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**T H E**  
**UNFETTERED CANADIAN.**

**Vol. I.**

**MEDICAL REFORM,**

**ASSERTING**

**THE RIGHTS, AND DUTY OF EVERY MAN, TO INVESTIGATE**

**AND CHOOSE FOR HIMSELF,**

**IN RELATION TO THE**

**PHILOSOPHY AND MEANS OF HEALTH.**

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REMEMBER THAT THE LIBERTIES OF EVERY MAN,  
ARE LIMITED BY THE RIGHTS OF HIS NEIGHBOR.  
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**ROBERT DICK, EDITOR.**

**PUBLISHED MONTHLY.**

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**BROCKVILLE, C. W.:**  
**PUBLISHED BY ROBERT DICK.**

**1849.**



## INTRODUCTION AND PROSPECTUS.

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“Is there not a cause,” Freeman of Canada! why this Banner of Liberty and Reform is thus hastily thrown upon the breeze? Can we be pronounced rash or precipitate in sounding the alarm, when we see the chains of an infamous bondage already forged, and waiting only the sanction of Parliament, to entwine, shackle, and gall the limbs of freemen? Can you believe it, Freeman of Canada! that a portion of our M. D’s., embodying the selfishness and arrogance of the sect, are laboring indefatigably to urge through the present House of Parliament, a bill of such appalling atrocity, as to subject you, and me, and each one of us, to a fine of *Five Pounds* for every day on which we may be found administering the most simple medical relief to a suffering friend?!!! We say a portion of the sect, for the highminded among them everywhere, spurn this bill with contempt and shame!

When we knew no more of the bill than we have already stated, our inward voice cried, *shame!*—But let the Dr’s., pass their bill, they will find that an Upper Canada jury will never give them a verdict! Upper Canada jurors will render this bill, like the law of libel, a dead letter upon our Statute Books!—But what was our astonishment, and indignation on ascertaining that this bill, this abominable conception of reckless audacity, actually provides for the conviction of the offender before a *single* Magistrate! upon the oath of *two* witnesses! Thus leaving *no* hope of escape, as every locality can furnish *tools* prepared for the meanest scoundrelism! Under this conviction we exclaimed, the bill must be opposed!—But when we further ascertained that this bill provides for throwing the convicted parties into the common jail, till the fine and *costs* are paid, for a period not less than *three months*, indignation rose to the full; prompting a *vehement* desire, to sound the shrill notes of alarm till the remotest woodman heard the voice and *thundered* back the death knell of medical intolerance!

Actuated, then, in the first place, by these promptings, and finding that

Actuated, then, in the first place, by these promptings, and finding that the press was the only medium, through which the whole of Canada could be reached, and duly apprised of the necessity of immediate action; it was soon determined to issue a Magazine, and throw it at once upon the suffrages of those who are determined to be free.

One hundred gentlemen, to whom we send this number, will find themselves addressed as agents for this work; each of whom is most earnestly requested to assign himself the task, of obtaining ten subscribers for the first Vol., at five shillings each, to be remitted on the receipt of the second number by subscribers, which will be to them a pledge of receiving one number for each month of 1849. Every person thus obtaining ten subscribers, and forwarding their names within TEN DAYS after receiving this number shall be entitled to two extra copies.

As soon as one thousand subscribers are obtained, the Editor will endeavor to command ample time, to conduct the work with all the energy and spirit he can throw into its columns, in promoting its various objects; the chief of which are;

1st. To obtain for every man, who claims it; the liberty of selecting his own physician, and of calling in whatever aid he may consider necessary, to carry out his *own* views of the philosophy and means of health, without subjecting himself, or his assistants, to the slavish dread of a Medical Inquisition.

2nd. The careful elucidation of the laws of health, diffusing physiological knowledge as extensively as possible, in connection with its most important auxiliaries in the preservation of life.

3d. To furnish a common medium through which Medical Reformers of every sect, may present the claims of their respective systems, in condensed and closely reasoned articles; that all may be prepared to judge understandingly of their comparative merits.

4th. To uphold, and defend, the honor and dignity of the *true* Medical profession, assigning it a place second only to his, who toils for the life and health of the immortal soul.

5th. To present a comprehensive view of the important occurrences of each month; particularly of such as bear directly on the welfare of Canada.

6th. To stimulate and encourage those who are thirsting for education, to believe it can be obtained anywhere; even in the back-woods of Canada! and to point out how the different branches of a good education, may be *successfully* prosecuted by the light of a *log-fire!* in the meanest *log cabin!!* If in this department, *alone*, we fail in giving the thirsting mind the value of this Journal, it will be because we cannot secure a more favorable result.

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7th. To advocate, and promote, social, intellectual and moral Reforms in general, as circumstances may require or duty demand.

8th. To produce in the mind of every reader, a solemn conviction of the fact, that the great business of life is to get well out of it—that we should aim, in every thing we do, to leave the world better than we found it; constantly endeavoring to preserve a conscience void of offence, towards God, and towards all men; knowing that we must hereafter meet the whole, and reap the eternal consequences.

FINALLY, should we at any time appear to present a portion of gall or wormwood; Let the reader be kind enough to remember, that desperate diseases, seldom yield to *palatable* medicine—the thunderbolt has its use, the tempest and the whirlwind are sometimes indispensable, as without them a stagnant and pestilential atmosphere would only become increasingly deadly—in saving the body from a rotten limb the *knife* and the *saw* must obey the nerved grasp of the surgeon; when such stern remedies are demanded it is worse than folly to talk of mild zephyrs and healing balms; severity, however, should be tempered with gentleness and dignity; and hence no provocation will ever tempt us to rail, or indulge in bitter personal invectives, against any brother of the human race—War, we feel bound to oppose, being willing to forego those rights which can be reached *only* by the sword, till the progress of society and the power of truth, present them unstained with blood; hence none need marvel to find us occasionally advocating “The League of Universal Brotherhood. Thus fully committed, THE UNFETTERED CANADIAN, will administer the reproof of silence to every impeachment of its peaceful and law-abiding character, while holding up to universal execration, the loathsome fetters of ignorance, of arrogance, of error and of vice.



# THE UNFETTERED CANADIAN.

Vol. 1. Brockville, Jan. 1849. No. 1.

## PROPOSED MEDICAL INQUISITION.

That none may be able to charge us with presenting a garbled statement of the "Proposed Act of Incorporation of the Medical Practitioners of Upper Canada," we have determined to publish the whole as follows; appending such notes as we deem necessary.

### AN ACT.

*To incorporate the Members of the Medical Profession in Upper Canada, and to regulate the Study and Practise of Physic and Surgery therein.*

28th July, 1847.

WHEREAS the laws now in force in Upper Canada, for regulating the Practice of Medicine, Surgery and Midwifery, require amendment; And whereas it is highly desirable that the Medical Profession of Upper Canada (see note 1.)

### NOTES.

1. We have examined this bill carefully throughout, and find that all, and every one of its provisions, are for the especial benefit of *one sect only* of the Medical Profession! the egotistical arrogance of which, shines conspicuously in its claiming to be "The Medical Profession of Canada!" Now, while

aforesaid be placed on a more respectable and efficient footing, and that better means should be provided for the conviction and punishment (2.) of

we yield to no man in our admiration of whatever is excellent or good in the principles of this sect, or in the characters of its individual members, we cannot cease to be astonished at the amazing blindness of the supporters of this bill. Do they not see the storm and tempest of a righteous popular indignation, which is now bearing away with the irresistible grasp of the whirlwind, the rashly assumed claims of THE Church, which aimed at giving ecclesiastical law to Canada? Surely they do not see it, or the equally obnoxious claims of this bill, had never been promulgated at this crisis.

2. This is the very marrow of the bill! Oh! how its authors thirst for the disinterested (?) privilege of heaping *finer*, costs and IMPRISONMENTS, on every man, or woman, who, dares to administer medical relief to suffering humanity, without first running to ask, and PAY for their consent!—To understand the means of conviction, and the nature of the punishments sought,



persons practising the same without license : Be it therefore enacted by the Queen's Most Excellent Majesty, (3.) by and with the advice and consent of the Legislative Council and of the Legislative Assembly, Province of Canada, constituted and assembled by virtue of and under the authority of an act passed in the Parliament of the United Kingdom of Great Britain and Ireland, and intituled, *An Act to re-unite the Provinces of Upper and Lower Canada, and for the Government of Canada*, and it is hereby enacted by the authority of the same, That from and after the passing of this Act, the Statute passed in the 8th year of His late Majesty George the Fourth, Chap. 3, and all other Acts or parts of Acts in any manner relating to the Practise of Physic, Surgery and Midwifery, in Upper Canada, or in any manner relating to the mode of obtaining licenses to practise Physic, Surgery or Midwifery therein, shall be and are hereby repealed, except in so far

let the reader turn at once, to the Tenth Clause of the bill, and read it carefully ; this previous reading will prepare him to believe his own eyes, when he comes to the clause in due course.

3. Why does this sect persist, in asking our noble Queen to sanction such a bill as this?—Did not Her Most Excellent Majesty refuse to stain her high and justly honored reputation, by giving her name to the similarly oppressive medical bill of 1839? Gentlemen of THE Medical Profession! have you so soon forgotten that Royal reprimand, that you thus pertinaciously urge your rejected claims? What can you expect but to meet a yet keener rebuke? Have you already forgotten the sensations of shame, with which our Queen's Royal refusal, compelled you to drop from your *too hasty* fangs, the prey which writhed convulsively in your detested grasp? That shame was a feast for the freeman!—as when he sees the prowling eagle, spreading his wings and bearing upward a lamb from the fold, suddenly arrested by the swift arrow of the herdsman, he sees the haughty bird compelled to release his quivering victim, and with fallen crest sneak away to hide in the clefts of the mountain! Be assured, gentlemen, another such attempt at oppression and outrage on your part will see you like the wounded eagle, lashing a barbed arrow through the vitals of your present power.

as relates to any offence committed against the same or any of them before the passing of this Act, or any penalty or forfeiture incurred by reason of such offence : (4.) Provided always that the Act of this Province passed in the fourth and fifth years of Her Majesty's Reign, intituled, *An Act to enable persons authorized to practise Physic or Surgery in Upper or Lower Canada, to practise in the Province of Canada*, shall not be repealed or affected by this Act.

II. And whereas it is expedient that the Medical Profession of Upper Canada, be empowered under certain restrictions to frame its own Statutes for the regulation of the study of Medicine in all its departments, and By-laws for its own government : Be it therefore enacted, That all the members of the Medical Profession residing in Upper Canada, who shall be legally authorized to practice Physic, Surgery, and Midwifery, in the said part of the Province of Canada, at the passing of this Act, and their successors, to be named and appointed as hereinafter described, shall be and are hereby constituted a body politic and corporate by the name of "*The College of Physicians and Surgeons of Upper Canada*," and shall by that name have perpetual succession and a common seal, with power to change, alter, break or make new the same ; and they and their successors by the name aforesaid may sue and be sued, implead and be impleaded, answer and be answered unto in all Courts and places whatsoever, and by the name aforesaid shall be able and capable in law to have, hold, receive, enjoy, possess and retain for the ends and purposes of this Act and for the benefit of the said College, all such sums of money as have been or shall at any time hereafter be paid, given or bequeathed to and for the use of the said College ; and by the name aforesaid shall and may at any time hereafter, without any Letters of Mortmain, purchase, take, receive, have, hold, possess and enjoy any lands, tenements or hereditaments, or any estate or interest derived or arising out of any lands, tenements or hereditaments, for the purposes of the said College and for no other purposes whatever ; and may sell, grant, lease, demise, alien or dispose of the same, and do or execute all and singular the matters and things that to them shall or may appertain to do ; Provided always, that the real estate so held by the said Corporation shall at no time exceed in value the sum of

III. And be it enacted, That from and after the passing of this Act the persons who compose

4. While writing this reservation, we conceive that its authors must have reasoned thus :—If our present law shall have convicted any "Water Cure," or Thompsonian practitioners, they must not be allowed to escape ; we must hold them till they have drank, and wrung out the very dregs of their cups of punishment !

the College of Physicians and Surgeons shall be called "Members of the College of Physicians and Surgeons of Upper Canada."

IV. And be it enacted, That the affairs of the said College shall be conducted by a Board of Governors, thirty-five in number, to be elected in the manner hereinafter mentioned, ten of whom shall be elected from among its Members in the City of Toronto, three from among its Members in the Town of Hamilton, three from among its Members in the Town of London, one from among its Members in the Towns of Amherstburgh and Sandwich, one from among its Members in the Town of Niagara, one from among its Members in the Town of St. Catharines, one from among its Members in the Town of Port Hope, one from among its Members in the Town of Cobourg, five from among its Members in the City of Kingston, two from among its Members in the Town of Brockville, two from among its Members in the Town of Bytown, one from the Town of Perth, one from the Town of Cornwall, one from the Town of Peterboro', one from the Town of Simcoe, and one from the Town of Barrie.

V. And be it enacted, That all persons duly qualified under the provisions of this Act, to be Members of the said College of Physicians and Surgeons, shall assemble once in every third year at such time as shall proceed to elect by ballot from among the duly qualified Physicians and Surgeons resident in the hereinbefore mentioned Cities and Towns, fit and proper persons to act as Governors in the said Corporation of the College of Physicians and Surgeons for the period of the next ensuing three years, or till such time as another election of Governors shall take place: Provided always, that such person so elected to act as Governor, may be re-elected to fill that office if the majority of electors shall so determine.

VI. And be it enacted, That the said Board of Governors shall be, and they are hereby constituted, "The Provincial Medical Board," in which capacity they shall meet for examination of candidates not less than four times in each year at the City of Toronto, and on which occasions seven shall be a *quorum* for the transaction of business.

VII. And be it enacted, that from and after the passing of this Act, no person shall receive a license to practice Physic, or Surgery, or Midwifery, in Upper Canada, unless he shall have received a certificate of qualification from the said Provincial Medical Board; and which license the Governor of this Province shall grant upon the production to him of such certificate of qualification.

VIII. Provided always and be it enacted, that every person who has obtained or may hereafter obtain a Medical Degree or Diploma, in any Chartered or Incorporated University or Chartered or Incorporated College of Physicians or Surgeons in Her Majesty's Dominions, shall be entitled to such certificate upon satisfying such Board of his identity.

IX. And be it enacted, That from and after the passing of this Act, no person shall be admitted as a student of Physic, Surgery or Midwifery, unless he shall have obtained a certificate of qualification from the said Provincial Medical Board.

X. And be it enacted, That from and after the

passing of this Act, no person shall practice Physic or Surgery, or Midwifery (5.) in Upper Canada, unless he be a person duly licensed so to practice, either before or after the passing of this Act, under a penalty of five pounds currency, for each

5. The unblushing malignity of this clause, proclaims its deep atrocity, so fully that it only requires to be read to be held utter detestation by every free born soul. Do the authors of this bill know any thing about Canada? Of its physical, or of social aspects? We must believe them completely ignorant of both; for no sane man possessed of such knowledge, would ever dream of enacting the provisions of this clause. What! Forbid the scattered population of Canada from administering to each other medical relief? Forbid! where hundreds are born and come to maturity without ever seeing a single representative of THE Medical profession! Forbid! Yes! Says this bill *Forbid* that any nook or corner of Canada, ever again witness the birth of such a monster—Let no man, be hereafter born in Canada without a license from THE medical profession! Do the Dr's. need to be told, that in the localities referred to, mothers and children are managed with incomparably better success, than where Dr's. swarm in dozens? And yet these matrons, forsooth, must appear before their M. D. ships! prove ability!! and supplicate *their* license!!! Rather, immeasurable rather, let this order be inverted, and let it be enacted that no Dr.—that no man be allowed to act as referred to, till he has proved to the satisfaction of the Matrons of Canada, that he is a man—a man of honor, and possessed of true delicacies of soul speech, and deportment, and capable of keeping, till death, the secrets of nature, entrusted to his sense of honor and propriety. Matrons of Canada! awake to the iniquity of this gross assault upon your rights! And effectually teach its authors, that you scorn to ask their permission, to act in assisting each other, as the God of nature, of reason, and of propriety, has commanded and enjoined upon you.

day on which such person shall so practice, contrary to the provisions of this Act: And such penalty shall be recoverable on the oath of any two credible witnesses, before any Justice of the Peace for the District in which the offence shall have been committed, and in default of the payment of such penalty on conviction, the offender may be committed to the Common Jail of the District, for a term not exceeding three months, unless the fine and costs be sooner paid; Provided always, that nothing herein contained shall extend to prevent any person duly licensed to practice Physic or Surgery in Lower Canada, from practicing the same in Upper Canada, according to the provisions of the Act hereinbefore cited.

XI. And be it enacted, that the said College of Physicians and Surgeons shall have power,—

1. To regulate the study of Medicine, Surgery, Midwifery and Pharmacy, by making rules (6.) with regard to the preliminary qualification, duration of study, *curriculum* to be followed, and the age of the candidate applying for a certificate to obtain a license to practice: Provided always, that such rules shall not be contrary to the provisions of this Act.

2. To examine all credentials purporting to entitle the bearer to a certificate for a license to practice in this Province, and to oblige the bearer of such credentials to attest (on oath to be administered by the Chairman for the time being) that he is the person whose name is mentioned therein, and that he became possessed thereof honestly.

3. To cause every member of the profession now practicing or who may hereafter obtain a license to practice in Upper Canada, to re-register his name, age, place of residence, nativity, the date of his license in the books of the College.

6. So far as medical gentlemen of any sect, choose to fetter or restrain their personal acts or prevent others from entering their fraternity, we have nothing to say. All the public have a right to demand of them is, that as public men, they openly and fully define their position, that whatever is wanting may be supplied by others. We have no objections, therefore, to see them subjecting themselves to these, or any other restrictions. Let them have a law, if they will, rejecting every man from their fraternity whose stature exceeds four feet nine inches and *three lines*; the capacity of whose cranium exceeds that of *Great Grandma's China tea cup*. Let them, we say, have such laws if they will, and also be at full liberty to make the most of them. All we ask is, that they be not empowered to *doctor* all men *down* to their pigma standard, nor to whittle our heads down to their China model.

4. To fix the period of probation which persons must undergo before being eligible for election as Members of College, which period shall not be less than four years, and to make all such rules and regulations for the government and proper working of the said Corporation and the election of a President and Officers thereof, as to the members thereof may seem meet and expedient, which said rules and regulations shall, before they shall come into effect, be sanctioned by the Governor of this Province after the same shall have been submitted to him for approval and by him allowed.

XII. And be it enacted, That the qualifications to be required by the Board of Governors from a person about to commence the study of Medicine in this Province, shall be: A good moral character, and a competent knowledge of Latin, Greek, Mathematics and Natural Philosophy.

XIII. And be it enacted, That the qualifications to be required from a candidate for examination to obtain a certificate for a license to practice shall consist in his not being less than twenty-one years of age; that he has followed his studies during a period of not less than four years under the care of one or more general practitioners duly licensed; and that during the said four years he shall have attended at some University, College or Incorporated School of Medicine within Her Majesty's Dominions not less than two six months' Courses of General Anatomy and Physiology—of Practical Anatomy of Surgery—of Theory and Practice of Medicine—of Midwifery and Practical Midwifery, Chemistry and of *Materia Medica* and Pharmacy—and one three months' Course of Medical Jurisprudence; also, that he shall have attended the general practice of a Hospital in which are contained not less than fifty beds under the charge of not less than two Physicians or Surgeons for a period not less than six months each.

XIV. And be it enacted, that all persons obtaining the certificate for license to practice from the College of Physicians and Surgeons of Upper Canada, shall be styled Licentiates of the said College, and be consequently in due course of time eligible to be elected members of the same, and such persons so elected shall be at once eligible for election as Governors, and the said election as Governors, and the said election either as member of the said College or as Governor thereof as aforesaid, shall be made under such rules and regulations therefor, and in such manner as the said Corporation shall make therefor, to be sanctioned by the Governor of the Province in manner aforesaid: Provided always that it shall be lawful for the Governor of the Province by Proclamation, to appoint the time for the holding of the first meeting of the said Corporation and to nominate the *first President* thereof.

XV. And be it enacted, That the Board of Governors aforesaid shall regulate the fees to be paid by all candidates about entering on the study of medicine, provided the amount of such fees do not exceed the sum of one pound five shillings currency; and also by all persons who obtain from the said Board a certificate for license to practice medicine; provided that the said fee do not exceed the sum of five pounds currency; which fees the Governors of the College shall have the power to dispose of in such

manner as they shall deem most proper for the interests of the College.

XVI. Provided always, and be it enacted, That nothing in this Act contained shall be construed to prevent or prohibit any competent female from practising midwifery in Upper Canada, such female proving her competency before any two members of the College of Physicians and Surgeons and obtaining their certificate to that effect.

XVII. And be it enacted, That this Act shall be a Public Act, and taken and received as such in all Courts of Justice, and by all (7.) persons in this Province.

7. Let no man escape! Cause the knowing farmer, or mechanic, as he is hurried away at midnight, to drive the agonies of disease from the couch of an afflicted neighbor, whom *experience* has taught to confide in his skill. Cause! Yes! Cause him and every other good Samaritan who dares to venture out on such a mission to hear clanking around his ears, the *lank, bony* fingers of the Medical Inquisition. Let him, when about to administer the healing balm, enjoin secrecy upon every soul! Let him place watchers at the doors, and windows, to give the alarm on the approach of man lest a spy should witness the uprooting of disease, or a friend be rendered liable to be summoned as a convicting witness! Is such a state of things to be tolerated? Have we escaped from the gory clutches of an ecclesiastical Inquisition, to be plunged into all the horrors of one of a *Medical* character? Have we succeeded by a deadly struggle of ages, in tearing and rending from spiritual Doctors, the acknowledgement that we have a right to adopt whatever means we choose in seeking the cure of our souls—have we succeeded in this, to be now denied the same right in seeking the cure of our bodies? Have we obtained the greater, to be denied the less? Have we obtained the management of our souls, to have our bodies managed for us?—That none may say we shrink from carrying out this anology—single handed, we challenge THE Medical profession, of Canada” to produce a solitary logical argument in favor of their inquisition, which

cannot be urged with *tenfold* more show of reason, in favor of its ecclesiastical prototype! Being of the people we stand for the people's rights. If we have no right to judge for ourselves in relation to the philosophy or the *means* of health; let THE Medical profession show it.—They shall be welcome to the pages of this Magazine through which to publicly demonstrate their position to the extent of one fourth of each number, and we pledge ourselves to use only page for page in responding to their arguments. With us, this is a question of vital importance, involving rights which we may not tamely surrender, rights, which we rank, in importance, next to *health* and its advantages. Let none, therefore, accuse us of enthusiasm, for no zeal, however ardent, can soar above the magnitude and importance of our theme.

#### A “REGULAR” DIALOGUE.

*Hippocrates.*—“The Father of the healing Art.”—Gentlemen, my observation and experience convince me that it is our duty to watch the operations and indications of Nature, to aid her whenever we can, but rather do nothing than to oppose her.

*Galen.*—Yes, so think I; and I believe there are a multitude of remedies which may be applied with great advantage—indeed the vegetable kingdom abounds with them; but mercury, which I learn is talked of as a medicine, is a poison, and, as such, ought not to be given to cure disease.

*Peracelsus.*—I have seen some wonderful effects produced on the systems by the use of poisons; and, for my part, I intend to try various articles of the kind; I believe they can be used to advantage, at least to the fame and purse of the practitioner.

*Boerhaave.*—I have examined the subject pretty thoroughly, and think the best plan is to “keep the feet warm, the head cool, and the body open, and reject all physicians.”

*Lieutaud.*—I have studied the whole subject too, and I find it “so difficult to separate the useful from the trivial, that I shall cast it all aside, and make new observations, out of which to form a sounder theory.”

*Abercrombie.*—Gentlemen, we might as well confess the whole truth as not, that our whole pretended science is but a system of guessing, the art of conjecture, mere learned quackery.—

We know neither the seat nor the cause of disease, nor the action of remedies. Our practice resembles the conduct of a blind man armed with a club, and striking in the dark. If we hit the disease, we kill it; if we hit the patient, we kill him.

**Sydenham.**—I have no doubt, gentleman, that the blood is some how or other, the principal cause of disease, and think, if we draw off that, we shall generally effect a cure.

**Dewees.**—Its the only certain means of reducing inflammation.

**Thatcher.**—We have no infallible rule to direct us. A precipitate decision is fraught with danger, and a mistake is certain death.

**Mackintosh.**—No physician, however skillful, can determine how much blood should be taken in any given case.

**Dewees.**—Bleed as long as the blood will run from the arm, then apply a dozen leeches, and encourage the after bleeding, by the application of moist warmth.

**Marshall Hall.**—Set the patient in a chair, with his face to the wall, and bleed him till he faints.

**Dewees.**—I bleed him till I reduce the arterial action, and then stop—sometimes "setting a student at the bedside with direction to keep his finger on the pulse, and to open the vein again, the moment he perceives a return of the symptoms that called for the first bleeding.

**Good.**—These symptoms will every now and then return, as long as there is any life in the system; if, therefore, you bleed till no reaction takes place, according to Dr. D. the patient will soon "give the ghost to the treatment, instead of the disease."

**Salman.**—So zealous are the blood suckers of our age, that they daily sacrifice hundreds to its omnipotence, who fall, by its fury, like the children who, of old, passed through the fire, to Moloch, and that without any pity, left to commiserate the explorable suffering of their martyrs, or conscience of their crimes, which may deter them in future from such villainies, the bare relation of which, would make a man's ear tingle, which one cannot think of without grief, nor express without horror.

**Lobstein.**—So far from blood-letting being beneficial, it is productive of the most serious and fatal effects—a cruel practice—a scourge to humanity. How many thousands of our fellow citizens are sent, (by it) to an untimely grave! how many families are deprived of their amiable children! how many husbands of their lovely wives! how many wives of their husbands. Without blood, there is no motion in the system—in the blood is the life. He who takes blood from the patient takes away not only an organ of life, but a part of life itself.

**Good.**—I wish that Dr. Rush would come back from the other world and tell us what he thinks now about bleeding. I believe it is agreed on all hands, that he killed himself with it.

**Robinson.**—More have been slain by the lancet alone since the days of Sydenham, than all that have perished by war, pestilence and famine.

**Paracelsus.**—I see you are not likely to agree about bleeding. What say you to mercury?

**Broussais.**—I go against it. Starving and

cleanliness and proper exercise, are better than any medicine, particularly poison.

**Hopper, Barton.**—Hold there; the most virulent poisons are the best medicines.

**Hahnemann.**—I go for the poisons; but the less the better. Say the ten millionth part of a grain!

**Graham.**—I think three grains of calome! enough for any dose.

**Yandell.**—Three grains! We use two hundred and fifty grains in old Kentuck, and generally lose our patients at last!

**Burton of Louisiana.**—I shall be glad to see anything else take the place of calomel, after witnessing, as I have, for the last sixteen years, its horrid effects in the wrecks of constitutions, the destruction of teeth, gums, jaws and faces, &c. Do search for something less mischievous, if it is only a tomato.

**L. M. Whiting.**—Gentlemen, we might as well confess at once that "we know nothing about disease," and as for the materia medica, "it is a perfect chaos." Indeed, who is there among us, that would not rejoice to see the immense mass of matter that has been accumulating for four thousand years, and been christened Medical Science, swept away at once by the besom of destruction.

"Were we to see a sportsman standing beside a grove, continually loading and discharging his piece without aim among the trees, and at the same time, declaring his intention to be the destruction of a bird whose song he heard somewhere within it, we should, without hesitation, pronounce him not only *non compos*, but also a dangerous individual, fit only for a straight jacket, or a mad house. Yet such, if we mistake not, is very nearly the course pursued by many a routine practitioner, (one who follows the directions of the professors and books) in the treatment of the morbid conditions of the body by medication.—Shoot away! is the motto; perchance we may hit the mark; if not the law is our safeguard, and we have the satisfaction of feeling that we have done the best we could. But the day is coming, and now is, when the names of such men will be scathed by the lightnings of public indignation, and such will be the true desert of those who, while the sun of science is shedding over the land its flood of living light, still prefer the darkness, and persist in quackery.—*Boston Med. and Surg. Journal*, vol. 10, page 190.

## CONSTITUTION

OF

## THE THOMPSONIAN

## Medical Reform Association.

ADOPTED Dec. 12, 1848.

This association shall be called the THOMPSONIAN MEDICAL REFORM ASSOCIATION.

§ 1. The object of this association is mutual improvement and support in acquiring and diffusing a more accurate knowledge of disease—its natural history and changes in its different stages, and under various circumstances—the safest and most effectual mode of curing or alleviating disease—directing

our inquiries and effort more particularly to the diseases incident to Canada, and the natural medicinal resources of our own country—and in procuring the enactment of wise and equitable laws regulating the study and practice of physic, surgery &c.

§ 2. Any person may become a member of this association by subscribing his name, to Declaration No. one of this Constitution, and assisting to the best of his ability in promoting the objects of this association.

§ 3. The business of this association shall be conducted by an executive committee, the officers of which shall be a President, Vice-President, Secretary, Librarian, and Treasurer, who shall be elected by a majority of persons friendly to the association at the first general meeting, and, (until the first annual meeting) said officers or other members elected for that purpose shall constitute the Board of Censors, for examining candidates and granting certificates of qualification for the practice of medicine, surgery &c., and all practitioners who shall obtain a certificate from the Board of Censors, shall become members of the executive committee for the transaction of the ordinary business of the association, and shall be eligible to any office in the association, if otherwise qualified as hereinafter provided.

§ 4. No person shall be eligible to any office in the association unless he be a natural born, or naturalized subject of Her Majesty, or is becoming naturalized, according to the laws of the Province;—of the age of twenty-five years;—of good moral character, and strictly temperate habits;—and who shall have been, at least seven years in the successful practice of medicine on the Thompsonian principle. Members of the age of twenty-one years applying to the Board of Censors for a certificate of full qualification to practice, possessing the above qualifications and character, and who shall exhibit satisfactory evidence of having successfully practiced on the Thompsonian principle for at least three years; and of having obtained a competent knowledge of human physiology, pathology and forensic medicine, the Thompsonian medicines, principles and practice in its various branches, including surgery and midwifery, shall receive the certificate of the Board of Censors to that effect; or of their qualification to practice physic alone, as the case may be, and persons receiving such certificate shall become members of the executive committee. Foreigners may be admitted as Honorary members of this association by a majority of members present at any meeting.

§ 5. The annual general meeting or convention of this association shall be held at the same time, and place that the annual meeting of the Provincial Agricultural Society of Upper Canada is held, unless another time and place shall be appointed at a gen-

eral annual meeting for their next meeting, and all officers of the society shall be chosen at the annual meeting to serve for one year, or until their successors are appointed and any person may be reelected to fill the same or any other office of the society.

§ 6. It shall be the duty of the Board of Censors to meet twice in each year to examine candidates applying for certificates once at the time of the general annual meeting, and also on the first Tuesday of May in each and every year—thereafter. Special meetings of the society or committee may be called by the President or any three members of the committee, by giving one month's public notice of the object of such meeting, and the time and place at which it shall be held. Special meetings of the Board of Censors may be called at any time by the President when the interest of the society may require it, by giving to each member of the Board, and all persons having business therewith, ten day's notice of the time, place, and object of such meeting.—The Board of Censors shall also prescribe the course of study and qualifications of students or junior practitioners, and make such rules and regulations as may be necessary (within the meaning and intent of the constitution) in employing Lecturers, providing Books, and other materials for promoting the objects of this association; such rules and regulations to be subject to the decision of the executive committee, but to be in force when made and recorded until disapproved by the committee—three members of the Board of Censors and five of the executive committee, respectively, to form a quorum for the transaction of business at any of their meetings.

§ 7. The President (or in his absence the Vice President) shall preside at all meetings of the Board of Censors, executive committee, or society; and in their absence, the members shall appoint one of their number to preside at the meeting *pro tem* or fill any other office vacant in the same way.

§ 8. It shall be the duty of the Secretary to give the required notice of intended meeting, to record all proceedings of such meetings, and with the assistance of the President and other members of the Board, conduct the official correspondence of the society.

§ 9. The Treasurer shall have charge of all monies or other property belonging to the society (the Books excepted) which shall be subject to the vote of the executive committee, and the order of the President and Secretary shall be his authority for paying over any money, or other property belonging to the association, and he shall submit to the Board semi-annually an account of the state of the funds, and of the liabilities of the society.

§ 10. The Librarian shall, during his term of office hold the Books of the association, and be the only ostensible owner of the Li-

brary; he shall give to the President and Treasurer for the time being, a Note or written obligation for the full value of the Library, which shall be returned to him at the expiration of his time of service, on his delivering up all the Books in good order, their necessary wear and unavoidable accidents excepted. And he shall loan the books to students and other members of the society, on such terms, and agreeably to such rules and regulations as shall be made by the executive committee.

§ 11. It shall be the duty of the Board to organize district Boards, in any and every district of Upper Canada, with officers corresponding to their own, so soon as five fully qualified practitioners resident in such district shall have received their certificates, and become members of the association. Such official members of district Boards shall be elected by the members in their respective districts so soon as there shall be twelve resident members of the society in such district, and shall meet at a time and place appointed by the President of the general Board for that purpose, and the President of such district Board shall be a member of the general Board of Censors.

§ 12. It shall be the duty of district Boards to promote the objects of this association in their respective districts, and make such rules and regulations subject to the decision of the general executive committee, as may be thought necessary for that purpose; to examine and superintend the studies of students, and grant them certificates to act as junior practitioners when qualified according to the standard adopted by the general Board, and should any such student wish to apply to the general Board for a certificate of full membership, and not be able personally to appear before the general Board for examination, the district Board in which such applicant resides, shall examine him, and shall report to the general Board the minutes of such examination, and forward such person's testimonials of character, residence and practice; and if from the evidence adduced the general Board believe such applicant is duly qualified according to the standard adopted, they shall grant him a certificate accordingly.

§ 13. No person shall receive a certificate that will entitle him to membership in the executive committee until he shall have signed the following Declaration viz: I hereby declare that in all cases in which I may be called to administer to the relief of the sick, I will adhere to the scientific principles upon which the Thompsonian system of medical practice is based, and, as far as practicable, will make use of the vegetable medicines of our own country; I will not knowingly use means that will be likely to impair the future health and physical integrity of my patients; I will

not neglect the calls of the poor to attend to the wealthy; I will not abuse the confidence reposed in me by my employers by divulging individual or family secrets, or by concealing from them any necessary reasonable information, or by exacting more than a reasonable compensation for my services; I will not, for private or selfish purposes, conceal any discovery or knowledge in medicine or the healing art, calculated to be of general use in preserving health and life, but will on suitable application, at once report the same to the Board, for the benefit of the association; and in all my intercourse with the sick I will pursue that candid, frank and honest course which is best calculated to elevate the profession and practice of medicine, to that rank in society which they should ever maintain, believing that the doctor should take his stand next to the faithful minister of the Gospel of Christ.

No person shall act as a member of the Board of Censors until he shall have signed the following declaration:—I hereby declare, that in the discharge of my duties as a member of the Board of Censors, I will not be influenced by fear or favor, affection, or any other consideration, to withhold a certificate from the duly qualified and deserving, or to grant one to the unqualified and undeserving, but will maintain a conscientious regard for the real merits of the applicant, and the rules and objects of the association.

§ 14. The Board of Censors may withdraw or annul the certificate given to any applicant on due proof of immorality or of the wilful violation of any of the rules of the association. But no person shall be adjudged guilty until he has had a fair and full opportunity for defending himself before the Board of censors; and when any person is found guilty, it shall be the duty of the Board to demand and annul his certificate, and forthwith publish such acts to the world. The executive committee shall have power to fill any vacancy that may occur in the Board of censors, and any person so appointed to fill such vacancy shall have the same power as if he had been elected at an annual meeting of the association, and, in conjunction with the Board, determine the place at which the Library shall be kept.

§ 15. Any person receiving a certificate to practice, shall pay for such certificate the sum of 25 shillings, and the further annual sum of five shillings, which several sums shall form a part of the fund of the society for the purchase of Books, and for other incidental expenses, such as the payment of the claims of Lecturers &c.

§ 16 This constitution may be amended by a vote of two-third of the members present at any of the annual meetings of the society.

**MEDICAL TOLERATION.**

With *immediate action* for our watch-word, it is not yet too late to save ourselves from the horrors of a medical inquisition. Let every friend of Medical Toleration into whose hands this journal may fall, take the following petition if he cannot speedily procure a better, and get it signed by as many as possible in the short period of one week—one week, and one week only, as longer time may prove fatal to our cause. On one week, then, get a thousand to sign the petition if possible, but if you obtain no more than ten names to your petition, send it out to your representative on the sixth day of your labors, requesting him to present it on the first suitable occasion.

And now let us all act together in this matter, that those members of Parliament friendly to our cause may have confidence to defend it and not be left to fight our battles unsupported by their constituents.

The Petition of the Undersigned Freeholders and others of Upper Canada.

To The Honorable, The Commons House of Assembly of the Province of Canada, in Parliament Assembled.

**MOST RESPECTFULLY SHEWETH**

That your petitioners have lately learned with deep regret, that a Medical Bill will be presented for enactment at the present session of Parliament, similar to that passed in 1839, and which our Gracious Queen *refused* to sanction, thus performing an act of mercy and benevolence, for which your petitioners will ever revere the illustrious name of Victoria.

That your Honorable House may be equally moved to mercy, your petitioners, in the depths of sincerity, yet with profound respect, crave

your especial attention to the fact, that the bill in question provides, like that of 1839, for collecting a fine of Five Pounds together with costs, for EVERY day on which ANY individual may be found administering medicine, without a license from the members of the particular medical sect to be benefitted by the present bill: Which bill doth also further provide, that any such person convicted of administering medicine, may be thrown into the common Jail for three months, unless the fine, and costs are *sooner* paid!

Your petitioners, knowing, that the enactment of such a law would subject thousands of the most worthy and deserving, to cruel and vexatious prosecutions; hundreds of them would account imprisonment, in such a cause, *an honor* and glory in it; and that thus excitements would be produced which could not fail to unsettle the very foundations of society. Apart, then, from the fearful injustice to be inflicted on the convicted parties themselves—your petitioners earnestly pray your Honorable House, to leave every man as fully at liberty to seek the cure and health of his body, as he now is in attending to the cure and health of its immortal inhabitant; by rejecting from this bill and from all others, every provision which renders, or which would render, Medical Toleration less free and unfettered than the liberty which we now enjoy under our GLORIOUS CHARTER OF RELIGIOUS TOLERATION.

Humbly, And Most Respectfully  
Submitted, By Your Memorialists.

**"LEAVE RELIGION TO THE  
PRIEST AND PHYSIC TO  
THE DOCTOR!"**

How intimately connected with the happiness of the human family is



every thing that relates to the preservation or restoration of health?—How *fatally* do men mistake their *best interests* by paying close attention to every other subject to the neglect of this? How deplorably wretched is that man's condition who, on being suddenly arrested by the fatal grasp of disease, finds that madman like, he has left the consideration of Religion to the Priest, and Physic to the Doctor, thus rendering himself the *lawful* prey of the designing hirelings of both professions? However careless or inattentive he may have *formerly* been to the subject of health, *now* it appears of greater consequence than all his worldly attainments put together. For, do we not all see that even the exalted hope of future happiness in a better world, in a great measure depends upon it? for there is no "*work or device in the grave,*" and the mind that is prostrated by bodily disease, is absolutely unfit to contemplate, and act upon the sublime principles of moral purity which constitute the elements of future happiness, and as all are at some period of their lives placed in this situation, it becomes every man to investigate the physical laws of his existence, the sure penalties for a violation of which, are disease and death, and also while in health, pay proper attention to the success of the various modes of medication practiced around him, in order that he may be properly prepared to judge of their comparative merits when compelled to choose for himself or for his family. In no country is there a greater necessity for general knowledge on this subject than in Canada. The population is extensively scattered. The mistaken policy of class Legislation that has heretofore placed the professors of

one particular medical creed or system at the legal door of Medical study and practice, has enabled them to close that door against all that do not comply with their arbitrary and unnecessary requirements, and physicians of this class have consequently become, like angel's visits, few and far between. In 1840, the proportion of Licensed practicing physicians did not exceed one to every two thousand of the inhabitants of Upper Canada. Nor is it probable that this relative proportion has materially altered up to this time. Many a large and populous township is without a single resident, practicing physician of this class, but although the physician is thus put far away, and for all cases requiring prompt attention, rendered to many of the people, as inaccessible as the man in the moon, physic, however, is not quite so easily legislated away, or made the subject of monopoly. The Canadian farmer has only to look abroad upon his woods and fields to see the means of curing or alleviating his diseases growing spontaneously in rich and endless variety around him. Many persons have been taught to believe that the subject of *disease* and *cure* is necessarily a very mysterious one, far beyond the comprehension of a person of ordinary mind and common education. They have gaped in *perfect awe* at the incomprehensibly big words of their Learned doctor, and when they were sent with his Latin prescription to the shop of the village apothecary, and there beheld the great display of foreign medicines covered with Greek and Latin labels, they have been led to suppose that all this jargon served some *very important* purpose in the cure of the disease, and was some how or other, identi-

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

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

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

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

1. That in a large proportion of the cases treated by allopathic physicians, the disease is cured by nature, and not by them.
2. That in a lesser, but still not a small proportion, the disease is cured by nature in spite of them; in other words, their interference opposing instead of assisting a cure.
3. That, consequently, in a considerable proportion of diseases, it would fare as well, or better with patients, in the actual condition of the medical art, as more generally practiced if in remedies, at least at all active remedies, especially drugs, were abandoned.

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

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

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

fountain head of our *Orthodox Law Physic*, poisoning its streams and spreading error, and multiplying disease and death in its course, and yet we are required to leave physic to the Doctor!!! Reader, remember that you are accountable for your life to him who gave it. Risk it not *blindly* in the hands of any man. Acquaint yourself with the conditions and means of health, and never swallow a medical preparation, till you know its name, character, and properties. Be assured that the folly of leaving "physic to the Doctor" is only excelled by that of leaving "Religion to the Priest."

J. G. BOOTH.

#### THE TEMPERANCE DESIDERATUM.

Having been actively engaged in the glorious Temperance Reform for nearly twenty years, we have often participated largely in the joys of its splendid achievements, and also wept tears of burning anguish over its many melancholy reverses, as seen in the frequent, sad, and doleful violations of our sacred pledge! and while we have wept, we have longed with intense anxiety for the developement of measures, which would reduce the frequency of these heart rending calamities.

While anxiously searching for this desideratum, we examined a copy of the Constitution, and By Laws of a Division of The Sons of Temperance, and became satisfied that something very like the object of our search might be found in this organization. We desire to enter, and witness the practical workings of what seemed so beautiful in theory. But, our long and resolute opposition to every thing resembling a secret association, deterred us, till assured that no oath of secrecy was

imposed on candidates, nor, indeed, any oath whatever—that we could leave the institution at pleasure, and afterwards oppose whatever we considered reprehensible, without violating any obligation of membership. Having thus secured a free and untrammell'd retreat we consented to assist in opening the first Division of the Sons of Temperance in Canada West, which took place on the 22d of June, 1848, nineteen names being enrolled on the charter. Seven months have passed, the nineteen have become a *hundred*, and two new Divisions, one in North Augusta, and the other in Farmersville have just been ushered into existence, with flattering prospects of success. And now after seven months *careful* observation, we are almost fully convinced, that we have found *The Temperance Desideratum*—THE means which will crown this enterprise with glory and triumph! We therefore feel, that those Editors who are beginning to carp at the Sons, and call them *naughty* names, would do well to take the matter a little more coolly. No man can gain any thing good by outraging the convictions of a hundred of his fellow citizens. Every Son *knows* that the Division is guiltless in the matter alledged, and every one who *becomes* a Son of Temperance *will know*, that we are guiltless in the matters at issue. We hope, therefore, that every Son of Temperance will pursue a calm and dignified course. When reviled, let us bear it patiently, committing our cause to him who knoweth the secrets of every heart. Let no provocation then, however virulent, tempt a Br. to leave the dignity of his exalted position, and impeach the honor of his cause, by participating in low and bitter revilings. Let our ans-

wer to those who would seduce us, be, "We are engaged in a great work and therefore cannot come down—and for why should the work cease?"

In the midst of reproaches, let us continue to increase our exertions against the thralldom of Alcohol, till the last chain of the Tyrant is broken—till every man can see in his brother the Free—the Unfettered Canadian, emancipated *forever* from the brutalizing influences of men, who shout for temperance, as they stone her ministers—who bow at her shrine, as they qualify the pollutions of Bacchus. Such men we cannot hope to please and therefore we need not make the attempt—As belonging to the Sons, however, we are anxious to have their movements understood and appreciated by every honest advocate of Temperance Reform; and having prepared the following lines for the Soiree lately conducted by the Sons in this town, we insert them here, as illustrative of the manner in which all the practical advocates of total abstinence should unite and blend their efforts in conducting the final, *overwhelming* onset against *The universal destroyer*, a struggle in which, the Sons of Temperance are evidently destined to achieve the most signal and glorious triumphs.

## MUTUAL GREETINGS

OF THE

Total Abstinence Union, and The Sons  
OF TEMPERANCE.

BY THE UNION.

HAIL! All Hail! Ye Sons of Temp'rance,  
Strong in power to save the lost;  
Potent in the cause of morals;  
Friends of those who hate you most.

Onward! Onward! Sons of Temp'rance;  
Strike! The cause is that of man;  
Grasp fell Alcohol, in vengeance;  
Dash him down! with all his clan.

Rescue from the slaughter ring orgies  
Thousands yearly torn apart,  
By the **FIEND-DRAWN** car of Bacchus  
Plunging deep in human heart!

Onward! On the fields of *anguish*,  
Alcohol's dark minions foil;  
Make the woes and desolations  
Wrought by them, on them recoil.

BY THE SONS.

Hail! All Hail! Ye Honored Leaders,  
In the strife that's called us forth;  
Nobly have ye checked the Lava  
Scathing millions in its course.

Stern we come to aid your efforts;  
Rolling back swoll'n floods of woe,  
In the face of Growling Legions  
Dripping fresh with human gore!

On! we come to nerve the vanquished,  
Heaving hot pestiferous breath;  
Teaching youth and hoary fathers  
How to quench those fires of death.

Ever in our onward movements,  
Rolling back swoll'n floods of woe,  
In the face of Growling Legions  
Dripping fresh with human gore!

BY THE UNION.

Tell the world what secrets guide you,  
In the victories you achieve,  
Lest suspicion charge upon you  
Schemes a demon's heart would grieve.

That the good may cry, go onward!  
Strike! for man, for virtues's claims;  
Seize King Alcohol, the Tyrant!  
Dash him down! to writhe in flames.

BY THE SONS.

Secrets, how to free the captive;  
Bind him in the ark of life;  
Guide the erring; guard the temp'rate,  
Nerve our arms to deadly strife.

While we toil in Sonship's phalanx,  
Rolling back swoll'n floods of woe,  
In the face of Growling Legions  
Dripping fresh with human gore!

Anxious all the world should join us,  
Petty schemes we're bound to shun;  
Men of *truth* from every party,  
Sect and Order, find the Sons.

Seeking nought but moral order,  
Rolling back swoll'n floods of woe,  
In the face of Growling Legions  
Dripping fresh with human gore!

BY ALL IN CONCERT.

Let all join in Sonship's phalanx,  
Clinching shields and locking hearts,  
Pledged to zeal and stern decision,  
Firmly act the hero's part.

Not with murderous weapons burnished,  
With warm blood from gushing wound,  
But with balmy hands upbidding  
Hearts, to nameless horrors doomed.

## Gleanings.

### The Death Warrant of Christ.

*Translated from the "Courier des Etas Unis," for the Detroit Post and Craftsman, by a subscriber.*

Chance has just put in our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals; that is, the identical death warrant of our Lord Jesus Christ. We transcribe the document as it has been handed to us.

Sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

"In the year seventeen of the empire of Tiberius Cæsar, and the twenty-fifth day of March, in the city of the holy Jerusalem—Anna and Caiaphas being priests and sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the Presidential Chair of the Pretory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the son of God.
5. He calls himself falsely the king of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurion, Quirilus Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz:—1 Daniel Robani, a Pharisee; 2 Joannas Zorobatel; 3 Raphael Robani; 4 Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gates of Struenus."

The above sentence is engraved on a copper plate. On one side are written these words:—"A similar plate is sent to each tribe." It was found in an antiqu vase of white marble, excavated in the ancient city of Aquilla in the kingdom of Naples, in the year 1280, and was discovered by the Commissaries of Arts attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony in the sacristy of the Chartrem. The vase is in the chapel of Caserta. The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted, as a reward

for the sacrifices they made for the army. M. Denon, one of the savans caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities, &c., it was bought by Lord Howard for 2890 francs.

### The way to Settle Difficulties

Two neighbors (who by the way were brothers by marriage,) had a difficulty respecting their partition fences. Although they had mutually erected a substantial fence four and one half feet in height, on the line separating the sheep pasture of one, from the grain field of the other, yet the lambs would creep through the crevices and destroy the grain.

Each asserted it to be the duty of the other to chink the fence—after the usual preliminaries of demands, refusals, threats, challenges and mutual recrimination, they resolved to try the 'glorious uncertainty of the law'—they were however persuaded by their friends to the more amicable mode of submitting the difference to the final determination of a worthy and intelligent neighbor, who was forthwith conducted to the scene of trouble, and in full view of the premises, each party in turn in a speech of some length, urged his claim, asserted his rights, and set forth 'the law and the facts'—at the conclusion of which the arbitrator very gravely remarked: 'Gentlemen, this involves questions of great nicety and importance not only to the parties in interest, but to the community at large, and it is my desire to take suitable time for deliberation, and also for advisement with those who are learned in the law, and most expert in the customs of good neighbors; in the mean time however, I will just clap a billet or two of wood into the sheep holes, and in ten minutes time with his own hands, he effectually closed every gap.

The parties silently retired, each evidently heartily ashamed of his own folly and obstinacy. The umpire has never been called upon to pronounce final judgment in the case—so the law remains unsettled to this day.—*Vermont Patriot.*

**THINK AGAIN.**—A London paper relates that during the first day after the accession of Queen Victoria to the English throne, some Sentences of court martial were presented for her signature. One was death for desertion; a soldier was to be shot. The young Queen read it—paused—looked up to the officer who laid it before her, and said, 'have you nothing to say in behalf of this man?'

'Nothing—he has deserted three times,' said the officer.

'Think again my Lord,' was her reply.

'And,' said the gallant veteran, as he related the circumstance to his friends, 'seeing

her Majesty so earnest about it, I said, he certainly is a bad soldier; but there was somebody spoke as to his good character, and he may be a good man for aught I know to the contrary.

"Oh, thank you for that a thousand times!" exclaimed the Queen and hastily writing 'Pardoned' in large letters on the fatal page, she sent it across the table with a hand trembling with eagerness and beautiful emotion.

Now, what a world of instruction, goodness, and true philosophy is contained in these words, 'think again.'

### The Parsee, the Jew, and the Christian.

A Jew entered a Parsee temple, and beheld the sacred fire.

"What!" said he to the priest, "do we worship fire?"

"Not the fire," answered the priest: "It is an emblem of the sun, and of the genial heat."

"Do you then worship the sun as your God?" asked the Jew. "Know ye not this luminary also is the work of the Almighty Creator?"

"We know it," replied the priest, "but the uncultivated man requires a sensible sign in order to form a conception of his Most High. And is not the sun, the incomprehensible source of light, an image of that invisible Being who blesses and preserves all things?"

The Israelite thereupon rejoined:

"Do your people, then, distinguish the type from the original? They call the sun their God: and descending from this to baser objects, they kneel before and earthly frame.—Ye amuse the outward, but blind the inward eye; and while ye hold to them the earthly, ye withdraw from them the heavenly light.—Thou shalt not make unto thee any image, or any likeness."

"How then do ye designate the Supreme Being?" asked the Parsee.

"We call him Jehovah Adonia: that is, the Lord, who is, who was, and who will be," answered the Jew.

"Your appellation is grand and sublime," said the Parsee, "but is awful too."

A Christian then drew nigh and said, "We call him Father."

The Pagan and the Jew looked at each other, and said, "here is at once an image and reality; it is said a word of the heart," said they.

Therefore they raised their eyes to heaven and said with reverence and love. "Our Father!" And they took each other by the hand, and all three called one another *brothers*.

A most beautiful oriental legend, invented, transmitted and preserved by the Arabs, detailing the circumstances which dictated Solomon's selection for the Temple. Jerusalem was a plowed field, and the ground on which

the temple now stands, the joint inheritance of two brothers; one of whom was married and had several children, the other lived a bachelor. They cultivated in common the field which had devolved on them in right of their mother. At harvest time, the two brothers bound up their sheaves, and made them into two equal stacks, which they left upon the field. During the night a good thought presented itself to the younger; "My brother," said he to himself, "has a wife and children to maintain; it is not just that our shares should be equal: let me then take a few sheaves from my stack, and secretly add them to his; he will not perceive it and therefore cannot refuse them." This project the young man immediately executed. That night the elder awoke and said to his wife.—"My brother is young, and lives alone, without a companion to assist him in his labors and console him under his fatigues; it is not just that we should take from the field as many sheaves as he does, let us get up and secretly go and carry a certain number of sheaves to his stack; he will not find it out to-morrow, and therefore cannot refuse them; and they did so accordingly.

The next day both brothers went to the field, and each was much surprised to find the stacks alike; neither being able in his own mind to account for the prodigy. They pursued the same course for several successive nights, but as each carried to his brother's stack the same number of sheaves, the stacks still remained equal, till one night both determined to stand sentinel to exclude the mystery, they met, each bearing the sheaves destined for his brother's stack.

Now the spot where so beautiful a thought at once occurred to, and was so preservingly acted upon, by two men, must be a place agreeable to God; and men blessed it, and chose it whereon to build a house to His name.—*Lamartine's Pilgrimage to the Holy Land.*

### Deacon Todd.

THE BOY WITH THAT SHORT MEMORY.

Returning from meeting one Sabbath afternoon, the deacon was accosted by a man.

"Sir, did you see a boy on the road driving a cart with a bag of cotton in it?"

"I think I did," said the deacon musingly.

"A boy with a short memory, wasn't he?"

The man looked confused, and said, "Why do you think he had a short memory, sir?"

The deacon seemed to enjoy his confusion, and even determined to increase it.

"I think so; and think, moreover, that he must belong to a family that have short memories."

"What in the world makes you say that?" said the man more than ever confused.

"Why, simply this," said the old gentleman, assuming all of a sudden, a very grave

and solemn manner, "Because God Almighty has proclaimed from Mount Sinai, in a most solemn manner, among other things, "Remember the Sabbath day to keep it holy;" and the boy has forgotten all about it. His memory must be *very short indeed, very.*"

We rode off as the deacon pronounced the last word; and left the man to his own thoughts. He had evidently not been to church that day, but surely he had heard a sermon.—*Christian Index.*

**LORD BROUGHAM.**—It is worthy of notice that in the recent debate on America, in the House of Lords, Lord Brougham pronounced the whole of the Canadian possessions of the Crown to be of less value than the preservation of pacific relations between Great Britain and the United States. It is a matter of rejoicing that such a feeling exists in England, whatever the ground of it may be; and certain it is, that the world will allow both nations to place a high estimate upon peace, without suspecting them of cringing or cowardice.—*Philadelphia North American.*

**A CURIOUS CAUSE OF WAR.**—In the year 1005 some soldiers of the commonwealth of Modena ran away with a bucket from a public well belonging to the state of Bologna.—This implement might be worth a shilling; but it produced a bloody quarrel, which was worked up into a bloody war. Henry the king of Sardinia, for the Emperor or Henry, the second, assisted the Modenese to keep possession of the bucket; and in one of the battles he was made prisoner.—His father, the Emperor, offered a chain of gold that would encircle Bologna, which is seven miles in compass, for his son's ransom, but in vain. After twenty two years imprisonment, and his father being dead, he pined away and died.—His monument is still extant in the church of the Dominicans. This fatal bucket is still exhibited in the tower of the cathedral of Modena, enclosed in an iron cage.

**FATE OF THE APOSTLES.**—St. Mathew is supposed to have suffered martyrdom, or to have been slain with a sword at the city of Ethiopia. St. Mark was dragged through the streets of Alexandria, in Egypt until he expired. St. Luke was hanged upon an olive tree, in Greece. St. John was put in a cauldron of boiling oil, at Rome, and escaped death. He afterwards died a natural death at Ephesus in Asia. St. Peter was crucified at Rome, with his head downwards, at his own request, thinking himself unworthy to die in the same posture as his beloved Master. St. James the Great was beheaded at Jerusalem. St. James the Less was thrown from a pinnacle or wing of the Temple, and then beaten to death with a fuller's club. St. Phillip was hanged up against a pillar at Hierapolis, a

city of Phrygia. St. Bartholemew was flayed alive by command of a barbarous king.—St. Andrew was bound to a cross, whence he preached to the people until he expired. St. Thomas was run through the body with a lance, at Coramandel, in the East Indies.—St. Jude was shot to death with arrows. St. Simon was crucified in Persia. St. Mathias was first stoned, and then beheaded. St. Barnabas was stoned to death by the Jews at Solonis. St. Paul was beheaded at Rome by the tyrant Nero.

#### A Word to Teachers.

Knowledge cannot be poured into a child's mind like fluid from one vessel into another. The pupil may do something by intuition, but generally there must be a *conscious effort* on his part. Though much may be gone by others to aid, yet the effective labor must be performed by the learner himself. It must be remembered that he is not a passive recipient but an active voluntary agent—nay, more, it is not enough to give admission and welcome to knowledge, but he must reach out and grasp and bring home.

It is the duty of the teacher to bring knowledge within arms length of the learner, and he must break down its masses into portions so minute that they can be taken up and appropriated one by one; but the final appropriating act must be the learner's. Knowledge is not annexed to the mind like a foreign substance, but the mind assimilates it by its own vital powers. It is far less true that each one must earn his own bread by the sweat of his own brow, than it is that each one must earn his own knowledge by the labor of his own brain; for, strictly speaking, Nature recognizes no title to it by inheritance, gift or finding.—*Horace Mann.*

**BE COURTEOUS.**—Dr Humphrey was once seated in a stage coach, when a gentleman and a lady, on their bridal tour wished to be accommodated with seats on the inside. There being one vacant seat, the newly married pair were subjected to a separation, unless some passenger relinquished his place. This no one appeared to do, when the Doctor mounted the outside, insisting upon the gentleman occupying his seat with his bride. Subsequently the Doctor was collecting funds for the college over which he presided, and was presented with a handsome donation from the stranger he had met in the stage coach, with the remark that he knew nothing of Dr. Humphrey, or Amherst College, save that its President was a "gentleman."

Burke estimated that the number of men destroyed in war, in all ages of the world, up to his time, amounted to seventy thousand millions.

## Religious.

### Submission to God.

The conversion of the soul is the first subduing of it to submission. Before this it rebels, secretly or openly, against God's law. It turns away from God, and lives in a state of insubordination to him. When we are told this in theological language, we doubt or disbelieve it. We cannot think, we say, that there is an *enmity* between us and our heavenly Father; and we invest the language of the Scriptures which so plainly asserts this, with some vague and metaphorical meaning. And yet, after all, though we deny it in words, there is something in our secret consciousness which tells us it is true. In our sad and sorrowful hours when we want some refuge to go to, we cannot find such a religion in God. The soul, desolated and wretched, finding a blank in every *earthly* direction in which it looks, sees something worse than a blank in the direction of heaven. It instinctively paints to itself the face of God darkened by a frown. While every thing looks comfortless below, it finds only a dark and gloomy dread of retribution when it attempts to look above. In a word, the unchanged soul of man has always a feeling which no reasoning can remove, that there is a vast and eternal power riding sublimely above it, under whose mighty hand it has never yet been humbled. There are tizes in the experience of every reflecting mind, when the world seems to shrink into insignificant dimensions, and withdraw from the view. Its colors fade; its promises of happiness disappear; its sorrows and woes darken the whole horizon; its brief period of duration seems just at an end, and the heart longs to fly away in search of something to rest upon, but is repulsed by the still gloomier aspect of every thing beyond the grave, where reigns supreme a power to which it has never yet been willing to bow. Weary at length of this wretched isolation, and touched by a sense of the divine kindness and compassion which seeks to draw us from it, we come and submit. We humble ourselves under the mighty hand which we feel it vain and wicked to resist any longer.—*J. Abbott.*

Collins, the infidel, once meeting a plain countryman, inquired where he was going.—“To Church sir.” “What to do there?”—“To worship God.” “Pray tell me, is your God a great or a little God?” “He is so great, sir, that the Heavens cannot contain him, and so little that he can dwell in my heart.” Collins afterwards declared, that this simple yet sublime answer had more effect on his mind than all the volumes he had ever read.

### Religion.

‘Mid all the cares of life, springing around us at every step we take on our earthly pilgrimage—‘mid the howling storms of adversity, beating upon us as we wander upon the rough shores of Time—‘mid all the snares of man, thrown around us to impede our march in the path of rectitude and peace—‘mid pain and disease, fastening upon our system, and sinking them into the arms of decay—there is yet a star, whose bright beams shed glory upon our lonely way, and send joy and gladness to our hearts. In the vale of poverty, and on the mountain of despair—in the stream of anguish, and in the stagnant pool of sorrow—still it shines forth upon our bewildered course, and paints—in colors how divine—the flowery fields which lie beyond. It is the STAR OF RELIGION—of hope and love—the Star that lights up the Christian's soul, that guides him on his pilgrimage through time, that disperses the gloomy shadows which hover around his grave, and conducts him safely to the presence of his God. Oh, *Bright star of promise!* shine on in thy splendor! Drive the dark mist from the bewildered mind; roll back the mighty waves of ignorance and superstition; and light up the channel for the passage of the pure waters of Virtue and Truth! Let them shine upon the widow's lonely path, and spread a smile of gladness upon the orphan's cheek; Flame brightly round the walls of Zion, and illuminate the hearts of those who stand sentinel upon the battlements of Truth! Pour thy rays on the celestial way, and cheer the hearts of those who swell the armies of God! *Star of happiness!*—of pure and heavenly joy—ever flame in triumph! Send thy beams from pole to pole Reveal thy loveliness to the nations of the earth! Disperse the gathering clouds of sin, and let a world rejoice in thy life giving splendor!—*Chois. Ind.*

Amid the sublime scenery of the Alps, a wretch had the hardihood to write over against his name, in the Album kept for visitors, “*An atheist.*” It caught the eye of a minister who followed, when he at once wrote under it, “*If an atheist, a fool; if not, a liar.*”

“Sir,” said a lady to Mr. Romaine, “I like the doctrine you preach, and think I can give up every thing but one.” “What is that, madam?” “Cards, sir.” “You think you could not be happy without them?” “No, sir, I could not.” “Then, madam, they are your God, and to them you must look for salvation.” This pointed and faithful reply is said to have issued in her conversion.

God tolerates censorious spirits, that we may be taught to correct faults which good men would never notice.

He who can convince, will never dictate.



**Wesley's Prayer for Christian Union.**

The following extract from Wesley's preface to notes on the New Testament is entitled to the serious consideration of every follower of that celebrated founder of Methodism, and all who sustain sects and parties in Religion :

"Would to God, that all the party names and unscriptural phrases and forms which have divided the Christian world were forgotten ; and that we might all agree to sit down together as humble, loving disciples at the feet of our common master, to hear His word, imbibed His spirit, and to transcribe His life in our own."

Were the above very impressive desires but regarded by professing Christians, how soon would the disciples of Jesus present to the world that glorious oneness of mind and spirit and devotion, for which, while on earth he prayed.

**The Spirit of Religion.**

Many things are charged upon religion for which it is not responsible. The bad conduct and ill temper of professors, and the severe and uncharitable spirit with which they enforce the most obvious truths and duties, is not chargeable upon religion. It is the result of having the head enlightened with the theory of religion, without having the heart imbued with its spirit.

The spirit of true religion breathes gentleness and tenderness. It is mild and affable, and gives a native unaffected ease to the behavior. It is social, kind, and cheerful. It lifts from the brow the cloud of care and glooms which spread so dark a shade over humanity, and lights up the countenance with the sunshine of benevolence and hope. The spirit of religion is the spirit of peace, the spirit of love, the spirit of social order and friendship, the spirit of hope, the spirit of joy, the spirit of heaven.—*True Wesleyan.*

**Wrestling for Truth.**

Reader! Art thou weary and almost persuaded to cease contending against error and opposition? Art thou ready to exclaim, let this ungrateful world take care of itself? Why should I expose myself to the strife of tongues? Why should I render myself hateful by proclaiming unpopular truths? *If men will sow to the wind let them reap the whirlwind!* Why art thou hasty in thy spirit to be angry?—Calm down thy turbulent thoughts; and be rebuked, subdued, humbled, and strengthened in suffering the reproaches, of truth, by drinking in the spirit of the following almost incomprehensible desertion of the mental agonies of the immortal Martin Luther, before appearing in the Diet at Worms, on the morning of the 17th April 1565, where he was to stand in the presence of the Emperor Charles V. his brother the Archduke Ferdinand, six electors of the empire, twenty-four Dukes, the Duke of Alva and his eight sons, eight margraves, thirty

archbishops and prelates, seven ambassadors (including those of France and England), the deputies of ten free cities, a number of princes, counts and barons of rank, the Pope's nuncios—in all, two hundred persons. Such was the imposing assemblage before which stood Martin Luther.

On the morning of the 17th April, he was for a few minutes in deep exercise of mind.—God's face seemed to be veiled, his enemies seemed to multiply before him, and his imagination was overcome by the aspect of his dangers. His soul was like a ship tossed by a violent tempest, rocked from side to side,—one moment plunged in the abyss, and the next carried up to heaven. In that hour of bitter trial, when he drank of the cup of Christ—an hour which was to him as the garden of Gethsemane,—he threw himself with his face upon the earth, and uttered those broken cries, which we cannot understand, without entering, in thought, into the anguish of those deeps from whence they rose to God:—"O God! almighty God! everlasting! how dreadful is the world! Behold how its mouth opens to swallow me up, and how small is my faith in thee! Oh, the weakness of the flesh, and the power of Satan! If I am to depend on any strength of this world, all is over. The knell is struck. Sentence is gone forth. O God! O God! O thou my God, help me against all the wisdom of this world! Do this, I beseech thee; thou should'st do this—by thine own mighty power! The work is not mine but thine. I have no business here; I have nothing to contend for with these great men of the world. I would gladly pass my days in happiness and peace. But the cause is thine; and it is righteous and everlasting. O Lord help me! O faithful and unchangeable God! I lean not upon man. It were vain. Whatever is of man is tottering; whatever proceeds from him must fail. My God! My God! Dost thou not hear? My God! art thou not longer living? Thou canst not die! Thou dost but hide thyself! Thou hast chosen me for this work. I know it. Therefore, O God! accomplish thine own will! For-sake me not, for the sake of thy beloved Son Jesus Christ, my defence, my buckler, and my stronghold!" After a moment of silent struggle, he continued,—“Where art thou? Come, I pray thee. Where art thou, my God? I am ready. Behold me prepared to lay down my life for thy truth—suffering like a lamb! for the cause is holy. It is thine own! I will not let thee go! no, nor yet for all eternity!—And though the world should be thronged with devils, and this body—which is the work of thine own hands—should be cast forth, trodden under foot, cut in pieces, consumed to ashes,—my soul is thine! Yes; I have thine own word to assure me of it! My soul belongs to thee; and will abide with thee for ever; Amen."