

OLD SCHOOL AND HOMŒOPATHY.

CAN THEIR ANTAGONISTIC PRINCIPLES UNITE ?

The following are specimens of many paragraphs that float through these medical journals to whom the word "Homœopathy" is an abomination:

"The number of practitioners who are willing to call themselves simply physicians is rapidly increasing, and but for impure motives would grow much faster. Men are appealed to on all sorts of low grounds to join Sectarian Societies and some do it, 'for the loaves and fishes.'"

Or,

"There are members of the American Medical Association who condemn treatment with drugs altogether, and substitute hydro-therapeutics. They are tolerated because they do not designate themselves as Sectarians, Hydro-therapists."

Or,

The scientific physician is neither a homœopath nor an 'allopath' Like Moliere, *il prend son bien ou il le trouve*, and, regarding not system, but facts, uses whatever method or instrument he thinks likely to serve his purpose."

At first glance all this—and acres more like it—seems very just, and we are apt to think that it would be a desirable thing for the allopath and homœopath to lie down in peace together, but is it possible? How can these two antagonistic principles unite? The law of the so-called "non-sectarian" is whatever "he thinks likely to serve his

purpose," or in other terms, with them there are as many laws as physicians, for no two minds are the same; they acknowledge no authority unless it be the men in the high seats, and as these are ever changing and the succeeding men have different views from their predecessors this is but a foundation of clay.

In contrast with those are the men who acknowledge the great natural law of Homœopathy. The word Homœopathy accurately represents in its meaning the law. A man may call himself a mechanical engineer, or a mining engineer, and not be open to reproach as a "sectarian," but if a physician calls himself a "homœopathic physician," in order to let the public know that in prescribing he is guided by that natural law and not by his own whim, he is forthwith assailed as a "sectarian" by the narrow-minded. In truth, the word fits those who apply it more than any one else.

Look at it from the point of view of the man that pays the bills (sometimes)—the patient. Here he is, and he has been pumped full of stuff with hypodermic syringes by one physician, dosed with "good old-fashioned" calomel, quinine and whiskey by another, been put on a prolonged and debilitating drug-drunk with "the latest" coal-tar intoxicants until his nerves and heart are queered, been operated upon by a fourth, sent away by the climate specialist; and yet after all this and more he still cries: "Is there no balm in Gilead!" He concludes to "try Homœopathy," as hundreds of thousands of his fellows

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