fog, thankful for my escape, and rode three miles to my appointment. After preaching, I retired to rest. I awoke in a violent fever, and traveled the next day fifteen miles through the woods to my next appointment in great pain. Next day, being Sabbath, I traveled fourteen miles and preached three times. At my third appointment, in

Peterborough, a kind brother furnished me with warm tea and coffee. Next morning I went on my way rejoicing!

After extreme toil and hardships on this circuit, till near the close of the year, I went with my colleague, J. Black, to the District Meeting, held in Belleville. Here a ludicrous scene occurred. Mr. L—, the English President of the Conference, examined me on different subjects connected with ministerial work. Among others, that of "Language" was introduced. I told the President that I preferred Webster's Dictionary in pronunciation. With a toss of his head, he exclaimed, "Webster's is an American work, while Walker's Dictionary is English. Confine yourself to Walker." I replied, "I heard you preach, sir, on my way to this District Meeting, at Colborne, concerning the foolish virgins who had no 'hoil' in their lamps. O-i-l does not spell 'hoil,' sir!" That moment I thought of General Braddock, in the French and Indian war, who said to Washington, who begged to fight the Indians in his own way, "High times, when an American buckskin can teach a British General how to fight." One of the English preachers present said, "I'm surprised, Bro. Stewart, that you have answered the President in this manner." I immediately turned to him, and said, "You have reason to correct your own pronunciation, for I heard you pray in this Church last evening that 'God would make bare his *harm*.' Sinners might suppose you wanted God to harm the people instead of saving them; and not long since you invited sinners to come to the 'halter.' Some youngsters reported that 'the preacher wished to hang

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them.' This produced roars of laughter. Soon I was appointed to preach in the evening, but my colleague begged that, as the business of the meeting had closed, we were anxious to return to our circuit with its numerous appointments; hence another preacher filled my place in the evening. I was received on trial at the Conference in 1835, and appointed, with Rev. J. Norris, to Nelson Circuit. We had twenty-four appointments every four weeks. The circuit embraced Nelson, Trafalgar, a part of Toronto, Esquesing, Erin, and Nassagaweya. This was a year of heavy toil to me. Having determined never to disappoint a congregation, storm and sunshine found me at my work. Several churches were built or repaired during this year. A noted revivalist came on the circuit, and was successful in inducing scores to come forward for prayer, and have their names taken on probation in the Church, while a large majority were yet unreconciled to God. He would then report so many as having joined the Church, and finally leave for another place, acting on the same principle. What was the result? Three-quarters of these persons, in spite of all the efforts of the Church, went back to the world again, who had been converted to Father Long and not to Christ! My spirit was grieved, in seeing so many persons awakened to see their danger, and, soon after, give up seeking salvation. I concluded that such persons would need seven times the influence to lead them to seek salvation in earnest. I am fully convinced that every partial work of this kind, by whomsoever conducted, does great injury to the cause of Christ. A large number this year, I believe, were soundly converted to God, who have maintained

Christian character to this day, while others have gone home to heaven !

I became more and more dissatisfied with the working of the Union, and concluded, at the end of the year, to leave the country if not better satisfied with the state of things. I finally concluded to give up an itinerant life, and act as a local preacher again. I had spent my time, money and labor in the work, while the small amount I received hardly kept me in decent clothes, and not being of a catchpenny propensity, many others were full while I was in need ; and, as I did not complain, many noble friends who would have supplied my wants were not conscious of them. I had lived single unto this time since the death of my wife, giving away to those who were needy. It was now necessary that I should go among my relations, or get married again. Every idea of doing so I had for years banished from my mind, but now concluded it was the best thing I could do. There was a rule in the " Wesleyan Discipline " that " any preacher who should marry, while on trial, would be dropped from the Traveling Connexion." I became perfectly willing to violate that rule, and did so accordingly, by getting married, March 5th, 1836, to Miss Sarah Teeple, of Nelson. Her father's house for years had been a home for the weary itinerant.

I sent a note to Rev. J. Richardson, then chairman of Toronto District, that I was married, and would attend the District Meeting at Yonge Street, which I did, stating to the brethren present that I had violated a rule of Discipline in getting married, and did not wish to be retained in the Traveling Connexion. A number of the

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preachers wished to plead my case before the Conference, and had no doubt I would be continued on trial. I replied, "If you violate the rule in my case, you may in twenty others. Hence abide by your rules, and I am satisfied."

Having become a local preacher again, and having a wife of strong physical and mental energy, we gathered our little together and commenced housekeeping at the Twelve Mile Creek, Dundas Street, renting a house for the time being. In a few months we bought a house and lot near the village of Palermo, in Trafalgar township. My wife having had much experience in nursing the sick, became a valuable assistant to me in my practice as a "Botanic Doctor." Our house soon became thronged with patients from the surrounding country. Much of the time for several years our house was an hospital; and, with God's blessing, scores were benefitted by vegetable medicinal agents. During this time, as a Wesleyan local preacher, I had two or three appointments every Sabbath, also assisting the circuit preachers in protracted meetings, etc. I sometimes feared I would sink under my excessive labors, yet the hand of God held me up.

In 1837 a rebellion broke out, which was speedily suppressed, yet some noble young men lost their lives in defense of the country, by exposure. In 1840 a disruption took place between the "Wesleyan Methodist Church" in Canada, and the "Wesleyans" in England. A dissolution of the so-called Union was the result. A growing dissatisfaction, which had been increasing for years, now culminated in entire discouragement, and I was sorry

sometimes that I had ever come to Canada to witness so much turmoil and strife among ministers of the Gospel. To tear myself abruptly away from my numerous Wesleyan friends I did not think was the best thing for me to do; yet as the way opened in 1843 at the close of our Quarterly Conference, my character having passed before a large official board, I immediately asked a certificate of my standing. It was granted, when I immediately connected myself with the Methodist Episcopal Church in Canada. Perhaps I should have gone with them from the beginning, yet I had adopted a rule in early life that, "Courage is no farther commendable than there is hope of success." It seemed that the struggling host, amid persecution, and enduring great hardships, would eventually succeed in maintaining their allegiance to the M. E. Church, and, bless the Lord, they have succeeded gloriously! Yet the hardships of an itinerant life to me, already worn with heavy toil, seemed greater than I could bear. The Wesleyan preachers had urged me to enter the Traveling Connexion again, while I steadily refused to comply with their request. When I came back to the "Old Hive," where God converted me, among the Episcopal Methodists, a plea was set up that at all hazards I should engage in the itinerant work. "A large field to cultivate, and so few laborers," was urged upon me with such force that I finally yielded and joined the Conference, and was ordained (deacon's orders) in 1843.

My first appointment was Brockville Station, fifty miles below Kingston, by the River St. Lawrence. We sent our goods down the Lake and River, and wended

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our way several hundred miles by land. Arriving in Brockville the last of October, in a heavy snow storm, we found some kind people. I had two appointments in the town, and one in the country every Sabbath. The amount which I received for my year's labor hardly paid my moving expenses. However, I did not shrink from duty, but labored to the end of the year, according to the best of my ability. The Lord blessed my labors, in some degree at least, during this year.

Our next Conference, 1844, met at Farmersville. At this Conference I obtained a transfer to the Niagara Conference, in consequence of the cold climate. This year my field of labor contained Oxford, Zorra, Nissouri, and Blenheim Townships. My colleague was A. Burse. Our field of labor at that time now comprises four or five stations, or fields of labor. One old chapel, in Beamer's neighborhood, near Princeton, propped up with timber to prevent it from falling, constituted all the church property on the circuit. We moved into an old rickety house in the vicinity, where the kindness of friends, in supplying our temporal wants, made our stay pleasant among them. Every month I was absent two weeks from home at a time. Bro. Burse rigged a log hut in Oxford, and lived comparatively comfortable. A good number were added to the Church this year. Our preaching place at Ingersoll was a blue school house, since occupied by the colored people as a place of worship. In 1845, being ordained elder, my appointment was London Circuit. This was a year of trial and persecution. One-fourth of the members of the Church were affected with Millerism, and with all my prudence and caution our church suffered a consid-

erable loss. We had one parsonage at Kilworth, River Thames, but not a chapel on the circuit, which comprised the following townships, viz., London, Lobo, Caradoc, Delaware and Dorchester. In Demara's settlement a glorious revival took place, and a large number united in society. "Immersionists" were very busy, trying to proselyte the young converts. I preached on Christian Baptism, and we dammed up a brook in a ravine, where I sprinkled, poured and immersed the people, according to the rule in Discipline, "Let the candidates have their choice." This put an end to proselyting, and the work went on gloriously.

My next appointment was Huron Mission. Perhaps I cannot do better than give an extract from a communication published in the C. C. ADVOCATE, dated Zorra, Nov. 10th, 1846: "My field of labor embraces at present Fullerton, Blanshard, Logan, Downey, and a part of Zorra township. A two week's plan has been adopted, instead of passing over a larger field once in four weeks. 'Concentration and organization' is the watchword, 'Salvation, holiness and heaven,' the theme! Already the 'desert begins to bud.' Visiting and praying with people in their habitations forms a prominent part of ministerial duty, yet success has and will attend such efforts. I found a number of persons who said, 'We have not enjoyed a sacramental occasion, nor have we been in a class or prayer-meeting for years.'

"These generous souls are far removed
From all they once esteemed and loved,
And from the house of prayer.
How many Sabbaths have they spent
In mutual grief and sad lament—
No sanctuary there."

Yet amidst privation and many hardships the people treated me kindly. Often I have enjoyed a good repast from a dry oatmeal cake, by the side of a good spring, in the wilderness. I found dram drinking a dreadful evil in these new settlements, and in addition to other appointments, I attended temperance meetings in many places, exhibiting Dr. Sewell's plates of the human stomach. More than two hundred agreed to abandon dram drinking. Some of them afterwards became reconciled to God, and joined the Church. I returned at Conference ninety, composing five classes. I received at Conference more for my services from the missionary fund than all I had received in three years past. The people wished me to return to the mission again. I told the Stationing Committee that I could not stand the work, my health was failing. However, I was sent to the Thames Circuit the next year, 1847, which I found a harder field of labor than that of the Huron Mission. It might be truly said of me that I "jumped out of the frying pan into the fire." My wife's health was in a precarious state from former hardships, and I expected there would be a breakdown with both of us before the close of the year. Thames Circuit was composed of the following townships, viz., Moore, Zone, Dawn, and Camden, extending on the Long Woods road above Wardsville, to Gee's Bridge, and from Smith's mills, above Dobbyn's, to near the Forks on the south branch of the Sydenham. Rickety bridges, sickly inhabitants, and wading in marsh water made traveling hard; and one-third of the people were so stupefied with chill fever and ague, at least four months in the year, that it was difficult to fix their

attention on God. A gloomy mind and sallow countenance made up the man in many instances. And many of the best thought a quarter of a dollar a quarter was a great sum to pay the preacher. At the close of the year I had received six dollars in money, with some table expenses and horse-keeping. In two places, where forty or fifty were in society years ago, no society now existed, in consequence of circumstances growing out of or connected with the union in 1833, or its dissolution in 1840; deaths and removals had also contributed in some degree to this. A few were admitted into society, and more than fifty were baptized during the year. Among the number was a class leader, sixty years of age, and a local preacher and his family. This Circuit has been divided into several fields of labor since, churches built, etc.

I was appointed in 1848 and 1849 to Malahide Circuit, and continued two years in another sickly section of the country, particularly the south part of it. "Miasma," arising from surface water drying up, made the air pestilential; when efforts were made to remove the fever, persons were inhaling poisoned air while trying to get rid of the disease. Hence they must wear it out, if having physical life enough to endure it, or sink finally under its ravages. When we came to this Circuit we found a new parsonage partly covered, and the preacher, C. W. Frazer, wife and son, lying sick with fever inside of it. We moved into a house one-half mile from the parsonage, and nursed Frazer and his family till they were able to move away. We then employed a carpenter, and I assisted him at leisure moments, keeping up my appointments from Vienna to Dorchester. Mrs. Stewart

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also was busy in getting funds and collecting materials to finish and pay for the house, and by the first of December we had a comfortable parsonage paid for. There was but one chapel on the Circuit, called "Burdick's," on Talbot street, and this only a "union" house. It was left *dirty* and disagreeable, and here I would say once for all, that as far as my knowledge extends, all catch-all, or union meeting houses have been and still are a *nuisance* in the community. On this and other fields of labor I have lectured on temperance, and have seen hundreds sign the pledge, which prohibits the use of intoxicating drinks as a beverage.

The man who takes his honest gains
 And throws them in the sea,
 We'll call him blockhead for his pains
 And say a fool is he ;
 But sure the fool is twice as bad,
 Who drinks his *cash* to make him mad !

Near the close of this year a new chapel was finished near Rev. C. Pettis's residence, now called Springfield, and dedicated the Sabbath before. I left for Conference. On my way to Conference, in company with J. N. Elliott, we faced a cold rain storm from the east. I became chilled, and the fever came on in the evening at my mother-in-law's, Jersey Settlement. I had been for years inhaling "miasma," and used remedies to keep off the fever, yet hard toil and constant exposure broke me at last. I had become very dyspeptic, by going half starved sometimes, eating breakfast early, and often going till 10 o'clock at night, after preaching three times on Sabbath, before I would eat again. My digestive powers became paralyzed,

so that the most nourishing food would no longer agree with me. When at Conference, at Palermo, my chills and fever increased. I was often delirious. When Conference appointed me to Dorchester Circuit, in 1850, I could not go to the work, and consequently moved home to my old place of residence, Palermo, Dundas Street. We found our old place of residence in a condition of waste and destruction, our drive-house broken, and shrubbery destroyed or broken, and my health gone, and but little money after paying my moving expenses. We were forced to sell some of our bedding to obtain the necessaries of life. However, we found some old friends who sympathized with us and freely supplied some of our wants. My brother's son, from Michigan, visited me, and greatly assisted me during a few months in the winter, in supplying our stove with wood and other chores which I could not do myself. This gave me time to write a little every day. I compiled during this winter the "Canadian Herbal, or Botanic Family Physician," containing a variety of Indian remedies and medicinal plants of this country, and adapted to various forms of diseases, having studied anatomy and physiology sufficiently to understand the human system in some degree at least. I have spent much time, when not engaged in ministerial duty, visiting and nursing the sick with simple or vegetable remedies gathered and prepared by my own hands, and without fee or reward on every Circuit where I have preached the Gospel. The lives of hundreds saved with God's blessing is an ample compensation. When not traveling the Circuit, located, etc., myself and wife have been paid for attendance upon

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 God has permitted me to preach to the Indians by inter-
 preters, at Grape Island, Mud Lake, Rice Lake, River
 Credit, Grand River, etc., to Chippewas, Mohawks,
 Oneidas, Tuscaroras, etc. I have been successful in ob-
 taining much knowledge of "Indian remedies," perhaps
 the most from Dr. Hill, an old Mohawk at the Grand
 River. In 1851 I was supernumerary, but my
 health so improved that I joined brothers Hay-
 ward and Foster in a six weeks circuit, which
 took in Nelson, Nassagaweya, Eramosa and the
 city of Hamilton. We held a protracted meeting in
 Nassagaweya, where the Most High displayed His power
 in the salvation of many. Hamilton city also shared in
 revival influence. In 1852 I was employed by the
 Niagara Conference as an agent to collect accounts for
 our printing establishment at Hamilton. I traveled
 through Niagara and Bay of Quinte Conferences during
 the year, and my percentage amounted to about forty
 dollars for my year's labor. In 1853 one of the preachers
 on the Nelson Circuit, H. Taylor, ceased traveling, and
 I took his place the remainder of the year. Although
 feeble in body, yet the Lord blessed me in the work.

In 1854 I changed my old place of residence for one in
 Ancaster. We moved in the fall, and soon commenced
 clearing, building and improving. My health improved
 gradually, and soon our residence became more comfort-
 able than the old one. We have lived ever since between
 Jerseyville and Lynden. I continued to assist the
 preachers on the Circuit from time to time, according to
 my strength, in a supernumerary relation to the Confer-

ence. In 1856 the preacher appointed to Caledonia, Grand River, refused to go. I was urged by the presiding elder to go and fill the work. I went, and at the end of six months I found my strength failing, and changed with a young preacher for an easier field, viz., Echlin's and Rockton, on the Waterloo road. In 1858 I was appointed by the Conference to Barton Circuit, extending from Ancaster village to Stoney Creek. During this year a great many joined the M. E. Church. This was a year of heavy toil. In 1859 on the supernumerary list again. In 1860 I labored five months in the year with the preacher on Dumfries Circuit. In 1861 I was sent to form a mission on the Grand River below Caledonia. I labored on until worn down in the work. This was the last time I ventured to take work from the Conference. From that time to the present, 1882, my name has appeared on the minutes, a superannuated preacher, Niagara Conference. At the General Conference held at Orono a sliding-scale was introduced, which finally became *law*, that superannuates were to receive from the fund according to the years of effective service as appointed by the Conference. A preacher who had traveled twenty years, one hundred dollars; ten years, fifty dollars, etc. Although I had traveled years as a supernumerary, yet having been effective eleven years only, as appointed by the Conference, I have received only part of former disciplinary allowance. However, that little has been a great help to me. I preach occasionally, attend Sabbath School festivals, temperance meetings, sell some Bibles and other religious works, work on my little place some to obtain the comforts of life, saying with my wife

as St. Paul said, "These hands have ministered to our necessities." I will now subjoin a few dangers and escapes, or a few

SCENES IN THE WILDERNESS IN CONNECTION WITH AN ITINERANT LIFE.

When traveling the Cavan Circuit, in 1835, at Pigeon Creek, township of Emily, I urged the people to abandon dram-drinking; many had found a drunkard's grave already, and several had frozen to death while in a state of intoxication. A man who had a liquor shanty swore he would kill me for injuring his traffic in alcohol. The people told me I was in danger, as the man, who was a Catholic, hunted me with a club from shanty to shanty. I kept out of his reach till night, when I left the neighborhood; he started in pursuit. However, my horse being the fleetest I out-distanced him. After following me five or six miles he gave up the pursuit. I was cheered by the reflection that

"He who fights and runs away,
May live to fight another day."

Another escape from drowning took place while on the London Circuit. My horse strayed away from me at Kettle Creek, and I borrowed one to fill my appointments. While late in the fall I was passing over Caradoc Plains to attend an appointment on Long Woods road, I came to an old mill pond with a path along its bank; my skittish animal took fright and plunged into the middle of the sloughy pond. I turned a somersault over the head of the brute, and, nearly choked with mud and slime, swam for shore, the animal, spouting mud and water, pawing after me. I saw a log hut on the hill near

by, and an old woman standing at the door. She kindly lent me a mop pail and broom. After rolling myself awhile in the brook at the head of the pond, I with a pail and broom cleaned the mud from the beast, and went on to my appointment in a rickety school-house. After preaching I went to a house and was steaming around the fire till after midnight. For my escape this time I felt very thankful to God.

When on the Huron Mission, I started from Nissouri to go five or six miles through a dense forest to my appointments the next day at St. Mary's. The sun was an hour high when I entered the woods in the evening. The falling leaves had filled the path, and I was soon lost. Night came on and one or two showers of rain. My cap was torn from my head again and again by the brush-wood, and my face disfigured with scratches. I wandered until ten o'clock at night, when I heard pigs squeal in the distance. I followed the sound, and came into a slashing among tree-tops and logs. Clambering on I saw a light between the logs of a shanty, and a man inside reading the Bible. I tied my horse to a tree and stayed till morning. The man piloted me on the way, and I arrived at my preaching place in good time Sabbath morning, thankful to God for protection and deliverance. I had great liberty preaching that day.

At another time on my way down a branch of the River Thames, I came to a huge tree fence lately made up to the bank of the stream. I had a choice of three things—to go three miles around a swamp, swim the stream, or climb the fence. I climbed the fence, and my faithful horse followed me over with safety. I soon met

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a man, who looked wild, and said: "Where did you come from?" I said I came over the tree fence. He looked at me and the horse, and finally said: "I wonder your horse did not get hung in that fence, and if he had you would have had to make a bee to get him out, with few hands to help you!" In relating the circumstance, some one said, Dr. Stewart had a horse which would climb a tree. They should have said tree-fence, which is a true statement.

Many other escapes and turmoils might be named. When I think of the first Methodist preachers who volunteered and came to Canada from 1791 to the war of 1812, what toil and hardships they endured, while planting the standard of the cross in the wilds of Canada. I have heard several of them preach after their return to the United States, viz., Wm. Anson, Wm. Losee, Samuel House, N. Bangs, G. W. Densmore, and Bishop George, also the eccentric Lorenzo Dow. Every one of these men was mighty through God in pulling 'down the strongholds of Satan! The most, if not all of them, have gone from toil to their reward in glory! It may in truth be said of many Methodist preachers in Canada at the present time, "Other men have labored, and you have entered into their labors," and have been successful in the salvation of thousands. To God be all the glory! Amen.

I shall narrate instances of wonderful excitement, and extraordinary manifestations of the power and grace of God in the salvation of sinners. When a boy twelve years of age, in my native town, a revival of religion commenced among the Methodists. I attended one Sabbath. The

preaching was in a grove, for no church would hold the people, who came from all parts. I was listening while Ward, the preacher, whose pulpit was a stump, cried aloud to the people to "Repent and be converted." Instantly I saw a man's hat fly off his head, and then another, and another. A lady's bonnet jerked off her head, which fell on her shoulders, hanging by its strings around her neck. Here an arm jerked violently, there a man's head shaken, others thrown down, some crying for mercy. A strange tremor ran over me, and I wished myself a Christian. This excitement continued several months. The wicked were shaken, with backsliders, and those under conviction, yet those who had communion with God were not shaken. It is written in Joel 2 : 1, "Let all the inhabitants of the land tremble." During this revival a large number was added to the Church.

A few years after, Captain B——, a resident of the village, and who had been for years a professed Deist, was called out of bed at midnight, by some of his neighbors, to hear singing in the air over-head. Several times, before a revival, such music had been heard. The Captain listened, walked in different directions, and was convinced that this singing was unearthly. Thousands of voices, in sweet melody and harmony, were adoring the Lord of Hosts !

A glorious revival of religion was the result, and among those brought from the power of Satan unto God was Captain B——, who afterwards became an efficient class-leader in the M. E. Church, and finally died in the triumphs of faith. I knew him well.

Another remarkable conversion took place. Soon after

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I received license to exhort, a revival of religion broke out at a village near Kayderoseros Creek, Saratoga County. I was engaged in the work. A large number, mostly young people, embraced religion. An old resident in the vicinity, Squire S——, a man of great influence and respectability, had for years spoken disparagingly of Christianity, especially of Christian experience, calling it a delusion, etc. How were the praying army startled one evening by the appearance of the Squire in our midst. The first thought was, "He has come to tantalize us." Our fears were soon dispelled. Said he, "I was yesterday walking in the meadow and came to a block of woods in its centre, when suddenly a voice came down among the trees, calling me by name and saying 'Pray, pray, there is mercy in heaven for you!' I walked around the wood, and saw no one, but still the voice came, "Pray, pray, there is mercy in heaven for you!" I knelt at the foot of a tree and said, "If there is a Saviour for guilty men, let Him now be revealed to me." That moment Jesus

" Was set forth before my eyes,
 A precious, bleeding sacrifice."

I gave myself up to God, pleading the merits of the Redeemer, when He pardoned all my sins, in answer to prayer. I was now a happy man. I have told my family, and some of my neighbors, of the great change God has wrought in my heart, and now I have come to tell you." Shouting and crying for joy among young converts followed this narration; the stout-hearted Universalists and Deists were brought to seek "redemption in

in the blood of Christ." This shows that every man has influence in the community. The adorable Redeemer has said, "He that gathereth not with Me, scattereth abroad."

When I was eighteen years old, I obtained leave to visit a sister, near Saratoga Springs. My object was to attend a camp-meeting in Milton. When I arrived on the ground, the tents were five and six deep, one back of another, in rows, with a large plot of ground in the centre. A great number of preachers, and more than one thousand of the Sacramental Host engaged in the worship of God. Among the early conversions was that of S. C——, who came to mock, but remained to pray. This young lawyer afterwards entered the ministry. I saw him at the Round Lake Camp-meeting in 1869. He was still preaching the Gospel. Among the preachers who fell on the stand, and on the ground, for they were many, the Rev. S. M—— fell near the gateway on the ground. He had been a good pastor for several years, yet would cry "Order!" if a brother or sister shouted in his presence. While he lay helpless on the ground, his mortified wife cried with vexation of spirit. When he came to, he shouted the high praises of God with all his might. After this baptism of fire, more than three hundred souls, during the next year, were converted to God, through his instrumentality. It was a common occurrence in those days for preachers to be overwhelmed by God's stupendous grace! Rev. B. Griffin, stationed in the city of Troy when I joined the Methodists, while he was a young preacher, fell on the stand at camp-meeting, and remained helpless for thirteen hours. Near the close of the camp-

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meeting, the greatest manifestation of the power of God in the salvation of sinners took place, on Sabbath evening.

A large prayer-ring on the ground became too small to contain those who were seeking salvation, hence a large number were removed to a large canvas tent, erected for prayer-meetings. After a season of prayer, Rev. J. B—— arose in the tent, and exhorted a few minutes, and cried to God to send His power among the people. In answer to prayer, the Holy Ghost came down. The majority of those in the tent fell to the ground, and those in the doorways as lookers-on tried to run, but were arrested by the Spirit of God, and fell inside and outside the tent. It was estimated that more than two hundred were slain under this Pentecostal shower. I observed three classes were slain, viz., the scoffing sinners, who, when they came to, cried for mercy; second, those seeking salvation, when they came to, rejoiced in a sin-pardoning God; third, professors of religion, when they came to, were filled with a perfect love. I saw a sinner lying on the ground before me, and prayed, "Lord Jesus, let Thy blood cleanse that soul from sin." In an instant I saw blood flowing all over his breast. I looked around, when everything appeared natural. I was now convinced that there was no optical illusion here. I then said to one on my right hand, "Oh, see that blood!" The person answered, "I see no blood." The next moment the blood vanished. The mourner came to, shouting, "Glory to God, for what he has done for my soul!" The next minute I saw a child in the arms of an old lady. The child was sing-

ing and praising God! It had eyes of fire, and a stream of fire, like lightning, encircled its head! The old lady with others, was listening to the child's song, while their own countenances shone with joy. I again looked at different objects, which appeared all right as before, and again saw this little child, as wrapped in the drapery of Heaven!

The latter part of the night, whether I was in the body or out of the body I cannot tell, God knoweth. I arose the next morning filled with ecstasy. Nearly one hundred joined the Church at the close of the meeting, on Monday morning. In going to my sister's, from the campground, I passed through a wood, and in it prayed that the Lord would instruct me in the wonders which I saw the night before. A voice came down among the trees and said, "The blood which you saw is a proof that the blood of Jesus Christ still cleanseth from all sin. The child which you saw is a figure of what you must ever be in innocence, in order to be happy. I arose, with a sacred awe resting upon me, and went on my way rejoicing.

When I returned to the city of Troy, I related all to my class-leader. After a pause, he said, "Should you relate these wonders to many professors of religion, they would not believe you." I now feel that I cannot go to my grave without leaving that scene upon record.

Several times, when on a visit to my relatives, east of the Hudson River, I passed through the city of Schenectady. Frederick Clute, the first Methodist in the city, showed me the grave of the Rev. Mr. V——, a minister of the Dutch Reformed Church. Said Father Clute,

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"Captain Webb, while barrack-master at Albany, preached the Gospel with great power. The wife of one of my neighbors, while visiting friends at Albany, was awakened under Webb's preaching, and came home crying, 'What must I do to be saved.' Her husband became alarmed, and begged her to stop crying, and be pacified with her religious profession. This failed to pacify her, and she cried, "Lord, save or I perish! God be merciful to me, a sinner!" The alarmed husband sent for the Dominie, Rev. Mr. V—. He came, and asked the woman, "Have you ever been a thief, a robber, or a murderer?" "No," said the woman, "but I am a sinner, and must be born again." "Who put these notions into your head?" asked Mr. V—, for the woman and her husband were both members of his Church. "Mr. Webb, the minister at Albany," said the woman. Mr. V— stood up by his chair and commenced praying, and said, "O, Lord God, destroy all the false prophets out of the world!" meaning Webb as one of them. The next moment, Mr. V— fell on the floor in a fit, and could not speak for a number of years afterwards, so as to be understood. His speech finally came again, when he went into his church, and said to the people, "I'm afraid that I have been the means of the loss of many by not urging upon them the necessity of the new birth!" The woman, in the meantime, found redemption in the blood of the Lamb, and God imparted spiritual life to many others through her and her husband's instrumentality, who was also "born again."

One of the most remarkable baptisms of the Holy Ghost, which descended upon the preachers, took place at

a camp-meeting held in the township of Champion, 1827. Bishop George was present. I saw him in a prayer-ring, one day, praying for a number of young men under conviction; they were so earnestly engaged in prayer as to be unconscious of his presence. In childlike simplicity, the Bishop prayed for their immediate conversion, and while he laid his hands upon their heads, one after another, in rapid succession, arose from the earth, shouting "Praise, praise to God for redeeming grace."

At the close of the meeting the Bishop gave the Sacrament to the preachers. More than thirty were present, traveling and local. Said the Bishop to the preachers, "We meet here on earth, and part, but we'll go and live with Jesus by and by." Twenty-five of the thirty preachers, overwhelmed by the power of God, immediately fell to the earth. They were removed to the preacher's tent, in order to make room for other communicants. When they came to, one after another was filled with joy unspeakable and full of glory. After this baptism, these preachers were eminently successful in winning souls to Christ.

At a camp-meeting the same year, in Vienna, Oneida County, N. Y., I was present at a prayer-meeting when a gentleman and lady were converted, who had come to the meeting to see and be seen. The awakened lady asked women to pray for her, and while she was seeking salvation, her husband discovered her in the prayer-ring. He at once forced his way among the praying army, caught his wife in his arms, and carried her out of the ring, swearing and cursing the Methodists. A few old women, who had faith in God, prayed that He would smite the

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sinner with conviction. The next moment the man fell to the ground, crying for mercy. His wife soon found peace with God, and joined with others in prayer for her husband. The man, after giving up all to God, found redemption in the blood of Christ.

Another scene occurred at a camp-meeting near Stillwater, Hudson River. A rich lady, who had no children, adopted a niece, and invited her to accompany her in her carriage to the camp-meeting, out of mere curiosity, to make a display in showing her finery, and drawing the attention of others from the worship of the Most High, for she despised and hated the Methodists. The young lady's attention was drawn to the preaching. The Word was "quick and powerful," and soon she discovered her lost condition out of Christ. She immediately entered a prayer-meeting, and prayed for pardon. Her aunt, who had been walking around the ground in careless indifference, missed her niece, and soon found her praying for herself, and others praying for her. She rushed into the praying circle in a rage, caught the young lady by the arm, and shouted, "Come away from among those wretches," meaning the people of God. The young lady said, "O! aunt, I must be 'born again.' O! let me seek the salvation of my soul." This only increased the rage of her aunt, who pinched and pulled her away with all her might. The people prayed that God would stop the old hardened sinner in her wild career. The next moment the spirit of God arrested her, when she fell as one shot in battle. In about two hours she came to, crying to God to have mercy on her guilty soul! The praying host surrounded her, and in a short time her sins were pardoned,

in answer to prayer. In the meantime, her niece was "justified by faith, having peace with God through our Lord Jesus Christ." They both joined the Church, afterwards were faithful soldiers of the Cross.

Near Albany, N. Y., lived an old German, who had been a professor of religion for many years. When the Methodists came into the vicinity, "their names were cast out as evil." Some even said they bewitched the people. Catharine, the Dutchman's wife, went to hear them, when she became converted. She immediately urged her husband to go with her to meeting, saying, "I know for mine self dey are the people of God, dey no bewich anybody." "Vell, den," said Hans, "I vill go mit you dis vonce, Katrine, but I'll dake de Psalm Pook und de Pible to 'spute mid de breacher. Ven I and Katrine got to de meeting, von Sam Fowler vas going to breach. I listen, und tink he tauk goot tauk. I soon drop the Psalm Pook und de Pible; the breacher stomp mit his foot, an something come troo de house like lightnin'. I never did feel so in all mine life pefore! I vell down und gride, 'O! Lört Got, hafe mercy on a vicked Dutchman.' Bimeby, Got, for Christ's sake, bardon all mine sins, in answer to brayer, and I go home happy mid Katrine. So now den, if dis is de vay de Metodists bevich de peoples, I vish dey bevich eferybody."

This experience was related in love-feast, amid the rejoicings of the people of God. When we reflect upon these extraordinary manifestations of the spirit and power of God, we come to the conclusion that the Most High operates upon depraved human beings in accordance with the capacity and temperament of the receiver. The pas-

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sions are excited, and love is one of the strongest passions of the soul. I'll here give an illustration. A father left his family of four children, and crossed the ocean to visit his friends. His children, not hearing of him for ten years, had come to the conclusion that he had perished. What was their surprise one day, when the father suddenly made his appearance in their midst. One cries, "Father has come!" and rushes to embrace him, another laughs and cries alternately, another claps his hands, and leaps for joy. The fourth, overcome with gladness, falls down helpless. They were all glad to see their father, but we cannot tell which was the most glad. St. Paul says, (1. Cor., xii., 4, 6, 7,) "Now there are diversities of gifts, but the same Spirit. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." Hence its operation in the awakening and conversion of sinners is the same in identity, yet varied according to the object upon which it operates. While a large machine shop is in operation, or a large edifice in course of erection, a number of men are employed, and a good deal of din and noise is made, which is confusion to a looker-on; yet there is no confusion with the engineer or foreman, neither is there any confusion with God when the awakening, converting and sanctifying power of the Holy Ghost is poured out upon the people in glorious revivals of religion. How many scoffers, unbelievers and wicked professors of religion, while idle spectators in time of revival, cry out, "God is not the author of confusion, but of peace," when the above passage has no allusion to religious worship, but to divisions among the people, which the apostle Paul warns Chris-

tians to avoid, &c. Many sensible men and women, who ought to know better, become confused as idle spectators, because the pride of their hearts does not suffer them to engage in the worship of God, in which others are so abundantly blessed.

“And when we shout they make a rout,
And cry aloud ‘Confusion!’
Lest they should wake from their mistake,
And see their own delusion.”

The same Almighty, whose Spirit in the early age of Christianity worked in the hearts of the people “to will and to do of his good pleasure,” is working in us who are commanded “to work out our own salvation with fear and trembling.”

WESLEY'S WORKS.

The bold assumption on the part of some of his professed followers that John Wesley was the champion of pharisaic formality, and opposed to all religious excitement, may well call forth the astonishment of every humble Christian. Mr. Wesley knew that strong emotions have an effect upon the body; as a man of experience he knew there is much in Christianity which should stir the emotions deeply. Let us hear what Mr. Wesley says, Vol. III. page 141: “I began to explain, ‘Beloved, believe not every spirit, but try the spirits whether they be of God.’ I told them they were not to judge of the spirit whereby any one spoke, either by appearances, or by common report, or by their own inward feelings; no, nor by any dreams, visions, or revelations supposed to be made to their souls; any more than by their tears, or any involuntary effects wrought upon their bodies. I warned

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able nature; they might be from God, and they might
not; and were therefore not simply to be relied on, but
to be tried by a further rule, to be brought to the only
certain test, the law and the testimony. While I was
speaking one before me dropped down as dead, and pre-
sently a second and a third. Five others sank down in
half an hour, most of whom were in violent agonies.
The pains as of hell came upon them; the
snarcs of death overtook them. In their trouble we
called upon the Lord, and he gave us an answer of
peace. One indeed continued an hour in strong pain;
and one or two for three days. But the rest were great-
ly comforted in that hour, and went away rejoicing and
praising God."

Again, Wesley says, vol. III., page 170: "While I was
preaching at Newgate on these words: 'He that be-
lieveth hath everlasting life,' I was insensibly led, with-
out any previous design, to declare strongly and ex-
plicitly that God willeth 'all men to be thus saved, and
to pray, that if this were the truth of God, He would not
suffer the blind to go out of the way; but if it were He
would bear witness to the truth.' Immediately one and
another and another sank to the earth; they drop-
ped on every side as if thunder struck. All Newgate
rang with the cries of those whom the word of God cut
to the heart, and many were filled with joy, to the as-
tonishment of those that beheld them." Vol. III., page
129: "Many were offended at the cries of those on
whom the 'power of God came,' for at Baldwin street my
voice could scarce be heard amidst the groanings of some,

and cries of others, calling to Him that is mighty to save. I desired all that were sincere of heart to beseech with me the Prince exalted for us that He would proclaim deliverance to the captives. And He showed that He heard our voice, and ten persons at this time began to say in faith, 'My Lord, and my God.' " Vol. III., page 130 : " While I was earnestly inviting all sinners to 'enter into the holiest' by this 'new and living way,' many of those that heard began to call upon God with strong cries and tears. Some sank down, and there remained no strength in them ; others exceedingly trembled and quaked. Some were torn with a kind of convulsive motion in every part of their bodies, and that so violently that four or five persons could not hold one of them. I have seen many hysterical and many epileptic fits, but none of them were like these in any respects. I prayed that God would not suffer those who were weak to be offended. But one woman was offended greatly, being sure they might help it if they would ; no one could persuade her to the contrary, and he had gone but three or four yards when she also dropped down in as violent an agony as the rest. Many went down to their houses justified." Vol. III., page 40 : " About half an hour after five I began at Guinup. I was afraid my voice would not suffice for such an immense multitude. But my fears were groundless, as the evening was quite calm, and the people all attention. It was more difficult to be heard in meetings of the society, amidst the cries of those on the one hand who were forced through as with a sword, and of those on the other who were filled with joy unspeakable."

Similar scenes occurred under the preaching of Wesley and his associates, which is by some, who ought to know better, stigmatized as wild fire and fanaticism.

When those who love our Lord Jesus Christ in sincerity are engaged earnestly and zealously to promote the honor and glory of God, the Holy Spirit works mightily in the awakening, conversion and sanctification of the people.

May the Holy Comforter lead on the sacramental host to greater achievements in the kingdom and patience of Jesus.

What induced the Primitive Methodists to break off from the old body of Methodists, many years ago, and go about the streets singing hymns, and preaching the Gospel in the highways and hedges, that they might compel by earnest entreaty those for whom Christ died, to be saved by grace? They were noisy, of course, and people are always more or less noisy when in earnest, as it often happens at our camp-meetings at the present day. They never would have left the parent body if that body had shown unmistakable zeal for the power of religion, as in the days of Wesley. Jesus said, "To the poor the Gospel is preached." And how can many of the poor be reached, who will not, in consequence of their mean apparel, attend worship in many fashionable churches at the present day, to be sneered at by the vain and fashionable of this world. My brethren, these "things ought not so to be."

During the year 1876 I had a year of jubilee. Fifty years have passed since I have in much weakness preached the Gospel. My first license is dated February

27th, 1826. In view of the past I have preached from the words of David, Psalm xxxi., 15 verse: "My times are in Thy hand." First—Early life, accidents, etc. Second—Conversions and persecutions. Third—Call to preach, encouragement. Fourth—Displays of the power of God. Fifth—Protection and preservation. I may say to-day, in view of the past and present, "Glory be to God! My times are in Thy hand." What changes have occurred since I came to Canada in 1831. The majority of the preachers and people with whom I associated have departed to the spirit world. If all those I have joined with in psalms and hymns and spiritual songs, making melody in their hearts, could now be heard in volume it would be as the sound of many waters. Bishops Reynolds, Alley, Smith and Richardson are now I trust associates in the regions of peace, subordination, and tranquility. D. Culp, J. Bailey, and many others who died at their post, now mingle together in glory. Let us sing—

"O happy, happy place,
Where saints and angels meet,
There we shall see His face,
And all our brethren greet."

Bishops of the M. E. Church in the United States have passed away—McKendree, Roberts, Soule, George, Hedding, Morris, Janes, and a host of co-workers. Now if God permits them as so many ministering spirits to commingle with the visible Church here what guardians they are in the glorious extension and prosperity of God's sacramental host. There is not a particle of waste of matter or mind in the universe, hence resuscitation is neces-

sary to recall animated existence. The Most High has wisely provided a vitalizing power throughout the universe. The sun, which imparts light and heat to us, is no doubt continually fed by aqueous vapors, in surrounding regions, without infringing upon the order of God in the harmony of His works, and I may say with solemn awe, that Jehovah is fed by the adoration of the hosts of heaven, and unnumbered millions of redeemed spirits. Glory to God for the hope of immortality beyond the grave.

HYMN—HAPPY MAN.

How happy is the man
 Who has chosen Wisdom's ways,
 And measured out his span
 To his God in prayer and praise,
 His God and Bible is all that he desires,
 And to holiness of heart
 He continually aspires.
 In poverty he is happy,
 For he knows he has a Friend
 Who never will forsake him
 Till the world shall have an end.

He rises in the morning,
 With the lark he tunes his lays,
 And offers up a tribute
 To his God in prayer and praise.
 And then to his labor
 He cheerfully repairs,
 In confidence believing
 That God will hear his prayers.
 Whatever he engages in,
 At home or abroad
 His object is to honor
 And to glorify his God.

With joy he hails the morning
 That rolls the Sabbath round,
 And in the cause of Zion
 He's always to be found.

His seat among his brethren
 He's always sure to fill,
 Low at the feet of Jesus,
 To do his Master's will ;
 He claims his Father's promises
 And freely doth bestow
 To widen the formation
 Of righteousness below.

'Tis thus you have his history
 Through life from day to day,
 Religion is no mystery
 To him—it's a beaten way ;
 And when on his death-bed
 He lies down to die,
 In death he fears no evil
 For he knows his God is nigh,
 And when life's lamp is flickering,
 His soul on wings of love
 Ascends to realms of glory
 To dwell with Christ above.

I introduce this hymn as a good type of a true Christian.

STATISTICAL.

I hereby certify that February, 1826, was the date of my first license to preach the Gospel. I traveled some part of the time under a presiding elder of the Black River Conference, United States, until I came to Canada in 1831. I was drawn in with the union in 1833, and urged to enter the traveling Connexion in the so-called Wesleyan Methodist Church in British North America, now called the Methodist Church of Canada. I believe they changed their name often—five or six times. I traveled Cavan, now Peterborough, in 1835, and Nelson Circuit in 1836. Bishop Richardson, chairman Toronto District, who left soon after. I was married this year, and by violating a rule of their new Discipline, prohibit-

ing preachers marrying under four years, was dropped from the traveling Connexion, after being urged by most of the preachers at the District Conference to hold on and they would pass over the rule in this case at Conference. I told them I did not wish to travel any longer, being dissatisfied with many of the leading preachers for political intermeddling and receiving Government money. Rev. James Richardson, afterwards Bishop of the M. E. Church in Canada, left also. I continued to labor as a local preacher among the Wesleyans until 1843, when, seeing no change for the better, I withdrew and went back to the old hive, where God converted me, viz., the Methodist Episcopal Church in Canada, and in their struggle for the right was induced at a good deal of personal sacrifice to again enter the traveling Connexion, and was stationed at Brockville in 1843, Oxford and Blenheim in 1844, London in 1845, Huron Mission in 1846, Thames in 1847, and Malahide in 1848-49; in 1850, in Dorchester, sick; agent for book-room in 1852, Barton 1858, Grand River 1861, making eleven years appointed by the Conference as a supernumerary; 1851, 1852, 1856, 1860, make fifteen years' service according to my ability.

Since those years I have sustained a superannuated relation, and year after year I have tried to preach the Gospel, and now near the close of the year 1879, I can say with the Psalmist: "My times are in Thy hand." February 19th, 1881, my wife, with whom I had lived forty-six years, left me to join those who have gone before, aged eighty-two years. In a feeble state of health I sold my residence to her granddaughter and her husband, Thomas

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Lawrason. Now left alone in the world I concluded it would benefit my health to visit my relatives east and west. I have stood by the graves of my father and mother, visited early scenes of childhood. Where are my early associates? Nearly all in their graves. The most of them perished through the demon alcohol. While in the west, at Ovid, Michigan, a glorious outpouring of the spirit of God was manifest in the salvation of many. In the east also, Jesus was bringing lost sinners to God. My health has much improved, for which I thank God and take courage. During my visit I have preached the Gospel again and again, with much comfort, at least to my own soul. Although I have been preaching fifty-five years my call has not run out yet. O! let me preach Him to all, and cry in death: "Behold! Behold the Lamb!"

"This world is all a weary way,
 A desert land where pilgrims roam,
 Where lovely exiles sadly stray
 And sigh for home.
 Yet there's a heaven of joy and light,
 A peaceful world of holy rest,
 O! let me wing my joyful flight
 To Jesus' breast!"

**THE
CANADIAN HERBAL,**

—OR—

BOTANIC FAMILY PHYSICIAN,

—COMPRISING A VARIETY OF—

THE INDIAN REMEDIES

—AND—

MEDICINAL PLANTS OF THIS COUNTRY,

—AND—

ADAPTED TO VARIOUS FORMS OF DISEASE.

—BY—

REV. SCHUYLER STEWART, B. D.

—WITH—

An Appendix, Containing, Etc.

Let none despair, for herbal skill retains
The balm from plants which deck far distant plains,
From vales and groves rich healing roots he gleans,
And rosy health springs from such magazines :
He culls each herb which has the power to cure,
Dispensing blessings to the *Rich* and *Poor*.

“ All men ought to be acquainted with the Medical Art.”

HIPPOCRATES.

INTRODUCTION.

Every man who has "a generous concern for those who may come after him," would wish to leave on the tablet of time a memento for the benefit of others, when he has "gone the way of all the earth." And such is the desire of the Author of this work. Hence in view of the ills under which mankind labor, by various forms of disease both natural and incidental, it becomes every friend of man to mitigate at least if he cannot remove these sufferings. I have from childhood found delight in contemplating the character of God, especially his work of creation—particularly that part of it which embraces the vegetable productions of the earth. The Infinite wisdom displayed in the beautiful colors, form, symmetry, variety, &c., by the "Great Architect of the Universe," has invariably produced in my mind wonder and admiration. In visiting different parts of the Province, during the last twenty years, I have found in every place medicinal plants adapted to the diseases in the vicinity where the people reside. The dog when sick will eat grass, the cat catnip, the toad plantain. And shall not men have as much knowledge as a brute? It is generally admitted that there are "Medicines growing in the fields and woods of our own country sufficient to cure every disease, if we only knew them." The object is gained then—for there are many white men and Indians who knew hundreds of them, and have tested their virtues in removing the worst diseases which afflict the human family; yet how apt some men are to condemn anything in medicine, and are ready to say to the Botanic Physician in language of contempt,

"From curing diseases with roots and herbs,
We'll surely call you back,
And if we can't persuade you,
We'll surely call you "Quack."

Yet, notwithstanding, Vegetable Remedies are used with success by hundreds of the greatest respectability in this Province.

EXTRACT FROM THE WRITINGS OF THE REV. JOHN WESLEY.

"The healing art was first brought into use in a very natural and simple manner. In the earliest age of the world, mankind by various experiments or accidents, discovered that certain plants, roots and barks possessed medicinal properties; these were found sufficient to remove their diseases—while the application of these remedies was plain and easy. * * * * * And there has not been wanting, from time to time, some lovers of mankind who have endeavored (contrary to their own interests) to reduce physic to its ancient standard; who have endeavored to explode out of it all hypothesis and fine spun theories, and to make it a plain, intelligible thing, as it was in the beginning, having no more mystery in it than this, "Such a medicine removes such a pain." These have demonstrably shown that neither the knowledge of Astrology, Astronomy, Natural Philosophy, or even Anatomy itself, is absolutely necessary to the quick and effectual cure of most diseases incident to the human family; nor yet any chemical or exotic; but simple plants or roots duly applied, so that every man of common sense (in ordinary cases) may prescribe for himself or his neighbor, and may be secure from doing harm, even where he can do no good."

The above testimony is from one of the greatest divines in Europe in the past century, who, like "Luke the Physician," while preaching the Gospel, was often found relieving the sick with simple remedies. I intend in the following pages to avoid ambiguous words or technical phrases in describing Botanic Remedies, or prescribing for the sick, choosing the plainest language that plain men may understand me—for I have neither time nor space in this work to do otherwise. The Medical profession have often long hard names, such as Hydragyri, chloridum naitæ, sub murias hydragyri mitis, calomelas sublimatum; all these big words mean nothing but the simple word *calomel*. The herb peppermint is called "*menthae piperatae herba*."

I would not wish to speak diminutively of the profession, but would undeceive such as are made to believe that skill lies in being able to use the Latin terms in which the various medicines

the doctors prescribe are known in their books. I will now make a few remarks upon the

MODERN PRACTICE.

The modern Practice may be classed under the following heads :—

1st. MINERAL AND DEPLETIVE CLASS.—These constitute the “Faculty,” who have chartered Medical Colleges; are deemed the most learned, and in some respects the most popular.

2nd. THE THOMPSONIAN.—These at present are divided into two classes, pure “Thompsonian” and “Independent.” The Independents are not confined to the Thompsonian system only, but make all the discoveries they can, and practice accordingly.

3rd. THE HOMŒOPATHIC PHYSICIANS say that whatever will create disease will cure it; hence if salt produces fever, salt will cure it. One millionth part of a grain is a dose. Diet and regimen are only beneficial with this class.

4th. THE WATER-CURE SYSTEM.—This system is becoming very popular at the present day in America. It is contended by this class that the element *water* is amply sufficient, applied internally and externally in all diseases, and is the best remedy in the world.

5th. APOTHECARIES.—A useful class, who compound medicines as benefactors of mankind.

6th.—THE REFORMED BOTANIC PHYSICIAN advocates scientific medical reform, and combines everything useful from any system where vegetable medicines are used to heal the sick. Their practice is tested at the bedside by experience, in relieving the afflictions of all who can be benefitted by the application of medicine, and is in strict accordance with Physiological principles. Thus God has in His infinite goodness suffered a “system to be established which heals disease in conformity with the intentions of nature, and re-establishes health without destroying the source of life!” Hence, in view of the many opportunities which we enjoy, in this age of improvement, let us not abuse ourselves; but act in harmony with the laws of life, that we may finally enjoy the life to come, in a region where the inhabitants shall never say “I am sick,” but where the undivided rest which remains for the people of God shall be our portion for ever!

S. S.

Palermo, C. W., January, 1851.

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A CHAPTER ON DIETETICS, WITH SOME GENERAL RULES FOR PRESERVING HEALTH AND LONGEVITY.

It has been asserted by Dr. Graham, who has published a large work on the "Science of Human Life," that man is herbivorous, or designed by the Creator to subsist on vegetables and the various kinds of fruit. I have also an original work, called the "Primeval Diet of Man." Its author strenuously defends the above principles. Dr. Combe, in his work on "Dietetics," and many others, are of a contrary opinion, declaring man to be carnivorous, from his having the "canine, or dog teeth." I am of opinion that science and experience will prove that man was originally designed to subsist promiscuously upon flesh, fish, fowl, with various fruits and vegetables, and that man abuses himself by eating too fast, too much, and too many kinds at a time. For "Nature is simple and her wants are few." As fire and water do not agree when they come into contact with each other, so by the amalgamation of too many kinds of food at a time, it injures the digestive action of the stomach: Dr. Beaumont has shown in his experiments on digestion that if we eat and drink at the same time, an additional burden is imposed upon the stomach, and it will contract in its centre like an hour-glass, the absorbents acting upon the fluids in one, and gastric juice acting upon the solids in the other part of the stomach, at the same time. And were the different articles used at one meal by the gormandizers of this world mixed together in a dish,

("If fried, boiled,—stewed or toasted,
Smoked, baked, raw or roasted,")

They could not be eaten, but would invariably create loathing and disgust. Hence what a burden is imposed upon the stomach by eating too many kinds of food at a time, while many of them are almost or quite indigestible. Many will say, who act upon the waste-good system, "I will eat what I please, I can afford it, &c." I would say in reply, no one, as a subject of God's moral government, has a right to commit suicide.

Till hunger pinches never eat,
And then on plain, not spiced meat,
Desist before you get your fill;
• Eat to dilute but not to swell,
Then no ructations you will feel.

Keep constantly to a plain diet. "Those live longest," says Dr. Baynard, "who avoid variety of meats and drinks which entice to gluttony," hence,

Accustom early in your youth,
To lay embargo on your mouth;
And let no variety invite
To pall or glut the appetite,
But check it always, and give o'er,
With a desire for eating more,
For where one dies by inanition
A thousand perish by repletion.

That to sup sparingly is most healthful, may be inferred by the experience of a great number of persons, then

Let supper little be and light,
But none makes always the best night:
It gives sweet sleep without a dream,
Leaves morning's mouth sweet, moist and clean.

It is the opinion of many eminent men that "fasting, rest and drinking water will cure many diseases."

RULES FOR PRESERVING HEALTH.

1st. The medical power of nature sustains the vitality of the system in carrying of the waste particles of matter, hence all kinds of intemperance in eating, drinking, labor, &c., exhaust the body, producing disease and premature death. Let old and young live temperately.

2nd. Dr. Thompson says, "An ounce of preventative is worth a pound of cure." Let old and young avoid standing or sitting in a current of cold air, or drinking cold water, when in a state of perspiration, without bathing the wrists and temples at the same time.

3rd. Avoid wet feet, by having boots and shoes suitable to the season, (young ladies especially.) A multitude have lost their lives by carelessness. An eminent physician has said, "keep your head cool and your feet warm."

4th. All intoxicating drinks are a slow poison, because they are indigestible. I recommend them to dissolve gums, resins, or in the preparation of liniment and rheumatic drops for bathing. Many Indian remedies have been published which contained a falsehood on the face of the prescription, having gin, rum, &c. What did Indians know about alcohol or "fire-water," as they call it, until taught by wicked white men? Then avoid alcohol and distilled essence as much as possible in medicine.

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5th. There is a species of self-destroying vice, very common among the youth of both sexes, called "Solitary Vice," "Onanism," a practice which injures the health and lessens the growth of the young; and wastes the vitality of the system. Very few physicians name these things to parents or children as a matter of delicacy. Mary S. Gove, who has written of "Physiological Reform," with many others, shows the destructive effects of this vice at the present day, upon the community. It produces frequent loss of memory, insanity, idiotism, prostration, spinal distortions, nervous headaches, consumption, making existence finally wretched in the extreme. Let the young beware of it, and those who are in the way of danger abandon it forever.

6th. Let young ladies beware of that death-shroud contained in stays and corsets, young men avoid the use of tobacco, opium, hot drinks, too many condiments in cookery; and all consider water, the succulent juice of fruits and milk, as containing the most nourishment to sustain physical energy.

So reader if thou art so wise,
To put in practice this advice,
The world shall wonder to behold,
Thou lookst so young and art so old.

SECTION 1.

DEFINITION OF HEALTH AND DISEASE.

Dr. W Beach of New York, who has published a work of eight hundred pages, called the "Reformed Practice of Medicine" makes the following true remarks:—

"HEALTH.—When all the functions of the system are duly performed, a person may be said to be in health."

"DISEASE.—Any alteration from this state, or when any part ceases to perform its office or function, disease is the consequence. It is a salutary effort of nature to repair an injury to the system or to re-establish health. What is termed disease appears, in reality to be nothing more than an inherent principle in the system to restore healthy action, or to resist offending courses."

Diseases are sometimes alone, or primary: at other times they are connected with, or caused by other diseases. They are *Acute* when the attack is very severe and dangerous terminating in a few days:

Chronic—When slow in progress, little or no inflammation, and not attended with imminent danger.

Fear—And other violent passions indulged in are unfavorable to health, at all times.

Habit.—Persons of intemperate habits are less easily excited by

medicinal stimulants than others more temperate, also where the system has been flooded by nostrums, it is more difficult to remove them than to cure the disease.

Salts and minerals.—Those who wish to preserve their health should avoid the use of minerals taken internally; they never were designed by the Author of nature for medicine; they injure the coats of the stomach and intestines, and often, instead of removing, create disease. Mercury, which is so universally in use, is the worst of all. Vegetables should be used in preference. Salts—many suppose it necessary frequently to take salts, to preserve their health. This custom is wrong. A vapid, thin, cold state of the blood follows the use of them. The motto on the tombstone is in place, "I was well; took physic and died."

Bleeding.—It is quite fashionable to bleed, to prevent disease or to preserve health. This is a pernicious custom: no person has a drop of blood to spare. This practice, which brings on many diseases, may afford present relief, but its consequences are injurious, producing dropsy, debility, and nervous diseases. Tear down the best house, and who can build it with the same materials, and make as good a house of it. The skin, bowels, kidneys, stomach, and lungs are agents through which the medical power of nature acts in carrying off disease or waste particles of matter, or morbid humors of the system; and to paralyze their energies is to produce death in the midst of life. Rather assist nature in her efforts to expel disease from the system. Vegetable medicine contains nutrition (while minerals and salts do not) and is designed by the Creator to cure every form of disease to which mankind are subject. When perspiration is obstructed give diaphoretics, when the stomach does not perform its office give emetics, when the kidneys are obstructed give diuretics, when the bowels are inactive give laxatives. The vegetable kingdom has a remedy at hand at all times.

A FEW DIRECTIONS FOR GATHERING AND PREPARING MEDICINES.

To measure medicine instead of weighing.—A drachm of any substance that is near the weight of water will fill a common tea-spoon level full, four tea-spoonfuls make a table-spoonful, or one-half of an ounce, two table-spoonfuls an ounce, and so on. On the same principle, one-third of a tea-spoonful will be one scruple, or twenty grains in weight.

To make a solution of herbs, break, cut, or bruise them, then put them in a tea-pot, pitcher, bowl or tea-cup, and pour on boiling water, and when the tea is cool enough it is fit for use. For syrups, boil the articles and strain off the tea, adding sugar, etc.

Roots should be dried and powdered, and then hot water poured

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on; it will extract their virtues immediately. But when used green, bruise only, and apply hot water. Roots should be gathered in the fall when the juice returns to the root, after the top has done growing. Herbs should be gathered when in blossom, or when they have attained their full growth; and when gathered, should be hung up to dry, to avoid mould and mildew. Do not throw them in a heap. Take as much pains to dry a little medicine for family use as you do to make sweet hay. In making pills, boll the ingredients down to syrup, strain off and boil down as thick as tar, (don't let it burn) and to roll into pills, thicken with flour, ginger, &c.

ANATOMY AND PHYSIOLOGY.

The brevity of this work will only admit of a few remarks. Many have written largely of late on Physiology; in fact it forms a branch of study in schools and academies at the present day. Numerous works may be easily obtained. And if the

"Proper study of mankind is man,"

man should study his own physical nature, especially so far as the prevention and cure of disease are concerned.

The parts of the human body are composed of solids and fluids. The bones, cartilages, ligaments, muscles, tendons, membranes, nerves, arteries, veins, hair, nails and ducts are the solid parts of the body. The blood, bile, milk, lymph, &c., are the fluid parts.

The bones are the frame work of the human system. They give form and strength to the body, and keep it from sinking under its own weight. They number 248. Small and unimportant bones, found about the joints of the thumb and great toe, eight in number, are called sesamoid bones. The bones are composed of animal earth and gluten; and not only support the body, but defend its viscera. The bones are adapted to the situation they occupy. Hence some are hollow and filled with marrow, others solid throughout, others large, round, flat, plain, convex or concave. So also the joints; some are hinge joints, others are swivel, and some partake both of the hinge and swivel motion. To the bones are attached muscles. This system constitutes the fleshy part of the human body. They have various forms; some long and round, some plain and circular, some spiral, and some have straight fibres. Some few are double, and some even treble; they are designed to serve as the organs of motion. They are inserted into the different bones of the body. And as the muscles contract or distend, so are the movements of the human body. They number between four and five hundred, one hundred of which every time we breathe are employed. "Breathing with ease," is a "blessing of every moment." A man in asthma knows

how to extract it. There are two great systems of blood-vessels, called veins and arteries. The veins carry the blood to the heart, and the arteries convey it from the heart, to supply the various parts of the system. The blood in the veins is black and unfit for use in nourishing the body, until it enters the vessels of the lungs, and comes in contact with the air which we inhale by respiration, the oxygen portion of which is converted into arterial blood, when it becomes red and is then conveyed by the arteries to support and nourish the body. Hence there is a circle described in its current; the heart being the great machine by which the circulation is kept up. The heart is a hollow muscular organ. It is double, having two auricles and two ventricles. The auricles receive the blood from the veins, and the ventricles send out the blood to the arteries. When the heart contracts, the blood is propelled from the right ventricle into the lungs, through the pulmonary arteries, which like all the other arteries, are furnished with valves that play easily forward, but admit not the blood to return toward the heart. The blood, after circulating through the lungs, and having there been revived by coming in contact with the air, and imbibing a portion of its oxygen, returns into the left auricle of the heart, by the pulmonary veins. At the same instant the left ventricle drives the blood into the aorta, a large artery which sends off branches to supply the head and arms. Another large branch of the aorta descends along inside of the backbone, and detaches numerous ramifications to nourish the bowels and inferior extremities. After serving the most remote extremities of the body, the arteries are converted into veins, which in their return to the heart gradually unite into larger branches, until the whole terminates into one great trunk, called the vena cava, which discharges itself into the right auricle of the heart, and completes the circulation. Each ventricle contains about an ounce, or two table-spoonfuls of blood. The heart contracts 4000 times every hour, and there passes through it 250 pounds of blood every hour. If the mass of blood in a human body be reckoned at an average of 25 pounds, it will follow that the whole mass of blood passes through the heart, veins and arteries, 14 times in an hour, or about once every four minutes. The healthy action of the lungs depends on the action of healthy air which we inhale, giving character to the life-blood of the human system. The liver and stomach are organs of immediate importance to health and life. If they are not healthy digestion will be retarded, the system not receiving its nourishment. They both act in concert, as appears by the process of digestion. Dr. Beaumont's experiments on the stomach of St. Martin, a young man whose perforated stomach by the accidental discharge of a musket gave him an opportunity to determine with accuracy the length of time employed by the gastric juice in converting into chyme the

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various articles of diet. The food, after being masticated by the teeth and moistened by the saliva, is received into the stomach, where it is still further diluted by the gastric juice, which has the power of dissolving animal substances. From this organ or sack it passes by an orifice into the second stomach or duodenum. Here the functions of the liver are made necessary. The liver is upon the right side, the largest gland in the human body, and its office is to secrete bile. The gall-bladder is seated in the hollow side of the liver, and by means of a duct it communicates with the second stomach. The pancreas, or sweet-bread, which lies behind the stomach secretes a fluid of a milky color. Its duct forms a junction with the gall duct, from the liver in the second stomach or duodenum where, mixing their juices with the chyle conveyed from the stomach, they act as natural physio, to keep up a healthy action of the intestines, which carry off the crude portions of our food—portions unfit to nourish the system—while small vessels, called lacteals, take up the nutritious portion and convey it to the mesenteric gland; from which it is received by a duct into the blood, and made to supply the wastes of nature, while the other portions of our food, not conveyed to the blood, as just stated, pass off by insensible perspiration and the action of the kidneys. The glands of the skin which cover our bodies are perforated with thousands of millions of pores, through which more than half of what we eat and drink passes off by sensible and insensible perspiration. The obstruction of these produces the most serious consequences. Hence rheumatisms, fevers, and other inflammatory diseases often follow what are called colds, which are caused by a partial obstruction of these pores, for when they are completely obstructed the vital functions become clogged and impeded in their movements, and death must ensue if the medical power of nature does not overcome the difficulty, and it must be assisted in order to accomplish its object. Hence the saying of a wise man, "a little cold is a little death; and a little more fits us for the damn of the grave and is death itself." "That power bears rule," says Dr. Thompson, "when a man is dead, viz., cold which killed him." Hence a due balance of the temperature of the elements, of which we are composed constitutes health. And whenever there is confusion or want of healthy action, friction is necessary, by simple remedial agents selected from the vegetable world and prepared by the infinite wisdom of God for this purpose.

"The simple herbs beneath our feet,
Well used; relieve our pains complete."

ELECTRICITY.

It has been said that a current of electricity passing around the

globe causes its motion, under the direction of the Almighty Sovereign of the universe, and that the head of every man is a galvanic battery, and the circle described in its action is the circulation of the blood passing to the extremities and returning again fourteen times every hour, and the nervous fluid under the control of the will moves every finger, muscle and fibre. Hence when electricity is applied to the body it acts as a counter-irritant over which the will has no control, although at the same time the fluid in passing through the system, acts in harmony with the circulating medium. If the above be true, electricity must be useful when applied as an alterative, particularly in glandular swellings, and nervous weakness. I have proved it to be an active agent in many cases of this kind, while in others it appeared to have little or no effect. I think its application should be followed with bathing the parts in camphor, liniment, salt and water, &c. The "Medical Faculty" appear of late to be waking up on this subject, and have reported many instances of its value in assisting to remove obstructions from the system. If at any time by cold or obstructions there is a want of healthy action in the vital fluid which forms a part of every man, the electric fluid may be employed with safety to assist nature in her operations.

A FEW DISEASES NAMED, WITH THEIR NATIVE AND INDIAN REMEDIES.

In entering upon this part of my work, I shall borrow some from Dr. Beach, of New York, and notice some Indian Remedies from Dr. William's "Last Legacy." However, the majority are from my own practice and experience. Dr. Beach, of New York, has perhaps few equals, or any superiors in Europe or America in describing the symptoms of disease, and their appropriate remedies. He condemns much of the "Old School Practice," and although a profound scholar, has adopted a Botanic practice wholly, in treating all kinds of disease. The number of such physicians is increasing. The following truth I believe in Medical Philosophy cannot be controverted, "That it is impossible for any agent that is really a medicine to be at the same time a poison, and that no agent that is essentially a poison can become a medicine." I reject the following vegetables as medicines taken internally, although some of them are used externally:—Henbane, Nightshade, Cicuta, Ivy, Wild Parsnip, White Sicily, Foxglove, Vegetable Five Finger, Poke and Scoke. But should any of the above be taken accidentally, a dose of bitter herbs or bark will counteract their effects immediately. Any man who calls himself a "Root Doctor," "Thomsonian," "Indian Doctor," or "Botanic Doctor," and at the same time mixes minerals and salts with roots and herbs calling the heterogeneous mass "vegetable medicine," is a "quack" in the superlative degree!! "Or who bleeds, blisters,

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physics and starves" his patients, has yet to learn the systems of disease, and proper application of medicine. The following cardinal rules in the practice of medicine should be committed to memory.

- 1st. As far as practicable ascertain the disease.
- 2nd. What indications or intentions to fulfil in treating it.
- 3rd. The best agents or means to accomplish this object.
- 4th. To administer medicine at the right time, or when it is really required.
- 5th. Give as little medicinae as possible to answer the purpose.
- 6th. Give the most simple kinds of compounds.
- 7th. To know when to omit the administration of medicine, and to rely on the resources of nature, with diet, bathing, regimen and nursing.

"In these rules consist the principle art of healing the sick. The physician who assists nature to throw off disease and recover health, with the least use of medicine is the best friend to our constitution, and evinces the most true science and skill, and deserves our highest respect and warmest gratitude. The greater ability, age, and experience of physicians, the less medicine they give. The longer they practice, the more they depend on the restorative efforts of nature, and the less confidence they have in the specifics of art: therefore, do not think less favorably of your physician, (if you employ one,) because he prescribes little."

What are called febrile diseases are fevers in general, which are produced by a disturbed operation of heat, cold, and obstructions." I shall notice some fevers most prevalent in this country.

INTERMITTENT OR CHILL FEVER.

This may be divided into three stages; 1st, the cold; 2nd, the hot; 3rd, the sweating stage. Chill arises from stagnant water or marshy ground, when acted upon by heat called marsh miasma—putrefaction from old logs lying in the water, decayed vegetables, &c. First cleanse the stomach and bowels, and purify the blood, and then the cause is removed, and the effect will cease.

BILIOUS EMETIC.

Fill a quart pitcher or bowl with Nervine and Boneset, pour on one quart of boiling water, and when cool enough mix half a tea-spoonful of ginger with half a tea-cupful of the above tea, one hour, or half hour, before the chill commences, then use the rest of the tea till it operates as an emetic. At the same time bathe the feet in hot bran water or weak lye. When the emetic has done operating, or during its operation, drink warm bran tea or milk porridge. If this course does not regulate the bowels, after the sweating stage is over take four bilious pills with camomile

or catnip tea. Repeat the above course every time the chill returns, and the first, second, or third course never fails to remove the cause, although in some places people live exposed to the fever while they are getting rid of it. To cleanse the blood take spice bush, white ash bark, dogwood bark, prickly ash bark, tag alder bark, or either two of them, put into a pitcher, adding a few cloves or ginger; drink cool three or four times a day. Fever and ague may be treated on the same principle. Let it be remembered, that to avoid as much as possible the causes which has induced it is important in this and every other disease.

AN INDIAN CURE FOR AGUE.

Put three hen's eggs into a pint of vinegar, and when the shell is dissolved by the vinegar the eggs are to be taken out whole, and half a gill of this vinegar is a dose to be taken three times a day.

BILIOUS FEVER, OR REMITTENT.

In remittent there is a remission or abatement, but the fever does not go entirely off as in intermittent; this is the difference between the two. It commences with shivering, pain in the head, back, giddiness, sickness at the stomach, which is followed by heat; cleanse the stomach and bowels the same as in chill fever, and give tonics when the fever is off to brace up the system.

SCARLET FEVER.

This fever takes its name from the scarlet which appears on the skin of the whole body, attended with heat, dryness and itching. After two, three, or four days, according to the violence of the disease, the skin peels off, and branny scales appear over the body. Scarlet fever acts in three degrees; 1st, putrid sore throat; 2nd, scarlet rash; 3rd, malignant fever, according to the constitution of the patient. In either case, give smart weed tea, and lobelia enough to cause vomiting—and when the fever is on wash the body with milk and water twice a day; spread a strengthening plaster the size of a dollar, and put it on the lump swelled each side of the neck; and take a strip of red flannel, moistened with a mixture of lard and camphor gum, and put it round the neck, letting it remain during the fever. For a gargle use sumach bark or berries; also hemlock, allumroot, sage, allum and honey, as the disease attacks the throat and mouth. Never give physic or bleed. More than one-third who have been bled and taken physic in the worst stage of the disease have died. Many have lost their lives by exposure to cold after they thought themselves out of danger. After the skin peels off, great care is necessary; keep within doors a while, or cold and death may fol-

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low. In many hundred cases of scarlet fever treated in the above way, not one in a hundred have lost their lives. As this fever is contagious in many instances, going through families and neighborhoods, (although no person will have it more than once,) care and cleanliness is necessary where it prevails. And the same may be said of

BLOODY FLUX, OR DYSENTERY.

This is an inflammation of the Alimentary canal. It occurs frequently in August and September, after dry, dusty roads. I think by inhaling and swallowing dust vitiates the secretions of the liver, when the bowels become corroded with morbid humors, and the capillary vessels form a leak, when the coating of the bowels passes off in bloody stools. Give a strong tea of archangel, smartweed, and red raspberry leaves, one tea-cupful every hour until the disease is checked. Slippery elm and alum root is good, used in injection if necessary, steeped in bran tea. The best diet in dysentery is rice, scalded in water and boiled in milk. An eminent cure for dysentery: take good vinegar and as much salt as it will dissolve, add a table-spoonful of it to four of hot water, and let it be taken by spoonfuls as fast and hot as it can be swallowed. This do once in two hours till it operates as physic. It is said to be a sovereign remedy in dysentery.

ANOTHER.—Take logwood, one ounce, boil in one quart of milk and water, sweeten it with loaf sugar. Dose, one tea-cupful once an hour.

AN INDIAN REMEDY.

Take three pints of pine bark, three pints of water, let it simmer down to a quart, strain off and add one pint West India molasses. The whole for a grown person, half for a child. This remedy is simple and effectual.

CURE FOR DIPHTHERIA.

Take one tea-spoonful of sulphur, stir it with your finger in a wine-glass of water, gargle the throat and swallow the gargle if possible. It will kill the fungus in a few minutes in man, beast, or plant. Finish with the canker tea used in scarlet fever.

SMALL-POX.

The worst cases of small-pox can be cured in three days, simply by cream of tartar. One ounce of cream of tartar dissolved in a pint of boiling water, to be drank cold at short intervals. It is known as the best remedy in a thousand cases.

MEASLES.

This disease is often attended with bad consequences, when not

properly treated. No pains should be spared to drive the putrefaction out of the system, and keep it out, till the disease disappears. Many persons have died with consumption years after they had the measles. Dr. Thompson says, "When the symptoms make their appearance give a dose of composition powder, or No. 2, to bring them out, then No. 3 for canker, with a little of No. 2 in it to overpower the cold, and when the second dose is given add No. 1. to clear the stomach and promote perspiration. The disorder will then show itself on the outside. If necessary, give an injection composed of smart weed and slippery elm, boiled in bran water." Small-pox and chicken-pox are treated in the same way.

WHOOPIING COUGH.

A syrup made of four ounces of elecampane root, one ounce of wake robin, add half a pint of honey, stew ten minutes and strain. Dose, one tea-spoonful, night and morning, or when a fit of the cough occurs. Many have died of consumption from the effects of whooping cough. Avoid taking cold: use at bedtime half a tea-cupful of smartweed tea, with a little ginger in it. to guard the lungs against inflammation.

INFLAMMATION OF THE LUNGS.

This is a dangerous disease. When the membrane which lines the lungs is inflamed it is called inflammation of the lungs. It attacks all classes: it comes with pain in the chest or side, great difficulty in breathing, with a cough, thirst, &c. It sometimes produces suffocation between the third and seventh days. Prompt means should be used to allay the inflammation. If possible produce free perspiration by giving composition powder, one tea-spoonful, or cayenne in smartweed tea. Use freely catnip tea. Mix one tea-spoonful of pleurisy root in ever tea-cupful of the above teas. A mustard plaster should be used on the chest until the skin becomes reddened. Use the cough powders night and morning if necessary. Blood root and balm of Gilead buds, equal parts, are good in all bronchial affections, in a syrup, sweetened with honey. Dose, one table-spoonful three times a day. Bathe the feet and chest with salt and vinegar, as hot as it can be borne. Don't have too many clothes on the patient, or two much outward heat, but keep up the inward heat by giving sweating medicines until the disease is conquered, and you will save the life and constitution in every instance. Inflammation of the brain, bronchitis, &c., should be treated in the same way. Pleurisy may be treated in the same way, with the exception of steaming and emetic, (lobelia.) See Thompson's "Course of medicine."

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INFLAMMATION OF THE BOWELS.

The inflammation of the intestines is occasioned by long continued costiveness. It is characterized by fever, pains about the navel, vomiting, &c. It is often caused by cold drink swallowed when the body is overheated by exercise. The most cooling treatment should be followed. Bathe the feet in lye water. A table-spoonful of castor oil should be taken every two hours until it operates. Take tansy, wormwood, hoarhound, and hops; simmer in vinegar and water, enclose them in flannel, and apply them to the bowels and change often. Give an injection composed of smartweed and wormwood, boiled in milk and water twice in six hours; repeat if necessary. Mustard plaster; take mustard and cayenne or red pepper, equal parts, indian meal one table-spoonful, and vinegar to moisten it. Apply this plaster to the bowels until the skin reddens, and repeat it until the pain is removed. Inflammation of the liver may be treated in the same way: apply the plaster to the side where the pain is. Give spearmint tea to prevent vomiting; swartweed, camomile and burnet to promote perspiration; bathe the feet in hot lye or bran water. Inflammation of the kidneys:—the first object is to reduce the inflammation by perspiration. Apply hops and wormwood, simmered in vinegar, to the parts, and a strengthening plaster to the small of the back. Use diuretic medicine. Take Canada thistle roots or top clivers, wintergreen, gravel root, rushes, or two of them; make a strong tea, and give one-half a tea-spoonful of ginger stirred in a cup of this tea once an hour until relief is obtained.

AN INDIAN REMEDY FOR INFLAMMATION IN THE HEAD.

Take red beet roots, pound them fine, press out some of the juice, let the patient snuff up some into the head, make a poultice of the beets, and lay it on the head. For the fever make a strong tea of spice bush and head betony, physic with mandrake two parts, blood root one part, make them into powder, roll into pills with flour and ginger. Dose, from four to six. Keep strong drafts to the feet.

DROPSY.

In this class of diseases there is a morbid collection of watery fluid in the cavities of the body, in the head, abdomen, chest, and other parts. It is all one thing in identity. The best means is to lessen the inflammation, and equalize the circulation by steaming and diuretics, "carrying through a course of medicine" recommended by Dr. Thompson is excellent. After this boil Canada thistle roots and tops, sweeten with honey. Drink freely.

Also take gravel root, juniper berries, prickly ash, bitter root, horse radish, an ounce of each, bruise them separately and put all into one gallon of cider, drink a wine-glass four times a day. It will act on the kidneys carrying off the obstruction. Use a stimulating diet.

GRAVEL IN THE BLADDER OR KIDNEYS.

This complaint should be treated similarly to dropsy. In the diuretic preparations, in addition to those diuretic medicines named for dropsy I shall name some for gravel, viz:—dwarf elder, clivers, Jacob's ladder, red onions, pumpkin seeds. A strong tea of any of the above, or two or three of them may be steeped at a time. Sweet fern and blue flag root, equal parts, is good, also whortleberry. Spearmint is an excellent remedy; let the feet be bathed, and strong tea of spearmint be given at any time. A gill of red onion juice in a pint of horsemint tea is said to dissolve the stone and carry off gravel. Enlargement of the prostrate gland may be treated similarly to gravel or dropsy.

LIVER COMPLAINT

Is known by a pain in the right side below the ribs, difficulty in lying on the right side, pale or yellow color of the skin and eyes, pain in the shoulder, a dry cough, &c. Take a bilious emetic, then a tea of dandelion roots and sweet elder blows or bark, equal parts; drink freely. Put a mustard plaster on the side till the skin reddens, after which apply a strengthening plaster. Wear it constantly till the pain is gone. Make a strong tea of wild cucumber (heal all) or liverwort, and wild lettuce, equal parts—excellent.

DYSPEPSIA

May be treated similarly to liver complaint. Use brown bread, or unbolted wheat meal, avoid condiments saleratus, spirituous liquors, also the violent exercise of the passions.

WORMS.

The presence of worms may be known by a gnawing sensation about the stomach, and grinding teeth, sickness in the morning, itching, slimy stools. They are frequently prevented by a simple bitter: poplar, white ash, wormwood, wormseed, witch hazel bark, steeped and drank freely. Roots of wild sunflower, hogthistle roots grown in summer fallows. Let children eat them, they are very good. Red and white cedar buds in tea.

TAPE-WORM.

Take a half tea-spoonful balsam of fir, with a strong tea of

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sweet fern three times a week, with two butternut pills every night.—Excellent.

QUINSY.

This disease affects the tonsil glands of the throat, spreading sometimes to the palate, tongue and nose. It runs its course in six or eight days; give a Lobelia Emetic in the commencement. Take *Cardus* (bitter thistle) and Smartweed; boil in milk and water, and let the patient inhale the fumes, through the spout of a teapot—bathe the throat with the same; it will often scatter this disease without suppuration. Also swallow the tea as hot as possible.

RHEUMATISM.

It affects the muscles and tendons, causing the joints to swell, it is *Acute* and *Chronic*—in the acute stage when violent it is attended with fever; one pint of whiskey, four ounces of ground mustard well mixed—rub on the affected parts. Take half a pint of horse radish root, half a pint of mustard seed, half a table-spoonful of cayenne; put all in one quart of brandy. Dose, one table-spoonful four times a day in hemlock tea—for *Chronic* Rheumatism.

NEURALGIA, OR (TIC DOULOUREUX.)

This is severe attacks of pain affecting the nerves of the face. It commences with acute pains, shooting from certain parts about the forehead; as though a sharp instrument was piercing the flesh; it is from debility of the whole nervous system. Cleanse the stomach and bowels; bathe the parts affected with rheumatic drops, camphor; let the patient snuff salt and vinegar up the nose; bathe the eyes with the same, take restorative bitters, wear a plaster of turpentine on the soles of the feet.

WENS, (TUMOURS.)

Wens may be removed often by cording with a silk thread and drawing it tighter every day, or burn linen rags on pewter or the steel of an axe, gather the oil, and apply it to the tumour, take bitter sweet ointment and poke root juice. Wash also with *Celandine* juice. They remove wens, warts and swellings generally.

DEAFNESS.

This often arises from cold and relaxation of the tympanum, accumulation of thick wax. Burn hickory on the fire and catch the sap at the end of the sticks of wood; watchmakers oil and spirits of turpentine mixed, drop in the ear. Nerve ointment has cured many.

SPLEEN, (DISEASE OF)

Inflamation happens sometimes from cold and over heating the system, then cooling suddenly; there is pain in the left side, often under the short ribs, and spasms passing upward and deranging the action of the stomach. Bathe the feet frequently; apply a mustard plaster; use anti-dyspeptic pills; make a tea of comfery and nettle root, equal parts, use frequently.

DIARRHEA, or (SUMMER COMPLAINT.)

This disease is brought on by eating unripe fruits, suppression of perspiration, worms, and acrid and unhealthy secretion of bile; simple diarrhea becomes *chronic* sometimes, and often ends with consumption. Mild emetics and laxatives should be given, followed by a syrup of blackberry root. Injections are excellent, eat thickened milk, adding a little ginger. For a common bowel complaint, red raspberry leaves boiled in milk and water will cure. The best agent is composed of *anti-diarrhea root*, and alum-root, archangel and smartweed, bruise and make a tea, drink freely every hour; it never fails. Either of the above articles have often removed the disease in a few hours.

COLIC.

Colic is known by great pain and griping in the bowels, the person is costive, with retching and vomiting sometimes. Flatulent, hysteric, bilious and painters colic all proceed from obstructions. Give a bilious emetic with strong peppermint tea, or poplar tea; give an injection made by boiling smartweed and bran together, strain and add two spoonfuls of strong tobacco juice for a grown person, a child less. I have removed the colic in this way when they were given up to die by other doctors.

COUGH, CONSUMPTION.

A cold produces cough, then comes pain in the side, difficulty of breathing, and then consumption. It settles on the lungs, kidneys, chest. Use for the cough, life everlasting, (Indian posy) and boneset flowers boiled in molasses. Dose, one spoonful night and morning; when the lungs become ulcerated no medicine will heal them. Hence attend to the cough in its first stage. Heating medicines are good for colds—Thompson recommends a course of medicine, and repeat till the cause is removed—apply a plaster to the side where the pain is. Take crawley root two parts, skunk cabbage one part, wild turnip one part, powder and mix in molasses. This will often cure a cough when nothing else will. After mixing up a teacupful, take a tea-spoonful three or four times a day.

ASTHMATIC COUGH, AND PHTHISIC IN OLD OR YOUNG.

Take a tea-spoonful of red pepper (or one pod broken,) one tea-spoonful of ginger. one tea-spoonful of wild turnip, and lobelia enough to fill a pint dish; simmer the whole one hour, (don't boil it) strain and add one ounce of loaf sugar; when cool add one gill of whiskey; bottle close and keep it in a cool place. Dose, for an infant three drops diluted with breast milk, half a tea-spoonful may be given to an older child with safety; one tea-spoonful to a grown person at any time. Best remedy for asthma and croup; invaluable.

CUTANEOUS ERUPTIONS.

Take the barks of dwarf maple, swamp sassafras, (or red willow) and witch hazel, equal parts, steep and drink freely; after a few days boil the above compound strong and wash the parts affected night and morning. Dwarf maple grows in ravines by spring brooks, resembling high cranberry. Excellent.

SORE EYES, INFLAMMATION, &c.

For sore eyes make a tea of wild turnip and lobelia, bathe the eyes at bed time; open and shut them in cold soft water in the morning. For inflammation, when the eyes are swollen and blood-shot, take wormwood and peppermint, boil them together, shield the head with a cloth, and put hot stones or brick, with the tongs, in the kettle, till you have steamed your face well; drink hot hemlock or peppermint tea, put the herbs from the kettle warm on your eyes, go to bed and be well in the morning. For weak or sore eyes dissolve a piece of burnt copperas, as large as a bean, in an ounce of soft water, wash your eyes at bedtime—excellent.

A CURE FOR CATARACT, OR INVETERATE SORE EYES.

Boil an egg hard, take out the yolk and fill the cavity with a powder of alum and loaf sugar, equal parts, mix and stir this in the white of the egg, until the powder is dissolved, squeeze out the liquid and bathe the eyes at bedtime, then wash them with salt and water in the morning.—extraordinary.

ITCH.

This arises from insects (animalcula) which insinuate themselves beneath the skin, and produce festers. Sulphur is a poison to these insects. Take hogs lard, four parts and melt it, add to the melted lard one part of sulphur. Apply this ointment five or six nights and it will cure, drink yellow dock root tea for the blood. Yellow dock ointment is a cure also.

ASTHMA.

Where phthisis or asthma is not hereditary it can be cured at all times by cleansing the lungs with the following;—Take one gill of lobelia, one tea-spoonful of ginger, and put in a pint of vinegar. Dose for a child, one tea-spoonful, sweetened in smartweed tea; adult, half a wine glass, or one table-spoonful; this preparation is good for croup in children, or when convulsions or inward fits occur give a child one tea-spoonful and repeat if necessary.

A FEW DISEASES OF WOMEN AND CHILDREN.
COSTIVENESS.

Women of sedentary habits are often troubled with costiveness, to prevent which use a little rhubarb occasionally; either chew it or take a small portion in hot water sweetened; accustom yourselves to use Indian meal, or unbolted wheat meal made into bread; this course has cured thousands.

PILES.

Piles are often produced by taking physic, aloe often produces them, they are internal, or blind, external, or bleeding piles; sometimes an acrid secretion from the liver produces costiveness and brings on this complaint; use means to prevent costiveness and blind piles will die a natural death. For outward piles use the following; a wash made of garden or wild celantine, slippery elm bark, boiled in milk is good. Take gold thread tea, a wine glass night and morning.

Ointment.—Take half an ounce of cut tobacco, place it on a pan over the fire and burn it to ashes, (don't let it blaze) then mix it with lard, one tea-cupful, one table-spoonful of turpentine, melt together, anoint three or four times a day,—excellent.

PERIODS, OR MONTHLY COURSES.

The peculiar office of nature begins at different ages in different persons; dependent on climate and education, it commences at thirteen, fourteen, fifteen, sixteen and seventeen years, without injury to female health. At its commencement, in young ladies, it is at times irregular, from exposure to cold, confinement within doors, too much at school, general debility, &c. When the monthly periods are established any irregularity is attended with loss of health and beauty, and the sooner relieved the better; when they occur too often check their action by giving a strong tea made of bath root one part, alum root four parts, comfrey root two parts, three nights in the week. The same tea is a powerful remedy for flooding. When the monthly courses do not return, or for obstructed menstruation, bathe in hot water at bedtime the feet,

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taking from two to four "Female regulating pills," with a tea made of two or three of the following articles:—Smartweed, burnet, mugwort, tansy, rue, thyme, featherfew, southernwood, savin, blue nervine and Indian hemp root; continue this course one week before the time you should be unwell, and it never fails to assist nature in her operations.

END OF THE MONTHLY PERIODS

Dr. S. S. Fitch, who has written six lectures on uses of the lungs, says, "The natural close of the monthly turns is often marked by some disturbance of female health, but by care, keeping the bowels free and preserving the general health it will usually pass away, and a long calm succeed in the female health, and a cheerful and happy old age follow."

FLUOR ALBUS, OR WHITES.

Take one ounce of cohush root, one dose of comfrey root, a handful of dogwood blows, handful of boneset blows, boil in milk and water five minutes. Dose, one tea-cupful night and morning. Or take the above articles and put them in one quart of gin or cider. Dose, half a wine glass at bedtime. For falling down of the bowels boil nettles and hemlock, put them in a mug and sit over the steam; drink freely of the same tea.

NURSING CHILDREN.

If the mother or nurse has plenty of milk, the child will need little or no food for the third or fourth month; if the mother has no milk, prepare a sucking bottle rather than trust them to a wet nurse, they sometimes communicate disease to children. For sore mouth in children make a wash of gold thread, sage and honey. For sore nipples, apply a plaster of balsam fir when the child has done sucking. For ague or broken breasts or to prevent the swelling or suppuration of the breast the following poultice is excellent:—Take wormwood, camomile, smartweed, bruise them, add shaving soap and chamber lye; simmer a few minutes, and apply warm to the breast; keep it moist with chamber lye, let the woman drink catnip tea or camomile,—an invaluable remedy. When children are troubled with colic, (pains in the bowels), give a tea made of sweet flag root, it is better than paregoric or Godfrey's cordial; these contain opium and are injurious.

CANCER.

It is easier to prevent cancers than to cure them. When there is symptoms of cancer in the breast, or elsewhere, drink freely of yellow dock and beach drops made into a tea; and apply the cancer plaster, slippery elm, &c.

FOR CHILDREN WHO WET THE BED.

Take gold thread, one handful, red beech bark of the green tree, cut fine two quarts, boil them in milk and water, let the child drink freely of this two hours before going to bed; continue one week.

CORNES.

Apply a plaster of turpentine after soaking and paring them,—the best thing known.

FOR SCALDS, BURNS, CUTS, BRUISES.

The sheet anchor for all the above is cold water. For a scald, instantly wrap the part in several thicknesses of cloth and keep it moist in cold water one hour, it will extract the fire, and frost, where limbs are frozen. For cuts raise the cut above the head, (if it bleeds) wash it clean and apply small strips of cloth, with sticking salve, to keep the wound closed, and it will heal immediately without suppuration. Rub bruises with salt and water, apply a strengthening plaster; give the patient, if necessary, ginger and catnip tea.

BITE OF A MAD DOG. (HYDROPHOBIA.)

Apply salt to the wound immediately; steep lobelia and hoarhound in vinegar, equal parts; wash the bite three or four times a day with this; every morning take one tea-spoonful of the above wash in a tea-cupful of skull-cap tea; continue this course one week and finish with a dose of butternut or mandrake physic. I have cured several who were bitten, in this way. Skull cap grows in swales and marshes, it has several branches with thick rows of small blue blossoms succeeded by caps the size of a small shot, it grows from six to eight inches high, resembling horse mint.

KING'S EVIL.

Take a good handful of spotted plantain or "King's evil weed" sarsaparilla root, equal part, bruise and apply hot water when cool drink freely; make a poultice of spotted plantain, keep on the tumour till it suppurates and heals, which will be in a short time.

WHITE SWELLING, FEVER SORES.

Make a strong tea of Indian rhubarb (or water dock), and princes pine, the roots, to cleanse the blood; then apply to a fever sore a poultice made of carrot and slippery elm, equal parts, wash the sore every day with smartweed, then apply salve to heal. For white swelling give cayenne or composition and hot herb teas with an emetic of lobelia every other day; sweat the part with hemlock and smartweed; to allay the inflammation rub the parts with

flannel dipped in vinegar in which salt and pepper have been boiled; finally apply plasters to strengthen the parts, and avoid exposure, cold, &c.

RICKETS.

This disease is peculiar to children, they often become deformed. Bathe with salt and water three times a week in the morning, use also rheumatic drops—give children air and exercise. A syrup of comfrey and Solomon's seal is excellent.

SCALD HEAD.

This disease is an inflammation of the skin of the head. Drink yellow dock root and princes pine to cleanse the blood. Simmer alder with cream for an ointment, apply daily. This is excellent.



A VARIETY OF VEGETABLE
MEDICINE,

CLASSIFIED WITH PILLS, POWDERS, TINCTURES, AND
SOLUTIONS.

—
ASTRINGENTS.

Alum root, bayberry, sumach, sweet fern, white pond lily, witch hazel, avens root, hemlock, swamp sassafras, thimbleberry, raspberry and winter brake. Good for canker contracting and healing; good in relax and cleansing applied to sores, &c.

ANTI-SEPTICS.

Charcoal, smartweed, slippery elm, sassafras leaves, yeast of strong beer. Slippery elm and smartweed may be taken internally. Yeast and charcoal is good for putrid ulcers.

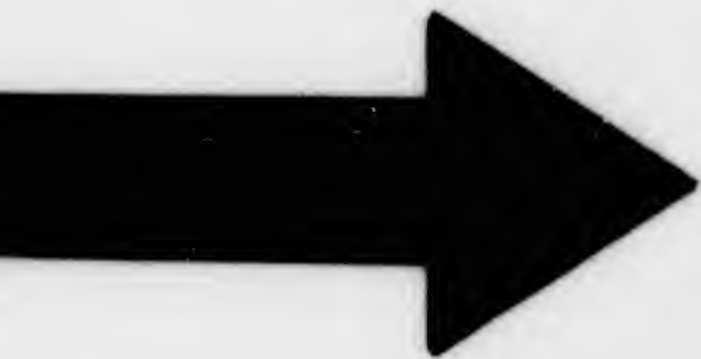
ANTI-SPASMODICS.

Unicorn root, comfrey, lady's slipper, skunk cabbage, pleurisy root, wild turnip. Unicorn and comfrey are a cure for palpitation of the heart—all designed to strengthen the nerves.

CATHARTICS.

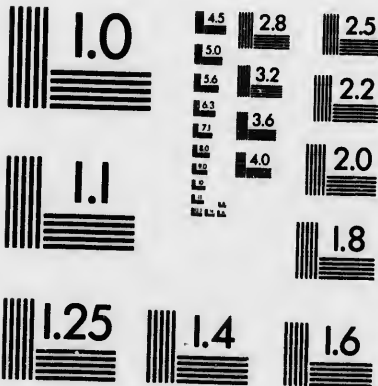
Blood root, garden rhubarb, bitter root, black alder, white ash, castor oil, mandrake, butternut. These are designed to regulate the bowels.





MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

EMETICS.

Bitter root, blood root, lobelia, mandrake, vervine, boneset, blue cohush. The cohush root, bruised, apply hot water and drink freely. Indian emetic for jaundice, lobelia and blood root, purify the blood. Vervine and boneset cleanse the system of bilious and morbid humors.

AROMATICS.

Angelica, camomile, Indian posey, master root, calamus, prickly ash, berries, sassafras, colt's foot. These will mix with other classes. Colt's foot, good snuff mixed with powdered blood root, equal parts.

CARMINATIVES.

Angelica, catnip, waterwort, vine maple, white wood, calamus, camomile, smellage, ginger, pleurisy root, white cohush. This class of medicine is to expel wind from the stomach and bowels, a tea of either may be used, or chewed like tobacco; they strengthen the stomach.

BALSAMS AND BATHING.

Balsam fir, balm of Gilead, balsam tamarack, dissolved in brandy, good to bathe. Also rheumatic drops, catnip, smartweed, salt and vinegar, cold water, oil hemlock, oil cedar, pearl-ash, poke root; sliced and boiled for tumors and swellings,—excellent.

DETERGENTS.

Bittersweet, burdock root and seed, dandelion, elecampane, sarsaparilla, swamp sassafras, wild lettuce, Indian rhubarb, clove root, dwarf alder, sweet alder, princes pine, sumach, tag alder, yellow llock. Two or three articles of this class should be made into a tea at one time. Change once a week. They will cleanse the blood completely.

DIURETICS.

Cuckold, queen of the meadow, thimble berry, rushes, wintergreen, Jacob's ladder, dwarf alder, juniper, red onions, whortleberries, pumpkin seeds. All calculated to remove obstructions in the urinary passages, dropsy and gravel. Queen of the meadow is the most powerful, and should be used with wintergreen. For pain in the bowels some of these articles will afford immediate relief.

DRAUGHTS.

Burdock leaves, mullen leaves, onions, poke root and leaves,

baswood leaves, walnut leaves, garlic roots. Leaves should be wilted, and the roots roasted.

EMMENAGOGUES.

Thyme, rue, tansy, featherfew, smartweed, blue vervine, pleurisy root, Indian hemp root, southern wood, &c. Either of these are good for all female obstructions, but should generally be assisted by bathing the feet, pills and powders.

EXPECTORANTS.

Blood root, lobelia, bitter root, mandrake, skunk cabbage, swamp snake root, colt's foot, wild turnip, pleurisy root. For a powerful expectorant, compound blood root, one part, lobelia one part, mandrake, two parts. Vary as occasion may require.

OINTMENTS.

Bittersweet, camomile, spotted plaintain, white alder, yellow dock, carrot, spikenard, slippery elm, swamp sassafras, Indian rhubarb. Two or three may be put together, bruise and use.

POULTICES.

Catnip, flax seed, sorel, smartweed, wormwood, white pond lily, comfrey, sassafras, white pine—roasted, wilted, and applied warm.

SALVE AND STRENGTHENING PLASTER.

Hemlock gum, four parts; mutton tallow, one pound; beeswax, one pound, white pine turpentine, one pound. Melt the whole together, strain, and when blood warm, add half a pound pulverized comfrey; mix, stir till cold, excellent.

SALVE FOR FEVER SORE, EXTRA.

One beef's gall, one pound beeswax, five ounces neatsfoot, oil, one pint West India molasses. Simmer it half an hour, don't burn it, cool, fit for use.

RHEUMATIC SALVE, OLD SORES, &c.

Take beech bark, boil till the strength is extracted, strain and boil down to the consistency of tar, (don't burn it) then to ten pounds of gum add five pounds of turpentine, five pounds of resin, half a pound of bees wax, melt the resin, turpentine and bees wax together, then melt the beech gum, when melted stir till thoroughly mixed, work the mess with the hands till cool, fit for use. This is not only a salve but a rheumatic plaster,—extraordinary. Try it.

STRENGTHENING PLASTER.

Take mullen and burdock leaves, equal parts, comfrey and smartweed, equal parts, boil all together, strain and boil down as thick as tar, don't burn it, then add three parts turpentine and four parts resin, boil all together a few minutes, then pour the mass into a pail of cold water, work it with the hands like wax. Good for back, side, shoulder, &c.

MUSTARD PLASTER.

Wet ground mustard with the white of an egg, spread it on a cloth and apply till the skin reddens. Extraordinary to ease pain and inflammation.

STIMULANTS.

Boneset, bayberry, Barberry, red cohush, blue vervine, camomile, columbo, gold thread, golden seal, gensen, vine maple, balsmony, black popple, dogwood, black cherry, archangel, white wood; remove obstructions then two or three of the above articles are excellent.

STYPTICS.

Yarrow, avens root, alum root, white and red beet root, winter drake, puff ball, pine bitters. To stop bleeding, internal or external, always raise the cut part above the head if possible.

SUDORIFICS.

Ague weed, catnip, ginge., hemlock, burnet, pennyroyal, spice bush, mountain mint, horsemint, peppermint, spearmint, mayweed, camomile, summer savory, hyssop, white vervine balm, smartweed; all good to open the pores and promote perspiration, for colds, obstructions and while giving an emetic.

SYRUPS.

Boneset, vervine, spikenard root, (with the pith taken out), eclecampane, comfrey, popple, balm of gilead buds, skunk cabbage, peach and wild cherry pits, vine maple; for common syrups boil the articles, two or three of them, strain off and add sugar and spirits enough to prevent souring.

VERMIFUGE.

Black alder, hops, wormwood, lungwort, (the moss on oak or maple) peach tree, rue, garlic, walnut ashes in molasses, cedar apples or buds, wild turnip, manrake, sweet fern. A tea of either of these articles is useful where worms exist.

TINCTURES, SOLUTIONS.

Put four ounces hemlock gum, one ounce of hemlock oil into one quart of brandy. Good to bathe in rheumatism. Black alder, mandrake and blood root made fine, four ounces of each, one ounce of Cayenne, put all in one gallon of whiskey. Bathe any painful part, and it will relieve. A tea-spoonful mixed in water, taken three times a day is good for pain in the breast, colic, &c.

ANTI-SPASMODIC LINIMENT:

Take No. 6 (Thompson's) add to a half pint, half an ounce of camphor gum, one spoonful spirits of turpentine, one spoonful of hartshorn, shaken together; for cramps or lockjaw, bathe. It is a most safe and powerful liniment.

FOR GATHERING IN THE EAR

Take common tea, one drop, hog's lard, one drop, mix and put into the ear, blood heat, three times a week, then wash the whole head with salt and water. Drink a tea of yellow dock root and tagalder, for the blood.

FOR SALT RHEUM.

Take water dock root, scabulous, and swamp sassafras, equal parts, boil down strong and add one pound of lard. Simmer down to an ointment. Rub the parts affected three or four times a day.

ITCH OINTMENT.

Take fine sulphur, one ounce, turpentine one ounce, lard half a pound, melt the lard and turpentine, then add the sulphur, stir it till cold, apply it two or three times a day. It soon cures the complaint without changing the clothes.

CELANDINE OINTMENT FOR PILES.

Take wild or garden celandine, bruise and cover it with any kind of spirits, and simmer awhile; then add fresh butter, and let the whole remain over the fire until the leaves are crisped. Strain and add one tea-spoonful. Beeswax for piles and cutaneous eruptions. Excellent.

INJECTIONS.

Injections should never be neglected, when necessary. A syringe is the best instrument. Mild mucilage of slippery elm, molasses, soap suds, lobelia, hemlock, red pepper, smartweed and tobacco; any of the above may be used in bran tea with safety.

IRRITATING PLASTER.

Take one pound of tea, half a pound of turpentine, beeswax, half a pound; melt, strain, and boil a few minutes, then remove from the fire and stir in the following, as it cools, finely pulverized, mixed, and sifted, viz:—poke root, mandrake, blood root, and wild turnip, three ounces each. Keep stirring till the whole mass is well mixed. Spread on a soft piece of leather and place over the part affected; keep it on as long as you can bear it, then remove and put it on again in a day or two. When removed, wash the parts with salt and water, or comfrey; this plaster will bring out eruptions like the small-pox, and causes a discharge of matter. It is superior to all other plasters for old ulcers, spinal diseases, pains in the side, &c.

FEMALE REGULATING PILLS.

Take beef's gall (boil in a kettle and when dry it will powder) one table-spoonful, gensen root, one table-spoonful, vervine leaves, do., ginger, do., alder flowers or leaves, do., Indian hemp root, do., tansy, do; wet the whole mass with strong smartweed tea. work till thick enough, and then roll them in powder of bitter root and cayenne pepper. Powder all the above fine, and sift before mixing. Bathe the feet in hot water and take from three to six at bedtime. An invaluable remedy.

BILIOUS PILLS.

Take half a bushel of butternut bark, peeled in May or June, bruise and boil down half, strain and afterwards evaporate to the consistence of thick honey. Be careful not to burn it. It may be dried in a warm oven until it will pill, roll the pills in powder of blood root and bitter root, equal parts, adding one spoonful of ginger to the mass before making into pills. Dose, from two to five pills, the size of a pea, at bed-time.

EMETIC PILLS.

Boil boneset, vervine and smartweed, equal parts, strain and boil down as thick as tar, roll in cayenne and lobelia. Dose, from one to six, drink milk porridge or bran tea,—excellent.

MANDRAKE PILLS, (ANTI-DYSPEPTIC).

Take powdered mandrake root, four parts, gensen root powder, one part, cayenne pepper, two parts, wet the mass with smartweed tea and form into pills. Dose, from three to six at night are sufficient to regulate the bowels. These pills are anti-dyspeptic. Good for jaundice. They may be made with mandrake, two parts, cayenne, one part. Dose, the above.

VEGETABLE SNUFF.

Take sassafras bark, colt's foot root, and blood root, equal parts, dry and powder, sift for use. For catarrh and obstructions in the head.

ANTI-SPASMODIC MUCILAGE.

Pleurisy root, comfrey, dandelion, skunk cabbage, (the roots) dried and powdered, equal parts, adding one spoonful of ginger to half a pint of the mixture. Dose, one teaspoonful in hot water, night and morning.

COUGH POWDERS.

Take equal parts of hoarhound, wild turnip, skunk cabbage, bitter root; powder and mix one spoonful of cayenne to half a pint of the powdered mass. Dose, from half to one spoonful at bed-time, taken in hot smartweed tea. Excellent.

FOUR GRAND AGENTS.

There are four ways in which medicine operates in draining the system of disease, viz. : Expectorant, to produce spitting; Sudorific, to sweat; diuretic, to cleanse the urinary passages, and cathartics to regulate the bowels. And no medicine can be a universal remedy without possessing the above properties.

A VARIETY OF CANADIAN PLANTS

WITH THEIR MEDICINAL PROPERTIES.

While it is admitted that every country has remedies for its own diseases, Canada, for its botanic remedies, perhaps, is not exceeded by any other part of America. Those natural agents or vegetables which the God of nature has planted for us are more congenial to our constitutions than foreign importations. Native plants were used by the Indians of this country long before America was discovered, and we are indebted to them for some of the best medicines in the world.

ANTI-DIARRHŒA. (BEARS' FEET)

Grows by the sides of ravines and hedges, leaves heart shaped and spear pointed, roots carrot shaped, the size of a finger, milky, with a coating of brown and yellow. The best medicine for bowel and summer complaints among children in Europe or America. Use, bruise the roots and boil in milk and water, or

dry and powder the roots. Dose, one tea-spoonful in hot water sweetened. Repeat if necessary. It will not fail of a cure.

ALUM ROOT, (CRANE'S BILL),

Grows from six to twelve inches high, (on sandy soil) branches out, and from between its branches puts forth a purple flower, succeeded by spikes, which give it the name of Crane's Bill; the roots are astringent, used to cure dysentery, bleeding, flooding, whites: gargle for sore mouth.

INDIAN RHUBARB, (WATER DOCK),

Grows in marshes, in ponds and stagnant water, from three to six feet high, resembling yellow dock. Several years ago at the Grand River, an old Indian, Dr. Hill, used the powdered root, in tea-spoonful doses in hot water for dropsy, rheumatism, liver complaints and consumption. He said, "if perspiration took place after giving a dose of this medicine in a few hours he generally restored his patient with common remedies. It is the best agent I know for all scrofulous humors. For venereal, a strong tea made of this root bruised, with double the quantity of adder tongue, (the first leaf that appears in the spring, spotted and glossy,) drank freely, and applied as a wash, will cure this loathsome disease.

INDIAN HEMP.

Grows in marshes, and by the side of streams, two or three feet high, purple blossoms on the top, succeeded by silky pods pointing upwards. The stalk is covered by a tough bark like hemp, the root is an excellent vermifuge, and promotes menstruation.

INDIAN POSEY, (LIFE EVERLASTING).

Is a balsamic plant growing on knolls in old pasture fields, from one to two feet high, with blossoms on the top which continue through the winter. It has a beautiful smell. This herb boiled in milk and water is a popular remedy for bloody flux and inflammation in the bowels. It is invaluable as an expectorant.

CRAWLY (JEWEL NERVE ROOT).

Is generally found in the neighborhood of beech drops. It has no leaves, comes up with a single stalk about a foot high, with numerous pods hanging down like jewels, containing a fine seed. The root is brittle, not as large as a quill, growing in a bunch, the branches resemble fingers and toes. The powdered root two parts, skunk cabbage, one part, wild turnip, one part, mixed with molasses,

will cure the worst cough, or the root and top boiled with Indian posey is extraordinary.

INDIAN REMEDY FOR JAUNDICE.

Take gold thread, steep it in vinegar until it makes a strong bitter; take a quarter of a gill three times a day.

GOLD THREAD.

Grows in cedar swamps and springy places, it has three leaves like a strawberry, the root is the size of a thread. very yellow and bitter; a good tonic, gargle for sore mouth, &c.

ANGELICA (MASTERWORT),

Grows in marshy woods, flowering in June and July, five or six feet high, large hollow stalks resembling parsnip, it is good for colic, pain in the stomach and bowels; steeped with dogwood berries or bark, in a dose of one gill three or four times a day, it is a great tonic and carminative.

CELANDINE, (TOUCH ME NOT),

Grows by springs and brooks, with yellow blossoms speckled inside, juicy, large-jointed, brittle stalks, flowers are succeeded by oblong pods which fly into shreds when touched; garden celandine has large leaves with long pods like cabbage and when broken a yellow juice runs out. These are a powerful medicine applied to warts, ringworms and for piles and dropsy.

BEECH DROPS.

Cancer root grows under beech trees, six or eight inches high, brittle, of a brown color, root bulbous; it is good to cure cancer, ulcers and St. Anthony's fire.

CONVULSION ROOT, (WILD POPPY),

Rises in rich soil in the woods, bunches of white stalks four to six inches high, white buds turning down like a poppy, roots resemble a mass of rotten wood full of small seed; the stalks bruised and steeped with beech drops, equal parts, is a powerful remedy for fits in children, or symptoms of fits in old or young; it may be freely drank with safety; it will always strengthen the system.

AVENS ROOTS, (CLOVE ROOT),

Grows a foot high near fences, blossoms in July, on long spikes which are yellow; the seeds, in the fall, will stick to the clothes, root smells like cloves.—Water avens, blossoms purplish, appear in May. They are astringent, good for canker and cleanse the blood, use them together.

COMFREY ROOT.

Is good boiled in milk for bowel complaints, immoderate courses and fluor albus.

BLOOD ROOT.

Well known, in large doses it is a good emetic ; in small doses of half a tea-spoonful of the powdered root, it is good for ulcerated sore throat, group and hives.

WILD TURNIP, (WAKE ROBIN),

Well known, is good for old people in cases of asthma, cough ; it is good for women who are not regular ; one tea-spoonful of powdered root mixed with smartweed tea ; it is also used for eye water.

DANDELION,

Grows in the dooryard or garden, with flat yellow blossoms near the ground, then rises a hollow stalk the size of a quill, on its top a white globe appears and is blown off by winds, the root will correct an unhealthy state of the stomach and liver, and procure an appetite.

BURDOCK

Operates gently on the bowels, root and seed cleanses the blood ; good in rheumatism. Leaves, excellent draught.

HOG THISTLE.

Grows in new ground, summer flowers ; the roots are sweet ; let children eat them, they will destroy worms.

WHORTLEBERRY, (HUCKLEBERRY,)

Grows on mountains, plains, and in swamps ; the fruit and root is strongly diuretic ; many have been cured of gravel and dropsy by its use.

DWARF ALDER.

This plant dies every year, and rises afresh in the spring, with a rough prickly stalk, two or three feet high ; the root runs under the crust of the ground, as large as the finger, it tastes like sarsaparilla, it has bunches of dark colored berries, it colors the hair black, and is a powerful diuretic for curing dropsy.

AMERICAN GENSEN,

Grows by hill sides, and old pastures, two feet high, in branches ; leaves spear shaped, and surround the stalk like thoroughwort,

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on the upper side yellow flowers appear succeeded by yellow berries around the stalk. It is better than imported gensen. A tonic which produces a healing effect upon the lungs and liver. It will also cure bots in horses.

GENSEN

(Grows in rich woodland a foot high, shooting out three branches, from the middle arises a pedestal having on its top a bunch of kidney shaped berries, root carrot shaped. It is good for nervous affections, to cleanse the blood, and to strengthen the spleen and kidneys.

QUEEN OF THE MEADOW, (GRAVEL ROOT,)

(Grows in marshes, about four feet high, the stalk is reddish, flowers purple, leaves long, dark colored roots full of oil which tastes like turpentine. For gravel, bloody urine, diabetes, dropsy, a strong tea of this root will always give relief.

BONESET, (THOROUGHWORT.)

Grows in marshes three feet high, the leaf surrounds the stalk at each joint, it has white blossoms. This is an emetic; good to act on the secretions of the liver, in small doses. With vervine it forms the base of bilious emetic.

BLUE AND WHITE VERVINE.

Blue and white vervine grow two or three feet high; by the roadside; the blue has small spindles on the top, resembling a mouse tail, full of blue blossoms; the white has longer spangles with white blossoms. These are a powerful emetic alone or mixed with boneset. A tea of them is good for consumption, menstruation,—root and top.

PLEURISY ROOT, (WHITE ROOT, BUTTERFLY WEED,)

Grows in deep sand hills, about (Port Dover) two or three feet high, flowers on the top of bright orange color, succeeded by pods silky, pointing upward like fingers, root carrot shaped, brittle, brown outside, white inside. This root is famed for curing pleurisy, inflammation of the lungs, liver, and dysentery. For any acute disease, cleanse the stomach and bowels, then steep a handful of this root in a quart of boiling water. Give a spoonful occasionally.

COLUMBO, (AMERICAN,)

Grows about the Grand river and lake Erie, is better than imported, and as a stimulant it is much used.

GOLDEN SEAL,

Grows about the Grand river and Bear creek, from four to eight inches high, leaves like alum root, and like mandrake branches in two parts frequently, root as yellow as gold, size of a quill with many fibers. Tonic, stimulant and astringent.

BOG BEAN

Grows in the edge of marshy ponds, with a green stalk; it rises a few inches having three leaves resembling bean leaves; roots long the size of a finger, green on the upper and yellow on the under side, spongy and porous, resembling a wind pipe; it is very bitter and mixed with smartweed and *Cordus Benedicius*, or spotted thistle, which grows in gardens; equal parts, will cure the worst throat diseases, bronchitis, quinsy, &c. Make a tea of the root, gargle, bathe and drink freely.

VINE MAPLE, (SUNDIAL)

Is a green vine as large as a quill, running around small trees in swales, ten or twelve feet high, large leaves with smooth edges, having sometimes bunches of black berries like grapes, root the size of a pipe stem, very yellow and very bitter; it tastes like golden seal; it runs many yards under ground near the surface. It has cured scores of pain in the breast, by chewing the root like tobacco. An excellent article in syrups, good in all bilious affections.

JACOB'S LADDER.

Jacob's ladder is a vine that grows in old hedges and by fence sides, one stalk about breast high, then spreads off into small branches having curls like a grape vine clinging to other weeds, the fruit is a large bunch of black berries, and when ripe hang down under the leaves by a small stem; the root made into a tea and drank freely is a most certain remedy for gravel in the bladder or kidneys.

BATH ROOT, (WHITE AND RED),

Grows about a foot high, three oval leaves at the top of the stalk, and one flower, red, bell shaped, the root is bulbous and full of small fibres. It is tonic, astringent and antiseptic. A teaspoonful of the powdered root three or four times a day is used in spitting blood, immoderate courses and bloody urine.

TAG ALDER.

The bark of the root boiled in cider is the best thing to cleanse the blood in the spring of the year. Take a tea-cupful every hour or two until it operates as physic.

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SPOTTED PLANTAIN, (KING'S EVIL WEED),

(Grows in the woods somewhat like plantain, but the leaves are smaller, spotted green and white, and a single stalk runs up from the middle of the plant several inches, bearing near at the top small round buds. It is a certain cure for King's evil. Make a poultice of the whole plant and apply it to the swelling, and use a tea of the same for constant drink.

MOUNTAIN MINT, (OSWEGO BITTERS),

Grows along the lake shore and on mountains and plains, two or three feet high, its flowers resemble balm, its smell and taste is like summer savory; diaphoretic; good for colds, chill fever and rheumatism.

STONE ROOT. (OX BALM),

Is found growing in rich soil, two or three feet high, large oval leaves, blossoms pink coloured, the whole plant has, when broken a beautiful smell, the root shaped like a kidney or melt, covered with knobs resembling boils, and when dry as hard as a knot of wood. This root bruised and steeped, is a certain cure for inward ulcers; enlargement of the spleen and obstructions in the kidneys.

LUNGWORT. (LICHEN),

Shell moss on maple and oak; steeped, good for colds, coughs and consumption.

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A LIST OF THE COMMON HERBS MOST GENERALLY KNOWN.

WITH SOME OF THEIR PROPERTIES.

The author of this work has for many years been in the habit of showing medicinal plants to all who wished to learn their use in curing disease, and will continue to do so if health permit.

ALDER (black)—Good for bleeding at the lungs, a wash for ulcers.

BURDOCK,—Is good to cleanse the blood, root and seed, the leaves are an excellent draught applied to the feet.

CATNIP,—Good in fevers to promote perspiration.

COMFREY,—Valuable in coughs, and for palpitation of the heart.

HOARHOUND.—Combined with boneset, good for a cough.

MOTHWORT.—Good for nervous headache.

MULLEN.—Good mixed with celandine for piles.

PEPPERMINT.—Valuable for the colic, pain in the breast.

SKUNK CABBAGE an expectorant and anti-spasmodic.

SASSAFRAS.—To cleanse the blood, a wash for sores.

SPICE BUSH.—Good in fevers, to purify the blood.

LADY'S SLIPPER.—Good anti-spasmodic.

WORMWOOD.—Good for worms, it will cleanse the system.

WORMSEED.—Boiled in milk, good for worms.

YELLOW DOCK.—Will purify the blood from humors.

POKE ROOT AND BERRIES.—Good for rheumatism in poultices : good for different swellings.

CANADA THISTLE.—Steeped and sweetened with honey, good for gravel and inflammation in the kidneys,

BURNET, (WILD).—Found among grass, three or four inches high, with top like a pine burr. Great anti-septic. Prince's pine, wild lettuce, liverwort, wild cucumber, spear, horse pepper, and mountain mint,—sweating.

Mayweed, alderblows, white, blue, and red cohush,—sweating and pectoral, also stimulants.

OILS OF ANIMALS FOR OINTMENT,

Bear, coon, skunk, deer, hen, goose, turkey, turtle, rattle snake, &c.; snake and turtle very relaxing.

A FEW ARTICLES OF DIET

FOR THE HEALTHY AND SICK.

WHEAT BREAD.—Bread should be made of unbolted wheat flour, or only the coarsest part separated, ground coarse and made in the usual manner. This keeps the bowels regular, while that made of superfine flour causes costiveness and dyspepsia, by a deficient stimulus imparted to the intestines. It is said that the Greek wrestlers used brown bread, calling a loaf *coliphium*, which imparts strength of limb. Look at the stout New Englanders, who lived on coarse rye and Indian meal, or brawny Scotch Highlanders, who used barley bread, and vigorous Irish, living on oatmeal and potatoes.

RECIPT FOR BREAD.—Pour warm water with yeast into the flour and make a thick batter, let it rise, then stir in more meal, knead it, and put it into pans, let it rise again, and then bake it.

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A little Indian meal or mashed potatoes are a good addition. It may be mixed with milk or buttermilk.

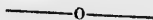
BREAD AND MILK.—Is an excellent dish.

RYE PUDDING.—Milk thickened with rye flour, and eaten with butter and molasses, is excellent.

INDIAN BREAD.—Mix Indian meal with a little cold water, adding salt; make a thick batter, put into pans and bake well: to be eaten with butter. This is preferred by many to wheat bread, and was the only bread used by General Washington.

WATER SOUP.—Stir butter and flour in a pan over the fire, add a little pepper and salt, put all in a bowl, fill up with boiling water. Good to strengthen a weak stomach and bowels.

HASTY PUDDING oatmeal gruel, baked Indian pudding, boiled rice, milk porridge, Indian meal gruel, and buttermilk pop. Good for sick and well.



TERMS OF CLASSIFICATION OF MEDICINE.

ANTI-SPASMODICS—Have the power of allaying irritation and spasms.

ASTRINGENTS—Have the power of binding, or contracting the powers of the body.

ANTI-SEPTICS.—Against mortification.

AROMATICS,—Spicy, strong scented, palatable, stimulating.

CARMINATIVES.—Medicine to dispel wind.

CATHARTICS.—Medicine to purge downward.

EMETICS.—To act upon the stomach independently.

DETERGENT.—To cleanse and purify the blood.

DIURETICS.—Medicines which increase urinary discharges.

DIAPHORETICS.—Increase the natural exhalations of the skin by moderate perspiration.

EMMENAGOGUES.—Medicines to promote the menstrual discharge, or courses.

EXPECTORANTS.—Medicines which increase discharge of mucous from the lungs.

STYPTICS.—Medicines to stop blood, or bleeding.

SUDORIFICS.—Medicines which produce copious sweating.

STIMULANTS.—Medicines which give tone to the system.

MUCILAGE.—Slimy substances to strengthen the body.

VERMIFUGE.—Medicine to expel worms.

LAXATIVE.—A mild physic.

I would say in conclusion, to all into whose hands this work may come, do not read to find fault, unless from sober reflections you cannot approve of its contents, and may the Almighty, who has caused medicine to grow for the benefit of man, bless the feeble efforts of the author.

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APPENDIX.

THE THOMSONIAN PRACTICE OF MEDICINE.

Dr. Thompson argues that the immediate cause of all diseases, in a greater or less degree, is cold, or an unequal distribution of heat; and that therefore they may be removed by one general remedy, That heat is life and cold is death; that cold is the enemy and heat the friend of man, which in all cases called fever, is in a disturbed condition, by being driven from the inward part to the surface. The cold causes canker, but before the canker is seated the strife will take place between cold and heat, as in the ague and fever; while the hot flashes and cold chills remain it is evident that the canker is not settled and the hot medicine alone, occasionally assisted by steam, will throw it off. Then the great point is to raise the inward heat by vegetable stimulants, such as No. 2, 6, and the like, and keep the determining powers to the surface by keeping up the inward heat on which life depends.

But when the contest ceases between heat and cold the heat is steady on the outside; then the canker assumes the power inside; this is called a settled fever. Then the great point is to raise and keep up the internal heat with No. 1 and 2, so as to overpower the cold, and take off the canker with No. 3 and give the same by injection. In this way a fever may soon be turned. And disease in general may be treated by the same general rule: that is by raising the internal heat to bring on perspiration, by cleansing and strengthening the stomach until it can receive and digest a sufficient quantity of food to raise and maintain that heat which is necessary to life.

In all cases of disease injections may be administered to advantage; they seldom or never do harm, and in many cases they are indispensably necessary, especially where there is canker or inflammation in the bowels, and if there is danger of mortification, add to the injection a tea-spoonful of No. 6; in cases of this kind the injection should be given first, or at the same time of giving the composition or No. 2, 3 or 6 into the stomach. In all cases of disease where there is danger of mortification, add a tea-spoonful of No. 6 to each dose.

In the first stage of a fever the patient should be carried through a regular course of the medicine, and repeated every second or third

day, if the case should require it. The inward heat and perspiration should be kept up by giving a dose of No. 2 or 6, or both together in a tea of No. 3, or of the composition powder. If any nervous affections appear add to each dose half a tea-spoonful of nerve powder; it may be used instead of opium in all cases of pain, restlessness, &c., and has none of those bad effects which often attend the use of opium. The doses of it may be repeated every ten or twelve minutes till it has the desired effect. The nerve powder is the root of the American valerian reduced to a fine powder.

Be careful in all cases after taking the patient through a course of medicine, to keep up the internal heat perspiration by giving No. 2 and 6, in a tea of the composition powder. To prevent a relapse of the disease the patient should frequently drink during the day of a tea made of black poplar bark, and evening and morning a teacupful of tea made of No. 3. If costive use the bitter root in powder, in doses of half a teaspoonful, and give injections of No. 2 and 6, in a tea of No. 3, or according to the directions in the table of medicine, so as to procure at least one or two stools a day.

The patient's diet should be light and easy of digestion, given often in small quantities. If taken through a course of medicine, or while under the operation of the emetic, the strength is to be supported by chicken broth, or milk porridge, to be given at each interval of vomiting. To open the pores on the surface of the skin, the patient should frequently be washed with soap suds or an alkali wash, especially when the fever runs high and the skin is dry, this helps to bring on a perspiration, and promotes the cure.

Fever is a disturbed operation of heat, what is commonly called fever is the effect, and not the cause of disease. Cold causes an obstruction, and the fever arises in consequence of that obstruction to throw it off, this is universally the case; remove the cause and the effect will cease. No person ever died of a fever, for as death approaches the patient grows cold, until in death, and the last spark of heat is extinguished.

A TABLE OR LIST OF MEDICINES AND THEIR PREPARATION, ACCORDING TO DR. THOMSON.

No. 1.—THE EMETIC. *Lobelia inflata*, or Indian tobacco. No. 1 may be prepared in three different ways.

The first preparation is to reduce the leaves, pods and seeds, together or separate, to a fine powder. The seeds are the best. A teaspoonful is a dose, and must be repeated once in ten or fifteen minutes till it operates. Put nothing hotter than blood warm to the powder or it will destroy its emetic virtues.

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The second preparation is to bruise the green herb fine, in a mortar, add the same quantity of spirits, mix and powder together, strain and squeeze out all the liquor; a tea-spoonful of this liquor is a dose. To be managed as above when given as an emetic. This preparation is a proper counter poison, and may be taken into the stomach or externally applied. It is also an excellent medicine for the asthma, or any complaint of the lungs. In cases where people get poisoned with ivy, or any other way, a wash of this generally gives immediate relief; a tea of the composition powder, or cayenne, should be drunk at the same time.

The third preparation is the seeds reduced to a fine powder, of which put a large spoonful and as much of No. 2, into a gill of No. 6, adding a tea-spoonful of nerve powder. A tea-spoonful is a dose. This or either of the above preparations should be bottled tight and kept for use. Shake well together before taking it. This preparation is for the most violent attacks of disease, such as lockjaw, fits, bite of mad dog, drowned person, and in all cases of suspended animation. In cases where the spasms are so violent that the patient has become stiff, and the jaws set, by pouring some of this liquid between the teeth it will relax the spasms as soon as it touches the glands at the root of the tongue, so that the mouth will open. Then give a dose and repeat it if necessary. Afterwards give a tea of No. 3, for canker, which seldom fails to give relief. It is also good to bring out measles and small-pox, and if applied to pimples, warts, &c., it removes them.

No preparation of the lobelia will operate well as an emetic, if the stomach be either cold or sour, therefore if the stomach be cold it should first be warmed by some warming herb drink; the composition tea, cayenne or No. 6 is best. If sour take a lump of pearlsh the size of a pea, dissolved in a little water; this will correct the acidity and sweeten the stomach. To promote the vomiting drink pennyroyal tea; in order to have the stomach well cleansed repeat the dose as the case may require, and in the intermediate times of vomiting, chicken broth or milk porridge may be given to support the patient.

Lobelia is innocent on nature and does not rend the system like tartar emetic. It never reduces the patient's strength but little; but when it comes in contact with diseases of long standing, low patients, and also when much opium has been taken, &c., the symptoms are sometimes alarming, but no danger need be apprehended, for it is a certain sign of a turn of the disease. The emetic may be ventured on whenever a puke is admissible. After the operation is over the patient may eat any food that is easy of digestion.

No. 2, —CAYENNE PEPPER. Grind it fine, and for a dose give from a half to a whole tea-spoonful, to be repeated every ten or fifteen minutes, until a free perspiration is raised; it may be given

in a tea of the composition powder, in hot water, in a tea of No. 3 or any of the other numbers, and should be sweetened. The patient should be shielded at the same time with a blanket by the fire, or in bed. The American cayenne is said to be equally as good for medicine as the imported, but not so strong. Red pepper is a very good substitute.

No. 3.—FOR CANKER, CALLED PATENT COFFEE. Take of bayberry root, the bark; white pond lily, the root; hemlock, the inner bark; of each an equal quantity reduced to powder and mixed together. Steep half an ounce of this powder in half a pint of boiling water. For a dose, a common wine-glassful sweetened. When all the ingredients cannot be had they may be used separately, or any of the following substituted in their place, viz.: red raspberry, the leaves; witchhazel, the leaves; sumach (or shoe-make), the leaves, bark or berries.

No. 4.—THE BITTERS. Take of balmony the herb; black poplar, the inner bark; bayberry, the inner bark; of each equal parts, to be reduced to powder, one ounce of this to a pint of hot water and a half pint of spirits, or to a quart of spirits. From a half to a whole wineglassful may be taken three times a day. For hot bitters, a tea-spoonful of No. 2, to one ounce of the powders.

No. 5.—STRENGTHENING SYRUP. Take of bayberry, the bark or roots and poplar bark, one pound of each, boil them in two gallons of water, strain and add seven pounds of good sugar, then scald and skim it, add half a pound of peach or cherry stone meats, pounded fine; when cold add a gallon of good brandy and keep it in bottles for use. Take half a wine-glassful two or three times a day.

No. 6.—THE HOT DROPS, OR RHEUMATIC DROPS. Take of good fourth proof brandy, or alcohol, one gallon; one pound of gum myrrh, pounded fine; one ounce of No. 2; put them together in a stone jug, stand the jug unstopped a few minutes in a kettle of boiling water, then take it out and let it settle, and bottle it for use; or let the ingredients stand four or five days in the jug without boiling. A tea-spoonful is a dose.

These drops may be employed to advantage in rheumatism, pain in the back or side, corns, felons, wind and pain in the stomach or bowels, sprains, bruises and wounds. They are good to bring down swelling in old sores, and allay inflammation; to ease pain, and prevent mortification internally or externally; good in most diseases either to be taken into the stomach or by injection. In headache they often give relief by rubbing some on the forehead, snuffing a little up the nose, and swallowing some. It also prevents faint feelings by taking a small dose; and it promotes perspiration. When applied externally in rheumatic pains it may be mixed with the lobelia tincture (second preparation);

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VEGETABLE COMPOSITION POWDER.—Take of bayberry, the bark of the roots, two pounds; the inner bark of hemlock, one pound; ginger, one pound; cloves, two ounces; cayenne pepper, two ounces; all reduced to a fine powder, well mixed and sifted through a fine sieve. For a dose turn a tea-cupful of hot water on a large teaspoonful of this mixture, to be sweetened and drank when cool enough. In more violent cases add a tea-spoonful of No. 6; and in nervous affections add half a tea-spoonful of nerve powder also, when cool enough to drink.

This valuable preparation may be used by young or old, male or female, with perfect safety in all cases of cold, headache, pain in the limbs, stomach and bowels, dysentery, diarrhea, cold feet or hands, and female obstructions caused by cold. When taken the patient should be warm in bed, to promote perspiration.

N. B. It is said the above preparation is better without the hemlock bark than with it.

COUGH POWDER.—Take of skunk cabbage roots four parts; hoarhound, two parts; wake robin or wild turnip, one part; lobelia, one part; cayenne, one part; bayberry root bark, one part; bitter root, one part; nerve powder, one part; all made fine and well mixed together. Half a tea-spoonful for a dose, to be taken in West India molasses. The best time when going to bed, and to be persisted in till relief is obtained. These powders are good in any cough, consumption, &c.

VEGETABLE COMPOSITION PILLS.—Take a sufficient quantity of cold water, and the inner bark of slippery elm reduced to a fine powder; beat these well together so as to form a jelly; to one pint of this add four ounces of loaf sugar, pounded fine; stir them well together, and then add two ounces of golden seal; one ounce of bitter root; one ounce of bayberry, the bark of the root; balsmony, the herb, half an ounce; gensen, two drachms; all to be reduced to a fine powder and well mixed together; after this add a sufficient of cayenne and nerve powder to form it into a proper mass for making pills. When formed into pill they may be rolled in the powdered bark of the elm, or in fine loaf sugar. From three to six is a dose for an adult. These pills are employed in costiveness and other complaints of the bowels; they operate as a very mild laxative, good to strengthen the digestive organs and warm the stomach, and are beneficial in most diseases; they relieve pain in the stomach of weak persons, caused by indigestion or weakness of the stomach.

EMETIC PILLS.—Take of the seed of lobelia, in powder, one ounce; cayenne in powder, one ounce; nerve powder, two drachms; take the extract or syrup of black poplar bark, three parts, and

of No. 6, cue part; of these a sufficient quantity to form the whole into a proper mass for pills. The extract or syrup is made thus: boil the strength out of the bark; fill up the kettle with water two or three times, strain off the liquor and boil it down to the consistency of thin molasses. These pills may be employed to scour the stomach; they should be taken at night when going to bed. Enough should be taken to nauseate the stomach and not puke, (which is from two to six). Should vomiting take place the patient should drink pennyroyal tea, or the milk, as hot as he can bear it. These pills are good for a sick headache, a cold, watery and sour stomach, for indigestion, dyspepsia, &c.

For dyspepsia, in addition to taking the pills at night, half a tea-spoonful of the bitter root in powder, should be taken two or three times a day.

INJECTION.—Make a strong tea of No. 3, or any of the articles recommended for canker, strain off the tea while hot, add half a tea-spoonful of No. 2, and a tea-spoonful of No. 6. In nervous affections add half a tea-spoonful of nerve powder, when cool enough to give, and in all cases two or three table-spoonfuls of West India molasses. If poison has been taken into the stomach or intestines, a tea-spoonful of the tincture No. 1 may be added, and likewise slippery elm bark; the bark must be added to the first ingredients for the tea.

When the bowels are left sore on account of any disease, give an injection of a tea made of slippery elm bark, red raspberry leaves, witch-hazel leaves or both; this has a tendency to heal them.

POULTICE. Take slippery elm bark, pulverized, with ginger and pounded cracker; make a strong tea of red raspberry leaves, or No. 3, and of these make a poultice. This is a proper application to old sores, scalds, bad burns, parts frozen, felons and whitlows. Renew the poultice once in twelve or twenty-four hours, keeping it wet with cold water, or the above tea; at each renewal wash the affected part with soap suds; when the part discharges good matter apply the salve.

SALVE.—Take of bees' wax and salt butter each one pound, one and a half pounds of turpentine, twelve ounces of balsam of fir, melt and stir them well together, then strain off. After the inflammation is allayed, it may be used for burns, scalds, freezes, all bad sores, fresh wounds, &c.

NERVE OINTMENT.—Take of bitter-sweet, the bark of the roots, two parts; equal quantities of wormwood and camomile, one part; put these into any kind of soft animal oil, simmer them over a slow fire for twelve hours, strain and add to each pound of oint-

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CANCER BALSAM OR PLASTER.—Boil a strong decoction of red clover heads in a brass kettle, down to the consistence of tar, without burning it; it is then fit for use. It cures cancers in the first stages, sore lips and old sores. Or see cancers, page 23.

STRENGTHENING PLASTER.—Take of burdock and mullein leaves bruise, and put them into a kettle of water; boil them well, strain, and press all the juice out of the leaves. Boil down the liquor till half as thick as molasses, add three parts of resin, and one of turpentine, simmer them together till the water is evaporated; then pour it into cold water and work it with your hands; if too hard add more turpentine. Spread it on thin leather and apply to the part affected. It is good for lame back, sides, sprains and rheumatism.

WINE BITTERS.—Take of golden seal, two ounces; bitter root, one ounce; nerve powder, one drachm; balmomy, two drachms; black poplar, the inner bark, two drachms; cayenne, half a drachm. One ounce of these reduced to a fine powder may be added to a quart of wine; from half to a wine-glass may be taken three times a day. Port or claret wine is best.

These bitters cause an agreeable warmth through the system by increasing the circulation of the blood. Good in dyspepsia, nervous weakness and costiveness; they increase the appetite, give tone to the stomach, expel faint torpid feelings and headache occasioned by cankered stomach, chronic debility, or sudden cold. These bitters are harmless and may be used by young or old. Good to strengthen weak patients, &c.

EYE WATER.—Take of white pond lily root, marsh rosemary root, witch-hazel, and red raspberry leaves; make a strong tea of all or either of them, add one-third as much of No. 6 and a little of No. 2. Bathe the eyes four or five times a day, keep your eyes at the same time as much as possible from the external air, and immerse your face every morning in cold water, shutting and opening your eyes till well washed.

VOLATILE SALTS.—Take of crude sal-ammoniac one ounce; pearl ash two ounces; pound the ingredients separate, mix them well together, bottle close for use; damp it with spirits or essence; this applied to the nose is good for faintings, and to remove pain in the head.

STEAMING.—Steaming is of the utmost importance in cases of suspended animation, such as drowned persons, and in many cases of spotted fever, when they fall apparently dead. In this case place the body over a moderate steam, shielded by a blanket from the external air till you can raise the internal heat so as to

get the determining power to the surface, and as life gains increase the steam as the patient can bear it; if the patient be much distressed, give the more hot medicine; as soon as an equilibrium takes place the pain will cease. In all cases of this kind the difficulty cannot be removed without the application of heat to the body, and it is more natural by steam than by any other means that can be made use of.

In cases of long standing where the patient has been run down with mercury, and left in a cold obstructed state, liable to rheumatism and other complaints of a similar nature, medicine is insufficient to effect a cure without steam, as nothing will remove mercury but heat. When a patient has been long under mercurial treatment, and while under the operation of the steam, when the heat is at the highest the face will swell in consequence of the poisonous vapor being condensed by the air, and the face being open to it. To relieve this put the patient into bed, with the head covered, and let him breathe a lively steam as hot as can be borne, from a steaming stone; the cloths being wet with water and vinegar, in which the stones are wrapped; this will throw out the poison in about fifteen or twenty minutes after the sweated part sweats freely, and then swelling will abate. For the ague in the face, or for tooth ache, and when children are stuffed in the lungs, the face may be steamed as above directed. In cases of pain in the legs, hips, back, or any other part, or a stich of wind in the side, stomach or shoulder, if a steaming stone is applied to the part pained, it will generally give relief.

In all cases of fall or bruises, steaming is almost infallible and much better than bleeding; if the advantages of steaming were generally known, in cases of falls, bruises, and the like, bleeding would seldom be resorted to in such cases. Before and after steaming, give the hottest medicine you have and keep up the perspiration free until the pain and soreness abate. In all cases where the heat of the body is so far exhausted as not to be kindled by the use of medicine, as in chills, stupor, suspended animation, &c., heat by steam is more natural in producing perspiration than any dry heat which can be applied to the body in any other manner. The use of steaming is to apply heat to the body where it is deficient, and to clear off obstructions caused by cold, which the operation of medicine will not raise heat enough to do; the natural heat of the body must be raised as far above the natural state, as by disease it has fallen below it, and this must be repeated until the digestive powers are restored; then the food received into the stomach will maintain that heat on which life depends.

When steamed the patient should stand or sit over the steam bath, divested of his clothes, and shielded from the air by a blanket being pinned around his neck. Previous to his going over

the bath, he should take one or two doses of the composition tea, with the addition of either No. 2 or No. 6, or both of them. While steaming, in all cases the internal heat must be higher than the external, by repeating the aboved named doses, this prevents faintness, and renders the operation both safe and easy to the patient. Should faintness take place at any time while under the operation of the steam, after giving a sufficient quantity of hot medicine, the external heat must be let down by washing the patient's face with a little cold vinegar, should this be ineffectual, apply a little to the stomach, and the faintness will subside. The patient may continue over the steam from fifteen to thirty minutes, or as the case may require. The steam may be raised or let down at pleasure, by immersing small hot stones in the water over which the patient is placed; the water should first be made boiling hot and the steam raised high enough to bring on a free perspiration, with the help of the hot medicine, but not so high as to burn the patient. When done steaming the patient should be lightly washed off with cold spirits, vinegar or cold water; this closes the pores of the skin, prevents the danger of taking cold, and refreshes the patient very much. When the above-named hot medicines cannot be had, others may be substituted in their places, such as red pepper, summer savory, and the like.

The way a steaming stone is prepared is by heating a stone in the fire till nearly or quite red hot, then immerse the stone in cold water till it quits hissing, take it out and wrap it in three or four folds of linen cloth wrung out of the water and one fold of a dry flannel cloth wrapped over the whole. The stone should be about the size of a man's head, and while one or more is applied to the patient, more may be heating, if necessary.

A REGULAR COURSE OF MEDICINE.

First, give No. 2 and No. 6 in a tea of the composition powder, or in a tea of No. 3, then steam; after steaming the patient must be put in bed with a steaming stone at his feet and take a dose or two more of the hot medicine; then take the emetic, No. 1 and repeat as occasion may require to cleanse the stomach; this will also assist in keeping up the perspiration. When the emetic is done operating give an injection according to directions, (see directions). When there are nervous symptoms, or nervous affections, or spasms, add half a tea-spoonful of nerve powder to each dose, and into the injection. In the intermediate times of vomiting the patient should drink milk porridge, chicken broth, or the like.

This operation will be sufficient for once and may be repeated every second, third or fourth day, as the case may require. In

vicious cases, where immediate relief is needed, No's. 1, 2, 3 and 6 may be given together, No. 2 and No. 6 and the composition are given to raise the internal heat and bring on a perspiration; the steam is applied to open the pores and aid on the perspiration. No. 3 is given to remove the canker, and heal the stomach and bowels.

In slight attacks of disease a whole course of medicine will not be necessary; your judgment must be used what medicine to give and how much. In all cases of long standing and severe attacks, a whole course of medicine will be necessary and must be repeated as the case may require.

REJECTED MEDICINE AND PRACTICE.—The use of those herbs and minerals which possess a poisonous nature, such as garden hemlock, (ciuta), laurel, swamp dogwood, ivy, arsenic, antimony, calomel, opium, and the practice of bleeding, blistering, giving many drastic purges, &c., are rejected by Dr. Thomson.

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