

THE  
British American Journal.

---

MONTREAL, APRIL, 1861.

---

AN ACT TO LEGALIZE THE PRACTICE OF IMPOSTURE, ALIAS  
ECLECTICISM.

After the legalization of the practice of Homœopathy in the Upper Province some three or four years ago, the Profession neither of that Province, nor of the Lower, nor the reflecting portions of the community of either, need be astonished at the results, which at the time, we privately (for we occupied no Editorial chair then,) predicted, would at some future day flow from it. We regarded the legalization of Homœopathy, one of the greatest delusions of our day, as but the entrance of the wedge. Another blow is now struck upon it to force it deeper. Following hard upon the footsteps of one variety of quackery,—whose professors however, we will admit, are, in the majority of instances so far as we have seen, gentlemen, but whose profession we sincerely believe is in opposition to their judgment, which is made to succumb to the influence of the “all mighty dollar,”—we have now before us a Bill to legalize the practice of a set of the vilest impostors who act in the name of medicine, who, unable to live by ordinary industrial pursuits, have adopted this plan of earning a livelihood, whose wits, utterly incompetent to any thing of an honest or honourable nature, are only fitted to enable their owners to profit by and live upon their pretensions. Ignorant and artful as was the founder of their sect, Thompson, his successors with greater artifice have repudiated the name of Thompsonianism in which at one time they delighted to indulge, and although we, who are the true eclectics (appropriating the good wherever it may be found) choose not to designate ourselves by that title of a sect of ancient physicians, of which we are the true disciples, they, ignorant even of the meaning of the term, accepting every thing which has descended to us of the value of vegetable remedies, and ignoring every thing of value which has come to us through the same channel as regards mineral ones, a testimony, which if good in the one case, must be surely of equal importance in the other, yet designate themselves by that title. Phædrus’ fable of the jackdaw pluming himself in pavonian robes, is a burlesque compared with the pre-