

cal with scientific practice, and when they have seen laws enacted to patronize and encourage the class who figured in these essentials of Quackery, and to put down those that cured disease without them, their opinion has been confirmed that in Medical matters at least *science* and *mystery* must of necessity be inseparably connected. For the benefit of such persons and their Physicians, we will quote the remark of our present excellent Governor, addressed to the Montreal mercantile Library association. He says that "God has implanted within the mind of man the light of reason and *con-science*, and without it he has placed Revelation and Experience, and if a man wilfully extinguishes those lights in order that under the cover of darkness which he has himself made, he may install in that sanctuary of his understanding and heart, where the image of *truth* alone should dwell, a vain Idol, a creature of his own frenzied imagination, it will but little avail him, especially in that day when the secrets of all hearts shall be revealed if he shall plead in extenuation of his guilt that he did not invite others to worship the idol until he had fallen prostrate before it." Whatever relation these remarks may have to the calling of Merchants to whom they were addressed, they are peculiarly appropriate to those lovers of Medical darkness.

When we examine the Medical system which claims our implicit confidence, by the light of truth, or by the confession of its own authors we find a shapeless mass, of vague contradictory Hypotheses — with scarcely sufficient consistency to give it identity—without a single well established principle to account for the phenomena of disease or to jus-

tify the use of its multitude of depleting and poisonous remedies—claiming the experience of 400 years and yet exhibiting the imbecility of infancy. If hoary hairs, however, *can* make folly venerable, we have undoubtedly a suitable object for our veneration. Were it necessary and convenient, we could here quote the opinions of their medical authors from the days of Paracelsus, their Fathers, (Bleeders and poisoners, *can* claim no legitimate descent from Hippocrates or Galen,) to the present time, in proof of the above assertions; but we have not space for one half their testimonies. We can only give a few of the most eminent thrown into the form of a *Regular* dialogue by the Editor of the "Boston Medical and Surgical journal, vol. 10, page 190.

Dr. John Forbs, M. D. F. R. S., one of the Editors of the Cyclopaedia of Practical Medicine, Editor of the "British and Foreign Medical Review, and at present, Physician to Prince Albert," in his "*Homoeopathy and Allopathy*," and young Physician," published 1846, page 98, 108.

1. That in a large proportion of the cases treated by allopathic physicians, the disease is cured by nature, and not by them.

2. That in a lesser, but still not a small proportion, the disease is cured by nature in spite of them; in other words, their interference opposing instead of assisting a cure.

3. That, consequently, in a considerable proportion of diseases, it would fare as well, or better with patients, in the actual condition of the medical art, as more generally practiced if in remedies, at least at all active remedies, especially drugs, were abandoned.

We repeat our readiness to admit these inferences as just, and to abide by the consequences of their adoption. We believe they are true. We grieve sincerely to believe them to be so; but so believing, their rejection is no longer in our power; we must receive them as facts, until they are proved not to be so. p. 98.

Things have arrived at such a pitch, that they cannot be worse. They must mend or end. p. 198.

Can language portray a more lamentable and disordered state of things than this, existing at the very