

"Goderich, 3rd Feb., 1856.

"EDITOR HOMEOPATHIC JOURNAL:

"This place has recently been favored with the presence of a man calling himself DIOCLEASIAN LEWIS, A. M., M. D., who lectured on the dangerous properties of choke damp, the impropriety of wearing hats without ventilators in the crown, Intemperance, Animal Magnetism, &c. And gave private lectures to ladies, while some of us were so unsophisticated as to think there was no information that might with propriety be communicated to ladies, that would be improper for their husbands to listen to.

"He proclaims that he has received a large amount of silver plate from admiring female patrons, makes a display on paper of his retinue of carriages and suit of attendants; he also gives us a chapter of his biography, "bound" (on the board fences,) in paste, and adorned with a wood cut of his physiognomy: he informs us that he will be a god-send to the sick and afflicted, and prescribes medicine in the name of Homeopathy.

"I wish to know if this is what is called Homeopathy? and if such as the above is necessary to ensure its success? People generally, are disposed to look upon such, as signs of Charlatanism. He intimates also, in one of his cards, that Providence permits but few such men to exist in each generation."

REMARKS.—It surely is refreshing in these times of selfishness, to find here and there one who, Argus like, has a regard for the whole people; who is willing to sacrifice his time, (for silver,) his self-respect, and compromise an honorable profession, by travelling about heralding his wonderful skill.

From the short acquaintance we have had with him, we should say that this generation is favored with few such, and could wish that it were less favored.

There are but few good things but what have their parasites, that hang themselves for a feeble existence, on the healthy body, like an excrescence, which time only will lop off.

No regularly educated Physician of our school, countenances such conduct, nor finds it necessary to travel about the country to secure patronage by flaming handbills, flashy lectures, and boasting pretensions. But those pretented Physicians who do, of any school, are not less to blame, than a portion of the community who appear as eager to be duped as they are to fleece them.

We should have no just cause of complaint, if the party in question would sail under true colors, and not compromise the fair name of Homeopathy; but so long as he does, we must continue to protest against it, and warn those who desire Homeopathic treatment,

to beware of all travelling lecturers and boasting pretenders; for they usually are those who fail of success in a legitimate way, where best known.

Popular Instruction in Medicine.

We have seen that the great cause of the want of confidence on the part of the public toward physicians, has been the imperfection of empirical art. The evil is wide-spread, and we, in common with our brethren, suffer by it. Though, in Homeopathy, medicine has become a true art, and therefore the cause has ceased to exist, its influence remains, and time will be required to recover for legitimate medicine its rightful position. But much may be done to hasten the event, by a very simple and I think reasonable and proper means—and that is, *popular instruction in medicine*.

There is no good reason why medicine should be entirely excluded from the catalogue of popular studies. Popular lectures on mechanics do not set every man to mending his own watch when it needs repairs; on the contrary, the knowledge imparted to him makes him the more careful to avoid tampering with its delicate arrangements, or submitting it to incompetent hands. The preservation of health and the safe treatment of disease are certainly matters of infinitely greater delicacy and importance; the first being of necessity committed to the discretion of each individual, and the proper selection of a Medical adviser left to his judgment; yet how incompetent from lack of knowledge, are a considerable portion of the laity to exercise either, in the premises.

Medicine is no mystery, and we can no longer make it appear a mystery if we would, but to many it is practically a nullity. In sickness, it would seem, they must (from habit or example,) do something in the way of treatment, but *what*, they think of little importance. Their idea of means toward a cure is, that it is a chance, and they blindly take of anything that offers. How frequently does it occur that, to the physician's question, "what have you taken for your disease?" the answer is returned, "*something* (pill or mixture, as the case may be) *we had in the house*," in entire ignorance of its composition, whether applicable or injurious.

With an appropriate kind and degree of knowledge, think you a man would trust the repairs of his delicate organism to his own unskillful hand, or to that of an ignorant pretender, when he would not commit his watch to the rude manipulations of a blacksmith?