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THE UNFETTERED CANADIAN.

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New Era in the Practice of Medicine.

Lectures delivered at the Egyptian Hall,
Piccadilly, London, 1840.

By SAMUEL DICKSON, M. D.

LECTURE I.

FALLACIES OF THE FACULTY.

*Introduction—Phenomena of Health and Sleep—
Disease and its Type—Causes.*

GENTLEMEN:—We daily hear of the march of intellect, of the progress of perfection of many branches of science. Has MEDICINE kept pace with the other arts of life—has it fallen short or excelled them in the rivalry of improvement? Satisfactorily to solve this question, we must look a little deeper than the surface—for TRUTH, as the ancients said, lies in a WELL—meaning thereby that few people are deep-sighted enough to find it out. In the case of Medicine, we must neither be mystified by the boasting assertions of disingenuous teachers, nor suffer ourselves to be misled by the constant misrepresentation of the medical press—for these publications for the most part are nothing better than mere organs of party, and, like the newspapers of the day, do often little more than crush and cry down any truths that militate against the interest of the schools and *coteries* they are employed to serve. The late Sir William Knighton was at the head of his profession; he was, moreover, physician to George the Fourth. Joining, as he did, much worldly wisdom and sagacity to a competent knowledge of the medical science of his age, his opinion of the state of our art in these later times may be worth your knowing; more especially as it was given in private, and at a period when he had ceased to be pecuniarily interested in its practice. In one of his private letters, published after his death, he thus delivers himself:—"It is somewhat strange that, though in many arts and sciences improvement has advanced in a step of regular progression from the first, in others, it has kept pace with time; and we look back to ancient excellence with wonder not unmixed with awe. Medicine seems to be one of those ill-fated arts whose improvement bears no proportion to its antiquity. This is lamentably true, although Anatomy has been better illustrated, the *Materia Medica* enlarged, and Che-

mistry better understood." Dr. James Gregory, a man accomplished in all the science and literature of his time, was for many years the leading physician of Edinburgh; but he nevertheless held his profession in contempt. On visiting London, he had an opportunity of being introduced to his equally celebrated countryman and contemporary Baillie. Curious to know Gregory's opinion of the man who then swayed the medical sceptre of the metropolis, his friends asked him what he thought of Baillie. "Baillie," he replied, "knows *nothing* but physic;" in revenge for which Baillie afterwards wittily rejoined, "Gregory knows *every thing* but physic." But what was Dr. Baillie's own opinion of his profession after all? I do not now allude to his language during the many years he was in full practice; then, doubtless with the multitude who thronged his door, he really believed he knew a great deal; but what did he say when he retired from practice, and settled at his country seat in Gloucestershire? *Then*, without the slightest hesitation, he declared he had no faith in Physic whatever! Gentlemen, you must not from this imagine that the fortunate doctor intended to say that the world all along had been dreaming when it believed Opium could produce sleep, Mercury salivate, and Rhubarb purge. No such thing—he only confessed that he knew nothing of the manner of action of these substances on the body, nor the principle upon which they should be used. Now, what would you think of a sailor who should express himself in the same way, in regard to the rudder and compass, who should tell you that he had no faith in either instrument as a guide to steer a vessel by? why, certainly that he knew nothing of the profession by which he gained his living. And such really was Dr. Baillie's case. The great bulk of mankind measure the professional abilities of individuals solely by their degree of reputation—forgetting Shakespeare's remark, that a name is very often got without merit, and lost without a fault. That Baillie actually attained the eminence he did, without any very great desert of his, what better proof than his own declaration?—a declaration which fully bears out what Johnson tells us in his life of Aken-side: "A physician in a great city, seems to be the mere plaything of fortune; his degree of reputation is for the

most part totally casual; they that employ him know not his excellence—they that reject him know not his deficiency." But still, some of you may very naturally ask, how could Dr. Baillie, in such a blissful state of ignorance or uncertainty, contrive to preserve for so long a period his high position with the professional public? This I take to be the true answer: the world, like individuals, has its childhood—a period when, knowing nothing, it may fairly be excused for believing any thing. When Baillie began practice, the profession were slowly and tardily groping their way in the dark: a few practical points they of course knew; but of the true principles of the applications of those points, they were, as I shall afterwards show you, entirely ignorant. Most of them were therefore, very ready to follow any one of their number who should most lustily cry, *Eureka—I have found it!* that was what Dr. Baillie did. At the commencement of his career, few medical men opened the bodies of their dead patients; for Sydenham, the English Hippocrates, had long before ridiculed the practice. It was, therefore, all but in disuse, and all but forgotten, when Dr. Baillie published his book on Morbid Anatomy—a book wherein with a praiseworthy minuteness and assiduity, he detailed a great many of the curious appearances so usually found in the dissection of dead bodies. Had he stopped here, Dr. Baillie would have done Medicine some little service; but by doing more he accomplished less—more for himself less for the public; for by further teaching that the only way to learn the cure of the living is to dissect the bodies of the dead he put the profession on a wrong path—one from which it will be long before the unthinking majority can in all likelihood be easily reclaimed. In the earlier part of his career Dr. Baillie, it is only fair to suppose, believed what he wrote, though by his after-declaration he admitted himself wrong. His arguments nevertheless succeeded but too well with the profession; proving the truth of Savage Laugier's observation, that "In the intellectual as in the physical, men grasp you firmly and tenaciously by the hand, creeping closely at your side step by step, while you lead them into darkness, but when you lead them into sudden light, they start and quit you!" To impose upon the world is to secure your fortune; to tell it a truth it did not know before is to make your ruin equally sure. How was the exposition of the Circulation of the Blood first received? Harvey, its discoverer, was persecuted through life; his enemies in derision styled him the *Circulator*, a word in its original Latin signifying vagabond or quack; and their efforts to destroy him were so far successful, that he lost the greater part of his practice, through their united machinations. "Morbi non eloquentia sed remediis curantur" is an observation some of you may have met in Celsus, which if you will al-

low me, I will translate:—Diseases are cured by Remedies not by Rhodomontade. Yet strange to say, the generality of great professors who have successively obtained the public ear since the time of the Roman physician, have been most inveterate against every thing favoring of innovation in the shade of remedies. Let me give you examples. When a limb is amputated, the surgeons, to prevent their patient bleeding to death, as you all well know, tie the arteries. In the time of Francis the First, they followed another fashion: then, and formerly they were in the habit of stanching the blood by the application of boiling pitch to the surface of the stump. Ambrose Pare, principal surgeon to that king, introduced the *ligature* as a substitute—he first tied the arteries. Mark the reward of Ambrose Pare; he was hooted and howled down by the Faculty of Physic, who ridiculed the idea of hanging human life upon a thread, when boiling pitch had stood the test of centuries. In vain he pleaded the agony of the old application; in vain he showed the success of the *ligature*. Corporations, colleges or coteries of whatsoever kind, seldom forgive merit in an adversary; they continued to persecute him with the most remorseless rancour; luckily he had a spirit to dispise and a master to protect him against all the efforts of their malice. What physician now-a-days would dispute the value of antimony as a medicine? Yet, when first introduced, its employment was voted a crime. But was there no reason! Yes it was introduced by Paracelsus—Paracelsus the arch-enemy of the established practice. At the instigation of the college, the French parliament accordingly passed an act making it penal to prescribe it. To the Jesuits of Fern, Protestant England owes the invaluable bark; how did Protestant England first receive this gift of the Jesuits? Being a popish remedy, they at once rejected the drug as the invention of the father of all papists—the devil. In 1693, Dr. Groenvelt discovered the curative power of Cantharides in dropsy; what an excellent thing for Dr. Groenvelt!—Excellent indeed, for no sooner did his cures begin to make a noise than he was at once committed to Newgate, by warrant of the president of the College of Physicians—for prescribing cantharides internally. Blush! most sapient College of Physicians—your actual president Sir Henry Hallford, is a humble imitator of the ruined Groenvelt!—Before the discovery of vaccination, *Inoculation* for Small Pox was found greatly to mitigate the terrible disease. Who first introduced small pox inoculation? Lady Mary Montagne, who had seen its success in Turkey. Happy Lady Mary Montagne! Rank, sex, beauty, genius—these all doubtless conspired to bring the practice into notice. Listen to Lord Warcliffe, who has written her life, and learn from his story this terrible truth—that *persecution* ever has been

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and ever will be the only reward of the benefactors of the human race. "Lady Mary," says his Lordship, "protested that in the four or five years immediately succeeding her arrival at home, she seldom passed a day without repenting of her patriotic undertaking; and she vowed she never would have attempted it if she had foreseen the vexation, the persecution, and even the obloquy it brought upon her. The clamours raised against the practice, and of course against her, were beyond belief. The faculty all rose in arms to a man, forestalling failure and the most disastrous consequences; the clergy descended from their pulpits on the impiety of thus seeking to take events out of the hands of Providence; and the common people were taught to hoot at her as an unnatural mother who had risked the lives of her own children. We now read in grave medical biography, that the discovery was instantly hailed, and the method adopted by the principal members of that profession. Very likely they left this recorded—for whenever an invention or a project, and the same may be said of persons, has made its way so well by itself as to establish a certain reputation, most people are sure to find out that they always patronized it from the beginning, and a happy gift of forgetfulness enables many to believe their own assertion. But what said Lady Mary of the actual fact and actual time? Why, that the four great physicians deputed by government to watch the progress of her daughter's inoculation betrayed not only such incredulity as to its success, but such an unwillingness to have it succeed—such an evident spirit of rancour and malignity, that she never cared to leave the child alone with them one second, lest it should in some secret way suffer from their interference."

Gentlemen, how was the still greater discovery of the immortal Jenner received—Vaccination? Like every other discovery—with ridicule and contempt. By the Royal College of Physicians, not only was Jenner persecuted and oppressed; but long even after the benefits which his practice had conferred upon mankind had been universally admitted, the pedants of that most pedantic of bodies refused to give him license to practice his profession in London; because, with a proper feeling of self respect, he declined to undergo at their hands a school-boy examination in Greek and Latin. The qualifications of the schoolmaster not the attainments of the physician; the locality of study, rather than the extent of information possessed by the candidate, were, till very lately, the indispensable preliminaries to the honours of the College.—Public opinion has since forced them to a more liberal course. But, to return to Jenner; even religion and the Bible were made engines of attack against him. From these Errham of Frankfurt deduced his chief grounds of accusation against the new practice; and he gravely

attempts to prove from quotations of the prophetic parts of Scripture, and the writings of the fathers of the church, Vaccination was the real *Antichrist*! Can you wonder that medicine should have made so little progress, if those only make fortunes by means of it who know nothing more than the jargon and crudities which pass for medical science with the vulgar? How true are the words of the son of Sirach—after searching the world he "returned and saw under the sun, that there was neither bread to the wise, nor riches to men of understanding, nor favour to men of skill."

Gentlemen, the ancients endeavoured to elevate physic to the dignity of science, but failed. The moderns, with more success, have endeavoured to reduce it to the level of a trade. Till the emoluments of those who chiefly practise it cease to depend upon the quantity of useless drugs they mercilessly inflict upon their deluded patients—till surgeons shall be other than mechanics, and physicians something more than mere puppets of the apothecary—till the terrible system of collusion, which at present prevails under the name of a "good understanding among the different branches of the profession" be exposed, the medical art must continue to be a source of destruction to the many—a butt for the ridicule of the discerning few. The wits of every age and country have amused themselves at the expense of the physician; against this science they have directed all the shafts of their satire: and in the numerous inconsistencies and contradictions of its professor—they have found matter for some of the richest scenes. Moliere, so long the terror of the apothecaries of Paris, makes one of the *dramatic personæ* say to another, "Call in a doctor, and if you do not like his physic, I'll soon find you another who will condemn it!" Rousseau showed his distrust of the entire faculty, when he said, "Science which instructs, and physic which cures us, are excellent certainly; but science which misleads, and physic which destroys, are equally execrable; teach us how to distinguish them." Equally sceptical and rather more sarcastic in his satire of the profession was Le Sage. "Death," says he, "has two wings; on one are painted war, plague, famine, fire, shipwreck, with all the other miseries that prevent him, at every instant, with a new prey. On the other wing you will behold a crowd of young physicians about to take their degree before him. Death with a Demon smile, dubs them doctors. (*leur donne le bonnet*) having first made them swear never in any way to alter the established practice of physic." But it is not our continental neighbours only who have laboured to expose medical pretensions. Locke, Smollet, Goldsmith, (all three physicians) held their art in contempt. Swift, Temple, Hume, Adam Smith—to say nothing of Beron, Hazlitt, and other contemporaries, were equally severe on its

professors. Byron, indeed, anathematised it as "the destructive art of healing," and when writing to a friend the details of a fever from which he had suffered, he tells him, "I got well by the blessings of barley water, and refusing to see my physician!"—Gentlemen do you think that all these great men were inferior in observation and reflection, to the herd of doctors and apothecaries who swarmed in these times?

But so completely at variance with each other are even the greatest medical authorities on every subject in medicine. That I do not know a single disease in which you will find any two of them agreeing. Take the subject of Pulmonary Consumption, for example: "The celebrated Stohl attributed the frequency of consumption to the introduction of the Peruvian bark. The equally celebrated Morton considered the bark an effectual cure. Reid ascribed its frequency to the use of mercury. Brillonet asserts that it is only curable by this mineral. Rush says, that consumption is an inflammatory disease, and should be treated by bleeding, purging, cooling medicines and starvation. With a greater show of reason, Salvadori maintained the disease to be one of debility, and that it should be treated by tonics, stimulating remedies, and a generous diet. Galen, among the ancients, recommended vinegar as the best preventive of consumption. Dessault, and other modern writers, assert that consumption is often brought on by a common practice of young people taking vinegar to prevent their getting fat. Dr. Beddoes recommended foxglove as a specific in consumption. Dr. Parr with equal confidence, declared that he found foxglove more injurious in his practice than beneficial! Now, what are we to infer from all this?—Not, as some of you might be tempted to believe, that the science is deceptive or incomprehensible throughout, but that its professors to this very hour have neglected to make themselves acquainted with the true principles upon which remedies act, and know as little of the true nature of the disease whose treatment they so confidently undertake. And what is the daily, the hourly result of this terrible ignorance and uncertainty? In the words of Frank, "thousands are slaughtered in the quiet sick room." "Governments," continues the same physician, "should at once either banish medical men and their art, or they should take proper means that the lives of people may be safer than at present, when they look far less after the practice of this dangerous profession, and the murders committed in it, than after the lowest trade."

"If false facts," says Lord Bacon, "be once on foot, what through neglect of examination, the countenance of antiquity, and the use made of them in discourse, they are scarce ever retracted." The late professor Gregory need often to declare in his class-room,

that ninety-nine out of a hundred medical facts were so many medical lies, and that medical doctrines were for the most part little better than stark-staring nonsense;—and this, Gentlemen, we shall have some amusement in proving to you. In the mean time, we may observe, that nothing can more clearly explain the difficulties which beset the student of physic—for who can understand nonsense, and, when clothed in phrases which now admit one sense, now another, what so difficult to refute? "Nothing," says Sir Humphrey Davy, "has so much checked the progress of philosophy, as the confidence of teachers in delivering dogmas as truths, which it would be presumptuous to question. It was this spirit which, for more than two centuries, made the crude physics of Aristotle the natural philosophy of the whole of Europe. It was this spirit which produced the imprisonment of the elder Bacon and the recantation of Galileo. It is this spirit, notwithstanding the example of the second Bacon assisted by his reproof, his genius, and his influence, which has, even in later times, attached men to imaginary systems,—to mere abstracted combinations of words, rather than to the visible and living world; and which has often induced them to delight more in brilliant dreams than in beautiful and grand realities."

Imposed upon by these abstracted combinations of words, we find it difficult to divest ourselves of the erroneous and mystical distinctions by which our teachers have too often endeavoured to conceal their own ignorance;—for in the "physical sciences," I again quote Sir Humphrey Davy, "there are much greater obstacles in overcoming old errors, than in discovering new truths—the mind in the first case being fettered; in the last perfectly free in its progress." "To say that any class of opinions shall not be impugned—that their truth shall not be called in question, is at once to declare that these opinions are infallible, and that their authors cannot err. What can be more egregiously absurd and presumptuous? It is fixing bounds to human knowledge, and saying man cannot learn by experience—that they can never be wiser in future than they are to day. The vanity and folly of this is sufficiently evinced by the history of religion and philosophy. Great changes have taken place in both, and what our ancestors considered indisputable truths, posterity discovered to be gross errors. To continue the work of improvement, no dogmas, however plausible, ought to be protected from investigation."

In the early history of every people, we find the priest exercising the functions of the physician. Looking upon the throes of disease as the workings of devils, his resource was prayer and exorcism; the maniac and epileptic were termed by him *demoniacs*, and where a cure was accomplished, the demon was said to be cast out. Even now, the traces of

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clerical influence on our art are not extinct in England; for though our churchmen have long ceased to arrogate to themselves the exclusive right, as well as the exclusive power of healing, an Archbishop of Canterbury is still permitted, by the laws of his country, to confer degrees in physic! nor does he fail even in these days to avail himself occasionally of his prerogative.*

In the course of these Lectures, gentlemen, it shall be my business to prove to you the UNITY or IDENTITY of all morbid action, and the unity and identity of the source of power of the various agencies by which disease of every kind may be caused or cured.

More than twenty-three centuries have elapsed since Hippocrates distinctly announced the Unity of Morbid Action—*"Omnium morborum unus et idem modus est."* The type of ALL DISEASE IS ONE, and IDENTICAL.—These are his words, and that is my Case.—That is the case upon which unprejudiced and disinterested posterity will one day pronounce a verdict in my favour, for the evidence I am prepared to adduce in its support will be found to be as perfect a chain of positive and circumstantial proof as ever was offered to human investigation,

The more you can explain and facilitate the attainment of any science the more you will find that science approach perfection.—The true philosopher has always studied to find out relations and resemblances in nature, thus simplifying the apparently wonderful; the schools, on the contrary, have as invariably endeavoured to draw fine-spun distinctions and differences, the more effectually to perplex and make the most simple things difficult of access. "In universities and colleges," says Lord Bacon, "men's studies are almost confined to certain authors, from which if any dissenteth or propoundeth matter of redargution, it is enough to make him be thought a person turbulent." Any exposition of the singleness of principle which pervades a particular science will be sure to meet the censure of schools and colleges; nor will their disciples forgive you for making that easy which they themselves after years of study, have declared to be incomprehensible.

The most perfect system has ever been allowed to be that which can reconcile and bring together the greatest number of facts that come within the sphere of the subject of it.

IN THE STATE OF HEALTH,

an equal and medium temperature prevails throughout the frame. The voluntary and other muscles obey with the requisite alacrity

* The present Sir Charles Mansfield Clark, Bart. &c., after practising for many years as a London apothecary and accoucheur, was dubbed doctor of Medicine by the late Archbishop Manners Sutton. I know not if that be the reason he is sometimes called by his lady-patients the divine doctor.

the several necessities that call them into action. The mind neither sinks nor rises but upon great emergencies; the respiration, easy and continuous, requires no hurried effort—no lengthened sigh. The heart is equal in its beats, and not easily disturbed; the appetite moderate and uniform. At their appointed period, secreting organs perform their office. The structures of the body, so far as bulk is concerned, remain in appearance, though not in reality, unchanged; their possessor being neither encumbered with obesity, nor wasted to a shadow. His sensorium is neither painfully acute nor morbidly apathetic, he preserves in this instance, as in every other, a happy moderation. His sleep is tranquil, dreamless.

If we analyze these various phenomena, we shall find that they all consist in a series of alternate motions—motions, for the fulfilment of which various periods are requisite; some being diurnal, some recurring in a greater or less number of hours, while others exhibit a minutary or momentary succession. At morn, man rises to his labour; at night he returns to the repose of sleep; again he wakes and labours—again at the appointed period he "steeps his senses in forgetfulness" once more. His lungs now inspire air, now expel it—he heart successively contracts and dilates—his blood brightens into crimson in the arterial circle of its vessels, again to darken and assume the hue of modena in the veins. The female partner of his lot—she who shares with him the succession of petty joys and sorrows, hopes and fears, which make up the day-dream of life, has yet another revolution, *Catamenial*, and *Parturition*, or the process by which she brings the mutual offspring into the world, is a series of periodic pains and remissions.

Every atom of the material body is constantly undergoing a revolution or alteration; liquid or æriform one hour, it becomes solid the next—again to pass into the liquid or æriform state; and ever and anon varying its properties, colors, and combinations, as in brief, but regular PERIODIC succession it assumes the nature of every organ, tissue, and secretion entered into, or producing from the corporeal frame. "It is every thing by turns, and nothing long."

The phenomena of the human body, like every other phenomena in nature, have all a three-fold relation—a relation to MATTER, SPACE, TIME; and there is another word—MOTION, which may be said to bring all three to a unity; for without matter and space, there cannot be motion, and motion being either quick or slow, must also express time or period.

Moreover, there can be no motion in matter without change of temperature, and no change of temperature without motion in matter. This is so indisputable an axiom in

physics, that Bacon and others supposed motion and change of temperature to be one and the same,

The powers by which the corporeal motions are influenced are the same as that influence the motions of every kind of matter, namely, the electric, mechanical, and chemical forces, and the force of gravitation. When rightly considered, the whole of these powers resolve themselves into attraction and repulsion. It is by attraction that the fluid matter of the blood first assumes the solid consistence of an organ; again to pass by repulsion into the fluidity of secretion. From the earth and to the earth, the matter comprising our bodies comes and goes many times even in the brief space of our mortal existence. In this, the human system resembles a great city, the inhabitants of which, in the course of years, are constantly changing, while the same city, like the body, betrays no other outward appearance of change than what naturally belongs to the periods of its rise, progress, maturity, or tendency to decay.

The last and one of the most important of the revolutions of the healthy state, is

SLEEP.

Philosophers of all ages have made this an object of their most anxious study, in relation to death, perhaps being their chief inducement to do so. "Half our days," says Sir Thomas Browne, "we pass in the shadow of the earth, and sleep, the brother of death, extricates a third part of our lives." In the state of perfect sleep, the pupil of the eye will not contract on the approach of light—the skin has no feeling—the ear has no sense of hearing—the taste and smell are not to be roused by any of the ordinary stimuli. What is this (figuratively speaking) but a periodic half death speaking truly, but a periodic palsy or cessation of internal motion of the nerves by which we maintain a consciousness of existence, and perceive our relationship to the world around us? Broken sleep consists either in brief remissions of the whole sleeping state, or in a wakefulness of one or more of the five senses. There are individuals, for example, who always sleep with their eyes open, and who should see you, were you to enter their chamber with the most noiseless tread. These tell you they are always half awake. In the condition of body termed *nightmares*, there is a consciousness of existence with a wakefulness of the nerves of sight or feeling; but with a total inability to influence the voluntary muscles by any effort of the will. The subject of it can neither sleep nor turn himself. The dreamer, portions of whose brain think, and therefore act or move, is partially awake. The *semicomatulous* and *sleep-talker*, are dreamers, who, having portions of the brain in a state of action, and others torpid, perform exploits of

deed or word, that bring you in mind of the maniac and drunkard, whose powers of judging are defective. A man may be entirely awake with the exception of a single member; and this we still refer to a torpid state of some portion of the brain. Such a man will tell you that his arm or leg is asleep or dead.— But, as this is a soporific subject, and may have a soporific influence on some of you. I may as well wake you up with an anecdote of a medical officer of the army once told me of himself: While serving in the East Indies, Dr. C, one night awoke, or I should rather say half awoke, sudden, when his hand at the instant came in contact with a cold animal body. His fear magnifying this into a cobra capel, he called out most lustily, "a snake, a snake." But before his drowsy domestic had time to appear, he found he had mistaken his own sleeping arm for this most unwelcome of oriental intruders!

Gentlemen, the human body in health is never asleep throughout, for when volition is paralysed—when we are every thing but dead to all that connects us with the external world, the heart still continues to beat, the lungs perform their office, and the other internal organs, over which volition has no control, keep on their usual harmony of motion—in other words the digestion of the food, the circulation of the blood, and the other lesser motions of organic life, proceed as in the waking state.

DISEASE.

Till the hour of sickness comes, how few non-medical persons ever think of a subject which ought to be of interest to all. The same men who discuss with becoming gravity the artificial inflections of a Greek or Latin verb, neglect to inform themselves of the natural laws that govern the motions of their own bodies! No wonder that the world should be so long dept in darkness on medicine and its mode of action, no wonder that even educated persons should still know so little of the proper study of mankind—MAN! In the throes of disease, the early priests, as I have already told you, imagined they detected the workings of demons. The medical theorists, on the contrary, attributed them to morbid ingredients in the blood or bowels. One bowed the knee to an "acrimony" or "putridity;" another acknowledged no cause but a "crudity" or a "humor." The moderns hold the notion that a mysterious process, which they term "inflammation," is the head and front of all offending. How absurd all and each of these doctrines will appear in the sequel! Disease, Gentlemen, is neither a devil to be "cast out" an acrimony or crudity to be expelled, nor any fanciful chemical goblin to be chemically neutralized—neither is the state erroneously termed inflammation, so commonly the cause as a coincident part of

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general disorder. Disease is an error of action—a greater or less variation in the motion, rest, and revolutions of the different parts of the body—reducible like the revolutions of Health, into a systematic series of periodic alteration, in the course of which the matter of a structure occasionally by its atomic changes alters its natural character and chemical relations, so much so in some cases, as to become even completely decomposed and disorganized. Whatever be the cause or causes of corporeal aberration, in obedience to the law of all matter, the first effects are change of motion and change of temperature. The patient accordingly has a feeling of heat or cold. His muscular motions, less under the control of their respective influences, become tremulous, spasmodic; or wearied, palsied, the functions of particular muscles cease.—The breathing is hurried on slight exertion, or it is maintained slowly and at intervals, and with a long occasional inspiration and expiration, familiar to you all in the act of sighing. The heart is quick, palpitating; or languid, or remittent in its beats; the appetite craving, capricious, or lost. The secretions are either hurried and increased in quantity, or sluggish, or suppressed. The body shows a partial or general waste; or becomes in part or in whole preternaturally tumid and bloated. Alive to the slightest stimulus, the patient is easily impassioned or depressed; his mind, comprehending in its various relations every shade of unreasonableness or gaiety, prodigality or cupidity, vacillation or cupidity, suspicious caution or too confident security; with every color of imagination, from highly intellectual conception to the dream like vagaries and reveries of hallucination. His sensations are perceptibly diminished or increased. Light and sound, for example, confuse or distract him: like the soft Sybarite, a rose-leaf ruffles him. With the smallest increase in the medium temperature of the atmosphere, he becomes hot and uncomfortable, and the slightest breeze shivers and decomposes him; or, as you may sometimes observe in the case of extreme age and idiocy, he becomes equally insensible to excess of light, sound, heat and cold.

CAUSES OF DISEASE.

What are the agencies that give rise to

Maladies
Of ghastly spasm, or racking tortures, quails,
Of heart-sick agony, all *feverish* kinds,
Convulsions, epilepsies, fierce catarrh,
Intestine stone, and ulcer, cholick pangs,
Demoniac phrenzy, moping melancholy,
And moon-struck madness, pining astrology,
Marasmus and wide-wasting pestilence,
Dropsies and asthmas, and joint-racking rheums?"

MILTON.

Gentlemen, the Causes of all these various diseases—Various in name, place and degree.—One only in their real nature—may be found

either in a *deprivation* or *wrong adaptation* of the identical forces which continue life, in health—the same natural agencies, in a word, by which every motion or event is produced throughout the universe. They comprise, therefore, every thing that connects us directly or indirectly, with the external world; and most, if not all of them, act upon us, in the first place, through the different modifications of nervous conception. The causes of disease, then, never originate in any one organ of the body—except in so far as that organ may be pre-disposed by an inherent weakness of the attractive power of the atoms of its parts to receive grave impressions from outward agencies that affect the more stable portions of the same body in a slighter manner.

To return to the causes of disease, are they not infinite? The earth and its emanations—the air and its electrical conditions—the degrees of temperature, dryness, and moisture of both—the nature and extent of our food and drink—the passions by which we are agitated, with all the other changes and chances of our social and individual position; these are the elements to which we must look, not only for the causes of disorders, but for the causes of health itself.

We have already analyzed the *Life of Health*;—we have seen that it consists in a periodic alternation of harmonious movements, some long, some short,—greater and lesser movements, otherwise *fits*: in Shakespeare's language, Life is a "*fitful fever*." If so, what can the morbid modifications of that life be, but modifications of *fitful* or *intermittent fever*? "All diseases," says Hippocrates, "resemble each other in their form, invasion, march, and decline." "The type of all diseases," he adds, "is one and the same." What, then, is that type? If we succeed in proving to you that toothache, asthma, epilepsy, gout, mania, and apoplexy, all come on in *fits*; that all have febrile chills or heats; that *intermissions* or periods of immunity from suffering, more or less complete, are common to each; and that every one of these supposed different diseases may, moreover, be cured by any one of the agents most generally successful in the treatment of *intermittent fever*, popularly termed *ague*: to what other conclusion can we possibly come, but that this same *ague* is the type which pervades, and the bond which associates together every one of these variously named diseases? If, in the course of these Lectures, we further prove that what are called "*inflammations*," also come on in *fits*; that the subjects of them have equally their periods of immunity from pain, and that these yield with equal readiness to the same remedial means,—who can be so unreasonable as to doubt or dispute that *ague* is the model or likeness—the *type of all disease*!

ROBINSON'S LECTURES.

LECTURE II.

HISTORICAL VIEW OF ANCIENT THEORIES.

That divine philosopher, Plato, said, *light* was the shadow of the Deity, and *truth*, his soul. That the wise and good, as they approximated to the source of glory and intelligence were clothed and animated by that heavenly essence, which he poured out from the fountain of his eternal being! That into the cup *molded* for the formation of man he poured a portion of his own divinity; that this divine principle, rational and immortal, resides in the brain, the seat of sublimity and great conceptions; but another soul, which dwells in the breast, formed by the inferior deities, was mortal and destitute of reason; which contracts *evil, pain and sorrow*, and involves all the woes of man, *misery and death*, and the despair of *hades!* That the gods not being under the influence of this mortal inferior soul, do good to man without selfish or interested views; and man, as he aspires to the divine life, acts upon the same principle.

The admirable saying of *BIAS*, one of the seven sages, was greatly esteemed by this philosopher, "*Omnia mea mecum porto*"—I carry with me all my possessions; being wholly occupied in promoting the public good, and laying up the treasures of the mind, of which neither fate, nor foes, nor death could rob him, he accounted every thing else as nothing.

Those who devote themselves to a new theory—who have to stand alone in defence of an unknown *truth*, and to combat alone the triumphant pride of an established science, would require a large portion of the self-denying spirit of the Grecian sage. And *DR. THOMSON* seems to have been admirably endowed with that supreme devotion to his object, which brings the martyr to the stake, and the patriot to pour out his blood on the field of battle. The loss of five thousand dollars,* to a poor man with a large family, imprisonment and chains, and the tribunal of death, are trials which might shake the fortitude of the firmest nerve. I cannot help uniting in his own sentiment, that Providence must have presided over his labors, with an especial care for the good of society, or he never would have brought them to such a triumphant conclusion.

In order to unfold and display the system of *DR. THOMSON* more thoroughly, I will take a review of those theories which have obtained in the world, and triumphed in the schools, until they met the fate of all terrestrial things.

For the origin of medical science, we are indebted to Egypt, that profound and universal school of the ancient world. Their medical knowledge was famous in the days of *MOSES*, and her physicians celebrated in *his* history. The ailments and ablutions recorded

in her books, so congenial to the health of an Eastern clime, enforced on the observance of Israel, have been ascribed to his knowledge of the Egyptian science of medicine, by those who have denied to him the high prerogative of having acted under the inspiration of the Almighty.

The invention of medicine is generally ascribed to *TOTH, TAAUTUS*, or the first *HERMES*. He was regent or king of Egypt, of the second dynasty of *MANETHO*, and the tutor of Queen *ISIS*. *JULIUS AFRICANUS* and *SINCELLUS* make him the same as *SYDIC*, brother to the *CABERRI*. He published six books on physic; the first treated of anatomy. The name of *ESCUAPIUS* or *ASCLEPIUS* was given him, on account of his great skill in healing diseases, as the terms import, being a compound of two Greek words, *astlen* and *epios*—Merciful healer! and this name he richly merited, according to all the history of these times. He taught the healing art to Queen *ISIS*; who, herself, was the inventor of several medicines, and is therefore called by the Egyptians the Goddess of Health. She taught medicine to her son *ORUS* or *APOLLO*, and communicated her knowledge in the writings of the *Caberrri*.

The distribution of medicine into distinct departments, gave rise to a vast number of physicians in Egypt, and would have been a source of great improvement in the science, had it not been for the restrictive laws of that ancient kingdom. Every physician confined himself to the cure of *one* disease only. *One* had the *eyes*, another the *teeth*, the *head*, the *belly*, the *lungs*, the *veins*, the *viscery*, *surgery*, *anatomy*, *embalming*. Such undivided attention to one object only, was defeated in all its beneficial results, by confining the physicians to fixed rules and *recipes*, set down in their sacred registers, collected from experiments and observations. So long as the physician practised according to those rules, he was *safe*, let the effect of his medicine on the patient be what it would; but the moment he dared to depart, and follow his own judgment, it was at the hazard of his life; which he most assuredly lost, if the patient died.

Physicians had a provision made them by law, which required them to practice in the army, and on strangers travelling in the country, without fee or reward. Their medicines were very simple prescriptions, prepared from herbs; and were generally *evacuants*, which they effected by injections, potations, emetics, fasting, and the waters of the Nile. These they repeated every day, or every third day, as the case might be, until the patient was relieved.

The physicians, in addition to their science, joined the study of *astronomy*, *magic*, and *ritual mysteries*; believing that the influence of a god, a star or planet, or *infernal demon*, gave powerful influence and efficacy to their

prescription their patient operations cipes found tions. Bu a chemical philosopher table remedies not only caged to you elixir, their the Greeks Their Ki for the pur of physic. curious observations proceeds dinger of t Egyptians; dipped that to sprinkle 2. That a dred years ments, that old, weigh by the rati fifty; when tion till one died for wa

CHIRON.—to Greece, and son of Argonautic learned general music, Esc astronomy. the instruct and all the tion. His factures, a scribed by all we have He was sh god heard the heaven tion Sagitt EscuLAP ron, was th flourished fancy he w sally, and w by a dog, time misse them on th possessed a herd brog when a bo sage Chir largely pro that of his his own di who were Troy. H the unhapp

* Total loss about \$300,000.—S. THOMSON.

prescriptions, and secured the recovery of their patients. Religion mingled with all their operations. Their books were filled with recipes founded on experiments and observations. But their grand discovery, their Moly, a chemical preparation, made by the aid of the philosopher's stone, or as others say, a vegetable remedy; an immortal catholicon, which not only cured all diseases, but restored the aged to youth, and the dead to life; this grand elixir, their priests carefully concealed from the Greeks.

Their Kings caused bodies to be dissected, for the purpose of perfecting them in the art of physic. In *anatomy* they have left us two curious observations. 1. A particular nerve proceeds directly from the heart to the little finger of the left hand. On this finger the Egyptians always wore rings; and the priests dipped that finger in the perfumed ointments, to sprinkle the victim and the worshippers. 2. That a man cannot live more than an hundred years, because they found by experiments, that the heart of a child of one year old, weighed two drachms; that it increased by the ratio of two every second year, till fifty; when it decreased in the same proportion till one hundred; when the aged actually died for want of heart.

CHIRON.—Medicine was brought from Egypt to Greece, by the sage Chiron, the centaur, and son of Saturn. He accompanied the Argonautic expedition, and was the most learned genius of his time. He taught Apollo music, Esculapius medicine, and Hercules astronomy. He was also the tutor of Achilles, the instructor of Jason, Pelens and Æneas, and all the heroes of that celebrated expedition. His knowledge of *simples*, reduction of fractures, and luxations of the bones, prescribed by rule, after the Egyptian fashion, is all we have left us of his theory of medicine. He was shot in the heel by a poisoned arrow, and prayed Jupiter to take away his life. The god heard his prayer, and translated him to the heavens, where he shines in the constellation Sagittarius.

ESCALAPIUS, the Greek, and scholar of Chiron, was the son of Apollo and Caronis. He flourished before the Trojan war. In his infancy he was exposed on a mountain of Thessaly, and was suckled by a goat, and defended by a dog. The shepherd, having for some time missed his goat and dog, went to seek them on the mountains, and found the child possessed of extraordinary beauty. The shepherd brought it up with the greatest care; and when a boy placed him in the hands of the sage Chiron, by whose instructions he so largely profited, that his fame far surpassed that of his master. He taught his two sons his own divine art, Machaon and Podalirius, who were afterwards celebrated in the war of Troy. He dedicated his days to the relief of the unhappy, and added his own experience

and observations to that of his master, Chiron. The most dangerous wounds, diseases and maladies yielded to his operations, his remedies, his harmonious songs, and his magical words. The gods would have pardoned all his glory, and fame of superior skill, but his great success and daring mind, induce him to recall the dead to life. Pluto was so enraged at this inroad on his dominions, that he struck him dead with a thunderbolt! He was deified by the Greeks, who showed the most unbounded love to his memory. Forty stadia from Ephidaurus you will find his temple, his statue, and his sacred grove, to which the sick resort from every place, to seek a cure from their various maladies.

The inscription over the entrance of his temple, is at once solemn and affecting:—*Procul est profani*,—far hence, ye profane, none shall enter here but the pure in soul. The secrets of his art he communicated to his children, and they were retained in his family until they burst forth with peculiar splendor, and shone out to the possession of the world, in the writings and the character of the divine Hippocrates.

HIPPOCRATES.—He was born in the Island of Cos, 80th Olympiad, 461 A. C., of the family of the Asclepiadæ; for his father was the 17th in lineal descent from Esculapius, and 16th from Podalirius, who dressed the wounded before the walls of Troy, and afterwards reigned over a small city in Thessaly. He studied medicine under his grandfather, Nebrus, and his father, Heracles; to which he added the reading of the tablets hung up in the temples, describing the nature of diseases, and the mode of their cure. This was a custom among the ancient Greeks, and is still practised in the East—a custom of great utility and long standing.

The family of the Asclepiadæ had carefully preserved the doctrines of their progenitor, Esculapius, and had established three Medical Schools, in Cos, Chidus, and Rhodes. Their fame began to spread, when this master spirit of the healing art, the *Homer* of medicine, as he has been called, appeared to contend for the prize of victory, on the great arena of public effort and emulation. His mighty mind soon perceived the defects in the system of his progenitors, and he grappled with its difficulties, and set himself to find out and apply a remedy, equal to its vast importance.

As the grand sum of all medical skill consists in *reason and experience*; and as the union of these forms the accomplished and successful practitioner, he prepared himself to add reason and argument to the rules of Greece and Egypt, and at once exalt medicine to the dignity of a science! And this he accomplished, (notwithstanding he has been denounced an empiric,) with a perseverance and success, which perhaps has never since

been equalled, nor so honored and distinguished the labors of any single man

Practice and theory were so remarkably combined and blended in the character of this profound original sage, that his decisions were received like the oracles of Apollo—not only with confidence, but with veneration.

The improvement of medicine at this period depended on two classes of philosophers, unknown to each other—the Sophoi, the students of natural philosophy, who comprehended the human body as a part of their science; and the Asclepiadæ, who studied the history and cure of diseases, the descendants and disciples of Esculapius. The former examined the functions of the human body, according to the laws of their own science; while the latter prescribed for disease according to fixed rules, established and confirmed by numerous cures and experiments. The philosophers reasoned; the Asclepiadæ acted.

Hippocrates, educated in the art of physic, found at once the vast advantage that would be gained by obtaining the knowledge of philosophy, and thus enrich medicine by a union of both sciences. He applied himself with the utmost vigor and industry to philosophy, to penetrate the essences of bodies, and endeavored to ascend to the constituent principles and powers of the universe.

He thus conceived one of those grand and original ideas, which served as a new era in the history of genius. This was to enlighten the experience by reasoning, and to rectify theory by practice. In this theory, however, he only admitted principles which may explain the phenomena observable in the human body, considered with respect to sickness or health. Improved and exalted by this new method, the science of physic made a more sure and certain progress in the path opened before it. Hippocrates silently effected a revolution, which has changed the face of Medicine, and caused it to rank with the sublimest parts of human science.

It would be equally useless and prolix, to enlarge on the happy experiments he made, of the new remedies he discovered, or the prodigies he wrought in all the places honored with his presence; especially in Thessaly, where, after a long residence, he died, at the advanced age of ninety-nine. From all that has been related concerning him, you can perceive in his soul but one sentiment, the love of doing good, and in his long life but one single act, relieving of the sick.

His remarks on the various stages of disease, and signs of their critical events, are the foundation on which physicians act and reason to the present hour. He also takes notice of the motion and circulation of the blood. This discovery has been attributed to Dr. Harvey; but we have the testimony of his own works, of his disciples, Galen, of Riolan, Drelincourt, Van Swieten, &c., that

Hippocrates understood the circulation of the blood, and the nature of the sanguiferous system.

His works are contained in eight folio volumes. 1. Journal of the maladies which he followed through their different stages. 2. Observations on his own experience, and the experience of preceding ages. 3. Reasonings on the causes, cures, and symptoms of diseases. 4. On airs, waters, and places. 5. The four last treat of the duties and qualifications of a physician, of various parts of medicine, and natural philosophy. His rules for the education of a physician, are the most admirable that were ever penned. Perhaps we have no essay on education, to qualify for any profession, equal to the rules of Hippocrates.

“1. Because our life is short and our art very long, a boy must be taken in early youth. 2. Examine whether his genius be adapted to the art. 3. Has he received from nature an exquisite discernment, a sound judgment, a character in which mildness and firmness are combined, that he may sympathize and suffer with the sufferers of others—that he may naturally feel the tenderest commiseration for the woes incident to his fellow mortals. 4. He must combine the love of labor, with the desire and emulation of all that is amiable and praiseworthy. 5. Let him practice the manual operations of surgery. 6. Let him study the whole circle of science. 7. Let him travel and extend his knowledge through different countries and cities; let him observe the difference of airs, and waters which are drank. 8. The eatables which are the principle food of the inhabitants; and in one word, all the courses which may occasion disorders in the animal economy. He must know by what preceding signs maladies may be known, by what regimen they may be avoided, by what remedies cured.

“Experience alone, is less dangerous than theory without experience; for it is not in the dust of the schools, nor works of the philosophers, that we can learn the art of interrogating nature, and the still more difficult art of awarding her answer.

“You must conduct him to the abodes of pain, already veiled with the shades of death; when nature, exposed to the violent attacks of the enemy, falling and rising only to sink again, displays to the attentive ear her wants and resources. The disciple, as he witnesses this terrible combat, shall observe you watch and seize the instant which may decide the victory, and save the life of the patient.” In this description of a student's qualifications, he has drawn a portrait of himself.

His style is concise and beautiful, but requires attentive study to comprehend his force, as he scatters the seeds of his doctrine with a rapid hand over the vast volume of his works, after the manner of the ancients, who were

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ever prone to disregard trivial difficulties, while they hastened forward to some grand conclusion. They were more anxious to strike out new, than to dwell on trite and trivial ideas. And this fact will, no doubt, account for the *sublime and grand* in the style and compositions of antiquity, so rare in modern works. His death was greatly deplored by the Greeks, and his memory cherished; and his name has been revered and venerated by all nations. The divine Hippocrates, the father of medicine, are the common appellations by which he is distinguished until this hour.

Celsus was born at Rome or Venice, and flourished under the reign of Augustus, Tiberius, and Claudius Cæsar. He was a profound admirer of Hippocrates, and leaves this strong testimony to his memory, and the fame of his works. "His doctrine," said Celsus, "has spread over every land; and when thousands of years shall have passed away, it shall perform thousands of cures, and carry relief and consolation to the afflicted race of man." He seems to have practised on the system of his great predecessor, and to have gained from his discoveries great skill in inflammatory and malignant fevers, especially the plague. He wrote eight books on medicine; the four first on internal diseases, the fifth and sixth on external diseases, and the two last on cases which properly belong to surgery. He was much beloved at Rome, and held in high consideration by the Emperors.

GALEN was born at Pergamos. He was a most diligent and laborious student. He closely followed his great leader, Hippocrates, and wrote a commentary on his works. He confesses, with gratitude, the vast obligations he owed to that father of medicine: mentions his knowledge of the motion and circulation of the blood, and great skill in anatomy. Galen travelled through many countries to improve his knowledge. He visited the different schools of Greece and Egypt, and the Islands of Crete, Cyprus, and Rhodes; made two voyages to Lemnos, to examine the Lemnean earth, at that time celebrated as a medicine; travelled to Palestine and the lower Tyrrus, to examine the properties of the Orobalsamum, or Balm of Gilead. He at last arrived at Rome, in the reign of Marcus Antonius, and was at first graciously received as a distinguished stranger. But his great success and skill in practice, soon excited the envy of the Roman physicians. They branded him with the name of Theorist, and affirmed that he used upon them the name of Methodics. His situation was rendered unpleasant; he found the opposition was too strong for him. After a residence of five years, he returned to Pergamos.

"The dogmatists," says Dr. Ray, "are certainly so far right, that a knowledge of the animal structure is necessary, in order to know how to repair it, though this belongs more properly to surgical operations. Yet the empirics, who rely on experience and practice exclusively, and are therefore called quacks, can resort, with equal justice, upon their opponents, that there is no relation between the animal economy and functions, in a living, sound, and healthy state, and a diseased or dead body, destitute of these."

After Galen had remained some time at Pergamos, the plague made its appearance at Aquila and Rome, during the joint reign of Marcus Aurelius and Lucius Verres. The fame of Galen, and his skill in curing that disease, induced the Emperors to send for him. He arrived; and had the felicity to cure the two sons of Aurelius, Commodus and Sextus, who had been smitten with the infection. This event so established his name, that all hostility against him ceased. After the death of Aurelius, he returned finally to Pergamos, where he died at the advanced age of ninety years. He was of a delicate and sickly constitution of body; yet from his great skill in medicine, and the temperate mode of his life, he reached a happy and useful old age, when he slept with his fathers in his native city.

His fame was great; and he ranks next to Hippocrates on the roll of great and splendid men. He wrote five hundred volumes on philosophy and medicine. They were deposited in the temple of Peace, at Rome, and destroyed when that city was burned by the Goths. The scattered volumes which still remained in the hands of his friends and followers, have been collected, and published in five folio volumes. When his works and Hippocrates' were published together, they amounted to thirteen folio volumes—a monument of splendor to those distinguished men, which covers the Egyptian pyramids with contempt and shame.

A pleasing melancholy pervades the soul, as we trace the memorials of those devoted and magnanimous benefactors of the human race. They seem to redeem the very character of man from all the vile aspersions that have been cast upon it. They shine as splendid beacons on the solitudes of time, to point the traveller the road to glory, and the haven of immortality and peace. If we were disposed to hesitate or linger in the pursuits of humanity, those bright examples would spur us on to industry and exertion.

For a long period after the days of Hippocrates, no eminent physician of Greece, at least none of known date, was found worthy to bear the torch of that distinguished mind into the temple of Hygieia. The pursuits of the healing art might languish, but did not slumber. We have sufficient testimony on

the historic page, to medical studies in the East, in Egypt, and in Greece, through the long period that elapsed between Hippocrates and Galen. In Greece, the votive tablets suspended in the temple of the gods, displayed to the eyes of the student of medicine, the disease, its history, and the nature of its cure. In India, the sick were laid in beds by the way side, that every passenger might be consulted on the means of their recovery. These cures were also registered on the pillars and monuments of Eastern magnificence, for the benefit of the public. If any discovered a poison, he was obliged to conceal it, till he had also found out its antidote, and then they were published together. This was a part of the code of wise maxims, which still distinguish the primitive regions of the human race. In Egypt, medical science progressed according to the prescribed forms, until Nectanebus, the last of the race of Misraim, was expelled his throne and kingdom, by Ochus, the tyrant of Persia, a few years before Alexander conquered the East.

ERASISTRATUS was celebrated for his skill and wisdom in the mode of cure; his medicines were mild and simple, administered with judgment and success. He was opposed to mixed and complicated medicines.

HERAPHILUS, the anatomist, held a distinguished rank amongst the physicians of Greece. He was so much devoted to the discovery of specifics, that it gave occasion to his disciple Philmus, of Cos, to attach himself wholly to the practice of empiricism. The honor of having founded the sect of empirics, has been contended by their followers, between Philmus and Seraphion, of Alexandria. It is, however, certain, that it arose immediately after the time of Heraphilus. And this period may be regarded as one of the most remarkable in the history of general physic.

HERACLIDES, of Tarentum, was one of the empiric sect—a person of great skill and judgment in the study of medicine. Very remarkable cures are recorded of him. His writings being lost, the world has not been much benefited by his discoveries.

The establishment of medicine as a separate science, at Rome, must be ascribed to the Greeks. For five hundred years, according to Cato, the censor, it was in a very rude state, and confined entirely to the woman. A luxation was reduced by incantation, and the *hæmorrhoidæ* accounted an universal remedy.—Asclepiades was the first of the Grecial physicians who practised at Rome. He was not bred to physic, but was a professor of rhetoric. Not finding success in his original profession, he commenced the practice of physic, and formed a system for himself. He established a mild practice, employed few medicines, and strongly declaimed against compound and complicated medicine.

SCRIBIDIUS LARGUS treats professedly of the composition of medicine; but his medicine and mode of practice have been charged with great uncertainty and imperfection.

Superstitious follies seem to have distinguished many of these writers, as well as Pliny the elder, and Andromachus, senior; though to the present day, the *Tberiaca* Andromachi is retained in systems of medicine.

DISCORKIDES, who wrote professedly on *Materia Medica*, is regarded as one of the best and most judicious of ancient times. Many might be added to these names, but *jam satis*. These will suffice to show the turmoil and vicissitudes in the medical science of ancient times.

“LET THE READER THINK.

I am but a poor Mechanic—possessed of but a common English education—but the following fact is one which I think my duty to lay before the Public:—

A case of disease has lately passed under my observation, where a learned and experienced Regular Physician was employed, (for if they are not most to be depended upon pray who is) which has caused me more reflection than on any other occasion.

The patient was a friend of mine, and I shall endeavour to describe the case minutely. My friend had lived to the age of 42, apparently in the enjoyment of a good state of health, except sometimes subject to slight attacks of dyspepsia. About this time, upon a certain occasion of exposure, he took a severe cold, which was attended with some fever and pain throughout his system, especially in the limbs. He requested me to call on Dr. which I did. When the Doctor called he felt his pulse, looked at his tongue, and stated that he would be well in a few days; but as there was some inflammation, and the pulse full, it would be necessary that he should lose a little blood. After blood was drawn, my friend stated that he felt much easier. The Doctor then wrote a prescription, which I carried to an apothecary, where I found it to be small powders of calomel and opium, which were administered according to the Doctor's directions. On the next morning the Doctor called again, and upon entering said, “well how is our patient this morning?”

To which my friend replied, “somewhat easier, but rather weak.”

“Oh!” says the Doctor, “you'll soon get over that.”

The Doctor then ordered that a dose of salts and senna should be given him. On the next day the Doctor called again, making a similar enquiry respecting his patient as he had the previous morning. To which my friend replied, “I feel somewhat weaker, and have a slight cough.”

The Doctor enquired whether he had taken the salts and senna, and if it had operated, and

being answered in the affirmative stated that, "his cough would soon subside;" but that he wished to produce a little perspiration, and directed Dover's Powders for him. The next day my friend felt weak, but there was some abatement of the cough, and when the Doctor called he stated that all was going on right, and that he would soon be well, prescribed no medicine, but make some remarks in regard to diet, that it should be light, &c. In a day or two the Doctor called again. In the intervening time, the debility and cough had both increased, and my friend began to manifest some uneasiness in regard to his situation. He enquired of the Doctor what the difficulty was which he was labouring under? To which the Doctor replied "that it was only a cold and he would soon overcome it." The Doctor then directed a preparation which I procured, which he called an expectorant. The expectorant we conceived enabled him to cough and raise somewhat easier, yet the cough and debility remained about the same. At this time my friend began to entertain fears that his lungs were effected, and when the Doctor called he expressed such opinion. To which the Doctor assented, that they were slightly so, and that it would be requisite to apply a blister across the chest.

Until this time my friend had remained calm, placing unlimited confidence in the skill of his physician, and that in a few days he should recover his health. My friend, being naturally of an intelligent and enquiring mind, began to make minute enquiries of the Doctor in regard to his complaint, and the most judicious mode of treatment.

The Doctor stated, "as soon as he could obtain sufficient strength, it would be well for him to take a journey South, and he had no question, that by proper treatment, his health would measurably soon be restored."

The idea, however, of placing a blister across the breast, seemed somewhat to depress the spirits of my friend, he considered such act as evidence of diseased lungs. He therefore asked the Doctor "what object he had in view by the blister?"

To which the Doctor replied, "that it was the established practice, the intent of which was to relieve the lungs by counter-irritation—that there was great sympathy between the lungs and the skin."

My friend replied, "that he had been acquainted with several persons who had been consumptive, and had been blistered, and they appeared to grow weaker without any apparent mitigation of the disease."

Still the Doctor persisted that it was the only means of affording relief. The blister was applied, and we considered that the effect was beneficial, as it relieved in a great degree the pain across the breast. The Doctor spoke quite encouragingly of its beneficial effects; but it rendered the patient weaker without

much alleviation of the cough; although I thought he raised easier. The Doctor directed the expectorant continued. In a day or two my friend began to complain of a pain in the left side, and at times to feel chilly. The Doctor then thought it necessary again to bleed him. This my friend objected to, saying "he was already too weak, and bleeding would render him still more so."

The Doctor insisted upon it, saying "It was the only way to relieve the pain, and he need not be afraid of his weakness, as he would soon recover his strength when the disease was subdued."

"But how, Doctor," said my friend, "will the bleeding relieve the pain?"

"Why," said the Doctor, "by lessening the quantity of blood."

My friend reluctantly consented to the bleeding, and for a while felt free from pain, but it increased his weakness; he had become quite pale and emaciated, and the Doctor gave some quinine drops. In a few days the pains in his breast and side began to be as severe as ever. The Doctor then directed an ointment to be rubbed across the breast, in order to bring out small eruptions, and he would insert a seton in the side.

"Why, Dr." said my friend, "do you wish to produce sores upon me, and to insert a seton?"

To which the Doctor answered, "to induce the disease from the lungs, upon the principle of counter-irritation—the case is obstinate, and we must use means proportionably to the obstinacy."

Neither the sores upon the breast nor the seton in the side seemed to be of much benefit. The patient continued to grow weaker, and sweat some at nights, and was quite restless; and the doctor directed that he should take morphine, which made him rest easier.

At this time general fears began to be entertained by the patient's friends, as to the final issue; and it was deemed advisable that a consultation of physicians should be held. Accordingly, two of the ablest physicians which we knew, were called to consult with the attending physician. After examining the patient, and some conversation between them, they retired to an adjoining room, where they remained about half an hour; the attending physician then re-entered, and stated that they had determined upon the course which they thought was the most likely to prove successful, stated that he would soon call again, and in company with the other medical gentlemen, left the house. The doctor did not call until the next morning, when he stated, "that they had concluded to try and bring about a change in the secretions, and for this purpose it would be necessary to resort to the use of mercury in some mild form, as calomel or blue pill."

My friend, who evidently seemed doubtful of any favourable result from the use of that

medicine, observed, enquiringly, "doctor do you not intend to salivate me?"

"Oh, no," said the doctor, "we only wish to produce an alterative effect by rendering the gums a little sore."

"I know not," said the patient, "that I understand what you mean by an alterative effect."

"To alter," said the doctor, "the morbid secretions—to render them of a more healthy character."

"But how do you do that, doctor, by making my gums sore?"

"To tell you how this is accomplished, would be somewhat difficult, we only know the effects produced by observation," said the doctor.

"Well, doctor, observation has also shown that much evil is produced from the use of mercury."

"True," said the doctor, "but it is of rare occurrence, when its administration is confined to the hands of judicious practitioners."

"But, doctor," said the patient, "if medical gentlemen find it difficult to explain how its beneficial effects are produced, would it not be equally difficult to foresee the EVIL CONSEQUENCES which arise from its administration?"

"From the peculiar idiosyncrasy of some constitutions," said the doctor, "it is impossible for us to be aware of any evil effects which may follow the use of mercury, until its peculiar character is developed by subsequent observation; yet the great majority of instances in which the most happy results follow its use, warrant us in placing the utmost confidence in its therapeutical action."

"Well, doctor," said the patient, "I have no confidence in mercury, or any thing else being of any use to me; it appears that my disease from the first has been constantly and rapidly approaching a fatal termination; I have no expectation of recovery."

"Your disease" said the doctor, "has been most unyielding:—it has resisted the usual forms of treatment, and my only hope now is, by inducing the mercurial action, to change the morbid secretions."

"Well, Dr.," said the patient, "do as you think best; I am no physician; I am in your hands."

Small doses of calomel were then given him for several days, and terminated in salivation, which in a short time subsided.

My friend had become weaker—the hectic flush appeared upon his cheek every afternoon, with cold and clammy night sweats; he was fast sinking—the doctor gave him up as incurable, calling occasionally to see him, and sometimes directing a little morphine to make him rest easier and quiet his cough; thus he continued for a few weeks, constantly failing, until it became my melancholy duty to consign his lifeless and emaciated body to the tomb, there to rest until mortality shall become immortal.

The keen sensibility which I have felt upon this subject, has induced me to present this little tract before the public, and should I succeed in directing the reflecting mind to the subject, I shall feel that I have accomplished my object. I wish to injure no one, yet I know there is something in medical practice wanting. It may be said there are many cases of similar character; but if there are, it still more strongly proves that there is error somewhere—all which is necessary is not understood in regard to disease. I have known cases of consumption where no physician has been called but depended upon little preparations of their own or their friends, where the person has lived in a comfortable state of health for years.

JOSEPH A. B*****.

REPORTS OF CASES.

From the Boston Thomsonian Manual.

FEVER AND AGUE.—Patient, male; age, 23 years; general health, good. The sixth ague was upon him when I saw him first. I prescribed copious quantities of hot pennyroyal tea during the ague; and was, at the same time, preparing to administer a full course. After the subsidence of the chill, which was the heaviest I ever saw, I ordered strong composition tea to be given, in teaspoon doses, every half hour during the continuance of the febrile symptoms, which lasted until the patient had taken his third draught; and as soon as the skin became a little moist, he was placed over a moderate steam, and kept there nearly an hour. He was then washed with lukewarm water, wiped dry, and put to bed with steaming stones to his feet. I then put three teaspoonfuls of the brown emetic in a pint of warm water, stirred it well, and gave him one-third; as this did not operate, at the expiration of fifteen minutes I gave another third. This second dose operated only partially, but what was thrown up was very thick and viscid; and after half an hour I gave the third cupful, powder and all, and the work was done to my satisfaction. The quantity ejected would have filled a half-gallon measure. During the operation of the emetic, the patient drank freely of pennyroyal and hayberry teas, and after it was over, he ate hearty of chicken soup that had been prepared for him. His bowels were then thoroughly cleansed, *a la Thomsonii*, and he was again put over a lively steam; and when the perspiration began to flow freely, which was soon the case, he was washed down with cold water, and replaced in bed. His agues were of the "quoadian" or third-day order. I then left a compound, of equal parts of cayenne, golden seal, and balsimony, with directions to take a teaspoonful in cold water half an hour before each meal, and a pill (of equal

parts of cayenne and bayberry, and one-fourth part lobelia seed) to be taken every half hour. These prescriptions, aided by stimulating enemata three times a day, and warm stones to the feet, sustained a free perspiration until the time of his next ague. The time came, but not so his ague. A very slight chill only was perceptible. However, to make all things sure, I administered another course, and ordered the same intermediate treatment, omitting the pill. At this time, (15 days since,) the man is at his business, and in good health.

A case of intermittent fever occurred near me a few weeks ago, and had the attention of a mineralite; but to no purpose. The patient was then permanently cured by an old negro man, with dog-wood bark (*cornus Florida*) and the common peach leaf, strongly decocted, and freely drank.

Another case of this disorder was treated ineffectually by two mineralites, also near me, and was ultimately cured by strong peach leaf tea, prescribed by a negro woman.

2nd. HOOPING COUGH.—Patients between 8 and 12 years old. They had been sick five weeks. The usual prescriptions had proved unavailing. I gave each of them a course, steaming a long while, then directed expectorants to be used during the next three days, when I visited them again, and gave another course. The injections brought away large quantities of worms. After the second course, the little patients ate freely of a candy made of horehound, comfrey, and el-campane, spiced with cayenne. During the space of 13 days, they all recovered. The mineralites in an adjoining neighborhood have lost several patients with this complaint.

3rd. SORE EYES, OF EIGHTEEN MONTHS STANDING.—Had resisted the purging and blistering of a mineralite during the whole of that time. I directed a poultice of slippery elm, ginger, and lobelia, (*pul. herb.*) to be applied three times a day, and at each renewal, that the eyes be well washed, first with warm water, then with Thomson's eye water. In ten days the patient was well. Previous to my undertaking the case, the patient had been compelled to wear a thick bandage over the eyes for three or four months, during which time she had not seen the face of any one of her family, and had to be led wherever she went—declaring that she would rather lose her sight, and be stone blind the rest of her life, than suffer the pain she was then enduring. By the use of Thomsonian simples, she yet enjoys her sight, without the infliction of pain.

4th. SCARLET FEVER.—Patient, male: age, 19; constitution much shattered; general health indifferent. I found him entirely pro-

strate; pulse up to 125, and the cutaneous efflorescence in full bloom. The tonsils highly ulcerated, and respiration very difficult.—Cayenne tea, very weak and sweet, was freely given him—say, one quart in two hours. Two copious passages were also made in the same time. The skin, which was before hot and dry, now became moist and soft. A gentle emetic was administered, which produced easy respiration; his nervous irritability was soon quieted by nerve powder, and in four hours he was declared better. Weak composition tea was freely drank, and steaming stones applied to the feet, with gargles of cayenne and bayberry occasionally, soon effected a cure.

In the lists which I keep of the deaths that occur under the mineral practice, within my knowledge, I have between twenty-five and thirty of scarlet fever! Seventeen of them occurred in the practice of one individual!

5th. SCURVY OF THE MOST AGGRAVATED KIND.—To such an extent had it progressed, that the gums had commenced sloughing. The spaces between the teeth were filled out even with the front of the teeth with a calculus substance. The breath of the patient (a lady) could be smelt throughout a large room.—There being evident indications of cancer in the system, I gave a course, and prescribed the use of powders made of equal parts of bayberry, cayenne, and finely powdered myrrh. The teeth, gums, and whole inside of the mouth were directed to be washed with warm vinegar, in which was put a teaspoonful of these powders. In the course of two weeks these means effected a perfect cure.

ANASARCA, A SPECIES OF DROPSY.—A case of this disease came under my cure not long since. The patient, pale, weak, haggard. *Cause.*—Took opium to cure night sweats and faintness. *Treatment.*—Bathed his feet in hot water, administered warm teas with much cayenne; brown lobelia, followed by the tincture, as the case was obstinate.—*Result.*—Ejected two quarts of liquid, without a particle of food, and with it a mass of highly tenacious slime, like the scrapings of the entrails for stranges, mixed with the white of a hen's egg. The man rolled the mass, the size of a man's fist, up in a newspaper, to carry home to show his friends. He left my dispensary relieved and happy. There are a dozen gentlemen who examined the mass, and can testify to the truth of this statement. It is evident that no mineral medicine could have reached this case. In fact, it had been exhausted, and as a hopeless case, laudanum was substituted, to remove night sweats, weakness, and distress.

J. S. OLCOTT.

AN M. D. CURED WITH LOBELIA.

A certain M. D. living in Eaton, was taken sick, with what the doctors call congestive fever, and was reduced very low indeed.—so much so, as to be thought irrecoverable by his physicians. One great difficulty in this case was the impossibility of getting medicines to operate. One one occasion, after they had used all the remedies that their skill could suggest, to produce an operation from the bowels, and had failed to effect this desirable object, they thought proper to call a council. The council met, and after deliberating on the subject for a while, one of them, who considers himself a Beachite, suggested the propriety of administering lobelia in the form of an enema. After some discussion on the subject, they consented to try lobelia in combination with senna tea. The result was an operation in ten minutes. I leave you to comment. It is scarcely necessary to add that the doctor got well.

Your's, GEORGE E. WILKINSON.
Newhope, Md., July 7, 1842.

From the Botanic Medical Recorder.

A WONDERFUL CASE :

A NUT FOR PHRENOLOGISTS AND ANTI-PHRENOLOGISTS.

I am induced to send the following for publication, from the conviction that no similar case has been recorded.

Mr. George Markham, on the 24th of March, 1840, set out turkey-hunting, and about nine o'clock in the morning found a flock and fired on them, and the breech of his gun flew out and entered his head, the screw-end in front, leaving the point above the skin. It entered at the angle of the orbitary arch, next the nose, and just high enough to bury the screw into the bone, running directly back, breaking the face of the cranium for two inches and a half, and at the same time, the screw that passed through the shank of the breech, and held on the plate of the trigger, entered lengthwise, extending from the breach up near the hair, and bored entirely in the brain. The whole fracture was some four or five inches, say two and a half inches in the base, broke by the breech, and two inches in front by the screw.

In this situation I found him, by his piteous yell, a distance of some three or four hundred yards from my house. I took him to my house, and laid him down on some blankets, and sent for his prents—and at the same time sent for Dr. Outlaw, knowing they were in favor of the old school practice. Dr. Outlaw came, and then sent back for Drs. Cock and Burshell; they came, and all were of opinion that he would die as soon as the screws were extracted, and the brain separated.

We waited till the family had got there, and then drew up the breech-pin until we could get a hold of the head of the screw that passed through the shank of the breech-pin, and pulled it out over the eye, and then pulled out the breech. The brain ran out so fast, that we did not wait to probe the wound and get out the fractured bones, but clapped on some lint and bound it up, expecting that he would be dead by the time we could get it bound up and the blood and brains wiped off his face. But he continued to breathe easy and regular, retaining his senses all the time. He was then put under the treatment of Dr. Outlaw, who stayed with him for some time, waiting for him to die; and then left a large paper of salts, and a prescription for the salts to be given in broken doses every two hours. When the time arrived for the salts to be given, the young man's mother came to me to know what I thought of giving the salts. I told her that if I were in her place I would not give the salts, and I thought the doctor would not give them if he was present, for I had no doubt the doctor had given them in anticipation of reaction and fever, and there was neither reaction nor fever, and therefore I would not give the salts, but I would give him composition tea to drink, and give him an injection or two of white shumak tea.

She accordingly gave him the composition tea to drink, and the injections. Next day the doctor returned, and found the young man much as he had left him the day before. He directed the salts again, and left. The old lady came to me again, and I told her as before, and she postponed giving the salts, and continued the teas. The third day the doctor came, and then told the old lady that it was impossible for him to live, and to ask me to give him what I thought best to meliorate his sufferings.

I was then requested to do what I could for the young man. I then prepared a straw bed, and took him up and placed him on that, prepared a bandage and dressed the wound, to keep it open. I then gave him freely of composition tea, and kept the bowels open by the syringe, had him watched seven days and nights, not suffering him to turn his head, and dressed the wound twice a day, and then began to let him move his head very slightly, and gradually increasing till about the 20th day, when he was propped half up in bed, and at the end of five weeks sent him home, but kept the wound open, and did not suffer it to heal up entirely for twelve months.

He lost, I suppose, a small teaspoonful of brain. He is now entirely well, and during his whole affliction, he was as sane as ever he was.

I have learned from this circumstance never to abandon a case while there is vitality.

A. BIGGS.

June, 1842.

A BAD CASE,

CURED BY A STUDENT OF STEAM & CO., AFTER THE REGULARS HAD—MADE IT BAD.

I have lately treated a case that will likely interest you. The gentleman's name was H. McGuffin, of Hardin County. He had been treated six weeks by two of our scientific gentry, Drs Bryon and Foster, for bilious inflammatory fever, and well treated too. Dr. Bryon had been to see him twenty some odd times, and Foster once, and sent medicine twice, if I mistake not. Well, on Wednesday night, the 18th May, there came a messenger for Holley, the Botanist, who stated that if McGuffin did not get relief, he would not live two days longer. I informed the messenger that Holley was not at home, but that if he would wait till morning, I would go with him myself.

Well, the next morning I started with him, and we arrived at McGuffin's about 2 P. M. When I went in I could scarcely refrain from shedding tears, to see his awful condition—and his father, brothers and sisters, and a lovely young woman, his wife, crying over the remains of the regular Molochs of destruction.

He was lying with as hot a fever as I ever felt, skin perfectly dry and parched, inflammation of the lungs, with severe cough, and difficulty of breathing, pulse quick and fluttering, and his whole nervous system was in a continual agitation. After I had examined him, his father asked me if I did not think it was nervous fever. I told him I thought the doctors that had been attending him had given his disease name enough—bilious inflammatory fever. As for his nervous excitement, I attributed it to the way he had been treated, that they had given him nothing to act upon and strengthen his nerves, consequently his nervous system had sunk from mal-treatment, for he had been bled, blistered, and calomel-ized from the start. I can vouch for these, for they all three left their visible marks.

Now it was that all present began to inquire if I thought I could do anything for him. I told them I did not know, that as long as there was life there was hope. I then mentioned his father and mother, and we walked out; I told them I did not wish to undertake the case; that I thought there could be nothing done for him: that I was a young man, yet a student, and that if he died I would be accused of killing him. They said he was given up to die by every person that saw him, and would undoubtedly die without relief, that it was only death any how, and urged that I should try to do something for him. Whereupon I reluctantly agreed to do the best I could for him.

Now comes my treatment. I made a drink of dittany, lady-slipper, and pepper; injections of No. 3, 2, lady-slipper, and tincture of

lobelia; a wash of vinegar water, tincture of lobelia, and pepper, about milk warm—all of which I used as freely as the nature of the case would admit of, with the addition of tincture of lobelia to the stomach, sufficient to nauseate. After I had administered the above medicines for about an hour, I commenced steaming him highly, rubbing and bathing him with the above wash at the same time. I worked on in that way for about three hours, as he lay in bed, for he was not able to raise himself in bed, before I got his system relaxed, and he was sweating freely. I poked him moderately, what I thought he was able to bear. Well, do you think he died under such treatment? No, sir, after his emetic he took a laxative tonic, and a bowl of soup and the firing of cannon could not have kept him awake. I thought it advisable to let him sleep, for he had slept none for some time.

I then added a portion of lady-slipper, and pepper to Thomson's preparation of No. 3, which I gave him both ways. I also gave boneset, as much as he could take without producing vomiting, which kept his system relaxed and moist. I treated him perseveringly four days with the above preparation, with the addition of a laxative tonic, and the tincture of lobelia, in moderate doses, to empty the stomach when too much excited, in order to raise his strength so that he could bear more thorough treatment, which I succeeded in doing. On the fourth day, in the evening, I gave him a full course, which acted well, and I think he puked up between a quart and a half gallon of phlegm, which I could almost raise clear of the vessel on a stick, all at the same time. There were several bystanders, and after his emetic was done acting, I asked them what they thought of his disease being bilious inflammatory fever, or nervous fever, as they wanted me to call it. They said it certainly must have been cold, for they had never seen so much phlegm come from one person in their lives, which I readily agreed to.

I gave him two other courses after this, with the free use of all the above means, which entirely removed all difficulties; and I left him on the seventh day after I went to see him, able to sit up in bed and smoke his cigars; and I heard from him to-day, and he is able to walk about his house.

When Bryon heard that I had taken his patient, he said, "If McGuffin lets that steam student fool with him, he would be — if he didn't kill him."

JOHN B. HILL.

Hardinsburg, June 1, 1842.

As a general rule, the less a healing sore is interfered with, the better, and certainly, when it is dressed, merely the superabundant pus should be wiped away, not from the sore itself, but from its vicinity. —British and Foreign Medical Review.

GLEANINGS.

From the Boston Recorder.

THE DEAD ALIVE.

Numerous instances are on record in which persons have been restored to life after they were to all appearance dead, and even after arrangements had been made for their burial. Cases, in fact, have occurred where persons have been beyond all doubt buried alive.— Diseases are not unknown to physicians in which animation is so completely suspended, that the subject presents every appearance of death. In the remarkable case of Rev. Wm. Tennent, he would have been consigned to the grave, but for the interference of a physician, who persevered in the opinion that life was not extinct, amidst the opposition of friends. Sometimes this state of suspended animation is one of entire consciousness, in which case it is difficult to conceive of the horror of the situation. Generally, however, the subject is unconscious of being alive. Mr. Tennent was in a trance, his soul revelling in the bliss of heaven. The following remarkable case is related by Mrs. L. M. Child, the editor of the *Anti Slavery Standard*, in a late number of that paper:

A remarkable case, unaccompanied with the consciousness of being alive, occurred in my own family. The yellow fever raged fearfully in Boston the last part of the 18th century. The panic was so universal, that wives forsook their dying husbands, in some cases, and mothers their children, to escape the contagious atmosphere of the city. Funeral rights were generally omitted. The "death carts," sent into every part of the town, were so arranged as to pass through each street every half hour. At each house known to contain a victim of the fever, they rung a bell, and called, "Bring out your dead." When the lifeless forms were brought out, they were wrapped in tarred sheets, put into the cart, and carried to the burial place unaccompanied by relatives. In most instances, in fact, relatives had fled before the first approach of the fatal disease. One of my father's brothers, residing in Boston at that time, became a victim to the pestilence. When the first symptoms appeared, and his wife sent the children into the country, and herself remained to attend upon him, Her friends warned her against such rashness. They told her it would be dath to her, and no benefit to him, for he would soon be too ill to know who attended upon him. These arguments made no impression on her affectionate heart. She felt that it would be a life-long satisfaction to her to know who attended upon him, if he did not. She accordingly stayed and watched him with unremitting care.— This, however, did not avail to save him. He grew worse and worse, and finally died.

Those who went around with the death-carts had visited the chamber, and seen that his end was near. They now came to take the body: His wife refused to let it go. She told me that she had never known how to account for it, but though he was perfectly cold and rigid, and to every appearance quite dead, there was a powerful impression that life was not extinct. The men were overcome by the strength of her conviction, though their own reason was opposed to it. The half hour again came round, and again was heard the solemn words, "Bring out your dead." The wife again resisted their importunities; but this time the men were more resolute. They said the duty assigned them was a painful one; but the health of the city required punctual obedience to the orders they received; if they ever expected the pestilence to abate, it must be by a prompt removal of the dead, and immediate fumigation of the infected apartments. She pleaded and pleaded, and even knelt to them in an agony of tears; continually saying, "I am sure he is not dead!" The men represented the utter absurdity of such an idea; but finally, overcome by her tears, again departed. With trembling haste she renewed her efforts to restore life. She raised his head, rolled his limbs in hot flannel, and placed hot irons on his feet. The dreaded half hour again came round, and found him as cold and rigid as ever. She renewed her entreaties so desperately, that the messengers began to think that a little gentle force would be necessary. They accordingly attempted to remove the body against her will; but she threw herself upon it, and clung to it with such frantic strength, that they could not easily loosen her grasp. Impressed by the remarkable strength of her will, they relaxed their efforts. To all their remonstrances she answered, "If you bury him, you shall bury me with him." At last, by dint of reasoning on the necessity of the case, they obtained from her a promise that if he showed no signs of life before they again came round, she would make no further opposition to the removal. Having gained this respite, she hung the watch up on the bedpost, and renewed her efforts with redoubled zeal. She placed kegs of hot water about him, forced brandy between his teeth, breathed into his nostrils, and held hartshorn to his nose; but still the body lay motionless and cold. She looked anxiously at the watch; in five minutes the promised time would expire, and those dreadful voices would be heard, passing through the street. Hopelessness came over her; she dropped the head she had been sustaining; her hand trembled violently, and the hartshorn she had been holding was spilled on the pallid face. Accidentally, the position of the head had become slightly tipped backward, and the powerful liquid flowed into his nostrils. Instantly there was a short, quick gasp—a struggle—

his eyes opened; and when the death men again came, they found him sitting up in the bed. He is still alive, and has enjoyed unusually good health.

HEALTH OF STUDENTS.

The *Teacher of Health*, a valuable expounder of the "Laws of the Human Constitution," printed in Boston, Mass. is publishing a series of LETTERS to a FATHER. The following extracts are from one of them:

"I believe that, as a general rule, a boy who manifests a strong propensity for study, should be made a laborer, if possible; but at any rate, should be put to labor for a few years. And the greater his aptitude to learn, and his devotion to books, the greater, in the same proportion, the necessity of using his muscles in the open air.

"I believe that if this course is not taken, the life of the individual, though it may be 'short and merry,' or 'brilliant,' will yet early expire. It will as surely be so, as that a steam-boiler will burst the sooner for straining it to the performance of quick voyages. And he who thinks all is safe, because a boiler has not yet burst, is just about as wise as he who thinks that a book-lover is safe, because he goes on bravely thus far.

"I believe that all our intellectual, social and physical tastes and preferences, are as surely fallen as our moral ones. I do not believe a part fell, and not the whole. Even instinct is perverted, though perhaps not so much. A child's preference of an employment is no more likely to be *God's preference for him*, than his preference for sugar candy.

"Again: I suppose we can as surely bring ourselves, at any age, to like what we believe to be best for us in morals, food, drink, employment, books, companions, &c., as Addison said we could, to like what manners and customs were best for us. 'Fix upon what is best for you,' said he, 'and custom will soon make it agreeable.' Changing the word 'soon' for 'in time,' and the remark will be applicable everywhere.

"I do not despise genius; by no means. I observe, however, that men are not born with an attachment to an occupation in a country where that occupation is unknown. Men are not born flax dressers in China, nor tea-men in Ireland. Born, however, as they may be, their first or native tendencies are no more likely to be right, than the first tendencies of a child to be combative or vain are right. The world has certainly inverted the natural order of things. Facts prove it so, were phrenology and physiology both silent."

Disguising the healing art not only retards its progress, but exposes the profession to ridicule and contempt, and is very injurious to society.—*Dr. Buchan.*

THE FACULTY AND THEIR MEDICINE.

It is the practice of some physicians to administer to their patients remedies, which they would not take themselves under the same circumstances. Hence a Dr. P., of an adjoining county, who is much celebrated for his medical skill by his own faculty, has frequently been heard expressing his disapprobation to the practice of steaming or sweating patients when labouring under disease, as pursued by Botanic doctors—and has as frequently been known to resort to those very means he so much condemns in others. We have been credibly informed that he or his lady has often been known to excuse his attendance on the sick in consequence of his own indisposition, and of taking a sweat. In another instance, a physician of considerable note in the east, who was much exposed to disease by his practice, and who was often under the necessity of seeking a remedy in consequence of his exposure and sickness, was always known to resort to the most simple means. But what appeared most remarkable to his friends and neighbours, was the fact of his curing himself much sooner than he did his patients, which induced some of his friends to interrogate the doctor upon the subject, to know the cause, when he gave the following reasons: "My patients would not be willing to take the same medicines I do. I should lose, as a physician, my reputation, and with that my practice. When I am sick, I generally make use of *simple remedies*, a good sweat, assisted with a strong tea of *Bonesett*, is generally sufficient to remove disease in its first stages. But my patients would think such a prescription so simple, that they would scarcely be willing to give it a trial." In addition to the above, we might add several more instances, where the medical faculty have actually refused to take their own medicines. And there are some instances where they have been known to use the Botanic medicines in their own families, when sick, and the minerals in other families. This we contend is dishonesty and inconsistency. All physicians should be willing to resort to the same means they prescribe for their patients, or they should not practice the healing art. It is a strong evidence against the use of their minerals: for if they dare not try the experiment on themselves, we can see so reasons that would justify them in trying it on their patients. There can be no fault found with these gentlemen for not taking their own medicines—we would not take them ourselves. But we find fault with them for recommending a system of practice to others, and for administering remedies to their patients, which they know are more injurious than beneficial. The fact of their taking "monstrous little phisic" as acknowledged by themselves, is no doubt the reason why they live so long. If every physician was bound to take the remedies he prescribes for

his patient, the country would soon be rid of quackery; physicians would be scarce, and the public greatly relieved from their impositions. They would die like maniacs, by their own hands.

The above remarks can only apply to such physicians as are guilty of the practice there stated. We know of no Botanic physicians that would come under those observations.—They unhesitatingly resort to those simple and safe means they prescribe for their patients, and would doubtless be willing to bind themselves, to be confined to such medicines in the hour of sickness and distress, being convinced that they will do no harm, if no good—and of their efficacy in the cure of disease.—*Botanic Luminary.*

THE UNFETTERED CANADIAN.

Toronto, April 1849.

We have lost time in the publication of this issue, which we very much regret. For the causes of delay, we refer our readers to the apology on the cover, which, we doubt not, will be received by all as perfectly satisfactory.

OUR PROSPECTS

Are highly animating. The names of more than four hundred subscribers added to our list, in one month, demonstrate the depth of interest felt in the merits of our controversy with every system of medical monopoly.

OUR FIELD OF ACTION

Is as extensive as Canada West, in every nook and corner of which we find the true, the tried friends of the principles we advocate, ready to hail our little pioneer with thankfulness. The yeomanry of Canada are awake, and ready for immediate action on the deeply important questions at issue. Nor can the decision long remain problematical. The voice of the people will be heard, as that of "*many waters*," asserting the right of life, under the title-deed of Heaven; and, in the name of humanity, demanding the re-

peal of every enactment that withholds or limits the supply of the means of life, or which presumes to interfere between man and his God as to what means of health he shall employ when assailed by disease. The grand struggle will soon be fairly joined, by the organization of our Provincial Society. Let the field of action be alive with energy; let it be fully represented in the Kingston Convention; let another seal be added to the truth, that the days of monopoly are numbered.

WITH WHOM WE CONTEND.

Not with the whole family of licensed Doctors, for many of them are fully with us, demanding every feature of medical toleration which humanity can claim. Such we cordially hail as enlightened freemen, and hope they will ever be at perfect liberty to attend such as have confidence in them; and we pledge ourselves to defend them against the enactment of any law that would degrade them, and stamp their acts with the humiliating seal of legal reprobation, by denying them all legal claim to remuneration for their services—threatening them with heavy fines, and with imprisonments, if they dare to intimate such a claim. Our contest is not with these, but with that clique of the family who secured the enactment of such laws against all Botanic and other Physicians not licensed by them, although enjoying the confidence and approbation of thousands of the people—a clique which, not satisfied with having thus disgraced and insulted both them and the thousands of enlightened freemen who have been constrained, against all their prejudices, to confide in them, dared to propose and advocate, in the last session of Parliament, the enactment of *positive prohibitory penalties* against every form of medication conflicting with their interests. Against this clique we contend, till medical toleration is the law of Canada.

BLINDNESS OF MEDICAL ARROGANCE.

Arrogance is always blind; but the stupidity evinced, in attempting to wrest from the people of Canada their shattered remnant of medical liberty, when the full tide of the age is sweeping with irresistible force in an opposite direction, argues not only stupidity, but stupidity in its dotage. Back up the car of time, friends—run it back at least thirty years, if you would again agitate your grossly intolerant measure, and save the last rag of your reputation for liberality.

THE DOCTOR'S ARGUMENT.

John Stewart, M. D., of the *Kingston Argus*, lately commenced an editorial as follows:—"AN ASS.—A person of the name of Dick." Some gentlemen think it quite justifiable to swear and rave like madmen when their gouty parts are touched. Sober men pity them.

PUBLIC LECTURES

In favor of Medical Toleration, are listened to with marked attention wherever we go; in which we always demand the repeal of every penal enactment against the administration of medicine, demanding at the same time, that every practitioner be held liable for damages in all cases in which it shall appear that he has been guilty of grossly ignorant treatment, or malpractice, or of immoral conduct in his practice; all of which evils are now lamentably frequent, among the *licensed* and *unlicensed* quacks, as witnessed by crooked limbs from bungling bone-setting—rotten teeth and bones from the murderous use of mercury, &c. &c. Let such quacks be fined from *five* to *two hundred* pounds, according to the mischief done, without regard to license, and we will have an infinitely better protection against villainous quackery than heretofore.

Almost half the human species die in infaney from the ignorance, mismanagement and neglect of mothers.—*Dr. Buchan.*

PROVINCIAL, BOTANIC, MEDICAL REFORM ASSOCIATION.

MINUTES

Of a Preliminary Meeting, held in Kingston, on the 20th & 21st of June, 1849.

After due organization, the Meeting proceeded to business, which resulted in the following decisions:—

1. That the time has arrived for instituting measures for the organization of a Provincial, Botanic, Medical Reform Association, and that a convention of all parties friendly to its establishment, be, and is hereby appointed to convene, in the City of Kingston, on *second* day of the Provincial Agricultural Fair, next ensuing, at the hour of six o'clock, P. M.

2. That a Provincial Committee be appointed, and be instructed to assemble in Kingston on the *first* day of the Agricultural Fair, at three o'clock, P. M., to prepare business, and make such other arrangements for the meetings of Convention as may to them appear necessary.

3. That R. Dick and J. H. Leonard be a Committee to correspond with the practitioners and friends of Medical Reform, west of Kingston, and that G. W. Edwards and J. G. Booth be a Committee for similar purposes east of Kingston.

4. That the Editor of the *Unfettered Canadian*, the practitioners and other friends of Medical Reform, be, and are hereby authorized to solicit and take up collections and subscriptions in behalf of the Provincial Association, to be appropriated as that body shall direct, in diffusing and promoting a correct estimate of the rights and duties of man in relation to the philosophy and means of health, by public lectures or otherwise, as also in defraying all the ordinary and incidental expenses necessarily attended on the healthful, efficient existence of such institutions.

5. That the Committees on correspondence east and west of Kingston, be instructed to obtain, if possible, the

views of the members of Parliament, in relation to the Medical Toleration Act, adopted by this meeting, and embodied in the Petition.

6. That the Petition adopted by this meeting, modified if deemed necessary, be printed and placed in the hands of the Township Committees immediately after their appointment, for presentation to every friend of Medical Toleration in their respective localities, that our Parliament may know the number of those whose righteous privileges are outraged by every intolerant act of Medical monopoly.

7. That the minutes of this meeting be published in the *Unfettered Canadian*, with the request that they be republished by Editors generally.

8. That as soon as Medical Toleration is restored to Canada, it will be the duty of Botanic Medical Reformers to establish, without delay, a Provincial College for the full development of the excellences of their system of treating disease.

ADJOURNMENT.

The meeting, having, after careful and cautious investigation, unanimously concurred in all these decisions adjourned, leaving all other preliminary matters in the hands of the Provisional Committee.

J. G. BOOTH,
Secretary.

FORM OF PETITION.

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

To the Honourable the Commons House of Assembly, of the Province of Canada, in Parliament Assembled,
MOST RESPECTFULLY SHEWETH,—

That several different and even conflicting systems of Medical practice, each having its own peculiar merits, have already succeeded in obtaining many thousands of warm friends, conscientious advocates, and unflinching

adherents, among the most respectable and intelligent portions of the Canadian public; while, at the same time, the law regulating the study and practice of Medicine in this Province, recognizes *only one class* of practitioners to the great injury and oppression of all others, driving many of them from the country, and preventing others from entering the practice, who would, otherwise, willingly devote their time and attention to its investigation and development; thus rendering qualified practitioners of the proscribed systems, few in number, and very difficult of access, to the great grief, and serious detriment of their faithful adherents; many of whom are thus legally deprived of all Medical assistance, it being impossible to induce them to surrender their high trust of life, to the influence of a system of Cure, believed by them to be *directly opposed* to the true philosophy of health.

Further, that this conflict of opinions and systems cannot be expected to terminate, so long as the Science of Medicine continues in its present very *imperfect* and slowly progressive state; during the whole of which period, it will evidently be absolutely impossible, for any one system of Medical practice, however favoured by *class legislation*, to meet the wants and reasonable expectations of the whole community. To allow, therefore, a full and free competition between the contending systems, holding all their practitioners equally responsible for the success of their respective courses of treatment, and in the same penal liabilities.

Your Petitioners earnestly pray your Honourable House, to enact a law similar to the following during your present Session:—

AN ACT

To restore to the people of Upper Canada the advantages of Medical Toleration.

WHEREAS the laws now in force in Upper Canada for regulating the practice of Medi-

icine, Surgery and Midwifery, require amendment, and whereas, it seems to be nearly as incongruous to deny the right of private judgment in medicals in religious controversies: Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Legislative Council, and of the Legislative Assembly of the 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 intitled 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 :

1. 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, so far as it prohibits any person from recovering by suit or action, any debt or demand arising from the practice of Physic or Surgery, or a compensation for services rendered in attending the sick, together with all other laws, or parts of laws imposing penalties of any kind on unlicensed Medical Practitioners, shall be and are hereby repealed.

2. No person shall be liable to a criminal prosecution, or to indictment for practising Physic and Surgery without license, but

3. Any person licensed or unlicensed, who shall practice Physic or Surgery, or shall prescribe medicines or specifics for the sick, and shall in any court having cognizance thereof be convicted of grossly ignorant treatment, or mal-practice, or of immoral conduct in relation to such practice, shall be deemed guilty of a misdemeanour, and liable to a fine of not less than five pounds, nor not exceeding two hundred pounds; or imprisonment in the County Jail for a term not less than one month, nor more than twelve months.

Should your Honourable House, however, deem the people of this Province unqualified to exercise the right of private judgment in medical matters, your Petitioners pray, that you will at least remove all legal penalties and disabilities, from all Botanic and other Practitioners holding a diploma or certificate of qualification to practice from a regularly organized Board of their own Medical sect.

All of which is most respectfully submitted by your Memorialists.

We have no doubt but that ten patients are killed by the errors and ignorance of the mineral doctors, where there is one killed by the Thomsonians; because, forsooth, the former are more numerous and confident their errors and ignorance are overlooked, and the latter are visited with persecution and punishment.—*Lynn Rec.*

CORRESPONDENCE.

PRINCE ALBERT, Aug. 1, 1849.

MR. DICK.—“If the restrictive laws which now protect the ‘Medical Profession’ were removed, would society at large be benefitted?”

We say no!—and are prepared to sustain our position through the columns of any press that will give permission to use its columns.

Respectfully, &c.

N. B. WOLFE, M. D.

REPLY.

PRINCE ALBERT, Aug. 2, 1849.

RESPECTED SIR,—By reference to the *Unfettered Canadian*, No. 1, page 11, you will find that its pages are open for the discussion which you propose; and that you are at liberty to occupy six pages of each number in vindication of your position. And I pledge myself to publish your productions, so long as three doctors of your profession, sustaining an honourable reputation in society, can be found to sanction them. I shall claim the right, however, of calling upon you to sustain the affirmative after the publication of your sixth communication, for an equal number of articles; the question to be

Are the restrictive laws which now protect the Medical Profession, beneficial to society at large?

Respectfully yours,

ROBERT DICK.

N. B. Wolfe, M.D.

Our readers will perceive that Dr. Wolfe has thrown the car into our hands, by working himself into the negative of the argument. In the next number we will open the discussion. We have not the pleasure of the doctor's acquaintance, having only seen him in the lecture-room, at Prince Albert, while speaking. From his intellectual and gentlemanly appearance, however, we have reason to expect that he will do honour to his head and

heart, in the execution of the task which he has undertaken to accomplish.

ACKNOWLEDGMENTS.

Of an individual character are due to very many kind and warm hearted friends, whom we have met with in our wanderings, who have by their cheerful and considerate attentions, greatly lessened the sorrows of protracted absence from the family circle—the circle of our choice, for, after all, “*There is no place like home.*” In saying this we know that we do not offend those who have shown us the *greatest* friendship; for the Husband and Father who is capable of entertaining any other sentiment, is certainly utterly unfit for human society—utterly unworthy of the confidence of any family circle on earth! Nothing but an ardent attachment to our own homes can render us suitable guests in the homes of our friends. To him who fondly loves his own home, his own children and his own altar of prayer, how sweet and refreshing, when absent, to share the sympathies even of the stranger’s home and family altar! What a relief from the painful, comfortlessness of life in a public Inn! But instead of thus moralizing we intended to tender thanks to our numerous and affectionate friends who have so kindly dealt with us—to mention the names of all is impracticable—to omit some, would be ungenerous—let each family, however, believe that while we have been writing this, we have been re-visiting in and around Kingston, Napanee, Sydenham, Wilton, Camden, Wellington, Bloomfield, Demarestville, Consecon, Brighton, Colborne, Cobourg, Port Hope, Newcastle, Bomansville, Oshawa, Brooklyn, Prince Albert, Newmarket and Toronto. To the friends in all these places the cause we advocate is much indebted, and to them we can look with confidence for continued, faithful and hearty co-operation; having laid

hold of the work with promptness and energy of purpose, they, like true reformers, will exceed their promises.

AGENTS FOR THE CANADIAN.

Let every friend be an Agent. Every one who claims liberty against medical monopoly—let all act—let every one act without waiting for any special request. Send us the names of responsible parties as subscribers for the work—and as many as possible—send five such names in your letter and you need not pay the postage—we will gladly pay it, and rejoice in seeing them come in hundreds. Almost every person who will try it, can obtain five in a short time. With the kind assistance of Dr. Patterson of Colborne, we obtained upwards of *thirty* in one day, and with the assistance of Dr. John Ash of Sydenham, we obtained *forty-one* in a similar period. We mention this to encourage our friends to make the attempt, as it will take us so long to visit every locality personally, as to greatly retard the attainment of our emancipation from the influences of medical intolerance.

Richard K. Frost, a Thomsonian practitioner of the city of New-York, has undergone a trial for manslaughter, for poisoning with lobelia; when there are three millions of Thomsonians in the United States, who are willing to testify from experience that lobelia does not possess a particle of poison.—*Boston Post.*

The science of medicine is a barbarous jargon, and the effects of our medicine upon the human system are in the highest degree uncertain, except indeed that they have already destroyed more lives than war, pestilence and famine combined.—*Dr. Good.*

It is better to have recourse to a “quack,” who can cure your disease, although he may not be able to explain it, than to a boasted son of science, who can explain it, but not cure it.—*Rev. C. C. Colton, A. M.*

A spur in the head is worth two in the heel.