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THE UNFETTERED CANADIAN.

VOL. I.

TORONTO, MAY, 1849.

No. V.

ROBINSON'S LECTURES.

LECTURE. III.

AN HISTORICAL VIEW OF THE MODERN SYSTEMS OF MEDICINE.

We have already taken on a former evening, a short and rapid view of the most celebrated physicians of antiquity; of Egypt, Greece and Rome. They were distinguished into Theorists and Methodics; as at the present day, we have the different sects of Empirics, Dogmatists, Nosologists and Brunonians, as they may be the followers of Brown or Cullen, or their predecessors.

The Methodics still adhered to the original forms of practising by rule; while the Theorists united in argument and observation, after the example of Hippocrates and Galen; having still in mind the profound maxim of the former; "to enlighten experience by reason, and to rectify theory by practice, belonged to men in the pursuit of knowledge, endowed with sense and dignified with soul."

The torch of Prometheus was not all a fiction; it expressed a profound philosophical truth. The ancients were fond of having their sentiments wrapped up in metaphor and enigma. That holy light so feelingly apostrophised by Milton,

"Hail, holy light, offspring of heaven first born!

Or of the eternal co-eternal beam!"

That light was indicated by the flaming torch of Prometheus. For the ancients, however they had obtained a knowledge of the fact, knew well that light was the *first born of heaven*. Revelation or tradition might have taught them this truth; but it was held sacred in their mysteries. They conceived light to be the

grand pabulum of life, and the great agent which the Deity employed to spread organization, sensation and thought, over the inanimate mass of rude and restive matter. It was also applied to the superior splendors of majestic intellect. *Cui mens diviniior atque os maga sanatarum.*"* Hippocrates had the high privilege and distinguished honor of having first introduced the torch of Prometheus into the leaden temple of medical knowledge—*scientific investigation*.

After the days of Celsus and Galen, medical science became stationary. In the agitation and decline of the Roman empire, all learning was arrested in its progress; and when it fell, the arts and sciences perished in the shock. The few fragments that remained, were concealed amongst the fraternities of priests and monks, and a secular clergy. But a dreary desolation and dark decay spread over the universe of mind. *Pro dolor!* The knowledge of a few simples answered all the wants of the common people. The dressing of wounds was committed to the ladies; the cure of fractures, luxations, and *broken bones*, the knights took upon themselves. All was simple and soon despatched. In those awful scenes of broil and battle, when nothing was to be heard or seen, but the alarm of war, and garments rolled in blood; there was no time to die of disease. No! it was on the bloody field of martial strife, that death reaped the harvest of his millions! All the finer sensibilities, and causes of disease, were absorbed and swallowed up in the vortex of *war!* Thus, through the long and dreary night of a thousand years,

*Whose mind was endued with divine wisdom, and whose generous and open countenance imported health.

a merbid melancholy, and a mortal death, sat brooding, like an incubus, on the nations of Europe.

At length, for man cannot be enslaved forever, at length, superstition broke her chains, science roused her giant form, and shook off the slumber of ages! The spirit of man rebounded from the crush of her long depression, and took her place on the sublime and awful elevation of *freedom*, and *range* of thought! For it is one of the most indelible characteristics of her divine origin, which the Deity has impressed upon the human soul, that she cannot be trampled down forever. In despite of the most formidable opposition, of the wrath and range of enemies, she will arise and reassert the dignity of her own nature, and take her mighty and majestic course along the great ocean of being. Religious liberty, civil liberty, the diffusion of science, the equity of laws, and the amelioration of the condition of the miserable, all, all, proclaim her bright and rapid progress to the uncreated splendors of eternal day!

After the revival of learning, the works of the ancients were held in great repute. They were searched out, and sought after, with an avidity which showed how earnestly men were bent on the culture and improvement of the mind. Sennertus and Riverius collected with the greatest diligence, the opinions and writings of the ancients; especially of Hippocrates, Celsus and Galen. Baglivi, another faithful laborer in the same good cause, is said to have committed the whole writings of Hippocrates to memory! *Transit in exemplum*. And all who would succeed in their professions, must imbue their very soul with the whole *subject matter* of their vocation. None can ever rise to eminence who possesses not this enthusiastic devotion to the object of his pursuits.

Baglivi places the principle of animal life, in irritability and sympathy. He traces the doctrine of animal motions from Hippocrates down to his own time, the end of the seventeenth century. His *impetus faciens*, or to *arche* of Hippocrates, forms the principle of his pathology; accounts for the proximate causes

and cures of disease. This *first*, or prime mover, he placed in the *dura mater* of the brain; which propelled its energies along the ligaments and membranes of the body, to produce motion. His cures, like his great master Hippocrates, chiefly consisted in the cold and hot bath, frictions, cauteries, and epispasticks. A few medicines, he observes, *well directed*, are the best evidence and demonstration of the skill and abilities of the physician.

The whole of the sixteenth and part of the seventeenth centuries, were spent by Sennertus and Riverius, together with their disciples and predecessors, in teaching, expounding and commenting on the systems of the ancients. They were called *Galenists*; and their pathology and practice were conducted on the same principles and rules.

Early in the sixteenth century, the far famed Paracelsus advanced his chemical system to the world. This was highly opposed to the system of the Galenists, they, however held possession of the schools to the end of the seventeenth century. But the followers of Paracelsus acquired the patronage, and were supported by the power and influence of the learned. The Galenists were finally forced to yield: and the *humoral* and *chemical* pathology, which had agitated and divided the schools for two hundred years, began to retire to the *shades*, and sink under a new and splendid light, which was just *dawning* on the world.

About the middle of the seventeenth century the circulation of the blood came to be generally known; and this knowledge, together with that of the discovery of the receptacle of the chyle, and of the thoracic duct, combined finally to explode the Galenic system. A considerable revolution had now also taken place in the system of natural philosophy. In the course of the seventeenth century, Gallileo had introduced the mathematical mode of reasoning; and lord Bacon had proposed to the world his new mode of reasoning, by an induction of facts. These new modes of philosophising, as might be supposed, had soon a visible influence on the science of medicine. A disposition to observe *facts*, and make *experiments*, began to prevail in the schools, and to

fix the attention of keen and accurate inquirers.

The clear view of the organic system of animal bodies, presented by the knowledge of the circulation of the blood, led not only to a deeper acquaintance with the internal structure, but also, to the application of *mechanical* philosophy, in explaining the phenomena of animal life. This became a fashionable mode of reasoning until a very late period. But it has been found very *defective* in explaining the animal economy; and, although it is still partially in use, and may still continue to be used, it would be easy to show, that its application must be very limited and partial. Still, however, down till this period, the physician, whether Galenist or Chemist, was so accustomed to consider the state and condition of the fluids, both as the cause of disease and as the foundation for explaining the operation of medicine in its cure, that they were both termed the *humoral pathology*.

It now soon appeared that chemistry promised a much better explanation of the system, than the Galenic or Aristotelian philosophy had done. These were, therefore, almost entirely laid aside, and chemical reasoning every where prevailed. Lord Bacon, with his usual sagacity, had early discovered that chemistry promised a great number of facts; and he therefore gave it credit, and covered it with the shadow of his *mighty name*.

The Corpuscular philosophy, restored by Gassendi, readily united with the reasonings of the Chemists; and the philosophy of Des Cartes, with great facility, combined and commingled with both. From all these combinations and affinities, an Humoral but chiefly a Chemical pathology prevailed down to the end of the last century. The history of the human mind is to be traced in the language, the science, the arts, and the writings of the world. The study is curious, but it is of high and holy estimation.

About the middle of the seventeenth century arose the great SYDENHAM; the first of the moderns, the father of medical science, in its present robes of modern fashion. His writings will be esteemed a *standard*, says Dr. Cullen,

as long as they shall be known, or shall endure. He did not entangle himself in the thorny paths which led to the mysteries of animal life; his pathology was simple and comprehensive. The *oppressed* and *exhausted* state of the system, comprised his rationale of disease and mode of cure. The simplicity of his views seems to have laid the foundation for the *theories* of Rush and Brown. The morbid excitement of the first, and the *direct* and *indirect* debility of the latter, with the unity of disease, and classes of *sthenic* and *asthenic* diathesis, and mode of cure, appear to have their origin in the principles of Sydenham.

To add to the science of medicine, said Sydenham, two facts must be kept in view: 1st, to give a full and complete description or history of disease; and, 2d, to discover a fixed and perfect remedy, or mode of cure. And to these high objects did Dr. Sydenham dedicate the labors of his long and useful life; preferring their great importance, to the fruitless and unprofitable speculations, on the *principle of life*. By neglecting these desiderata, he observes, the *Materia Medica* has been swelled to an unreasonable size, filled with great uncertainty! To these obvious and valuable facts, the doctor would add the knowledge of specifics; and in consequence has been called a quack. But his fame stands too high and bright, to be tainted by the breath of scandal! He says the only specific we have, is the Jesuit bark. Calomel and sarsparilla are not specifics; unless it can be shown that the one does not produce salivation, and the other perspiration. He laments that the medical virtues of plants are so little known, though the most valuable part of the *materia medica*.

Organized substances are the food of animals, and as medicinal, must be more congenial to their natures, than the brute mass of inanimated matter. Dr. Ray observes, we are sprung from the earth, we feed upon her bounty, draw our nourishment from her breast.

It must be confessed, says Dr. Sydenham, that although mineral medicines meet the indications of disease, they are not to be relied on as specifics, with the same entire confidence,

as the vegetable medicines. Here is a strong testimony to the theory of Thomson.

Dr. Glisson was the first of the moderns who paid any attention to the vital principle, and the first who mentions irritability as a property of this *vis insita*. He defines it to be a property, which, preceding in all bodies, can be excited to action by irritation; that it resides in a mucus, and is perfected by heat and blood. He had no idea of the distinction between sensibility and irritability, and therefore he uses the old distinctions of *animal, vital* and *natural* functions. Because a muscle was seen to contract, when pricked, although separated from the body, he believes the fibres and muscles had *perception* in themselves. Here again he confounds sensibility and irritability; one attempts to confirm the hypothesis, by the remark that there can be nothing in the intellect, but what we receive by the senses. Dr. Cullen advanced the same maxim one hundred years afterwards. Baglivi also pursued, to a great extent, his observations on the phenomena of the vital principle. Haller says, irritability is *independent* of sensibility, and *vice versa*. Gil-
 isson thought irritability depended on volition; Belloni, on the accelerated motion of the blood; Baglivi on the oscillatory motions of the *dura mater* along the membranes; Stahl, and his followers, supposed irritation to be innate and *induced* by the soul. Dr. Winter traced all human motions to fibrous irritability and stimuli; and the younger Boerhaave to the moving power of animals. Dr. Whyt believed irritability essential to motion, and was produced by a sentient principle residing in the medulla of the brain. Dr. Kirkland thought that this medullary substance was conveyed by the nerves to the muscular fibres, which caused motion. But Dr. Whyt affirmed perception was necessary, in connection with all or any material substance to produce motion; While Zimmerman and Cederus demonstrated by experiments, that irritation was as general in the animal fibers, as *attraction* in the universe; and was altogether separate from the mind and soul.

You see, my friends, how difficult it has been for the professors of this art, to fix upon

one scheme of principles. Well might Dr. Brown say, "the science was altogether uncertain and incomprehensible; and could yield no satisfaction to his mind." When the principles are so jarring and incoherent, the practice founded upon them must be defective, and partake, in a great measure, of the uncertainty of its foundation. This was perceived and confessed by all the *faculty*.

And the new systems introduced in the beginning of the eighteenth century by Stahl, Hoffman and Boerhaave, were intended to supply a remedy. But alas! they were equally different as they were new; and instead of removing the disorder, they only operated to its augmentation; and inflamed the wound they were designed to heal.

DR. STAHL.—His leading principle was, that the rational soul of man governs the whole economy of his body. It was observed at *all* times in the history of medicine, that the animal economy possesses, in itself, a principle or power of resisting injuries, of correcting or removing diseases, arising in it, or induced upon it. Sometimes this has been called nature's effort to throw off disease. This was ascribed by the ancients, to an agent in the system, which they called the *to arche*; and from Greece the language passed into the west, of a *vis conservatrix et medicatrix natura*,* and has not only continued in the schools, but has been retained in the heart of the multitude to the present, and from the most ancient times; and perhaps, after all, the doctrine of dame nature is the truest of medical theory. Dr. Stahl supposes, that this power of nature so much talked of, is nothing else but the rational soul; that when it perceives noxious powers threaten the body, it excites such emotions in the body as shall expel them. This theory was greatly opposed by Dr. Nichols in his *Oratio de Anima Medica*; and also by Cullen in his physiology. Dr. Caubius, in his pathology, says it is a capricious government of the animal economy, and not to be relied on. Stahl and his followers, called this the Hippo-

*That the force of nature is a preservative of health, and a remedy against disease.

cratic method of curing diseases; but the wits called it the *Art of curing by expectation*.

DR. HOFFMAN.—He was professor in the university of Halle, when the doctrines of Stahl prevailed. But rejecting altogether the *Vires naturæ medicatrices*, of his predecessor, he introduced a new system, in which he blended the doctrines of nervous spasm, with the mechanical, cartesian, and chemical doctrines. These, however, he modified to suit his leading principle of disease, or spasm, evinced in his *Pathologia medulla cerebri et nervorum*. In these Hoffman placed the primary moving powers; and by considering their state and affections, he thought he could explain all the phenomena of the animal economy, in health and in sickness. Dr. Cullen says, we are indebted to Dr. Hoffman for putting us into a proper train of investigation. It was this theory which induced Dr. K. Boerhaave to publish his works, entitled *Impetum Faciens*, and Dr. Gaubius to give his pathology of the *Solidum Vivum*.

It was objected to Hoffman, that he did not properly apply his own fundamental doctrine, and that he intermingled the humoral pathology of the Galenists, and the plethora and cacochymia of Stahl; I wish I had done with these intolerable names; *De morborum generatione, ex nimia sanguinis quantitate et humorum imperitate*.

DR. HOERHAAVE.—He was a man of general erudition, in forming his system of physic, he seems to have studied diligently, all the writings of both ancient and modern physicians. He intended to be a *careful, a candid and genuine eclectic*. But alas! he too failed. He possessed a *genius* peculiarly systematic, and at first gained a high reputation. His system was more generally received than any former had been, since the time of Galen.

Cullen objects to this system; first, that in the course of forty years, he made in it neither additions nor improvements, except in the 75th Aphorism, where the words *forte et nervosi, tum cerebri quam cerebelli cordi destinati inertia*; and these did not appear until the fourth edition; 2d, he objects to his doctrine of the simple solids, and its erroneous composi-

tion of earth and gluten; 3d, his mistake respecting the structure of the compound membranes; 4th, his neglect of the cellular texture. From all these reasons, Cullen thought his system very imperfect, incapable of explaining the phenomena of the animal economy in health or sickness. Cullen thinks that on very few occasions, the simple solids are either changeable, or actually changed; and that out of ninety-nine cases in a hundred, the phenomena attributed to the change of the simple solids depends altogether on the state of the *solidum vivum*. To all these, Dr. Cullen adds, that Dr. Boerhaave's morbid acrimony, and lentor of the fluids; his hypothetical and humoral pathology, to the almost total neglect of the state of the moving powers of the animal body; are calculated to mislead in the practice of physic. In his aphorisms there are very few pages where error or defect does not occur; and therefore, Dr. Cullen concludes it ought to be set aside.

DR. LIEUTAND, a French physician attempted a system on a new plan, which he called the *synopsis universa medicina*. It was to consist of a mere collection of facts and observations from experience. But this also failed; and according to Dr. Cullen, he has only increased the confusion of medical subjects. These are *painful premonitions* to the adventurer in his dark and doubtful journey of physiology and medical science.

Dr. Cullen remarks: I have endeavored to form a system of physic that should comprehend the whole of the facts relating to the science; and that will I hope, arrange them in better order than has been done heretofore. The affections of the motions and moving powers of the animal economy, must certainly be the leading inquiry, in considering the diseases of the human body. I have assumed, says Cullen, the general principle of Hoffman, and I have avoided introducing the many hypothetical speculations of the humoral pathology, which have hitherto prevailed. There is within us, says the doctor, a strange mixture of the material and immaterial part, evinced by their operations; and these are liable to very great irregularities. Hence, the

laws of the nervous system are not even tolerably ascertained. We speak obscurely of it; and shelter ourselves under the general term of sympathy, spasm, &c. which are used with as little precision now, as malignantly and leniently were employed of old.

VAN HELMONT was the first who attended to the nervous system, and advanced the doctrine of the Archæus, as the proximate cause of disease. Several had been advancing the science of the nerves, but he says (Dr. Whytt,) had done more than all the rest. He considered the subject as still far from being exhausted, and of the highest consequence to explain the condition of the body, in sickness or health. We suppose, says the doctor, that in the phenomena of the nervous system, there is a series of the three conditions; 1st, an impression made on the organ of sense, or sentient part; 2nd, in consequence of this, there is a perception created in the common organ of sense, *sensorium commune*; 3d, there is a motion or contraction excited in the moving fibres, which depend upon the nerves. We call these from Gaubius, impression, perception, irritation. All phenomena are comprehended under these three. Of these three conditions, the intermediate link is perception, and on it the other two depend. This link, perception, is the foundation of all our internal operations: being derived from the immaterial power within us, and connected with our material part.

This *immaterial power* may be left out in medicine; for if contraction necessary follows perception, and perception as necessarily follows impression, we have no more occasion to take notice of it as a sentient principle, than if it were a mechanical cause. The doctor, however, shows that impression may excite irritation, and often does without the intervention of perception; and shows the absurdity of Stahl and his followers, by asserting that the soul is conscious of every impression. There are, says the doctor, a variety of impressions, which are not at all attended to by perception; or, if we perceive, it is the effects, and not the impressions themselves. As to perception, it always depends on impression; so that the

old saying is very true; *nil in intellectu quod non fecit prius in sensu.** These impressions are varied by the *sensorium commune*, or origin of the nerves. Irritation depends constantly on perception or impression.

This system so carefully arranged, and the investigation of the nervous system conducted and investigated by him, with a success which has no parallel, has nevertheless been denounced uncertain, incomprehensible, and disastrous. He has been charged with overlooking, or but slightly glancing at the pathology of the blood vessels, in his concentrated views of the nervous system. And by adopting the *nasology* of Sauvages, Linnæus and Vogel, he has unfortunately, led physicians, says Dr. Rush, to prescribe for the names of diseases, instead of their proximate cause.

It is sufficient to jar the foundations of the firmest confidence in medical skill, to find the professors in that science, but rising, as it were, to overthrow each other, to show that a false pathology, or a corrupt practice, had pervaded the system from the origin of the science. It is, indeed, melancholy to reflect, that the industry and labor of man, should be thus buried and forgotten with his bones.

*Nothing gains entrance to the mind but through the senses.

TRUMPET.—South Carolina is redeemed from her oppressive medical law; Thomsonians are now free there. This is the tenth state where the public opinion has compelled the legislature to repeal the laws intended to crush the Thomsonian practice. So we go! Steam is onward.—*Thomsonian* 1839.

Owing to the gross ignorance of the great mass of the people upon medical subjects, a doctor can much easier cheat a man out of his life than out of a shilling, and that too without a possibility of being detected.—*Buchan.*

In medical writings, it is much easier to make a show of great learning, than to write in a plain familiar manner.—*Dr. Buchan.*

THOMSONIAN VAPOR BATH.

NUMBER II.

In our last we gave a cut representing the vapor bath in use among the Thomsonians, and made some remarks upon its origin, prevalence, &c. ; and from its great utility in preventing and curing disease, and a desire that it may become better known and appreciated among all classes, we have thought fit to make some further remarks upon this subject, by way of pointing out its use and the manner of administering it, to the end that all may avail themselves of the benefits to be derived from its use. Notwithstanding vapor baths have been in common and frequent use for centuries, among nearly all the oriental nations, and have always been held in the highest estimation and almost venerated for their Herculean efficacy in the prevention and cure of disease, yet they were never to any extent introduced into the United States prior to the time of Dr. Samuel Thomson, who undoubtedly must have the honor of introducing them into this country, and of systematizing and joining them with his almost infallible system of Medical practice, although he neither claims nor wishes the priority of its discovery. It is true that "sweating" and "bathing" were somewhat in use previous to the introducing of Dr. Thomson's system, yet they were not held in much repute except by the natives, who, according to the best information, have had a tolerable correct idea of the great medical value of vapor bathing for centuries, and have used the vapor bath as their principal remedial agent in all complaints to which their simple state is incident. In the early times of Thomsonism, and in fact from the very commencement of the system of practice discovered by Dr. Thomson, even until the present time, the vapor bath, or as it is called by its enemies, the "steam bath," has always, in the minds of those who know nothing or next to nothing of Thomsonism, been the most objectionable feature of the Botanic practice ; and the strong prejudice against the vapor bath, which has obtained in community among the uninformed upon the subject, (for none except those wholly ignorant of Thomsonism are prejudiced against

the vapor bath,) is to be attributed to the false and slanderous reports set on foot by the enemies of the system, to prejudice the community against the Botanic practice, and bring it into disrepute with the people, to the end that their own might be sustained. When Dr. Thomson commenced the use of the vapor bath in connexion with his practice, and its great simplicity, entire safety, and powerful efficacy in the removal of disease, began to be seen and understood by the people, the *mineral faculty* saw at once that the vapor bath alone would effect more than all their nostrums combined, and that the people would soon become favorable to the Botanic practice, unless something could be done to counteract its good effects, and the favorable impression which had already been made upon the people ; hence they immediately commenced their warfare upon the vapor bath, by circulating all sorts of false and ridiculous stories about "steaming to death," which has no doubt had some effect in retarding the cause, as many honest, well meaning persons, who know nothing of the Thomsonian system, have been induced to believe the false and slanderous reports of its enemies, although they are now fast becoming stale, and the public are now beginning to look upon the fashionable doctor with a very suspicious eye. During the last eight or ten years, the vapor bath and its concomitants have made such unparalleled progress among the people, that the faculty have become greatly alarmed, and have sought out many inventions to compete with the much envied "steam bath," such as the *hot bath, cold bath, hot air bath, warm or tepid bath, scientific medicated bath, &c. &c.* being ignorant of the use of the vapor bath as used by the Thomsonians, and not daring to use it lest they should be subjected to the onerous burden of that very uncomfortable little word "quack," which is now understood to mean one who *cures* disease by safe and simple vegetable remedies ; but their inventions and schemes to shun and compete with the Thomsonian vapor bath, have as yet proved all of no avail, for they have at last been driven and compelled by the stern tribunal of the voice of

the people, to succumb to the Thomsonian system: and it is a well known fact that in many parts of the country, and especially in the southern states, the faculty are beginning to use and recommend in strong terms of approbation the same Thomsonian vapor bath upon which, but a few years since, they were heaping all the odium and opprobrious epithets which baseness and corruption could invent, and using every means to prejudice the people against the system to which it belongs. But in spite of all the enemies of the vapor bath, and the thousands of utterly false stories which they have set on foot, it has continued steadily and firmly to advance in the estimation of the people, from the time of its introduction by Dr. Thomson to the present time, and it must ere long become universally known, tested, and approved of by the people. As to the extent of the use of the vapor bath, it may almost be deemed a "catholicon," and the cases and different forms of disease in which it may be used are too numerus to be detailed in an article of this sort, yet, for the benefit of those who may be disposed to avail themselves of the great benefit of the bath when laboring under disease, we shall mention a few among many cases in which the bath, under ordinary circumstances may be used with almost a certainty of success, without there being the least danger connected with its use. One powerful argument in favour of the vapor bath in all cutaneous forms of disease, may be drawn from the simple fact that five-eighths of the entire quantity of food taken into the stomach passes out through the pores of the skin, and vapor bathing is admitted to be the most effectual method of cleansing the skin, opening the pores, and causing a free and copious perspiration, which is well known to be an all important process in the prevention and cure of disease. But to particularize—the vapor bath may be used with the best of results in all cases of weak and unequal circulation, to arouse action, equalize circulation, and remove obstruction—to remove spasms, erratic pains, and all rheumatic effusions—to prevent that dryness of the skin and coalescence of the capillary system, which is

peculiar to persons somewhat advanced in years; and there is no doubt but that health and beauty may be preserved to a much later period, and probably in very many cases life itself prolonged, by the frequent and judicious use of the vapor bath. It is also highly beneficial in fevers, even when all things else fail to remove that dry and parched state of the skin which always to a greater or less degree accompanies fever, and to open the pores and cause a free perspiration, which is the main thing in view in all febrile complaints. The vapor bath is also of great service in cases of gout, dropsy, leprosy, white swellings, strangury, calculus or urinary difficulties, stiffness and soreness of the limbs and joints—in cases of suspended animation, whatever the cause may be, and especially in cases of drowned persons, in which the vital spark is kindled by the use of the bath and its accompanying appendages, when to all appearance death reigns triumphant, and the patient not unfrequently soon restored to a comfortable situation. The vapor bath is also of great service in all cases of falls, bruises, sprains, sore eyes, and especially in all scrofulous complaints, as it tends to produce a strong determination to the surface, and cleanses the system of those impure and poisonous secretions which, if retained, often prove the seeds of mortality. The vapor bath would also be of incalculable benefit to all persons who lead sedentary and confined lives, whatever their occupations may be, or whether male or female, and did sedentary, studious and confined persons of all ranks and grades, such as lawyers, clergymen, teachers, students, clerks, tailors, cordwainers, and many others, and especially females in our villages and cities, who are cloistered up from week to week with little or no exercise, we say, did they know the great benefit and relief they might receive from a frequent use of the vapor bath, baths would soon become universal throughout the United States, and be constantly and daily resorted to by all classes, both as a preventative and cure of disease. It is a well known fact, as we have before observed, that five-eighths of all ailment taken into the stomach is elimin-

ated through the pores of the skin, and in order that this process may go on in an uninterrupted manner, it is necessary that the system has sufficient exercise to maintain a healthy action in the animal economy, keep a constant determination to the surface, and maintain the skin and excretories in that healthy and active condition which is indispensable to health; but this cannot take place with the sedentary and confined, for their habits are such that they seldom or never perspire freely, or if they do, it is for a very limited period at a time, so that the great amount of impurities which in the active and laborious is thrown off by sweating through the pores of the skin, is, for the want of due exercise in the sedentary and confined, retained in the system, and is a very prolific source of many of the worst forms of disease in our land, hence we say especially to the *sedentary* and *confined*, of all ranks and both sexes, make yourself acquainted with the vapor bath—fit them up in your own houses, and use them faithfully and frequently, for they will serve instead of that daily exercise which it would seem the God of Nature has decreed that man should take, and upon which his mental and physical health depends in a greater degree than all else. It is sometimes objected to the use of baths among the common people, that they are expensive and beyond the reach of thousands; but this is wholly without foundation, for be it known to all that baths may be constructed at an expence of from one single dollar to almost any indefinite sum, and yet the bath which cost two or three dollars is in all respects equally as efficacious as that which cost \$100, the only superiority of one over the other being for external appearance and unnecessary show. A good, well appearing bath for family use may be fitted up for from ten to fifteen dollars, and may be made in such a manner externally as to be analogous in appearance to a piece of furniture, and may be placed in some by-corner, so as to occupy but little space in the house. As to the objection that the bath cannot be generally introduced among the poorer classes of people, it is utterly false, for the poorest peasant in the land has, so far as service and real utility are

concerned, equally as good a vapor bath always at his command, as he who rolls in affluence, with thousands at his service. For the benefit of those who may think themselves not able to fit up a bath in the "fashionable style." we would give the following manner of administering the bath, as being in all respects equal to the most costly and elegant. Place the person to be bathed undressed over a kettle of hot water, heat a number of stones very hot, and put one or two of them into the kettle, leaving about half of them out of the water, and as often as they become cool, so as not to afford a sufficient quantity of vapor, change them for those that are hotter, and so continue, keeping the bather well shielded from the air by covering him with a thick blanket until he sweats freely, during from ten to twenty-five or thirty minutes, as the patient may require, always keeping in mind to give a dose of some *warming*, stimulating preparation within, soon after the bather enters the bath, to keep up heat and action within, corresponding to that without, and also to maintain a determination to the surface. When the patient is about to leave the bath, the cool shower bath should be given, by pouring a pitcher of cool water upon him, after which he should be wiped dry with a soft flannel. The subject of baths and bathing as held by the Thomsonians, has within a few years excited much interest, and thousands of families in different parts of the country, and especially in our cities and villages, have supplied their families with a vapor bath, and immense good has resulted from them, and we anticipate the day not far distant when the bath will become a piece of ordinary household furniture, and their great worth and vital importance be fully appreciated by the great mass of the people.—*Thomsonian*.

—•••—

"While thousands fall by clashing swords,
Ten thousands fall by corset boards!
Yet giddy females, thoughtless train,
For sake of fashion yield to pain,
And health and comfort sacrifice,
To please a foolish coxcomb's eyes."

MEDICINES.

It is remarked by an able writer that "what-
ever is good to cure disease, if given in season
will prevent it."

Let the medical faculty try their medicines
by this rule. Let them bleed, physic, starve,
poison and blister men to *prevent* disease.
What an absurdity!

The remark however is not true, even in
regard to the best remedies. Our relaxant and
astringent remedies are calculated to change
the action of the organs to which they are ap-
plied. But, if the action of these organs is
right already, any change in it would do
more harm than good. For example, a con-
stant drink for a length of time, of a strong
decoction of oak bark, witch hazle, blackberry
briar root, or grape vine, would produce con-
sumption, and this in its turn would check or
derange the digestive and nervous operations.
So, a frequent and steady use of lobelia, in
small quantities for some time, would too
much relax and nauseate the system, and thus
by depriving it of the relish for food and the
power to take exercise (while under its influ-
ence), a weakness would be induced, which
in its turn would be a susceptibility to disease.
Again; cayenne increases the natural action
of the organs; but, by a constant use of it
when their action is high enough, they become
fatigued, and are rather injured than benefited.
Yet, What medicines ever surpassed our as-
tringents, lobelia and cayenne, when wanted
and judiciously applied, in restoring a healthy
state to deficient or deranged organic action!
Hence, we infer: That medicines were made
to restore the sick, not to nourish the healthy;
to increase the healthy operations of the sys-
tem, but never to oppose them; that, like food
and exercise, they can be injurious to the sys-
tem, not in their nature and tendency, but on-
ly in their excess, and untimely administration;
and, of course, they should be taken only when
indicated by present sickness or its promonito-
ry symptoms, not to guard against it while
the system is healthy and vigorous.—
Botanico-Medicin Recorder.

QUACKS AND QUACKERY.

Much has of late been said of quacks and
quackery, first by men called doctors, and then
by those who have learned to talk after them.
Nothing sounds worse with many than the
word quack, when applied to the man who cures
the sick out of the common way of giving
mercury, laudanum, blistering, bleeding, set-
ons, issues, &c. Some have gone so far as to
say they would not be cured by a quack, or
any but a regular doctor.

At such a time as this, it is highly proper to
find out the original meaning of the word
quack, and apply it to such as deserve this title of
disgrace. To be certain what the word means
we must apply to some learned doctor of the
regular order for an explanation. Dr. Parr,
author of the London Medical Dictionary,
shall be the man to decide for us. "He was
Fellow of the Royal Society of London and
Edinburgh, and Senior Physician of the Devon
and Exeter Hospitals." These are his words:
"QUACKS and QUACK MEDICINES. The ap-
pellation of *quack* arose from quacksalbar, the
German appellation of quicksilver, since on
the first appearance of *LEUCS*, the irregular
practitioners only employed this reputed dan-
gerous medicine. At present, it is confined to
those who sell a pretended nostrum, the prepe-
ration of which is kept a secret; but may be
applied to every practitioner, who, by pompous
pretence, endeavors to obtain the confidence
which neither experience or success have en-
titled him to."

However much the meaning of a word may
be varied, it is certain that the original mean-
ing is the true meaning. It is certain, from
Dr. Parr, that the word "quack" originally
meant one who secretly dealt out quicksilver
for medicine in certain cases. He might
secrete it under a latin name or abbreviation,
but whoever gave quicksilver for medicine
was called a quack or dealer in quicksilver,
or what is now called mercury, calomel, cor-
rosive sublimate, or any other mercurial pre-
paration.

Judge ye, readers, who are "quacks." Ac-
cording to Dr. Parr, quacks are just as numer-

ous as the men who give any mercurial preparation secretly, under the name of medicine. The doctors have not turned quacks, but according to Dr. Parr, are already such. To call a man a quack, because he heals the sick with such medicines as the Lord has created out of the earth for that purpose, is the same as to give a man a title of reproach, because he not only desires, but really does good to all as he has opportunity, in opposition to all who are only lovers of their own selves, and care not who suffer if they can be gratified in what they desire.—*Medical Reformer, Portland, Me.*

PHILOSOPHY OF THOMSONISM.

It is now an established fact, that there is only one immediate cause for almost every variety of disease, and that cause is shutting up of excretory vessels—when these are closed, it is like shutting up the common sewers of a city, and allowing the filth to accumulate in the streets. The results of such conduct are disease and death. Just so it is with the human body; when the natural drains are closed up, the impurities are retained and added to the circulation. Thus the blood becomes impure, and all the secretions from that fluid are of necessity bad; the gastric juice will be found wanting in those astonishing solvent properties which are so necessary to the proper digestion of the food, and the bile, instead of assisting in evacuation of the bowels, will induce costiveness; the matter emitted by the excretories will be confined in the bowels, where, if not speedily removed, it will putrefy and form septic acid, which is the cause of those horrid diseases called dysentery and inflammation of the bowels.

Again: The blood, clogged with impurities, cannot circulate with freedom; the blood vessels are bloated and distended, which, causing a pressure on the nerves, the nervous energies are destroyed, producing hypochondria, low spirits, weakness, producing unwillingness to take exercise, or mix in company, with all the train of miserable feelings and affections which have received the general

name of nervous diseases, and have long been considered incurable. If the nervous patient will, however resort to a medicine which shall cleanse the stomach and bowels, and act as a purifier of the blood, he will in a short time find his nerves as strong as the nerves of his neighbors.

Although all diseases have their origin in the shutting up of the excretories, either of the skin, the kidneys, or the bowels, and although all the sickness and pain which follows, is occasioned by the impurities contained in the blood and other humors, yet the kind of disease which shall follow depends entirely upon what viscera the blood may deposit its superfluous load.

If the superfluous humors which corrupt the blood should be deposited (by the general circulation) in the blood vessels of the lungs hard knotty substances called tubercles are formed, and consumption follows. Should the impurities be deposited on the liver, the result is the different kinds of hepatic complaints. If on the membranes or muscles, rheumatism or gout. If along the inner surface of the blood vessels, palpitation of the heart and apoplexy.

Having thus shown that there is only one immediate cause for all the various diseases to which flesh is heir, viz. an impure state of the blood and other fluids, it only remains to inquire how we shall rid the body of those impurities? We answer, simply by opening the natural drains of the body—a medicine that will cleanse the stomach and bowels, and throw open the pores in order that the impurities which have accumulated may pass off, and the fluids resume their natural state of purity.—*Exeter News Letter.*

If we will train up our offspring in the free and early use of flesh meat, and accustom them to high-seasoned food and richly prepared dishes, and learn them to drink tea, scffee and wine, and effeminate their bodies with feather beds and tight enervating dress, we shall be more indebted to their want of opportunity to sin than anything else, for the preservation of their bodily health and chastity.—*Graham.*

**LETTER FROM DR. WATERHOUSE
IN FAVOR OF THE THOMSONIAN
PRACTICE OF MEDICINE.***

TO THE EDITOR OF THE BOSTON COURIER :

I have lately read, with considerable interest and some surprise, a little volume of nearly 200 pages, entitled, "A narrative of the life and Medical Discoveries of Samuel Thomson, containing an account of his system of Practice, and manner of Curing Diseases with Vegetable Medicines upon a plan entirely new," to which is added, his *New Guide to Health*, containing the principles upon which the system is founded.

While reading the book, I said to those who recommended it to my perusal, this man is no "QUACK." He narrates his medical discoveries, gives an account of his system of practice, together with his manner of curing diseases, upon a plan confessedly new; to which he adds the principles upon which his new system is founded. He who does this is no *charlatan*, but by uniting theory to practice, merits attention.—With these ideas of cultivation and promulgation of human knowledge, I read the narrative of Samuel Thomson and soon perceived that he was a man of good capacity, persevering temper, and benevolent disposition; and then he acquired his knowledge of the hitherto unknown virtues of certain plants by experiments, first on himself, and then on those about him. In the course of twenty or thirty years, he arranged his experimental knowledge into a system, as did the father of physic before him, however imperfect; and, having done this to the best of his power, (for he had no literary education,) he published the result of his experience, labor and thoughts to the world, for it to judge of them and of him.

Auto Biography is a profitable species of writing to the world, but dangerous to the writer himself, especially if a professional man or a political partisan; before he can gain

*Our readers will doubtless recollect that Dr. Waterhouse is one of the most eminent literary men in our country. He has been a lecturer on the THEORY AND PRACTICE OF MEDICINE in Harvard University, (Cambridge, Mass.) for twenty-seven years, and his fame as a Medical Philosopher has spread through France England, Germany, and most other European countries.

credit for one honourable motive, every sinister object that can be imagined will be laid to his account. Who, among his competitors, will exercise that impartiality on hearing his story, which they require of him in relating it? Narrow-minded jealousy will pervert every thing. We may allow for a little high coloring in controversy with rivals—very few physicians or divines are free from it; but if Samuel Thomson, in the narrative of his life, has not turned aside from facts, he has been unjustly treated, and, in some instances, most cruelly persecuted. He has given names, dates, places and events, and spoken of judges, sheriffs, jailors, and witnesses, in a style so plain as to exclude equivocation; and the same of a noted preacher. If what he said of them be false, he ought to be exposed and publicly punished; if true, he merits protection. His discoveries are valuable or insignificant; his practice, a nuisance or a benefit; his writings, useful, or a tissue of lies and calumnies; his *Patent*, honorable, or a disgrace to our government; and it is not beneath the dignity of any physician, divine, or philosopher, to inquire into the truth of a series of experiments published with so much confidence, and purporting to be for the benefit of mankind.

I have no doubt that Samuel Thomson has added a very valuable article to the *Materia Medica*, and that he has again and again relieved the sick where others have failed. From all that I can recollect, I am induced to believe that he is not an avaricious man, but one who is more flattered by success in relieving the sick than in receiving their money. This at least, entitles him to a patient hearing. It is possible he may have deceived himself; but it does not appear that he has laid himself out like a conjurer, to deceive others. If this man has devoted the greater part of his life to the relief of his fellow men, his labors claim respect, and his errors our indulgence; for who of us are free from them? Let the unprejudiced man, who reads his *Narrative and Guide to Health*, judge for himself; but should he boggle at his theory of heat and cold, let him remember that Thomson, without

knowing it, has adopted a theory of Galen; and his idea of the persevering power of nature, the curer of disease and preserver of life, appears to be the same as that acknowledged by Hippocrates; but the writer could not express it in Greek.

Thomson is not a Quack, if by quack, we mean a vain, artful, tricking practitioner in physic. He is an *Experimenter*, who accumulates knowledge by his own experience. There was a sect among the ancients who assumed the appellation, to distinguish themselves from dogmatists, who, without experience, taught dogmas. If Samuel Thomson be a quack, he is a quack *sui generis*, for being an enemy to concealment he tells all he knows in as plain a manner as he possibly can, and leaves you to form your own judgment, provided you divest yourself of the fashion of this world in physic, which, with priestcraft, is fast passing away.

Read this book, men of New-England, and after making due allowance for the author's condition, situation and provocations, judge whether such a man merits the *persecution* he has endured, and the treatment he has met with.

BENJAMIN WATERHOUSE.

BE USEFUL.

It is a truism, that time passes rapidly away. The wheel is constantly revolving, and carries with it our griefs and our joys—and finally life itself. The ancients represented Time with a forelock, to show that it should be seized without delay, and that if once lost, it cannot be secured. The duration of a man's life should not be estimated by his years but by what he has accomplished—by the uses which he has made of time and opportunity. The industrious man lives longer than the drone; and by inuring our body and mind to exercise and activity, we shall more than double the years of our existence.

"It is better to give than receive."

FEVER--NO. 1.

Under the treatment of the mineral faculty, "fever" has been considered one of the most difficult, dubious, and fatal forms of disease in the whole catalogue of maladies, and has ever baffled the skill of the "learned doctors," to manage it with any tolerable degree of success; and there is perhaps no subject upon which they have theorized, speculated and wrangled among themselves, for the last six or eight centuries, so much as upon the *origin and treatment* of fever, without, as will presently be shown by the writings of their most eminent authors, as yet arriving at anything like a rational or intelligible understanding of the matter. As the views which are held by Thomsonians relative to fever, are *diametrically opposite in every point* to those of the mineral doctors, and as it is a matter of no small importance that this heretofore frightful form of disease be well understood by all classes, we propose to present to the reader, first—a few of the most noted theories which have existed at different periods among the learned doctors, by citing their own authors; second—the present fashionable notions entertained by the faculty; and third—our own theory of fever, and contrast it with the present notions of the doctors.

One of the most popular notions relative to fever, entertained by ancient physicians, was that the heart was possessed of a preternatural heat, which at certain times and under certain circumstances, flowed out, or was conveyed through the medium of the blood and nervous influence to all parts of the system, causing great heat upon the surface, dryness of the skin, and other symptoms, all of which combined, they termed fever. According to this theory, the superabundance of heat which was previously located in the heart, was supposed to be the proximate cause of fever, and the scientific skill of the physician was brought to bear upon the devouring element, which he supposed to be the great enemy of the patient. Dr. Cole, a physician of considerable note, maintained that fever was caused by debility of the brain, &c., which caused an excess of

heat to be generated upon the surface, and this *he* called fever. Bozelli, an Italian physician, believed that the proximate cause of fever was seated in the nervous system, which by some unknown operation or agency, caused an undue accumulation of heat throughout the whole surface of the system. Hoffman's views were apalagous to those of Bozelli, differing only in some minor points. Cullen, an eminent Scotch physician, embraced the opinions of Cole, Bozelli, and Hoffman, and labored to form to himself a theory of fever, by reconciling the discrepancies of his brethren, and contended that the cause of fever was a *universal spasm of the extreme arteries*. Dr. Jackson, who examined these theories thoroughly, came to the conclusion that these hypotheses "were mere subterfuges, and mysterious ways of acknowledging the grossest ignorance of the subject;" and says that "the proximate cause of fever is a certain peculiar state of the body on which the disease or the *subsequent parts of the disease* necessarily depend." He further adds, "it is in short, the *first essential action of the febrile cause*; but this action is so intricate and difficult to be discovered, that physicians have sought for it in vain for two thousand years."* Dr. Rush, of Philadelphia, contended that the essence of fever consisted in an irregular action, or absence of the regular order of motion, produced or invited by predisposing debility; that fever is caused by *excitement*; that there is but one exciting cause which is *excitement!!*" Now, reader, we have lead you through this collection of inanity and learned nonsense to the end that you might be enabled to form some idea of the clear and harmonious views which physicians have entertained of this disease, and if you have been able to glean one idea from the whole of it, or even a fraction of sense, we readily acknowledge our ignorance, and your superior discernment. One tells us that fever is caused by an excess of heat in the heart; another that the cause is debility of the brain, &c.; another that it is located in the nervous system; another

er that fever is caused by excitement; that there is but one exciting cause, and that is excitement, &c. &c.

But secondly, of the present views of physicians relative to fever. As to the views of physicians at the present day, relative to the remote or proximate *cause* of fever, they appear to be as much in fog and doubt as in ancient times; for we have never as yet been able to obtain from any one of them any direct answer upon this point, and in proof that they have no conception of the cause or origin of this form of disease, we need only cite to the trial of Dr. Frost, in the city of New York, during the month of December last. John G. Cheeseman and Joseph M. Smith, both physicians, who have practised in the city of New York for twenty-seven years, on being interrogated by the counsel for the prosecution relative to fever, answered, "FEVER IS FEVER!" And can it be expected that men who in a public court in the city of New York, in the presence of thousands, would betray such gross ignorance relative to the cause of disease, could themselves be capable of prescribing for its cure? As to the present treatment of fever by the mineral faculty, little need be said, for the public are perfectly well aware, that the fever is considered the deadly enemy of the patient, and the cardinal weapons which are brought to bear upon it are, blistering, calomel and the lancet, and they generally produce their natural fruits, which is death, or that which is even still more to be dreaded—a broken constitution.

We come now to speak of Dr. Thomson's theory of fever, the brevity and exceeding simplicity of which, compared with the long winded and fine spun theories of the mineral doctors, may almost, before reflection, excite the smile of derision upon the reader. Dr. Thomson holds that the human system is composed of the four cardinal elements, earth, air, caloric and water, and that a state of perfect health depends upon the proper balance of temperature of these elements; that caloric of heat is the great animating principle throughout nature, and a certain portion of heat is always requisite for a healthy action in the

* If two thousand years have not brought it to light, what period of time will?

animal economy; and that whenever from any cause (and there may be many), this necessary quantity of caloric becomes diminished, its place is supplied with its opposite, cold, which causes debility and obstruction; and nature, in her effort to restore the lost heat, and expel the cold which has taken its place, produces those peculiar symptoms, sensations, and appearances, which are called "fever." This theory being admitted to be correct, the treatment naturally and readily suggests itself to the mind, and simply consists in administering internal stimulants, to assist nature in restoring the lost heat, and driving out the cold, when the cause of the disease being removed, the effect must cease. The following is a synopsis and contrast of the two theories:—The mineral doctor says *fever is a disease*, the Thomsonian says *fever is not a disease*, but the effect of disease. M. D. Fever is the deadly enemy of the patient, and must be killed, or it will kill the patient. T. Fever is the friend of the patient, the higher it runs the more hopes of a recovery, and if the fever is killed the patient in most cases must die. M. D. The patient must be kept in a cold room, and bled and blistered, to kill the fever. T. The patient must be kept in a warm room, occasionally ventilated, and by no means be bled or blistered, but receive strong internal stimulants, so as to assist nature in the restoration of the lost heat, and the expulsion of the disease—and so on to the end of the chapter.

We have thus thrown out a few hasty observations upon this subject, and intend to pursue it further in future.



TO MAKE FIRE AND WATER PROOF CEMENT.

—To half a pint of vinegar add the same quantity of milk; separate the curd, and mix the whey with the white of five eggs; beat it well together and sift into it a quantity of quick lime to convert it to the consistency of a thick paste. Broken vessels mended with this cement never afterwards separate, for it resists both the action of water and fire.



Lost time, can never be recovered.

TEMPERANCE.

(CIRCULAR)

To the worthy Sons of Canada and to each conscientious promoter of her peace and prosperity.

THE GRAND DIVISION OF THE SONS OF TEMPERANCE, C. W.

Greeting,

BRETHREN AND FATHERS:—We approach you in the bonds of our common brotherhood, for the purpose of obtaining your cordial response to the claims of the Order which we have the honor to represent; feeling that we are bound by every principle of patriotism and philanthropy to urge these claims upon you.

1st. Because of the extraordinary conservative and reclaiming powers of its Sonship, in relation to the giant evil of Intemperance in connection with its attendant vices, as evinced by the records of the Order, which show by incontrovertible figures, that it has already succeeded in reducing the proportion of recreant members to the low figure of five per cent; a result which cannot fail to secure, for this circular, the candid and serious consideration of all who have labored in the great Temperance Reform, and who have groaned and struggled against an appalling loss of members, ranging from 25 to 75 per cent! a loss, but for which Canada had long ere this, been almost if not completely redeemed from the desolating plague of black Intemperance. Such laborers can appreciate the encouragement resulting, from being able to count upon 95 out of every 100 initiated, as permanently saved.

2nd. Because of the admirable provisions of this order for the relief of the afflicted; in securing the systematic daily visitation of all such by the Chief officers of the institution, who are also obliged to provide watchers, whenever desired, appointing to this duty, two brothers for each night, in the rotation of their enrolment as members of the body; and if the afflicted party is found to have honorably sustained his obligations as a Son of Temperance, for the previous twelve months, he is fully entitled to draw weekly from the treasury of the Division, (his Savings Bank,) the sum of Fifteen Shillings, till sufficiently restored to resume his usual business.

3rd. Because of the modifying influences of this organization, in smoothing down the asperities of the different religious and political parties into which our population is unhappily divided; a result which cannot fail to flow from harmoniously mingling together in such an intimate brotherhood as that of the Sons of Temperance; an institution having its sphere of action elevated infinitely above all party distinctions, and never descending, in any case, below the lofty platform of Man's "Universal Brotherhood."

4th. Because of the excellent educational facilities of the Order, in training the man of business, the essayist, the disputant and the lecturer—in giving to each member skill and ability to participate in all the routine and special business of public deliberative assemblies; rendering the moderately apt, perfectly at home in the Council Room or house of Assembly, so far as the forms of business are concerned; in addition to which, every member is carefully drilled, in the social duty, of exhibiting an essay, graceful and dignified submission, in all cases, to the constituted majority.

SCHEME OF ORGANIZATION, &c.

The Order is composed of Subordinate, Grand and National Divisions. Each Subordinate Division meets weekly—elects by ballot individuals for initiation, without any regard whatever to religious or political opinions, which are never interfered with, be they what they may. The Chief Officer is called Worthy Patriarch. Grand Divisions meet quarterly, and are composed of the Acting and Past W. Patriarchs of their Subordinate Divisions. The National Division meets yearly, and is composed of the Past and Acting Chief Officers of Grand Divisions.

In all these Divisions, the Brother proved guilty of violating his Pledge of Total Abstinence, ceases instantly to be a member, and nothing can save him from having his name erased from the books. A two-third vote of his Division, however, will reinstate him as a private member, on his re-signing the Pledge and Constitution of the Order, and paying for the first offence a fine of five shillings, and for

the second ten—for the third or subsequent offence, no vote can reinstate the offender; if he ever again enters the Order, it must be by initiation as at first, with the total loss of all his previous claims, whether of honor or emolument. Total Abstinence, therefore, is the "Corner Stone" of the whole organization, the grand aim and object of the scheme.

THE ORDER ESCAPES THE REPROACH OF SECRET LODGES.

1st. Because no oath of any kind whatever, either binding to secrecy or to anything else, is ever taken or imposed in any department of the Order.

2nd. Because any member can obtain an honorable dismission from his Division whenever he pleases; and should he then condemn the Order, and proclaim all he knows in the most open and public manner, the Order could not be injured by the disclosure, none of its secrets being in the slightest degree detrimental to the interests of any inhabitant of earth. The ordinary meetings of Sons are exclusive, then, not because they conceive that a good man, or a holy Angel even, could refuse to smile upon their secrets, but because the throbbings of every heart testify, that within the secluded *inner* sanctuary of the well regulated family circle, dwells its highest, its holiest, its most irresistible reformatory power! and who does not know, that publicity destroys it forever? And that the family that cannot keep its own secrets, becomes thereby a reproach to humanity? Now this Order is a family, a family of Sons, seeking earnestly the elevation of our race, and hence mutually subject to exhortation, admonition, reproof and correction—we need say no more. The man possessing a soul, knows that we must have secrets, which each *family-worthy* brother will keep inviolate till death, upon the principle of common propriety alone. As all the members of this family, cannot be personally known to each other, passwords periodically changed, test the truthfulness of the profession of every applicant for admission to the Division Room—the only place, where a Son of temperance can make himself known as a member of the Order, except in case of sickness among strangers, when

he is allowed to send for the Worthy Patriarch of the nearest Division, on whispering to him the password, he is immediately cared for as though at home.

STATISTICS.

The last Annual Report of the United States National Division, presents the following:—
Number of Divisions in the United

States, - - - - -	2,651
“ Members initiated during the year, - - - - -	88,237
Whole number of members, - - - - -	149,372
Whole amount of receipts of sub Di- visions in the U. S. \$475,987,57	
Whole amount of benefits paid out, 140,058.39	
“ Cash on hand, - - - - -	208,666,68

In New Brunswick, we are happy to observe that the Sons are applying to the Legislature, now in session, for an act of incorporation. One of the Members of the house in recommending the measures, stated that 50 Divisions already existed in the Province, possessing property to the amount of more than £6,000. The Honorable member represented the Order as worthy of all confidence and eminently calculated to promote universal peace and prosperity among all classes of men.

In Canada West, the first Division was instituted on the 22d of June, 1848, in the Town of Brockville. Five others have since been organized; one in each of the following localities; Kingston, North Augusta, Farmersville, Coleman's Corners, and Gananoque. These Divisions have instituted a Grand Division for Canada; and there is good reason to believe, the Order will speedily spread over the whole of Canada, checking vice in its course, establishing habits of sobriety and order, and turning the flowing tide of sociality into the most pleasing and profitable channels.

We leave these statements with you, knowing that if you believe them true, *as we have proved them to be*, you will lose no time in getting the blanks of the subjoined Application for a charter filled, in order to have a Division instituted in your own neighborhood.

Yours to Facilitate the Consummation,

ROBERT DICK,
WILLIAM H. ELLERBECK, } *Committee.*
CHRISTOPHER LEGGO, SEN. }

Brockville, May 24th, 1849.

FORM OF APPLICATION FOR A CHARTER FOR A DIVISION OF THE SONS OF TEMPERANCE.

The undersigned inhabitants of _____ believing the Order of Sons of Temperance to be well calculated to extend the blessings of Total Abstinence, and promote the general welfare of mankind, respectfully petition the Grand Division of Canada West to grant them a charter to open a new Division to be called, _____ Division, No. _____, Sons of Temperance, of the District of _____, to be located in _____, and under your jurisdiction.

We pledge ourselves individually and collectively, to be governed by the Rules and Usages of said GRAND DIVISION, and also by those of the NATIONAL DIVISION of North America.

Inclosed is the Charter Fee, £1 5 0. For books £0 12 6.

NAMES OF APPLICANTS.

Applications must be sent, *free of postage*, to

WILLIAM H. ELLERBECK, Grand Scribe,
Brockville, C. W.

Members of the order, who sign an application for a charter, must state to what Division they belong; and have cards of clearance, to be surrendered to the installing officer, prior to installation.

The numerous friends, upon whom we have personally urged the high claims of this great temperance movement, and to whom we have promised the means of organizing Divisions, are now in possession of all that is necessary; the above form of application can easily be copied, signed and forwarded to our Grand Scribe; upon which an officer will be sent to consummate the organization. It is probable that one will soon be located in Toronto. An application for a charter is already filled up for a Division in the city. Another is filled up for a division at York Mills, Yonge St.—Ed.

People rely too much upon medicine and doctors, and neglect that which is better than both, strict attention to diet and exercise.—
Dr. Buchan.

EASTERN BATHING.

There are very few persons among us who have not heard of Mr. Buckingham, the oriental traveller. Mr. B. is, professedly, a most zealous friend of cleanliness, and of all the other virtues which conduce to health of body and purity of soul. In his lectures of Egypt, he gives a particular account of one form of bathing as practised in that country, from which we think every individual may derive important hints.

The following are his remarks as reported for the New-York Observer.

Baths are extremely numerous in Egypt; and so great are the advantages which attend the use of them, that it is greatly to be lamented they are not universal. They are so favourable both to health and to pleasure, that I could desire no private house should be without its bath; but it is surprising to think that in many cities of England there is no bath at all; or if there be one, it is in some obscure corner, so far off as to be of little general use.

Among the Mahommedans, baths are as numerous as their mosques. I doubt if in their cities a single street can be found, without one or more of them. There is a general conviction in the East, that personal cleanliness is favourable to morality; while, on the other hand, vice and filth go naturally together. Baths are to be had at all prices. For a single *para*, (in value about one-fourth of one of your cents,) you are furnished with a private apartment, hot water, a towel and soap, and have liberty to stay half an hour.

It is common with the Mahommedans to practise ablution before prayer; and they all bathe once a day at least. But while a bath may be had for a quarter of a cent, they ascend in price, according to the scale of accommodation, until, for some, you must pay five dollars. Separate baths are provided for the sexes; and the sanctity of this separation is such, that a man who should violate it would be in imminent hazard of being murdered on the spot.

Entering into one of these costly baths, for

example, before dinner, the windows of which are darkened with coloured glass and odoriferous plants. The air is cooled by showers from a fountain. Agreeable attendants are provided to amuse you with conversation. Some of these are *improvisatori*, who will, off-hand, invent for you an interesting tale, in prose or verse; or if you prefer music, they will sing you an Arabic song, and accompany it with the guitar. You are then conducted into a warm chamber, and thence into another yet warmer.

Here, perhaps, you will find singing birds and some books; but of the latter, the native bathers rarely make any use. Your chamber grows warmer and warmer, till at length you are glad to pull off your clothes.

You are then laid out by your attendants on a marble slab. They are armed with gloves made of the Cashmere goat, which is rough, but not sufficiently so to give you pain. They then commence the process of *champooing* you. They draw out every joint, and let it go, till it cracks like a pistol. They twist about your arms; they bend your elbows, and thence passing down the back, they proceed in a similar manner, till you hear a report from each one of the vertebræ.

Under a process so unusual, a stranger reposes his chief confidence in the fact, that others have undergone it before him, and have escaped injury. This loosening of the joints is said to give suppleness to the frame; under which persuasion it was practised, as we know, by *Athleta*, the runners and the wrestlers of the Greeks.

Your persecutors next proceed to a process of violent friction over your whole body, and you are surprised to discover that by means of these various operations, they have actually brought off from your body material substance to the weight of a pound, or even two pounds. Medical men will know that the epidermis is always coated with deposit, which is the effect of insensible perspiration; and any one will believe them who has passed through the manipulation I have described.

After it is completed, the skin feels like satin, and partially retains this delightful

smoothness for a day or two. I am well persuaded, that half the diseases which prevail among us may be traced to obstructions of the skin; and that the use of the bath, accompanied by severe friction, conduces in an eminent degree to health and long life.

After you have undergone this series of cracking and rubbing, they finish off by plunging you into a bath of rose-water up to the neck. You are then furnished with coffee, the *chabouque*, or long pipe, and with sherbet, a liquor compounded of the juice of the pomegranate, orange and citron, but contaminated by no admixture of alcohol.

Such an indulgence may be censured as extravagant, and to some persons it would undoubtedly be so; but those who have money will use it for their gratification; and if that is the object, I know of hardly any way in which it may be more certainly secured. It is the fashion in London and in New-York, for gentlemen to attend public dinners. On the propriety of this practice, I pass no opinion; but I may be permitted to state what are not unfrequently some of the consequences. A man eats twice as much as he would at home, and drinks three times as much; and after vociferating, perhaps, and cheering for three or four hours, he goes home, falls asleep, and gets the night-mare; wakes next morning with the headache; finds his tongue furred, and his nerves unstrung; sends for the doctor; swallows physic; yawns; is snappish and irritable; and, in short, is not a man for two or three days after. Then comes reflection, and then regret. Now, of the two modes of enjoyment, which is the most rational—an oriental bath, which costs you five dollars, and leaves you next day a healthier and a better man, or a public dinner, which costs you ten, and leaves you the wish that you had staid at home?

HINDOO CHAMPOOING.

Not unlike one part of the Egyptian bathing, (as described by Mr. Buckingham in the foregoing article,) is the Hindoo process of champooing. This has lately been introduced into Europe. How strange that cleanliness is so much neglected in the United

States! For though we do not believe that the matter which ought to be removed from the skins of decent people ever amounts to one or two pounds, as intimated by Mr. B., we do most fully believe that the coating which covers, like a varnish, the skins of most people claiming to be decent, but yet neglecting to bathe, sometimes amounts to several ounces. Nor are these remarks on bathing and champooing—nor is bathing itself—out of place, even in mid-winter. There must ere long be a reform on this subject in our community, if we mean to be at all a healthy people. But now for a description of the champooing:

'One of the attendants on the bath extends you on a bench, sprinkles you with warm water, and presses the whole body in an admirable manner. He cracks the joints of the fingers and of all the extremities. He then places your face downwards, pinches you over the kidneys, seizes you by the shoulders, and cracks the spine by agitating all the vertebræ; strikes some powerful blows over the most fleshy and muscular parts; then rubs your body with a hair glove till you sweat; grinds down the thick and hard skin of your feet with pumice stone; anoints you with soap; and lastly, shaves you and plucks out the superfluous hairs. This process continues for three quarters of an hour, after which a man scarcely knows himself—he feels like a new being.'

THE ORIGIN OF GENIUS.

Columbus was the son of a weaver, and a weaver himself. Babelias the son of an apothecary. Claude Lorraine was bred up a pastry cook. Moliere, the son of a tapestry maker. Cervantes served as a common soldier. Homer was a beggar. Hesselod was the son of a small farmer. Demosthenes, of a cutler. Terence was a slave. Stichardson was a printer. Oliver Cromwell was the son of a brewer. Howard an apprentice to a grocer. Benjamin Franklin, a journeyman printer. Dr. Thomas, Bishop of Worcester, son of a linen draper. Daniel Defoe, was a hosier

and the son of a butcher. Whitfield, son of an innkeeper at Cloucester. Sir Cloudesley Shovel, rear-admiral of England, was an apprentice to a shoe-maker, and afterwards a cabin boy. Bishop Prideaux worked in the kitchen at Exeter College, Oxford. Cardinal Wolsey, son of a butcher. Ferguson was a shepherd. Neibhur was a peasant. Dean Tucker was the son of a small farmer in Cardiganshire, and performed his journeys to Oxford on foot. Edmund Halley was the son of a soap-boiler at Shoderitch. Joseph Hall, Bishop of Norwich, son of a farmer at Ashby de La Zouch. William Hogarth was but an apprentice to an engraver of pewter pots. Dr. Mountain, Bishop of Durham, was the son of a beggar. Lucian was the son of a statuary. Virgil, son of a porter. Shakspeare was the son of a woolstapler. Horace, of a shop-keeper.

UNFETTERED CANADIAN.

TORONTO, MAY, 1849.

Opening of the Discussion between Dr. N. B. Wolfe, M. D., and the Editor.

QUESTION.

"If the restrictive laws which now protect the medical profession were removed would society at large be benefited?"

EXTRACT FROM THE STATUTE, CHAP. III, GEO. IV.

(Passed 17th February, 1827.)

VI. *And be it further enacted by the authority of the aforesaid,* That it shall not be lawful for any person, not being as aforesaid a member of the Medical Board, or not being licensed as aforesaid, or not having been heretofore licensed by any Medical Board, or not being actually employed as a Physician or Surgeon, in His Majesty's Naval or Military Service, to practice Physic, Surgery or Midwifery, in this Province for hire, gain, or hope of reward: *Provided* that nothing in this Act contained shall be construed to prevent or prohibit any Female from practicing Midwifery in this Province, or to require such Female to take out licence as aforesaid.

VII. *And be it further enacted by the authority aforesaid,* That the practice of Physic, Surgery or Midwifery, for hire, gain, or hope

of reward, by any person not licensed, as aforesaid, or not being actually employed as a Physician or Surgeon in His Majesty's Naval or Military Service shall be a misdemeanor, and may be prosecuted and punished as any other misdemeanor can be; and that upon the trial of any person charged with such misdemeanor the burden of proof as to the licence or right of the person tried, to practice Physic, Surgery or Midwifery, in this Province, shall be upon the defendant; but no prosecution shall be commenced for such misdemeanor after one year from the offence committed; and no person convicted of such misdemeanor shall be sentenced therefor to a longer period of imprisonment than six months, or to a greater fine than the sum of twenty-five pounds.

By referring to our last number, page 95, the reader will find the correspondence which led to this discussion, in connection with which it may be proper to state, that in commencing our lecture at Prince Albert we invited opposition, and stated our willingness to debate our positions with any gentleman prepared to gain-say them; the Dr. was, therefore, fully justified in so framing the question, as to throw himself simply on the defensive.

In our exposition of the question we are disposed to be perfectly free and liberal, in return for our friend's honesty, in candidly admitting that the laws referred to were framed to *protect the medical profession*. Let it be remembered then, that we will not act upon the advantage given us in the statement of the question, but allow the argument to proceed as though the question stood thus—*In the aggregate would the inhabitants of Canada be benefited by throwing the Medical Profession open to universal competition?*—In sustaining the affirmative we submit.

I. THAT THE MEDICAL PROFESSION HAS NO RIGHT TO SPECIAL PROTECTION—(a) A right to special protection must be sustained by a special cause, (b) but no such cause exists, (c) and hence the right does not exist. 1. *The right cannot be predicated on the simple fact of medicine being a profession*. Each of the sciences is a profession, School teaching and Divinity are professions, yet no one concedes the right in question to any of them.

2. *The Right cannot be based on the importance of the profession to the well being of the community*. The world admits that the profession of

husbandry is immeasurably more important, nor can physicians deny it, and yet they contend for the right of producing whatever they please. We know such men, and we candidly believe that they would actually open their eyes, if a law were enacted, subjecting each of them to a fine of £25 on being caught asking pay for their produce!

3. *This right cannot be claimed by Physicians on the ground that theirs is a learned profession.* The profession of the Linguist, of the Mathematician, of the Chymist, &c., is each equally learned, yet all who choose may engage in either. They are all open to universal competition.

4. *The special right in question cannot be sustained on the consideration of the responsibility of the profession.*—For the responsibility of Common School Teachers is unquestionably greater—even in the prolongation of health and life they can easily accomplish more than is now performed by the whole body of the medical profession. Join to this the responsibility of the teacher, as seen in his influence upon mind, in all its movements, and the superior responsibility of the teacher cannot, we think, be doubted.

5. *Nor yet on the great injury which the unskilful medical practitioner may perpetrate.*—That great injury may be done by such, we readily admit—that immense and irreparable mischief has been committed by men, whose abilities procured them a diploma, we all know. But to chain up a sane man because he may do mischief, and allow another his liberty who has actually committed it, is a course of procedure which we cannot admire. Let the sane man enjoy liberty, let him be punished when he is proved guilty of misconduct, but give no licence to any man that will shield him from the consequences of injuring his neighbour. This is our political creed in all such matters. The course advocated by our opponents, was tried to the satisfaction of our ancestors, in the case of Divinity. The Doctors of this profession secured to themselves a monopoly of the cure of souls, because of the fearful hazard of intrusting its deathless interests in the hands of quack theologians—and

having obtained the monopoly, the history of the times do show, that they attended to the business with a vengeance! The loathsomely diseased morals of Priest and people—of doctors and patients, bear witness to the gross absurdity of the monopoly system where important and general interests are involved—The priests forgot the value of souls in their zeal to strengthen and fortify their unhalloved prerogatives—and thus the people lost even the knowledge of religion, through the selfishness and recreancy of their priests—till ultimately priests and people joined, like blood hounds on the scent, in hunting, mangling, and devouring the miserable wretch, who dreamed—who dared to dream, that he had a right to form his own opinions on religion! Poor men—their blood was shed in compassion for their souls!!! We look back—we see the spirit of reason rise from the slumber of ages—dash aside the fogs and drapery in which religious intolerance concealed the loathsomeness of her form; the people look and turn away in disgust from an object, the very name of which grates horribly upon the sensibilities of this age. If such were the painful consequences of granting a monopoly to the Drs. of Divinity, because mischief might be done by unskilful theologians, what guarantee can be given, that similarly calamitous results will not follow the granting of a like monopoly to the Drs. of Physic?

6. *Nor, can the right to special protection be upheld, on the ground that a heavy expenditure of time and money, is required in gaining the knowledge requisite to enter the profession.* The expenditure is not so great either in time or money, as is required of many theologians before they enter their profession; yet who will venture to assume that such ministers should possess the exclusive right of preaching? The fact that all may preach, does not prevent men from spending the time, and money necessary to become learned ministers. Such will be in demand, so long as congregations prefer them. We all know that any person may open a printing office who chooses to do so, yet thousands of young men are now serving a regular apprenticeship to the business, satisfied that in

doing so, they are only laying the foundation of their own prosperity, never imagining that they will thereby entitle themselves to special legislative favor. It seems to require the great learning of Drs. of Divinity and of physic, to invent such refined ideas of special claims. Expenditure of means, a special claim! It is common to every profession and art under the sun, and therefore, if one obtains a monopoly, for *this* cause, let every one be a monopoly, that the consequent intolerable state of society may at once, and forever rid the country of all tendencies to grant special rights for such flimsy reasons. We submit.

II. THAT WHATEVER ONE MAN HAS A RIGHT TO DO, ALL MEN HAVE A RIGHT TO DO, UNLESS THE FIRST CAN ESTABLISH A SPECIAL RIGHT.

(a) All admit, that the physician has as good a right to recover pay for his medical services, from the man who employs him, as to recover pay for his toil in husbandry from the man who makes purchase of his produce, and hence his right is unquestioned. But (b) it is impossible for him to establish a *special* right, and (c) therefore all men have a faultless right to recover pay for medical services, when employed, on the common principle that the employer becomes indebted to the employed. Again, we submit.

III. THAT PEOPLE ROBBED OF THEIR RIGHTS, ARE BENEFITTED BY HAVING THEM RESTORED.

(a) To recover pay for serving a sick employer, is as truly the right of every man, as to recover pay for serving one in health; and we have seen that all men have an equal right to recover pay for medical services when employed to perform them. (b) But the restrictive laws which now protect the medical profession, rob the great mass of the people of this right; (c) therefore by their removal, society at large would be benefitted—and this benefit would appear. 1. in securing the best attainable means of health to every class of citizens. In cities and large towns the tasteful cabinet-maker, and the gorgeous upholsterer, may open their warehouses with advantage, and all may be compelled to admit, that their chairs, tables, sofas, &c., are far superior to those manufactured by carpenters and

ploughmen: now even upon such an admission, would it be right to grant a monopoly of the business to the first named gentlemen? what would be the effect, of exacting from every other person a fine of five pounds, for every day that he might be employed in the manufacture of these articles? Or of exacting a fine of £25 from every carpenter and ploughman, found making such articles with the hope of gain or reward? All must admit, that the execution of such enactments, would prevent the poor man from having a better article of furniture than he could manufacture with his own hands, unless the monopolists *furnished his house gratuitously*. Now the man who understands Canada, knows that even in the back woods of our country, every neighborhood has its genius, who can make a better article of furniture than his neighbors, and who is often found wielding the saw and the hammer in the dwelling of a neighbor, while that neighbor is wielding for him, the axe or the handspike, under the blaze of a burning sun. On returning home, each finds himself the gainer—the genius smiles to see that his neighbor has performed more massive toil in his fallow, than his own less muscular arm could have accomplished—and that neighbor is pleased to find in his habitation, a better couch on which to rest his toil worn limbs, than he could have manufactured with his own hands. An advantage which he could not have enjoyed, had he not been thus at liberty to avail himself of his neighbor's superior skill; as the warehouse articles first referred to, would be just as accessible to him, were the establishments located in the cities of the moon. And who that understands the subject, will venture to deny, that the picture we have drawn, finds a full and perfect illustration in every department of the arts—not only in every department of the arts, but in every one of the professions! Who can deny that in relation to the thousands of whom we have been speaking, our diploma'd doctors might as well have their ride in some district of the "celestial empire," as in the Province of Canada. Yea more, who can deny that the same is true, in relation to many miserable wretches, who die within call of such

a doctor, without ever dreaming of being able to send for his assistance.—Nay more, and let the monopolists hear it! Let them put us to the proof if they choose! How many send to them for medical relief and are denied? Denied, because of inability to lay down the fee, or ensure its payment! Not that we would charge them with criminal guilt for this, for if Physicians were compelled to attend all such cases, without fail, it is probable that some of them would soon be compelled to leave the business. But we do blame, and sensure severely every one of them, who, knowing these things, dares to ask for a monopoly of the business. But beyond all this, is it not well known that when disease assumes its most terrific aspect—physicians like craven cowards fly the field! How is it at this moment in Sandusky? Do not the papers inform us that the doctors have fled in terror? That the inhabitants are left to their own resources? How was it in Canada in the Cholera of 1832? Was there no monopolist then who fled from his post, and left the people to doctor each other or perish? Were the people not basely and meanly deserted by physicians, on whom they had placed their whole reliance, and who had led them to neglect the necessary preparation for the proper administration of medicine?—Physicians who would not even tell them the names of the remedies which they personally swallowed, lest that knowledge would transform them from docile *patients* into unmanageable quacks! All this, however, could be incurred, and charged to the account of guilty cowardice—but to see these very men resume their places when the danger is over, and gravely ask that very people to strengthen their monopoly, and exact a fine of *five pounds*, for every day, that any one of them shall be found practicing medicine, this—yes this—is positively—unquestionably—cool—cool as an ocean of polar icebergs. Let the people who are thus mocked, repel the insult. Let them sweep away existing restrictions—let them prepare themselves in the best possible manner for the hour of need. Let the man possessing more medical genius and skill than his neighbors, be encouraged to help them, in cases where his

neighbors choose to employ him; that the best available means of health may be enjoyed by every class of our citizens. That the man who cannot obtain a doctor of the first grade, may have the best that his means will procure, that the man who cannot procure even the poorest doctor, may obtain the assistance of his most skilful neighbor.

Thus far we have reasoned, as though one, and only one, system of medical Philosophy obtained in Canada—as though all the people were perfectly satisfied with the system of cure acted upon by our monopolists in medicine, and were all perfectly willing to risk their lives upon its merits—and yet even upon this supposition, so highly favorable to the negative, we trust to satisfy all our readers that our position is invulnerable. We have but just opened the argument on this principle, when sufficiently extended, we will then proceed to show how the “restrictive laws which now protect the medical profession,” have cloven down the sacred NATURAL RIGHTS of thousands now residing in Canada, producing murmurings, grief and sullen discontent, with wranglings and disputings, which have rendered, and which will still render the execution of the law absolutely impracticable, as monopolists themselves are now compelled to admit. Medical monopolists know well, that all their attempts to execute the law, but sinks them the lower in the estimation of the people, without even gratifying their love of pre-eminence; as juries will not convict those whom they are pleased to pronounce criminals: and thus while their protective law does them no good, they are compelled to bear all the reproach and obloquy of its existence. In view then of all these, and many other kindred positions, which we expect fully to establish in the course of this discussion, we are fully persuaded, that our readers will find no difficulty, in safely reaching the conclusion, that “*society at large* would be greatly benefited, by the removal of “*the restrictive laws which now protect the Medical Profession in Canada.*”

We now wait patiently to see how our friend of the negative will meet our argu-

ment against the right of physicians to special protection. We wait to see, if he can exhibit and sustain a special cause for such a right.

GOOD HUMOUR.

We have always thought, and still think, that periodicals should be conducted, without their ever circulating a single complaint against their patrons. Practically and theoretically detesting all murmurings and complainings, and being fully aware, that a constant pressure of weighty matters, must almost necessarily, prevent men of business from giving their attention to trifling obligations; and knowing also that the trouble of writing, folding and addressing a letter is very great, in the estimation of many honest and good men; and knowing further, that with nearly all active industrious people, three months generally seem as *one day*, while the converse is utterly untrue: considering then, all these things, and anxious to keep all our friends in *good humour* with *themselves and us*, we have determined to be at a little trouble and expense in order to remove effectually all the difficulties referred to, by sending each of our subscribers an envelop suitably and completely addressed, in which money, names of new subscribers, or articles original and selected, can easily be inclosed for the *Canadian*, with the name and *Post Office address* of the sender, and dropped into the Post Office—all is then right. If the word *money* or *paid*, is not needed, draw the pen through that word on the envelop—if money is sent, take down the date on which you mailed the money and the amount; and it will be as good to you as a thousand receipts. As every subscriber is thus put in possession of easy, safe, and ready communication with us. Let all work harmoniously—let good humour abound.

If our subscribers are charged 2d. postage on this number, we will enlarge the work to 32 pages print on a whole sheet, advertise on the outside leaves, and then the postage will be only *one half penny*.

CUTTING UP.

The New-York Doctors take upon themselves to cut up every person that dies under the Thomsonian practice, and give their opinion of the merits of the system! As they find subjects rather scarce among Thomsonians, we would suggest to them, if they wish to keep busy, to cut up those who die under their own system. To be serious however, this setting an enemy at work, with his professional character and his bread at stake, to give an opinion, with nothing to oppose it but the general ignorance and the prepossessions of the mass, is decidedly the veriest mockery of justice, common sense and decency. It is a desperate game, and such a one as the people will ere long condemn with the thunders of their indignation.

THREE GREAT PHYSICIANS.—The celebrated French physician, Dumoulon, on his death bed, when surrounded by the most celebrated physicians of Paris, said—"My friends, I leave behind me three physicians, much greater than myself." Being pressed to name them, each believing himself to be one of the three, he answered—"Water, Exercise, and Diet."

The mineral doctor may well endeavor to prevent further discussion on the subject of the Botanic practice, when it is known that three and a half millions of Americans are warm advocates of this practice, and that Dr. Whitlaw has spread it in England, under the patronage of many of the nobility.—*Louisville, Ky., Argus.*

Those who give proper attention to sleep, air, diet, exercise, wearing apparel, &c., will seldom want a physician; and those who do not will seldom enjoy health, though they employ as many as they please.—*Dr. Buchan.*

The means of life are now withheld from thousands in Canada, by the existing Medical monopoly penalty of £25.