

wise is to assume that its latest phase is reliable, and that practical medicine has, after thousands of years of quackery, suddenly assumed a sure foundation which shall never be shifted again. On this point see the President's Address to the Meeting of Ontario Medical Association, Toronto, June 6th, 1894.

I could quote great names down at least from the breaking up of the Galenic empire, which held sway for fifteen Christian centuries and holds even to this day in Persia, to our own day, all in keeping with what I have just quoted from Sir John Forbes, as you will remember I did in an essay read a few years ago before the Vancouver Medical Society.

"It would be all the better for mankind," says Oliver Wendell Holmes, "if all drugs excepting three were cast into the sea, and all the worse for the fishes."

I now demand to know the basis of the arrogance which has ever distinguished, and in a lesser degree still animates, the great body of the medical profession. The spirit which reviled the immortal Harvey, calling him in derision the "circulator;" which allowed Cromwell to die of ague rather than give him the now famous bark of Peru, which persecuted Jenner, has still the audacity to raise its base head and repress a knowledge of medical history to shut out light excepting it come through the one orthodox aperture?

"Verily, the make-believe without evidence industry" is prosecuted with as unflagging energy as ever. And now the question may fairly be asked me, Can you show the profession a better way? Can you give us a remedy for the ills you have referred to?

I unhesitatingly answer that, if the profession will allow me, I CAN. More than that, there are thousands of medical tyros and tens of thousands of honest housewives who can do the same thing. But I feel quite certain that only a few, at best, will heed what I am about to say, although the doctrine of evolution has brought out into the daylight the fact that our most cherished opinions are often a mere growth dependent on environment, and so mankind are being liberalized and the mind is being freed to see ourselves as *others* see us.

In my previous letter I mentioned a visit to two heterodox medical colleges in Cleveland, Ohio,

and referred to five others in Chicago, which altogether gave instruction to about 800 students annually. And this is only what is transpiring in two cities. There are many other institutions of the same stripe in the United States with hundreds of students also.

I mentioned that the students in the Cleveland colleges are not taught anything of the *materia medica*, pharmacology or therapeutics of the "medicine of experience," *alias* the "regular" school. The words tonics, stimulants, emmenagogues, alteratives, sedatives, narcotics, etc., etc., are never heard, nor talk of incompatibles, nor of the prescription basis, with its adjuvans, its dirigens, its corrigens, its constituens. All these things have been thrown overboard long ago. It has been deeply felt that if medicine was ever to make any real advance it must be on radical lines. Thousands of years of failure was a pretty good warrant for this sentiment.

Now, these students are going out to battle with disease wholly ignorant of the means ordinarily depended upon to save human life. I know it, for I am one of them myself, and to this day I do not know how to write the most common prescription, nor did I ever feel the need of knowing!

But is this small army of young doctors going forth to the strife with disease unarmed? Are their footsteps dogged by unassuaged suffering, by death and the curses of deceived relatives? Has a cry of this kind ever been heard? Think you patients by the tens of thousands will lie on sick beds, day after day and night after night, enduring without even relief? Think you any medical man could hold his ground long under such circumstances? But no charges of this kind have ever been brought against this class of *Æsculapians*. Instead of that ridicule, boycotting and endeavors to prohibit them from practising has been their fate? Do you ask what these doctors do in their treatment of disease? I reply that it does not matter in the least in so far as a verdict on the claims of "regular" practice is concerned. The great and highly important fact stands out clearly that its doctrines and its prescriptions can be dispensed with without any disadvantage to the public. It does not matter, so far as this inference is concerned, if every one of the prescriptions of the heterodox doctors is a placebo, backed by