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THE UNFETTERED CANADIAN.

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ROBINSON'S LECTURES.

LECTURE VI.

IMPROVED THEORY OF MEDICINE.

If we wanted additional proofs of the necessity of Divine Revelation, to direct us in the way of truth, we have them in abundance, in reviewing the different theories of animal life, suggested by medical writers. Walking with them, we have to explore a wilderness, dark and trackless, and interminable as the *terra incognita** of ancient days. But when we turn to revelation for an account of life, our minds expatiate in a boundless field of heavenly light; survey objects in the reality and spirit of their being; behold prospects of truth, and glory, and magnificence, where the mere light of nature could never penetrate, nor the rays of human wisdom shed their radiance.

I know the mind of man possesses creative powers and transcendent faculties, the limits of which even he himself has never ascertained. Yet his utmost art and skill, exerted with all the ardor and daring flight of genius, will never enable him to penetrate the mysteries which God has hidden in himself; and life is one of them. But the rays of revelation have beamed upon it, and showed us its origin and end. It is neither atmospheric air, nor any other material thing, which can analyze. The inspired Elihu has described it in language lofty as the theme. It is the spirit and breath of the Almighty. "For if he gather unto him his spirit and his breath, all flesh would perish together, and man return to his dust."

* Undiscovered continent.

If men of science would give more attention to the study of the *living oracles*, they would discover many truths, and find out many mysteries, which are unfolded and displayed on the awful pages of that book, sealed with the seven seals, which they in vain endeavored to discover in the volumes of human wisdom. Life and immortality are brought to light by the gospel. The most learned and wise of the ancient Greeks, bewailed their ignorance and their uncertainty of the nature and condition of a *future* state of existence. No light of nature, could pour its blaze through the dark impenetrable glooms of the grave; no light of life, for them, had ever irradiated the horrid mansions of the dead. From the cold repulsive embraces of the king of terrors, nature had no refuge, and furnished no remedy. When we behold a Darwin laboring to confound himself, and his followers, by a hopeless atheism, and sink them to the rank of *reptiles*, we pause to admire and to reverence the wisdom of those ancient sages, who sighed for immortality, although their hopes were doubtful, and their evidence feeble and fluctuating.

In reference to their anxiety, and their condition, the Savior said as reproof to the Jews, "many prophets and righteous men have desired to see those things which ye see, and have not seen them." What a sad and solemn reproof, which applies with equal force to infidelity, to the present hour. For if the investigations of *mind*, of *physiology*, and *anatomy*, were carried on with that spirit of liberal and subdued philosophy, which bows the soul to the behests of Heaven, how rapid would be the advancement in those pursuits; and how different would be the results, from the current course of the present achievements and specu-

lations, in which professors appear, like the Roman gladiators on the arena of combat, only to hew each other down?

Galen was converted from atheism, by the study of anatomy, and wrote a hymn of praise to the Deity, to celebrate his wisdom and power, in the admirable structure of the human form. Having observed the exact distribution of the nerves to the muscles, the arrangements of the face for expression and beauty, the structure of the bones for strength and motion, he exclaims, "*Hæc enim fortuna sunt operæ!*"* &c. Galen having substantially refuted the Epicurean principles of Asclepiades, by showing his ignorance in anatomy and philosophy; and by demonstrating all the causes to be evidently in the works of nature, viz: *final, efficient, instrumental, material and formal*; concludes thus, against his fortuitous atoms: "*Ex quibus intelligi potest, conditorem nostrum in formandis particulis unam hunc sequi scopum, nempe ut quod melius est eligat.*"† The skill of that ingenious and famed heathen, in his illustration of the mechanism of the fingers is most admirable. The reason which he gives for the different lengths of the fingers, is, that the tops may come to an equality in grasping round or spiral objects, which makes the hold firmer. "*Cum magnas aliqua moles in circuita comprehendunt et cum in scipsis humidum vel parvum corpus continere, conantur.*"‡ GALEN, l. xi. c. 7. g. l. i. 6. c. 13. l. i. 14.

It has been observed, that nature presented one continued series of composition and decomposition, still going forward within us, and without us: That all material things are sinking in decay, to rise and reappear in new and renovated beauty; and having reached their acme, descended again into the dust, to spring once more upon the face of day, in varied and in endless progression. This cease-

* These are the productions of divine wisdom.

† From which we arrive at this conclusion, that our Creator even in the formation of the least particles of matter had or followed but one design, that whatever was best he chose.

‡ When they grasp large objects, and when they seize upon small and moist bodies, the use of each finger is equally exerted and felt.

less mutation has been considered the most formidable obstruction to a fixed and permanent system of medical science. Dr. Barnwell remarks, it must be allowed that we are not yet in possession of scientific proofs or analytical demonstrations of medical rules and observations, so that we might reduce them to first and general principles. Our indications for ascertaining their reality, are not sufficiently established; and, consequently, have had hitherto only a technical, not a scientific meaning.

Medicine, he says, considered as an art, is still in its infancy: an assertion which no candid and intelligent practitioner will attempt to contradict; even for the most valuable therapeutic or dietetic discoveries and improvements. We are more indebted, he continues, to accidental observations, and analogical conjectures, than to an established scientific theory. The *modus operandi* of medicines, as well as regimen, are so far obscure, that the whole difference between the rational prescriptions and those which are termed specifics, depends upon the application of rules, by which the technical application of the remedy is, in every instance, determined.

Notwithstanding these defects in medical science, there is a constant and strong desire in the human mind to reduce all the phenomena of animal bodies to general principles, and to explain from these, by scientific deductions, the most suitable technical methods; not merely in an empirical, but a philosophic manner, to vindicate our medical treatment, says Dr. Barnwell, *a priori* by the general laws of nature; and thus to effect a gradual, though indissoluble, connection between the scientific theory and practice. And to this object every scientific mind in the pursuit of a correct theory, should be directed. If we had evident and sensible marks, and accurately defined terms, for every degree of variation of the human body from the state of perfect health, the practice would become a far more easy and more certain study.

Dr. Sydenham first suggested something of this nature. And an endeavor to attempt

something in this way, is the object of the present work, or new theory, proposed by Dr. Barnwell. Thus, the theory and practice of medicine, from not only Sydenham to Barnwell, but from Hippocrates to Stahl, in the language of Cullen, have been defective and corrupted; and from Galen to Cullen himself, in the words of Brown, uncertain, unsatisfactory, and incomprehensible!

All these defects and difficulties have suggested a change in the plan of medical study, and the necessity of a new theory. In order to this it is said, that as medicines possess no *inherent* medical virtue in themselves, and are of no use, but rather pernicious, except as they are properly applied to the various states and conditions of the living body; therefore, a thorough acquaintance with the body, in all its varieties and phenomena, in health and in sickness, constitutes the *beginning*, the *middle*, and the *end*, of physical medical studies. But as the human body is continually surrounded and acted upon by other physical and mental causes, we must extend our researches to them; but always keeping in mind the *cui bono*, lest we wander in useless speculation, and waste our days in idle labor.

Physianthropy, or the knowledge of the nature of man, ought to be the basis of all medical science; consequently it should comprise the natural philosophy of the human body, its principles, laws and properties, as anatomy does its structure and organization. It should exhibit the immediate application of the doctrines of organic animal nature to man in particular, and to the relation which his structure and economy bears to *mind*. The relation between animate and inanimate, must be diligently attended to.

PHYSIANTHROPY.

Considered in its several parts and relations.

To consider a man in a physical light, the philosophy of the human body is the *first* and most necessary division of medical science; second, those things which act upon him, or in any manner affect his physical existence.

To the first of these divisions, belongs the due exercise of all the functions with ease and regularity; and in this consists health.

To the second belongs the record of all the variations from due health to intricate and complicated disease; and these diseases must be investigated in their causes, remote, proximate, and exciting. The variations from health to disease, in all its grades, we will find to be partly owing to a variety of conformations, and combined action of habits, states, temperaments, external causes of various kinds: as aliments, air, regimen, infections, or accidents of several kinds.

Third, we must consider the different remedies for all these maladies, whether externally applied, or taken inwardly. Fourth, the intention for which we apply them; and fifthly, their modes of operation. These constitute human physics, or what may be properly denominated physianthropy. In this physianthropy, or improved theory of medical science, you are presented, in the first place with,

1st, The philosophy of the human body; embracing the due exercise of all its functions with ease and regularity.

2d, The stimuli; or all things which act upon the body, so as to produce the variations from health to disease; either as remote, exciting, or proximate causes, in producing disease.

3d, All the remedies for those diseases, whether internal or external, properly digested and arranged.

4th, The intention for which they are applied, or end to be accomplished by them.

5th, And finally, their modes of operation on the system to be carefully marked and recorded.

The philosophy of the body, then, is to know it in its healthy state; to know all things which act upon it to change that state of health, and the *reason* why they do change it. The remedies must be known, external and internal; the intention for which they are applied; and the *modus operandi* recorded.

This is certainly an improvement; in so far as it renders the objects of study more condensed and distinct and presents to the mind a more specific object of pursuit. In its *application*, this science would assay to begin, where physicians have commonly left off; and to build its bulwarks upon the experiments and observations of health, of diseases, and of their remedies upon the whole practical phenomena; and from them, draw the rules or laws of the human frame, as it is acted upon by other agents in nature, as well as mental causes: and again apply these rules and laws to practice.

It was a scheme of study, constructed after this manner, that Lord Bacon recommended in physics; and the necessity will appear to any one, who will duly consider the subject, and contemplate its extent and range over and above that conducted in the schools.

The history of medicine, the best of all foundations, together with a strict attention to medical philosophy, would carry the mind forward to high advancements, and elevate it to the perfection of science, if that is ever to be attained or hoped for in the world. Dr. Barnwell thus sums up his argument for a change of medical studies:

"It has been asked, what do the common school division of medical study, teach us? The study and practice of anatomy can only be useful in the manual operations of surgery. Chemistry can only prepare us to be the preparers of medicine; or qualify us to learn the apothecary's art. But hypothesis and speculation have too generally been substituted in place of science, or theory founded on facts and experience; and the facts themselves, have not been properly digested; so that their very volume, so vast and appalling, accumulating for four thousand years, excites despair in the student at the very sight, and defeats their own purpose, by consigning them, generally, to absolute neglect, like the laws of Draco, which, by their very severity, were rendered a dead letter.

"Humanity triumphed over law, and refused to execute the dicta of a tyrant. All these

reasons, together with the assurance that all the systems of medicine are defective; and that the whole of them, though submitted to expurgation, could not afford a complete system; announces the necessity of a thorough renovation in medical science. For if the principles of the healing art can be reduced to scientific order, it is, undoubtedly, an object of sufficient importance to merit the attention of the student of nature, and the friends and admirers of truth." And it is imagined that this new plan of conducting medical researches will accomplish this invaluable object. And upon this new plan the theorist says, when we leave out the antiquated theories and useless speculation, we shall find the indispensable and useful parts of the science and practice reduced to the moderate extent of *one course*, which, when completed, will amount to from ninety-six to one hundred lectures.

THE NEW PLAN OF STUDY.

By Dr. Barnwell.

1. *Historical*. The progress and present state of the principles and practice of the healing art, in various parts of the world, and at different periods of time; the doctrine of the different sects, in medicine; the causes and consequences of their different tenets and enthusiasms; the best method of studying, of observing, and improving, and investigating medical science.

2. *Physianthropy*, or the physical nature of the human body, and the manner in which it is effected by external agents; the properties, principles, and laws of human life; the varieties of constitutions and temperaments; the causes, phenomena, and *modus agendi* of morbid affections; the genera, species, and variety of diseases.

3. The modern improved practice of the various departments of the healing art, by means of regimen, medicinal or surgical applications deduced from observation, experience and reason. The genera of the disease to be arranged according to their physical natures, deduced from their phenomena, symptoms and remedies. The species to be ascer-

tained by the causes, nature and treatment, appropriated to them. The varieties are learned from appearances.

This is the new plan, proposed to be condensed in one course, and one hundred lectures. But if all the objects here proposed could be attained in one course of one hundred lectures, the human mind itself must sustain a revolution. He who professes to be a reformer of the art of physic, says Dr. Harvey, must resolve to run the hazard of the martyrdom of his reputation, life and estate.

But in this reform, we can only perceive distinctions without differences; if we except the historical introduction, which is certainly of the highest utility in the study, and should never be neglected. A science must be very imperfectly known, and unsatisfactory to an ingenious mind, unless we are acquainted with its rise and progress, and trials, and variations. "History, is philosophy teaching by example." And this philosophy, in medical science, is not only the best foundation, but the most necessary part of the whole study; for who are they, that require examples, as a light to their path, if medical practitioners do not?

Physianthropy is a very good and comprehensive term, derived from *physis* and *anthrops*; the nature of man or philosophy of human nature. But, we apprehend, all this is contained under the divisions already reigning in the schools; Physiology, Pathology, Therapeutics, and Anatomy. For I am convinced, that no liberal mind would be disposed to confine the study of those subjects to the limited range, supposed by the writer of the *New Theory*, but would extend them to the whole phenomena of the human economy.

To push investigations to their utmost boundaries, or, at least, as far or rather farther, than common sense can follow them, is the predominant disposition of man. To stop short in his career of inquiry, does not belong to that aspiring spirit which fell from its supremacy and its happiness, by desiring to become as God. And although we are often

misled by this reigning principle, into vain and visionary speculations, it is, notwithstanding, an irrefragable proof of the immortality of the soul, of its high origin and heavenly nature.

If nothing can rise above its own level, nor act beyond its own limits, why is the soul of man constantly urging him forward beyond the limits of sense, and all material things; impelling him on to the abode of spirits, to contemplate the nature, the exercise, and the felicity of assembled millions, which through the heavenly temple, and adore before the throne, day without night, rejoicing.

There is no doubt but medical studies may be greatly reduced and simplified, as they have been, in the examples and success of Doctors Brown, Rush and Thomson. When nosology is completely expelled from the science, when hypothesis and speculations are no more, when antiquated and useless theories are rejected, and a proper digest of facts, experiments and observations compiled, for the use of the students, and principles properly derived therefrom, arranged in scientific order, the number of courses, and of lectures, may be greatly reduced, and the time of the student devoted more successfully to the radical and important parts of the science; which Dr. Barnwell comprehends under the healthy, morbid and curative nature of the vital actions and medical history.

From the whole matter, I presume it is a just inference, that unless disease can be reduced to a *unit*, as Dr. Rush has done, that as hunger is removed by one remedy, food, so disease may be removed by one remedy, *diffusive stimuli*; the science of medicine, as digested under its present arrangements, can be very little improved. The highest human skill and ingenuity have been lavished on it for four thousand years. The acute and penetrating Greeks: the studious and profound Romans; the Europeans, with all the aid of their improved and advancing science, have devoted the labor of ages to correct, to improve, and perfect the system of medicine.

But if they should have all failed, and come short of the high excellence which they most ardently sought to obtain, it is no reason but the Deity, in love to man, may lead an untutored mind to make that discovery, which has been concealed from ages. "By their fruits ye shall know them;" an infallible criterion in medicine, as in morals or theology. I cannot be deceived in the medicine which removes my disease.

The fruits of Thomson's practice have been so abundant, on the most forbidding soil, and so well authenticated, that we are called upon to admit its truth and respect its testimony; and it requires the aid of strong prejudice to resist its claims on public confidence and attention. Great men are not always wise; the most simple means are often overlooked, for the most labored and complicated; and it would be well to give the agency of God a place in the universe, as well as the agency of man. The *kine pock*, a mere accidental discovery, extremely simple, and yet powerful to expel disease, on which all the physicians of the world had spent their skill in vain, for twelve centuries; while it was carrying off annually, one in every twelve of the population of the globe, and leaving its rude impress upon nearly one half of the survivors. It will be easy for Divine Providence to discover a specific to men, for consumption, for fever, for plague, for every pain, as for the small pox; for a more loathsome and terrible disease could not be found among all the maladies of man.

There are herbs, says Dr. Ray, to cure all diseases, though not known every where. The Celtic tribes know the most of them. They can take the pain out of a burning at once, and heal it soon, though burned to the bone; which baffles all the faculty in large and learned cities. The Celtic doctors are applied to by such as use the established practice, when given up by it.

The same writer says, it is a mistake that the animal spirit resides in the nerves, and not in the blood. It is self-evident, from the *opifex rerum*, or maker of man, that life is the blood;

for the heart and blood are first formed, and all the other parts, both solid and fluid, are nourished from it. Death makes no alteration on the nerves, but it makes a total change in the blood. Though all the nerves are said to be derived from the brain and produced by it, yet the nerves are found to be in proportion to the size of the body, and not of the brain; and they are so in monsters where no brain can be discovered. The nerves and brain are themselves supplied, repaired, and nourished by the blood. He, therefore, considers the *blood*, and not the *nerves*, as the principal seat of disease, as it is the vehicle of heat and life to the whole system. The morbid action of the blood, the cause of disease, he says, is to be removed by barley water, pure water, pure air, light food, and gentle exercise.

ERYSIPELAS AND SCARLATINA.

BY J. MATHEWS, M. D., MADISON, IND.

During the last year, in the region of country where I am located, there has been an unusual amount of these forms of disease; especially of the first. The Old School men have been unpardonably unsuccessful; their poisons have alarmingly increased the mortality, and hundreds have left the busy and happy scenes of life for the stillness of the tomb and the uncertainties of a veiled future. While the New School men have had good success; the mortality in their practice has been very small.

The causes, symptoms and pathology of these diseases, are presented by all our works on Practice, and any one wishing for that kind of information, can read such books.

The extent of my practice and the simplicity of my therapeutic agents, induce me to make the means I use more generally known; so, if others choose to avail themselves of its advantages in the treatment of these diseases, they can have the privilege.

As soon as I discover that my patient is laboring under either of the above forms of

disease, I order a *lobelia emetic*, preparing the system first by the use of an infusion of *sage*, and a warm foot bath; after the emetic has operated, purified the stomach and broken up the vascular embarrassment of the system, I continue the infusion of *sage*, as a constant drink; warm, while the febrile habit continues, and cool, when absent.

For an external and internal application to the throat, I make a liniment by simmering *onions* in sweet oil; if the fauces become inflamed, it is taken in small doses internally, and thoroughly rubbed on externally, then applying a soft flannel around the neck. When the erysipelatous swellings appear upon the surface, I anoint the part with the following embrocation: one ounce of the bark of *bitter sweet*, to four ounces of lard, simmered over a moderate heat, which acts most happily in removing such derangements of the surface. If the bowels are torpid, an enema of oil and mucilage of elm is used, and sometimes an aperient. This treatment, notwithstanding its simplicity, is safe, efficient and prompt.

CHOLERA.

BY Z. HUSSEY, M. D., LOCKLAND, OHIO.

Of all the scourges that have ever afflicted our race—from the desolating plague stalking forth amidst Athenian glory, in the days of Hippocrates, to modern pestilences walking at noon-day, and ravaging alike both palaces and hamlets, in utter disregard of the dignified position of the Healing Art, and the boasted progress of science—perhaps none have caused more terror—been more destructive in their course—or more effectually triumphed over the common sense of mankind, than the Asiatic cholera. From the day that this scourge leaped up in Eastern climes—a hideous monster from his birth—his going forth has intimidated the brave, and overwhelmed the imbecile with wild confusion. The reputed guardians of health have stood aghast, and time-honored and law-protected medical practice, veiled its countenance for shame. Asia, Europe and

America, have quailed beneath his power, and handed over victims innumerable to the grasp of the insatiate monster.

In the investigation and management of any form of disease, and especially such as assume a pestilential character, it is important that we do it with strict regard to physical and physiological laws, and principles of unchangeable and universal practicability. It is not necessary that we should essay to confront the Divine will, or blindly rush on, like Balaam, in utter disregard of the Angel's flaming sword; but it is essential that our minds be enlightened by reason, fortified by truth, and clothed with benevolence; and that our hands be found handling with diligence the simple elements which Providence in mercy has left us for the preservation and restoration of health.

Calmness and decision should characterize the feelings and conduct of every one; without which the mind will be let loose to the wildest vagaries, and the body subjected to the most reckless and destructive experiments. Think not to stay the plague by subjecting its victims to the consequences of neglect—or hastily and rudely handing them down to a miserable grave, while yet the vital spark is hovering near. But rest assured that "man's inhumanity to man," has never contributed to his happiness or security. Be patient, then, and wait upon the sick as rational and accountable beings; and fear not to be found in the line of your duty.

PREVENTION OF CHOLERA.—In order to prevent cholera, it is important to observe regularity in living. Eat regularly and sufficiently of plain, nourishing and substantial food, three times a day, at intervals of from five to six hours; and be sure to eat *nothing* between meals. Avoid heavy and late suppers. Reject all *unripe* fruits; cucumbers, onions, pickles and other innutritious, irritating and indigestible articles of food. Use no rancid butter in any way. It is also better to avoid hot, and highly shortened, or rich bread, sweet cakes, highly seasoned pastry, &c., in consequence of the great tendency of these articles

to produce acidity of the stomach. On this account, also, sugar and molasses, in any way, should be used in moderation.

Whatever is calculated to promote and maintain the general health of the body, is a preventive of cholera. Use good ripe bread, rice, sago, pearl barley, the juice and pulp of the ripe fruits; rejecting the indigestible portions, as the skins, cores, seeds, &c. Eat moderately of animal food, either fresh or salt, of such as is healthy and properly prepared; but use no veal, or fibrous salt meat that has had its nutritious substance destroyed by saltpetre, or a superabundance of salt, or that has been otherwise injured.

If you have not heretofore discarded the habitual use of ardent spirits and tobacco, it is important that you do it at once, and entirely. These are artificial and enervating stimulants; and, as such, constantly over-excite the nervous system, and produce a predisposition to disease, and especially to cholera. Avoid them, then, as you prize your health. Avoid dense crowds of human beings, wherever congregated. Ventilate your houses, and especially bedrooms thoroughly in the day time; and at night, leave open all the partition doors that you can, and permit the escape of foul air at the tops of the windows. Preserve your rooms, beds and clothing, free from dampness and mould; and keep small fires in cool and damp weather. Damp houses should have fires in them every day. Retire early, and put on sufficient clothing for the state of the weather, immediately on leaving your bed. Avoid the intense heat of the sun at noon day, and the dampness of the night air. Preserve the mind calm and free from anxiety. Pay timely and proper attention to deviations from health. Dress with regard to decency, and the wants of the body; always taking into consideration the state of the atmosphere with regard to temperature and humidity. Be temperate in all things. Pay strict regard to the state of the skin and bowels, and secure their healthy action.

Regard and attend to these directions, not merely as *notions*, but as matters of the utmost

importance. Remember that cholera, like every other form of disease, pays no deference to the contradictory opinions of men. These opinions will neither prevent nor arrest the malady. Sustain, then, and promote healthy action, by conformity to physiological laws, which are uniform and unchangeable, as the only security against cholera or any other morbid affection. If derangement exists, remove that derangement by remedies and processes that operate in harmony with vital laws, and ingraft no disease upon the constitution. Many have lived after being subjected to the action of *daily poisons* for the cure of cholera, and other complaints. So have many returned alive from the duelists' conflict, and the haunts of debauchery and intemperance. But Wisdom leads not her children to such places; neither is she so inconsistent as to direct the use of poisons and health-destroying processes for the cure of disease.

If your skin is unhealthy, scurfy and husky, or cold, damp, and relaxed, wash all over in warm water, using soap once or twice a week. When done washing, rinse off with water quite warm, and rub the entire surface with coarse towels until every part is smooth, warm and dry; then apply the *stimulating liniment* [See Recipes at the end of the article.] over the skin generally, and especially upon the back, arms, lower limbs and feet. This operation should be attended to by a comfortable fire, in a room sufficiently close and warm to prevent anything like chilliness. When the liniment is dried in, dress up; and do not leave the room with cool hands or feet.

If the stomach is troubled with acrid bile, or acidity, or the bowels affected with diarrhœa, remove the irritating matter from the system—not by a *purgative*—but by a *prompt emetic of Lobelia*; a stimulating enema, and a judiciously conducted vapor bath; or washing of the skin; in either case, never neglect the efficient rubbing and stimulating the surface, as before directed.

On suddenly ceasing any severe exercise, which may have produced a free perspiration,

wash the face and hands *immediately* in cold water, and wipe them dry. This recovers the proper tension of the skin, checks the escape of animal heat, and prevents the further waste of vital matter by the cutaneous exhalations. Avoid sitting in cool rooms and currents of cold or damp atmosphere. Observe the directions with regard to diet, given heretofore. When exposed to the disease, take a table spoonful of the *Cholera Syrup* [See Recipes at end of article.] three or four times a day.

CURE OF CHOLERA.—All persons attacked with cholera should go immediately to bed, have *dry hot* bricks laid close about the feet and lower limbs; and, if the case be only one of wasting diarrhœa, take a table-spoonful of the *Cholera Syrup* every few minutes, and drink freely of warm peppermint, or other aromatic herb tea, until the disposition to frequent and unnatural dejections ceases and the circulation and general healthy action is restored. Let the patient now remain quiet; eat moderately of the most light, nourishing articles heretofore mentioned, and avoid exercise and exposure until the ordinary strength is fully recovered. If, however, the attack assumes directly, or runs into the violent form of this disease, it should be treated with strict regard to promptness and efficiency. Dry heat should be applied to the lower extremities, as directed above; give a table-spoonful of the *Cholera Syrup* every five or ten minutes; but if this is thrown up, add to each potion of the syrup, a tea-spoonful of the Third preparation of *Lobelia*, and give as before. If this produces free vomiting, and the syrup will afterward lie on the stomach, continue to use it as at first. But should the sickness, diarrhœa, cramp and tendency to collapse continue, or return, give every few minutes a table spoonful of tincture of myrrh and capsicum; let the patient drink as freely as he can of warm peppermint tea, and administer to him an injection of warm bayberry tea containing an even tea-spoonful of the bruised seed of *lobelia*. Repeat, if the first is immediately rejected. This is expected to act efficiently on the stomach, and to have a powerful effect in relieving the cramp, and quieting the nervous

system. After the operation of this, give the syrup in sufficient quantity and frequency to restore and maintain a general healthy action. Keep the patient as quiet as possible: if he is tossing about, however, and so restless that hot applications cannot be applied to the extremities, as before directed, rub the limbs constantly with dry cloths, heated as hot as they can be without scorching, until quietness is restored and the hot bricks can be used.

The improvement of the patient may be known by the cessation of pain; returning redness and fullness of the lips and face; a warm and natural perspiration; filling up the veins of the hands, &c. Give the syrup for hours or days as the case may require, and in doses as may be indicated. As soon as the patient is evidently recovering, and capable of retaining an injection, administer one of warm gruel for that purpose. Keep the patient quiet; give him light nourishment at proper intervals; rub the surface well, once or twice a day, and apply the stimulating liniment until entirely recovered. During the treatment of a cholera patient, he should not be exposed to cool or damp air: and *no person should be admitted into the room, except such as are competent and absolutely necessary to wait upon the sick.* Damp clothing, and every thing offensive, should be removed from the room immediately. The patient should be secured from cold and dampness by a little fire in the room, if the state of the weather makes it necessary. The administration of cold or ice water to cholera patients, is of doubtful propriety.

In some cases it may be necessary to use a larger proportion of Third Preparation of *lobelia* than has been named; and in many instances the preparations described may not be at hand. In such cases, use cayenne or red pepper in warm water, adding *lobelia*, in quantities to suit the case, and using injections as directed. Attend faithfully to the surface, and preserve a proper state of atmosphere in the room—allowing the patient pure air to breathe, and shielding him from cold and dampness, which would favor collapse. On

this account nothing *moist* should be applied to the skin, during the sinking stage of this form of disease. Various aromatic herb teas may be used warm, to relieve thirst and sickness at the stomach—as pepper or spearmint, pennyroyal, balm, hyssop, thyme, &c. Remember that it is *far better to use faithfully a few powerful, yet efficient and safe articles, than to rely on many of doubtful and dangerous tendency.*

CHOLERA SYRUP.

- 1 oz. best Cayenne Pepper;
- 2 do. Prickly Ash Bark;
- 2 do. best Ginger;
- 1 do. Goldenseal;
- 2 do. American Valerian;
- 2 do. Bayberry.

Wet these up, altogether, with scalding water; and secure them loosely in a linen bag: put it into three quarts of water, and simmer it lightly for half an hour; add a little more boiling water, if necessary, to make three quarts tea; strain out the tea entirely clear, and add to it

- 1 gallon best Sugar House Molasses;
- $\frac{1}{2}$ do. best Jamaica Rum;
- 3 pints Tinct. Myrrh and Capsicum.

Bottle for use.

STIMULATING LINIMENT.—Take equal parts of *aqua ammoniac* (hartshorn) and spirits turpentine; mix together, and to a pint of this add one ounce of best cayenne. Bottle it up closely. Shake it up, and warm a little at a time for use, and rub it on with the hand.

Red pepper and vinegar, made as strong as it can be, or the best pepper sauce, as it is kept in bottles for sale, may be used with very good effect, as a stimulating liniment. It should always be warmed, applied with the hand, and accompanied with brisk friction or rubbing of the skin.

☞ Avoid ice-cream, ice and mineral water, and root beer.

**CENTRAL MEDICAL COLLEGE,
SYRACUSE, N. Y.**

Only three months notice was given before our lecture term commenced, and we have about seventy-five students, of the most intelligent and promising character. Among them are seven talented and distinguished ladies, viz.: Mrs. Fowler, of New York; Mrs. Gleason, of Glen Haven; Mrs. Davis, of Mount Morris; Miss Taylor, of Buffalo; Miss Warren, of York, Livingston County; Miss Fish, of Syracuse; and Miss Adamson, of Philadelphia. This perfect mystic of Scripture number, entered the class by direct application on their part, and is ominous of well matured public sentiment in this respect, and the blessing of Heaven on the humble labors of Central Medical College. Nearly all the intelligent and influential citizens of Syracuse, yield their cordial aid and co-operation, and we meet with next to no opposition. The number of students is daily increasing. Will not our friends from a distance visit us and see for themselves?

**NOTICES OF THE OPENING OF
OUR LECTURES, NOV. 3, 1849.**

CENTRAL MEDICAL COLLEGE.—The opening services of this Institution were held at Brintnall's Hall yesterday morning. Most of the Professors, and more than fifty students were present; including among them, four ladies: Mrs. Gleason, Miss Taylor, Miss Warren, and Mrs. Davis. It is expected two other ladies will join the class soon.

Rev. Mr. Pinney read the 13th, and a portion of the 8th Psalm, and offered a prayer.

Dr. Potter, who is Dean of the Faculty, then made a brief address to the students.

He said he had looked forward to this morning with intense solicitude, so great indeed, that he had no power to express it. They were all assembled as teachers and students, and the object, medical instruction, and for that purpose alone. They differed in Politics

and Religion, but he hoped they had come, as brothers and sisters for a single purpose, shutting out every other consideration, and thus harmony would be promoted and upheld among them. They all, teachers and learners, were students, and the same spirit should animate them, which animated the great Dr. Rush, when he said near the close of his valuable life, "I am but a student." How noble, how sublime, the spectacle of such humility in such a man. In this spirit do the professors offer their services to you, ladies and gentlemen, and they do it with great sincerity, and with a realizing knowledge of their own responsibilities. The eye of the critic would indeed be upon them, but more especially will the public eye be upon you. It will search you deeply, thoroughly; therefore the dignity, the success, the prosperity, the good report of our Institution will mainly depend upon you. Let the faculty be ever so careful, ay, let them be angels, if you do not act with prudence, propriety and industry, it will be all in vain, and the reputation of our school will be tarnished. I may say without egotism, I trust, that I have been instrumental, in part, in getting up the Institution, and I am deeply, sincerely rejoiced at the spectacle before me, when I behold so many who have come up to help us. I have made no stir about it, there has been little conversation on the subject, with the citizens of Syracuse. I waited until the plan was ripe, in order that the Institution might come with an avalanche of influence upon them, and show them clearly that it was no chimera. The time is now come—and when they shall perceive so large a number of young men in attendance upon the lectures and see them industrious and manly in their deportment, we shall find them all uniting in bidding us God speed in our laudable undertaking. To you, then, shall we be indebted for all the prosperity and reputation we shall enjoy, and I hope and believe that you will so demean yourselves as to secure the respect and esteem of all.

After a few remarks upon the surgical department, Dr. Potter closed with a strong appeal to the students, to feel that they were students, to toil in the elementary principles,

examine carefully, think deeply, act wisely, or else bid farewell to the hope of ever becoming useful or celebrated in the Profession. A man to be a man must attend to the *small things*. Even Sir Isaac Newton, with all of his immense knowledge, when he was departing, said, "I find myself now like a child on the shore of the Ocean of Eternity, sporting with pebbles and shells." So vast was the eternity of knowledge beyond.

The college commences under the most favorable auspices, and will, we doubt not, be abundantly successful.

New York Ec. Journal.

ROYAL COLLEGES OF MEDICINE AND SURGERY IN EUROPE.

BY B. S. HEATH, M. D.

Read the following, and ask yourself if medicine does not demand the revolutionary influence of Reform.

Until within a few years past, Religion, Government and Medicine have been held in the iron grasp of intolerant usurpers. For ages, the human mind was chained to antiquated dogmas. Men believed whatever priests taught, and obeyed religious rulers more servilely than political. "The means of knowledge" were wrested from the common people and locked up in the cloister of the monastery and the convent, and the doctrine of devils, that "ignorance was the mother of devotion," was everywhere inculcated, and the laity were warned by the thundering anathemas from the vatican, that it was the very acme of sacrilege "to think for themselves, or derive knowledge." But Luther arose in the might of unshorn Sampson and said, "Religion needs reform," and Religion was reformed. He seized with a giant's power, the press, and wielded its resistless force against the corruptions of the times and shook that age of spiritual darkness to the centre. Washington said, "government needs reform," and

government was reformed. He with his noble band of patriotic revolutionary spirits electrified the world with the spirit of independence, lit up the fires of liberty, and the thrones of despotism have been crumbling and tottering and falling around, until very few remain firm and unshaken.

Beach said "medicine needs reform," and medicine is being reformed. Medicine for centuries has been in the hands of despots. Like religion and law, it has been to the mass a sealed book. Its history is tragical, and its pathway marked with blood, suffering and death. Below, we give some extracts from the "*Select Medical Library*," concerning the "*Royal Colleges of Medicine and Surgery*" in Europe, occupying the monopolising position to which the profession of our own country are aspiring, if we may be allowed to judge from their attempts to establish a medical institution a few years ago at Philadelphia.

"*Of the students.*—They are required to matriculate, and for that purpose must send memorials to the director through the secretary, accompanied by their baptismal faith, a statement of the correctness of their habits and morals, and certificates of having been instructed in government, grammar, logic, mathematics, experimental physics and botany, sufficiently to enable them to receive the titles of Bachelors in Philosophy. To prove their being qualified for this title, they have to undergo an examination by three judges chosen from the professors. Having undergone an examination satisfactory to the judges, each student takes the oath exacted on such occasions by the Secretary, and then is adorned with the bonnet by the president. The ceremony performed, he gets a diploma, which is signed by the royal junta. With this degree, he can matriculate for the study of medicine in all the schools and universities.

"*Of the Examinations.*—All those who have gone through the course of four years in the universities, and two years in the colleges, or have been one year in a college and one year in a hospital; or those who have concluded seven years in a medico-chirurgical

college, can offer themselves for examination, and for receiving the degree of licentiate, physician, or *medico cirujano*.

The person wishing to be examined, must produce certificates of his matriculation and courses of study, and pay the fee, which for a physician, is 2,500 reals,* and for a *medico cirujano*, 3,000 reals.† His fee will not be returned if he is rejected.

Oaths taken by a Bachelor.—The examination concluded, the passed candidate, or laureate, enters the hall where the judges are seated, walks up to the president, and addresses him in Latin to this effect. "I beseech you most worthy president, that you will think proper to confer on me the degree of bachelor, in the science of healing." The president answers in Latin: "to your desires I most willingly accede, provided you first take the oaths prescribed." They both then make the sign of the cross, and perform the following dialogue in the same language. Do you swear that you will assert and proclaim, that the blessed Virgin Mary was preserved in the first instant of her conception, from original sin, by the merits of her most pure son, Jesus Christ?" "I swear," answers the laureate. "Do you swear that you will defend the supreme power of the king and of his crown?" "I swear." Do you swear, moreover, that you will not continue in, nor will belong to any lodge or secret society, reprobated by the laws?" "I swear." Do you swear, likewise, to help, defend, and instruct no one of the impostors, who permit regicide, and tyrannicide, like that defined in the Constantian Council, Session the Fifteenth?" "I swear." "Do you swear not to recognise in the least, the absurd principle, which maintains that the people are the proper arbiters to change constituted governments?" "I swear." Then the president proceeds: "by the authority granted me by the laws, I constitute you a bachelor in the science of healing; and he next puts upon the graduate the proper investiture, and terminates the ceremony.

* \$125.

† \$150.

Oaths of a licentiate.—The candidate having been examined, and having asked for the degree of bachelor, and received the president's answer, puts his right hand on the Book of the the Evangelists, and takes the oaths in Latin, after this manner. The president asks him, "do you confirm whatever oaths you have taken in taking the bachelorship in the science of medicine and surgery, or in medicine?" "I confirm." "Do you swear, moreover, by the most Holy Gospel, that you will assist with all care and diligence, the sick who shall invoke your aid, whether they be rich or poor, and that you will furnish the solaces of your most worthy profession to the indigent, entirely without reward?" "I swear." "Do you swear, that as you have the care of the public health, and that of the citizens, that you will condemn all dangers and contagions?" "I swear." "Do you swear, that you will earnestly take care that those lying sick with a grievous disease, shall make disposition of both their spiritual and their temporal affairs?" "I swear." "Do you swear, moreover, that you will neither assist in an abortion, nor in an infanticide: and that upon infants in the moment of death, either before, or after they are born, you will sprinkle the water of baptism?" "I swear." "Do you swear, at length, in whatever things it is necessary, always to preserve secrecy?" "I swear," again says the graduate; and the president continues, "if you keep your oaths may God help you; but if you do otherwise, may he inflict the severest penalties." The ceremony after this is the same as that observed in conferring the degree of bachelor.

COLD WATER BATHS.

The erect position is the first great and certain means of longevity; the second of equal importance and simplicity, is, the cold water bath. Every person possessed with sufficient vitality to become warm immediately after a cold bath, should use it every day. The entire surface requires washing every day, as

much as the face and hands; and one should not be neglected more than the other.

All ought to feel it a duty, an obligation to the laws of their being, to bathe in cold water every day; this rule of practice should be inculcated to the rising generation by every parent, teacher and physician of the country. It is one of the fundamental pillars of sound health, and if it, with others, are obeyed, permanent health is a constant consequence.

If all possessed the same amount of *reactive power*, then one general rule for bathing, would answer; but it is not so; this ability to resist cold in the different constitutions, has a wide range; in some it is remarkably feeble, while in others, it is quick and powerful. The time for bathing is when the system is warm; not when it is cool, cold or hot, but when the entire person is comfortably warm. The kind of bath which I prefer is the *hand bath*; it is the most convenient, the quickest, the cheapest and the most efficient. It can be used wherever water can be found; the entire person should be denuded; a common washbowl filled with pure soft water and applied with the hands upon every part of the body; paying particular attention to the feet, the groins, arm-pits and neck, for they are more liable to become impure than other parts; this can be done in two minutes; after washing, the surface should be thoroughly rubbed, dried and warmed by the use of coarse towels. Clothes then immediately adjusted, drink a glass of cold water, followed with physical exercise.

Some persons will not be able to resist the cold of water, but can if a little salt or alcohol is added to the water. Others again will require tepid water, and some hot water. No one should omit it; if you cannot support the cold bath, then add some stimulant to the water, or use the tepid or hot.

Baths are among the greatest luxuries that we possess, and they ought to be as common and as desirable as our dinners. All kinds of soft water baths are good, if used prudently. The system should always become warm after a bath; if so, no danger need be apprehended. As a prophylactic the cold bath stands unri-

valled, and when we become habituated to it, nothing but a positive prevention will hinder us from taking it; it will become so pleasant and advantageous, that the lazy and slothful will practice it as they do their meals. No dwelling house should be considered finished and tenable until a bath house is attached to it for cold, tepid and vapor bathing; the first is the great *health bath*, yet when the system is diseased, it yields, in many instances, to the superior efficacy of the tepid and vapor baths. What a relief it would be to the "old man of the scythe" if every one would commence *now* and use the cold bath every day, keep the entire external surface free from impurities—free from the worn out and dead matter of perspiration—freed from the many eruptions caused by detained effete excretions—freed from a thousand *corpses* buried in the skin—freed from an actual graveyard with which we enshroud ourselves. No wonder that death, the captain of a million battles, stalks abroad unmasked at noonday—we do every thing but drawing the knife to our throats, to aid his progress and run down his victims; we drive them to, and confine them in, his great slaughtering pen; yea, put him to the least possible inconvenience in executing his mission—killing the human family. And was it not for the unmerciful voraciousness of his appetite—an unconquerable passion for human blood (poorly gratified, though, on Allopathic patients)—he would revolt on seeing the victims of his chase, arising, from their own mutilations, shameful carelessness, ruinous and consuming habits.

Physicians and philanthropists! if you would stay the march of the Asiatic Tiger, silence his appetite and cut of his talons, then preach and practice the teachings of rational hygiene. And one of its beneficent teachings is *cold bathing* by every body. What sane man who knows all about the intemperate, vicious, filthy and unhallowed practices of a large portion of all communities, especially the poor of cities, can suppose that any medical practice will stop the march of the cholera among that portion? Medical art is almost powerless in the haunts of vice, crime and

filth, during a prevailing epidemic. Such people pay no attention to themselves when well, and even less when sick; disease is piled on disease, and if the physician would cure, he must first become a scavenger, then servant, and finally chambermaid, before he can get to the patient to give one dose of medicine.

S.

Phy. Med. Recorder.

REASONS FOR BATHING.

Each corpuscle, glandule, fibril or granule of the body, has its own envelop, a coat which restricts its vessels, forces and powers within fixed limits; each lobe, hemisphere or fibre, has its individual investment; also each gland, viscus, organ or muscle, has an enveloping membrane which binds all the unities together, holding them by one common bond and preserving concord in their actions. Moreover, the entire body is furnished with a grand garment, surrounding and containing every organ of the system, which keeps them within certain limits and serves as a medium between its own world and the outer world.

The capsular membranes of the individuals and unities of the system are not themselves granular, but they inclose such tissues; they are perforated with vessels, ducts and nerves, not in their capillary form but in their collective character, which go to or from the least of the member; they are but envelops which are reflected more or less to adjacent walls for attachments.

The great coat to the whole, does not inclose unities but generals; neither do vessels, nerves and ducts, pass through it as they do the membranes of the organs, except, in a most general sense, as the doors and thence halls for the ingress and egress of aliments, of air, the entrance of aromas and modifications of atmospheres. The enveloping membranes of organs are not glandular, while the universal one of the body is. And these little glands embedded all through it, from head to foot, have vessels and nerves going to them from the

deeper portions of the body, also ducts going from them which terminate outwardly upon the surface.

The glands of the body are of two kinds—*conglobate* and *conglomerate*. The least part of a gland of the first kind is called a *cell* and is found in the lungs, spleen and lymphatic glands; while the least part of the second kind is called a *glandule* and is found in the liver, pancreas, kidneys, parotid and maxillary glands, cortical portions of the brain, in the alimentary canal and in the skin. The cells are often congregated together, first into little groups and then these groups collected into a large body constituting a gland; in the same way are the glandules often assembled; also the cells are scattered over vast plains, instead of being clustered together in companies; moreover, the glandules are so distributed, imbedded one by one in extensive membranes, as the skin and walls of the alimentary canal.

The functions of these two kinds of glands are entirely different; that of the conglobate, for the *purification* and *exaltation* of the blood going to them; while that of the conglomerate is to manufacture a new fluid, called a *secretion*, from the blood carried to them. One is eager for the destruction and sacrifice of the blood, the life-tide of corporeal existence, the other is constantly alive for the preservation of it; the conglobate glands are the vestal virgins to the blood, untiring and ceaseless in their vigilance for the life of this important fluid.

The conglomerate glands elaborate from the blood every secretion, from the most rich and noble to the most poor and worthless; many of them are of vital importance, while others are wholly effete and very injurious if detained in the system after their secretion. The glands of the latter kind are found in vast quantities in all parts of the external surface. Because these are not clustered together into large perceptible bodies, because also their individual excretions are equally distributed over the entire surface, so that no cognizable quantities are presented to the observer; their extent of office is scarcely known and probably never realized. It is otherwise with the kidneys,

though far less in extent of office; yet because its glandules are collected together into two bodies and their secretions all deposited into one receptacle, before its final elimination from the system, and then discharged by quantities by a capacious canal in contrast with the little ducts which arise in the cutaneous glands and terminate on the surface, their situation, office and use are known and realized by every one. And if their functions are but slightly deranged, the individual knows it immediately and resorts to aid quickly. While the glands in the skin may be quite torpid, yes, wholly inactive, and the individual not know it; completely ignorant of the condition of the mammoth gland, the great eliminator of worthless material of the body—the cutis.

The human body is furnished with four great outlets for the escape of such fluids and substances that are not needed in the economy—the bowels, the kidneys, the lungs and the cutis. The system has three grand inlets for the introduction of aliments—the mouth, the nose and the entire external surface. The first admits terraqueous food, the second and third atmospheric and ethereal. The excretions of the intestines are solid and earthy; those of the kidneys are principally water, holding solid substances in solution; those of the lungs gaseous and vapory; and those of the cutis vapory and somewhat gaseous.

The functions of the four eliminating-organs are so dissimilar as to forbid one performing the office of another without jeopardizing the best interest of the kingdom; though it is often done. The offices of each should be thoroughly understood by all, all should be able to tell when derangement occurs, for health depends upon these four organs performing their legitimate uses—that the burden of one should never fall upon another, not even for a moment. Vicarious action and labour may answer under some dispensations, but never in the economy of the science of life; here, each individual of the community or government, has its allotted sphere of work and it must do it—there is no substitution without impairment.

The grossness of the offices of the intestines and kidneys, enable any one to see that disorders to the general system follow, their enthrallment; also, that they cannot be performed by the delicate lungs, or by the extended cutis. Any one can see, too, that the pulmonic function cannot be performed by other organs; but it is not easy to see what the office of the cutis is, nor that it cannot be performed by others—neither that, if it is done by another serious derangements ensue.

Although the careless observer does not see the great offices of the cutis, nevertheless, they are not hid from the diligent and persevering. To them, the construction and uses of this wonderful investment, are full of interest, and they tax the rarest genius to comprehend its mysteries.

The offices of the cutis, are, to surround and bind all the parts of the body together—to perform the important function of touch—to purify the serum of the blood—to absorb from the incumbent air such of its floating essences as are compatible with the interests of the body—to regulate the temperature of the system—to maintain a balance between the solids and fluids—to manufacture a substance whose character combines in part the characteristics of membrane and horn, to be spread all over the external surface of the cutis, to protect it from the infringements of foreign forces and the corroding effects of the air—and finally, to elaborate from the blood an unctuous material that shall preserve the flexibility and elasticity of the external, scaly layer (the cuticle), and render it a fit medium between the cutis and the atmosphere.

These eight uses are of the utmost importance in the maintenance of health. And while the varied functions of this astonishing organ are preserved, uninterrupted ease and bodily comfort are the happy consequences.

As soon as the great use of the cutis is known, then all will inquire, what must be done to preserve its integrity, its normal condition? What will continue its healthy vigorous circulation? What will insure the free and untrammelled action of the innumerable

perspirable and oily glandules, scattered like millet seeds in every part of it? What will prevent a superabundance of scarf skin and maintain its softness and delicateness? What will faithfully remove all the sweaty, saline and greasy excretions which are hourly depositing upon the surface? What will facilitate the ingress of subtile essences from the auras; and what will protect the nervous papillæ, swift-winged Mercuries to the mind, and keep them constantly ready to inform the intellect of the contact of every substance and quality?

So faithful is the human mind to itself, that it will not be infidel to its own best interests, when it clearly sees the path of right—the highway of law. And as soon as we certainly know the wants of the system, that soon we will furnish them.

This most exterior organ, the only one immediately within our reach—the cutis—demands loudly and positively for *one means* for the perpetuity of its health—for its vigorous action—*cold water baths daily*. Universal *soft water baths* are the means to continue the normal actions of this parent of glands. This is our *second* great means to ensure safety and health to every human being. S.

Phy. Med. Recorder.

COLD WATER IN SURGERY.

BY HAMILTON ALDER ROBERTS, ESQ., SURGEON
TO THE PENRYHN HOSPITAL.

Never is surgery so beautiful and brilliant as when obtaining a cure without destruction of any organ, without plunging the bistoury into quivering flesh, and without causing the effusion of blood.—*Lisfranc*.

CASE.—Thomas H—, aged seventeen, while occupied in feeding a large chaff-cutting engine, had his left arm caught by the rollers, and drawn in under the knife, which entering a little to the outside of the insertion of the deltoid muscle, cut through the integuments, muscles and bones, to a point a little below the elbow joint. The flap of skin and muscles, together with the excised portions of the bones, was found lying upon the floor.

Two medical men were called to see him immediately after the occurrence of the accident. A tourniquet was placed upon the arm, and immediate amputation recommended.

The patient, having refused to submit to an operation, was conveyed by his friends, on the following day in a car, from his home, a distance of about fifteen miles to a lodging near my residence. I saw him for the first time, the tourniquet had been screwed tight, and left in that state for about twenty-four hours. The lower part of the arm, the forearm, and hand, were greatly swollen, and in a state of extreme congestion. The integuments, muscles and bones, were as before described, completely removed from the exterior part of the arm, leaving a wound measuring eight inches in length by five in breadth. On introducing a finger, the elbow-joint was discovered completely laid open, and its ligaments torn asunder. The humerus (the long bone of the upper arm) was, moreover, fractured transversely an inch above the articulation, its superior portion projecting backward into the wound. I must confess that when I had fully examined this frightful injury, I believed it almost hopeless to expect that the limb could be preserved. I explained to the patient and to his friends that his life might be endangered by mortification, which might very speedily take place; and also that, should he be fortunate enough to escape that peril, excessive suppuration might occur, and render amputation inevitable. The patient, however, earnestly implored me to make an attempt to save the limb, and consented to submit to an operation whenever I should deem it absolutely necessary. I therefore resolved to try what the reparative powers of Nature could effect in this instance. I reduced the fracture of the humerus, gently approximated the edges of the gaping wound, by strips of adhesive plaster, placed the limb in an extended position upon an iron splint, and ordered folds of linen, dipped in cold water, to be kept constantly applied to the part. The patient expressed himself greatly relieved after the dressing, and appears to have suffered less than one could have expected from the effect of the shock.

The patient's arm is now quite well, but ankylosed (without motion), the joint being firmly fixed at a right angle. Not the slightest degree of swelling can be perceived on either the arm or forearm.

REMARKS.—The continued external application of cold water, by which the supervention of violent inflammatory action was effectually checked. This is one circumstance which may appear rather startling to those practitioners who are more or less guided by early prejudices, and who instinctively pursue the principles laid down in surgical books—namely, venesection, which has always been looked upon as one of the most powerful means of subduing inflammation.

The result of my observations, however, has taught me that the most serious injuries can be successfully treated without having recourse to the lancet. That my experience in the management of injuries has not been small, will appear evident when I state that I have had, for more than sixteen years, independent of other practice, the exclusive care of more than two thousand men employed in a slate quarry.

The general practice hitherto of most medical men, has been to open a vein, with the intention of either preventing inflammation, or, should such have already taken place, of mitigating its violence. But few, perhaps, have taken the trouble to reflect, that every bleeding changes the constitution of the blood, increases the quantity of the serous portion, and proportionally diminishes the coagulable part, thus rendering the vital fluid more unfit to perform those reparative processes by which alone a diseased or injured part of the body can be restored to a healthy condition. Bloodletting, has besides, another most serious disadvantage—it invariably renders convalescence more tedious. This important fact ought never to be forgotten, especially in the treatment of severe injuries, which so frequently produce a most debilitating effect upon the constitution.

I cannot conclude this paper without expressing an anxious hope that the perusal of this case may induce practitioners, when

called upon to treat accidents of a similar nature to hesitate before they proceed to *amputation*.

It is indeed true, that many surgeons obtain a high reputation, and often deservedly so, by the performance of dazzling operations; but a higher degree of praise ought to be bestowed upon those who, by the exercise of judgment and skill, are enabled to preserve a limb which by many would have been condemned to the operator's knife.—*London Lancet*.

THE DIFFERENCE.

A distinguished medical gentleman of the Old School, closed a late letter to us as follows:

"Now, Sir, since you were so kind as to give your opinion at so full a length and in so satisfactory a manner to both parties, I will presume to lay another tax upon your time and patience, to wit:

"Will you be good enough to state for me, in as few words as possible, what are the points of difference between the Botanic School of Medicine, and what is termed the "Old School" or Regular Faculty, of which last school I am a member?"

My object is to come to a knowledge of truth; this I avow to you is my only aim. As a physician, I feel, more and more daily, the great responsibilities that rest upon the members of our Profession, whatever school in it they may chance to belong to—and no one, dear Sir, can more heartily despise the cherishing of any uncharitable opinion against any sect than do I myself. I take it that investigation is to truth, what the winnowing fan is to the valuable grain; it tends to separate from it, or separate it from, many impurities and much trash.

"But hoping that you will be good enough to grant me this request, and thankful for the past favor, I remain, with feelings of the highest respect," etc.

All the important errors of the Old School, those which have hitherto prevented their system from becoming "an exact science"—as fixed and certain as chemistry or astronomy, have arisen from the adoption of the doctrine that fever—inflammation—(one and the same thing)—is disease, instead of being, as we believe, only a manifestation of a disturbance of the normal action or vital force. They reason thus:

1. Disease should be cured (good);
Fever is disease (error);
Fever must be cured (ditto).
2. Fever must be cured by something that will cure it (wrong);
The lancet and poisons directly subdue it (true);
Therefore these are the remedies! (good to kill, not to cure).
3. Whatever increases disease must be bad (true);
Stimulants increase fever (true);
Therefore stimulants are injurious. (That would be true if fever were disease—but it is not, therefore stimulants are not proved injurious).

Supposing that the manifestations of the vital force are disease, they direct all their efforts to the destruction of these manifestations. Of course any thing that will aid, these manifestations must, in their estimation, be injurious, and its use must be dangerous "quackery." We say, also:

1. Disease must be cured.

The condition of the organs which interrupts the full play of the vital force (whose disturbance constitutes fever and inflammation), is disease.

This condition must be removed or corrected.

Pure relaxants and stimulants remove obstructions to free vital action.

Such are lobelia, aromatic herbs, the vapor bath, cayenne, &c., &c. Therefore, these are the remedies.

The Old School use lancets and poisons, because they directly kill fever. We use innocent stimulants, because they aid the vital

force to remove obstructions and regain its lost domains and equilibrium. They use to cure the sick, what they know will kill the healthy. We use to cure the sick, what we know would keep them well. There can be no scientific mixing of these means; if one class is good the other must be bad: because fever is or is not disease; and should or should not be directly and positively subdued. If the first is true, the lancet and poisons are the only true remedies, and they and they only should ever be prescribed. If the second is true, innocuous stimulants are the true remedies, and the only proper ones. The mixing of the two, by any class of physicians, is, at least, a most unwarrantable and dangerous quackery.

Should the praiseworthy spirit which animates the writer of the above request, become general among his bretheren, it would not be long before the lancet and poisons would be wholly laid aside; innocent and efficacious remedies substituted; the theory of medicine would become a settled science, and its practice a definite normal art, and as certain in its results as any other depending on the operation of natural laws.

Phy. Med. Recorder.

CHOLERA SYRUP.

Under this name is known the preparation so popular in the treatment of spasmodic cholera. The name is still continued, although it is more proper to name medicines after their properties or ingredients, than the diseases for the cure of which they are used.

Recipe—Cypripedium (nervine), 8 oz.
 Myrica cerifera (bayberry), 8 do.
 Hydrastis canadensis } 4 do.
 (goldenseal)
 Capsicum, 1 do.

Pulverize and boil together the above ingredients, until their strength is extracted, in a sufficient quantity of water to make one gallon of the decoction; then strain and add: best fourth-proof brandy, one gallon; loaf sugar, eight pounds; tincture of myrrh, one gallon; mix and bottle for use.

Dose.—One table-spoonful three or four times a day, or oftener, as circumstances may require.

Use.—To relieve the stomach and bowels in cholera and cholera morbus, as well as cholera infantum, dysentery and cholie.

Phy. Med. Recorder.

CURE FOR RHEUMATISM.

We recommend the following recipe, which will be found, upon trial, to be a simple but invaluable remedy for rheumatism. Take a pint of the spirits of turpentine, to which add half an ounce of camphor; let it stand till the camphor is dissolved, then rub it on the part affected, and it will never fail of removing the complaint. Flannel should be applied after the part is well fomented with turpentine. Repeat the application morning and evening. It is said to be equally available for burns, scalds, bruises and sprains, never failing of success. We can vouch for its efficacy in rheumatic affections, as a tried remedy.

R. Telescope.

REMEDY FOR PULMONARY COMPLAINTS.

BY W. F. BARTON, ORANGEBURG, S. C.

I have found the polypodium and macrotis racemosa, an invaluable remedy for coughs and consumption. It seldom fails to give relief. It has never disappointed me as yet. Take of the polypodium vulgare leaves, reduced to a powder, two parts; macrotis racemosa one part; one table-spoonful of the mixture to one pint of boiling water. Let it simmer fifteen minutes and strain. Dose, a wine-glass full four times a day, adding to each dose one tea-spoonful of tincture of lobelia, or as much as the stomach can bear without vomiting. A syrup can be made by taking two ounces of polypodium and one of racemosa, and two quarts of water. Boil to

one-half pint, strain, add sugar, simmer and skim. Add, when cold, one gill of the tincture of lobelia.—*B. M. & S. Journal.*

PATHOLOGY.

Within the last few years, Pathology has become a hobby constantly ridden by some medical men, and the whole community as well as themselves, are outrageously humbugged by the claims and pretensions set up by the amateurs of that *subject*. It is not, nor never can be, a science.

The old, stereotyped tale of the "golden age of truth," is again reiterated by every medical demagogue, as soon as he is pin-feathered. No opportunity is let slip unimproved, of telling the people what wonders "the late pathological improvements" have developed, and what great improvements have been made in medicine within the last few years, principally aided by pathological inquiry.

Now this is all sheer stuff, and all well read physicians ought to know it to be so. All the pathology on earth does not enable us to cure maladies one single particle—not one single particle. On this subject hear Prof. T. E. Bond, A. M., M. D., of the medical department of the Washington University, in an introductory lecture delivered before the medical class of that institution, November 11, 1849.

"There is a strong disposition to make medicine demonstrative, and to give it as far as possible the air of an exact science.

"The student is told that he must seek fundamental principles of practice, in the necroscopic examination of the dead, instead of observation of the sick.

"He is told that pathology, *i. e.*, a knowledge of the sensible changes produced by disease upon the appearance of parts, is the foundation of medical science, and he is encouraged to devote to this part of study a very undue proportion of his time.

"Even where pathology has won the greenest laurels, it has never been able to do more

than exhibit secondary consequences. The pathologist may point us to certain alterations of tissue and loss of parts in the lungs, and tell us that herein lies the cause of all those indomitable symptoms which we call pulmonary consumption, but it will instantly occur to a thinking man that these changes themselves are but results, that preceding these were other manifestations of disorder, and that after all, the pathologist has only succeeded in bringing to light another set of symptoms of the primary essential, and because essential, inscrutable disease.

"If the disciple of the pathological school, determined on reaching the ultimate truth, should seize a microscope and push his inquiries into the delicate tracery of tissues, inscrutable by unaided vision, and should he show you tiny vessels ruptured, reddened or enlarged, or some globules or atoms of morbid origin, you again, if you think at all, are compelled to ask whether these changes had no cause in prior changes, whether a microscope yet more powerful might not show that these conditions were but consequences.

"Pathology is and must always be imperfect, it is and must always be a science of consequences, and however curious, interesting and useful it may be, it is impossible to make it anything more than an important accessory to medical science.

"The human body has been inspected with a minuteness and particularly, which could not be exceeded. The most powerful microscopes have been used to pursue inquiries far beyond the limits of ordinary observation; and now how much are we the better able to cure diseases for all this labor? Has it added one solitary medicine to our *materia medica*; or has it taught us to cure one single disease hitherto incurable? Is not experience, and only experience, the guide of every judicious and successful practitioner of medicine? Does it not remain true, that many of these diseases with whose pathology we are best acquainted, are precisely those which we cannot control, while others of whose pathology we know little or nothing at all, we are in the habit of curing every day?"—*O. M. Examiner.*

CORRESPONDENCE.

WE have thought proper to publish the following correspondence, as a suitable introduction to the constitution, as now published, to facilitate the enrolment of members, as the best means of defraying the necessary expenses of the organization, and through which nearly every state of the neighbouring union now enjoys entire medical toleration. The agitation of the subject is now fairly commenced in Canada, let it be conducted with vigor till our Haman of medical intolerance is made to proclaim the honor and the dignity of private opinion, in the the case of every Mordecai, who scorns to bend the knee to *arrogance* and *presumption*.

L E T T E R.

From the Vice-President and Directors of the East. Dist., to the Cor. Sec. of "The Can. Ec. Med. Soc."

MATILDA, 27th Nov., 1849.

SIR,

At a recent meeting of the V.-P. and Directors of the Eastern District Med. Soc., I was directed to acquaint the Provincial Committee, through you, of our inability to act in circulating Petitions, &c., for more than six townships; viz., Matilda, Williamsburgh, Osnabruck, Mountain, Winchester, and Finch; also to suggest to the Committee, the propriety of appointing Dr. John Wood, of Cornwall, a Vice-President of the Provincial Society, with power to call to his aid, as Directors, such gentlemen as he may find ready and willing to co-operate with him, in appointing township committees and superintending, generally, the systematic canvass of the six Eastern townships of our District; taking care, that the inhabitants of Cornwall, Charlottenburgh, Lancaster, Roxborough, Kenyon, and Lochiel, generally, and individually, *if possible*, have a personal invitation to SIGN OUR PETITIONS, BECOME MEMBERS OF OUR SOCIETY, and subscribe for "*The Unfettered Canadian*." As the work is so great and arduous, it appears to us, that six townships will afford ample room, for the utmost fidelity of any one Committee of Directors with its Vice-President. I am also directed to suggest the necessity of our being furnished, immediately, with printed copies of the Constitution and By-Laws of our Society; also with Petition Headings, adapted to the different branches of our Legislature, on receipt of which, we will proceed, without delay, to the accomplishment of the work assigned us. The interim will be occupied in corresponding with the friends of our cause, in order to facilitate our subsequent operations. Each Committee of Directors will need, say, twelve copies of Petitions, &c., also a few copies of the Unfettered Canadian, if you have them to spare.

Respectfully Yours,

J. A. CARMAN, *Sec. of Dis. Com.*

N. B. We are not unmindful that the above suggestions contemplate an expenditure of money, a portion of which, you will expect us to remit, in due season.

J. A. C.

R E P L Y.

TORONTO, 10th Dec., 1849.

To

The Sec. of the Eastern Dis. Committee of the C. E. M. S.

SIR,

The Provincial Committee on the appointment of District Officers, met this day, and adopted your suggestions, in full, in relation to the appointment of Dr. John Wood and others; so that he and the Directors of his choice, may proceed at once to canvass their six townships, in the efficient manner of doing which, is so well described in your communication. Should

other District Committees see fit to follow your example, the Provincial Committee will cheerfully co-operate with them, and forward the requisite documents to their nominees.

Your reference to money matters is well-timed, and as the constitution of our Soc. accompanying this, is published in a form suitable for signature, it is fervently hoped that the enrolment of members will keep pace with the pecuniary necessities of our association, as this will doubtless be the best method of contributing supplies: for much as we desire to shun the necessity of such aid we find it absolutely impossible.

To you, therefore, and to the few who can appreciate the necessity, we are compelled to look for assistance, and in order to secure the entire confidence of contributors to the funds of the society, we have determined to publish the names of all, who become members by paying the five shillings required by the constitution; and, in like manner, the particulars of every other contribution, however small, so that every shilling, sent to the treasurer, can be at all times readily traced, and an account thereof required by the individual, and by the association at its public meetings. This arrangement will doubtless be satisfactory to all, except the parsimonious, who never can be persuaded that a public enterprise is worthy of their money, or that it can be safe out of their pockets.

In looking, then, to you and the few already alluded to, we make free to urge the necessity of prompt and liberal remittances, that our work be not hindered. Pledging a full and faithful account of every farthing, and having removed all means of secret embezzlement, by publishing the particulars of every contribution, the fidelity of which every one can test; the officers hope to enjoy the confidence of their fellow-laborers, till constitutionally proved delinquent. It is only necessary to add that all communications and remittances should be addressed
ROBERT DICK, *Cor. Sec. and Treas. of the C. E. M. S.*, TORONTO.

Thanking you for your zeal and promptitude in the discharge of your important duties,

I have the honor to be,

Your Fellow-laborer,

ROBERT DICK, *Cor. Sec. of the C. E. M. S.*

CONSTITUTION OF THE CANADIAN ECLECTIC MEDICAL SOCIETY,

ADOPTED IN THE CITY OF KINGSTON, 19TH SEPT., 1849.

Article 1. This association shall be called **THE CANADIAN ECLECTIC MEDICAL SOCIETY**. The object of this association is mutual improvement and support in acquiring and diffusing a more accurate knowledge of disease—its natural history and changes in its different stages, and under various circumstances—the safest and most effectual mode of curing or alleviating disease—directing our inquiries and effort more particularly to the diseases incident to Canada, and the natural medicinal resources of our own country—and in procuring the enactment of wise and equitable laws regulating the study and practice of physic, surgery, &c.

Art. 2. Any person of good moral character, may become a member of this Body by signing this constitution and paying 5s. into the treasury: the same sum paid annually will continue membership.

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

Art. 4. No person shall be eligible to any office in the association unless he be a natural born, or naturalized subject of Her Majesty, or is becoming naturalized, according to the laws of the

Province;—of the age of twenty-five years;—of good moral character, and strictly temperate habits; and who shall have been, at least seven years in the successful practice of medicine on the Eclectic or Botanic principle. Members of the age of twenty-one years applying to the Board for a certificate of full qualification to practice, possessing the above qualifications, or who shall exhibit satisfactory evidence of having successfully practised on the above-named principles for at least three years; and of having obtained a competent knowledge of human physiology, pathology, and forensic medicine, the Botanic medicines, the principles, and the practice in its various branches, including surgery and midwifery, or who shall produce satisfactory evidence of having been known, seven years, as Botanic *Physicians*—or on their proving themselves to have been duly licensed by any respectable Medical Association, provided they evince a hearty and willing approval of our principles, and a ready and full determination to conform to them in their practice, shall each receive the certificate of the Board of Censors to that effect; or of qualification to practice physic alone, as the case may be, and persons receiving such certificate shall become members of the executive committee. Foreigners may be admitted as honorary members of this association by a majority of members present at any meeting. Medical Students shall be recognized as junior practitioners, on their satisfying the Board, that they possess the requisite knowledge of our theory and practice of medicine, with sufficient prudence and judgment, to warrant the expectation of success in their treatment of disease—promising to preserve in numerical order, a brief statement of their plan of procedure, in each case, for subsequent examination.

Art. 5. The annual general meeting or convention of this association shall be held at the same time and place that the annual meeting of the Provincial Agricultural Society of Upper Canada is held, unless another time and place shall be appointed at a general annual meeting for their next meeting, and all officers of the society shall be chosen at the annual meeting to serve for one year, or until their successors are appointed, and any person may be re-elected to fill the same or any other office of the society.

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

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

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

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

Art. 10. The Librarian shall, during his term of office, hold the Books of the association, and be the only ostensible owner of the Library: he shall give to the President and Treasurer for the time being, a Note or written obligation for the full value of the Library, which shall be returned to him at the expiration of his time of service, on his delivering up all the Books in good order, their necessary wear and unavoidable accidents excepted. And he shall loan the books to students and other members of the society, on such terms, and agreeably to such rules and regulations as shall be made by the executive committee.

Art. 11. It shall be the duty of the Board to organize District Boards, in any and every district of Upper Canada, with officers corresponding to their own, as soon as five fully qualified practitioners, resident in such district, shall have received their certificates, and become members of the association. Such official members of district Boards shall be elected by the members in their respective districts as soon as there shall be twelve resident members of the

society in such district, and shall meet at a time and place appointed by the President of the general Board for that purpose, and the President of such district Board shall be a member of the general Board of Censors.

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

Art. 13. No person shall receive a certificate that will entitle him to membership, in the executive committee, until he shall have signed the following Declaration, viz: I hereby declare that in all cases in which I may be called to administer to the relief of the sick, I will adhere to the scientific principles upon which the Thomsonian system of medical practice is based, and, as far as practicable, will make use of the vegetable medicines of our own country; I will not knowingly use means that will be likely to impair the future health and physical integrity of my patients; I will not neglect the calls of the poor to attend to the wealthy; I will not abuse the confidence reposed in me by my employers by divulging individual or family secrets, or by concealing from them any necessary reasonable information, or by exacting more than a reasonable compensation for my services; I will not, for private or selfish purposes, conceal any discovery or knowledge in medicine or the healing art, calculated to be of general use in preserving health and life, but will on suitable application, at once report the same to the Board, for the benefit of the association; and in all my intercourse with the sick I will pursue that candid, frank and honest course which is best calculated to elevate the profession and practice of medicine, to that rank in society which they should ever maintain, believing that the doctor should take his stand next to the faithful minister of the Gospel of Christ.

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

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

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

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

Names of Members.	Paid.			Post Office Address.
	£	s.	d.	
Dr. J. G. Booth	0	5	0	Unionville
" J. B. Howard	0	5	0	Front of Yonge
" Orin Ford	0	5	0	Newmarket
" E. Ash	0	5	0	Morven
" D. Ash	0	5	0	Loughboro
" J. Ash	0	5	0	"
" B. Patterson	0	5	0	Colborne
J. L. Wilkie	0	5	0	Carlton
Robert Dick	0	5	0	Toronto
Dr. S. E. Philips	0	5	0	Newmarket