



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

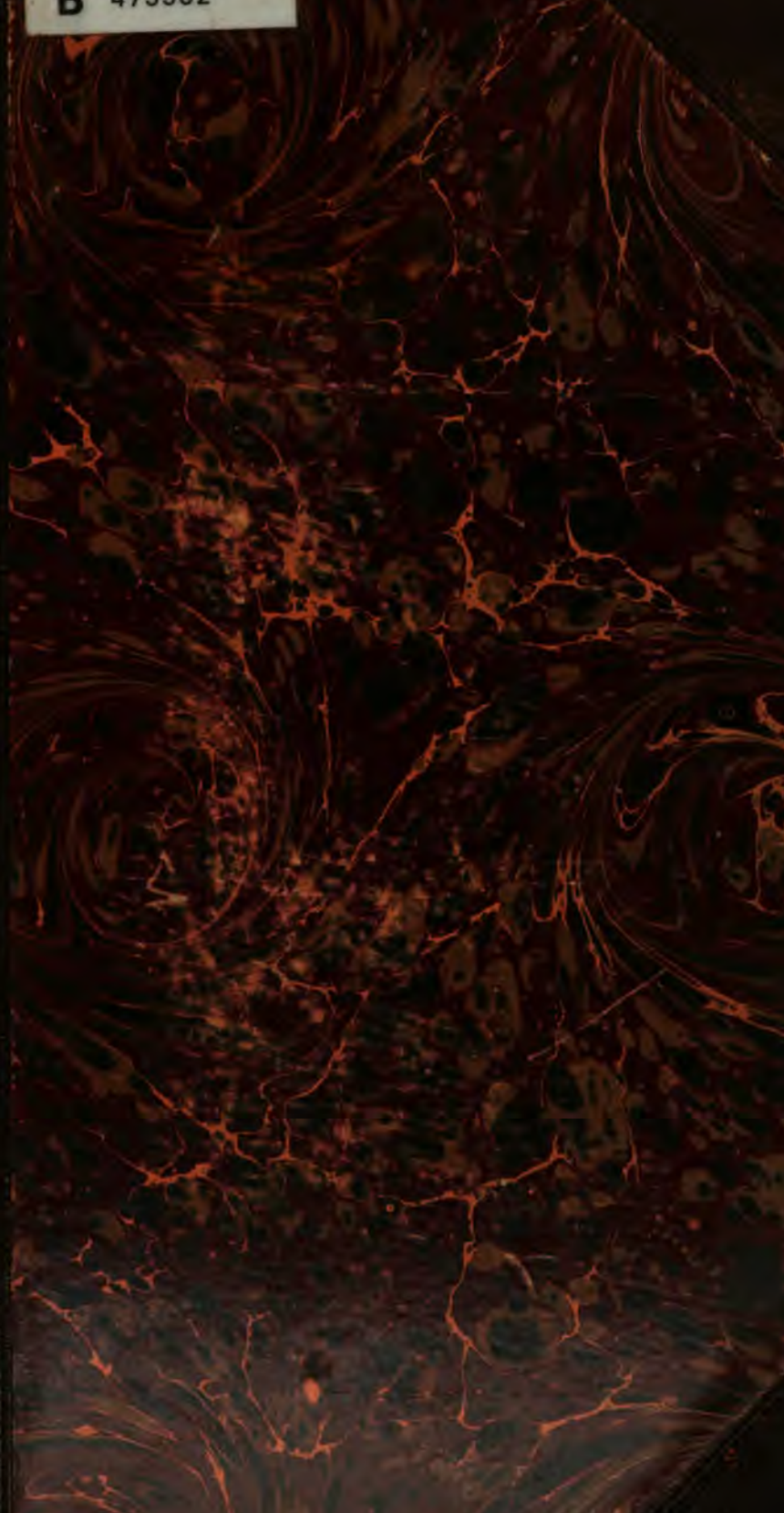
We also ask that you:

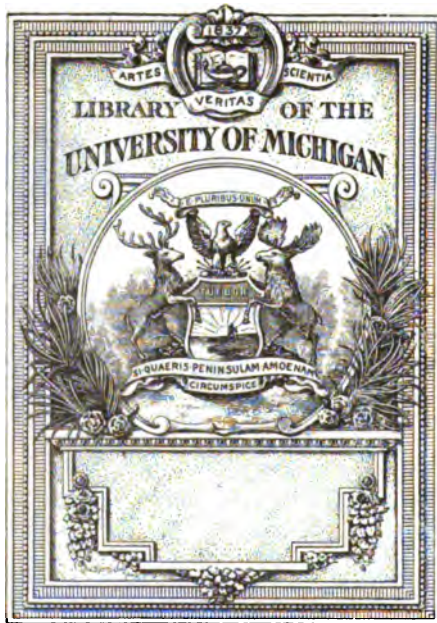
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

47332

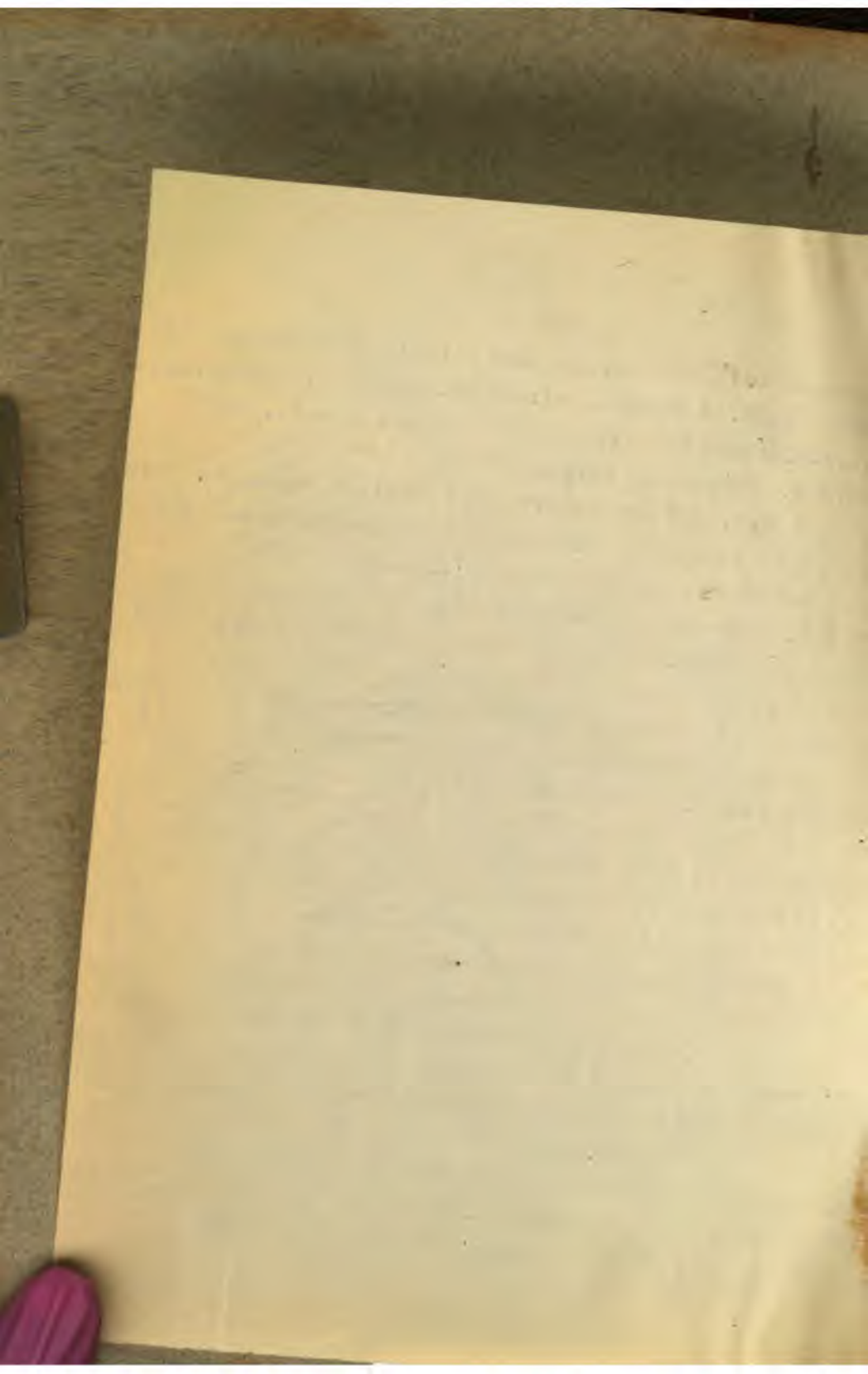




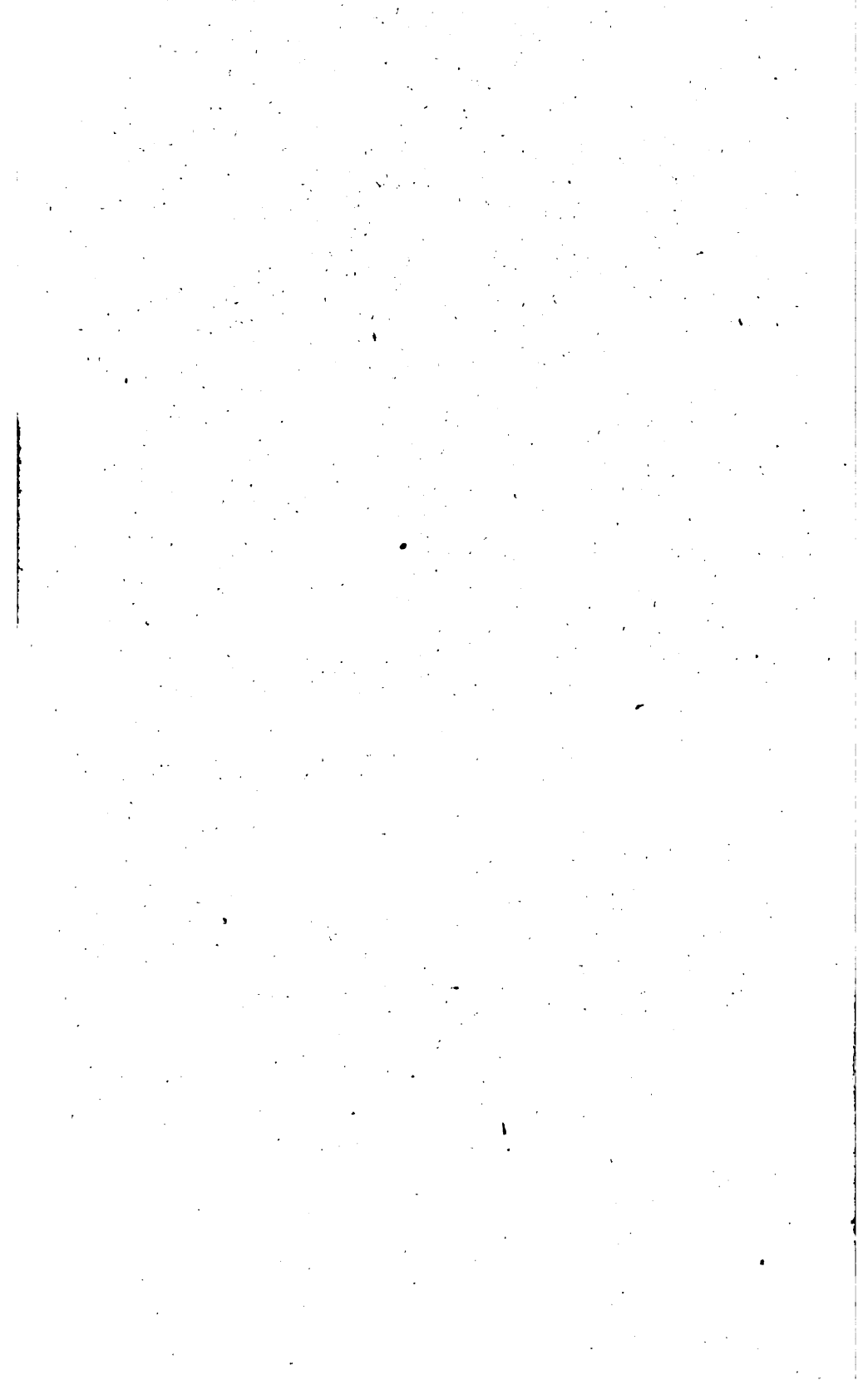
H 610.8  
P 18

CONTENTS

1. Jeanes, J. Address..before Amer. Inst. of Homoeop. '48
2. Jenney, Wm.H. Address..before Mo.Inst.& Kow <sup>Wm</sup> Hom.Soc.
3. Jones, S.A. Homoeopathy; its nature, purpose, place. <sup>u. y. m.</sup> 1875
4. Jones, S.A. Inaugural address 1880 <sup>u. y. m.</sup>
5. JOSLIN, E.B.F. Address before Amer.Inst.of Homoeop. 1849
6. Joslin, E.F. Inaugural address before Hom.Med.Soc. N.Y
7. Kent, J.T. Address before Cent.N.Y.Hom.Soc. 1885
8. Kent, J.T. Address ...Internat.Hahnemann.Assoc. 1887
9. Kirby, S.R. Inaug. address ..Hahnemann Acad. of Med. 1851
10. Kirby, S.R. Address on Homoeopathia 1852
11. Koch, Richard. Address 1st sess.Hahnemann Med.Coll Phila
12. Koch, Richard. Valedictory, 1871. " " " "
13. Korndoerfer, Aug. Address. before Hom.Med.Soc.of Pa.
14. Lee, J.K. Valed. address Hom.Med.Coll.of Pa. 1862
15. Leonard, Wm.E. What constitutes a Homoeop.physician.
16. Lilienthal, Sam.Valedictory N.Y.Med.Coll.(Hom) 1875
17. Lippe, Adolph. Who is a Homoeopathician?. 1865
18. Lippe, Adolph.Valedictory.Hom.Med.Coll.of Pa. 1866
19. Lord, F.A.Valedictory..Hahnem.Med.Coll. of Chicago 1872
20. Lougee, W.H. Functional diseases. Mass.Hom.Med.Soc.1882
21. Ludlam, R. Sources & benefits of Professional earnestness
22. Ludlam, R. Valedictory. Hahnem.Med.Coll.& Hosp.Chicago 7
23. " " " " " " " " " " 1876
24. McClelland, J.H. Address. Hom.Med.Soc.of Pa. 1881
25. McFarlan, M. Valedictory. Hahnem.Med.Coll. of Phila.'73
26. McManus, F.R. Address..Amer.Inst.Homoeop. 1860.



H610.8  
P18



1  
ADDRESS

80933

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF HOMŒOPATHY

AT ITS FIFTH ANNIVERSARY MEETING

HELD AT NEW YORK, JUNE 14, 1848,

BY

JACOB JEANES, M. D.

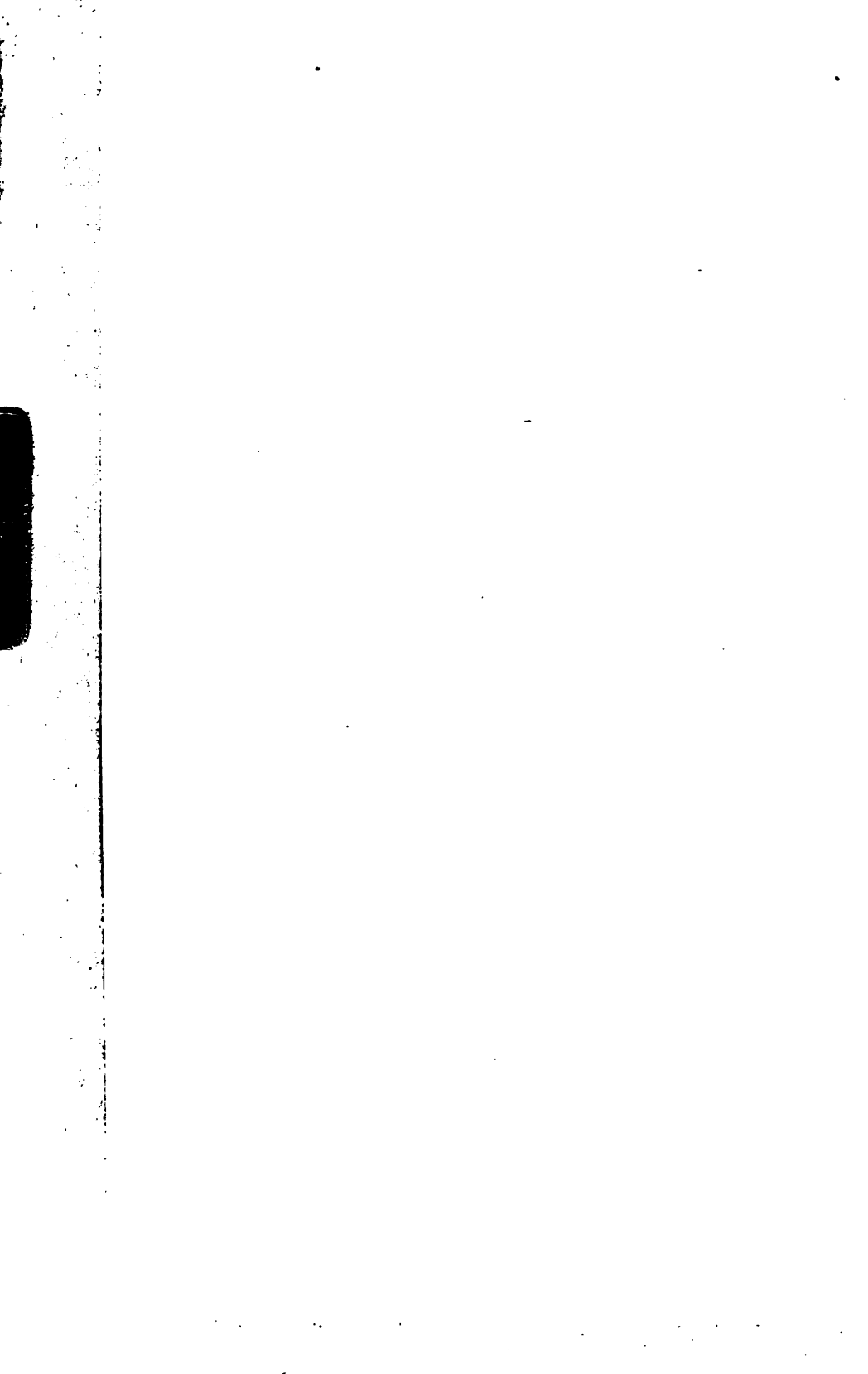
PHILADELPHIA:

PRINTED AT THE "NORTH AMERICAN" STEAM BOOK AND JOB PRINTING OFFICE,  
No. 66 South Third Street, (second story.)

.....

1848.





# ADDRESS

OF

JACOB JEANES, M. D.

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF HOMŒOPATHY

AT ITS FIFTH ANNIVERSARY MEETING

HELD AT NEW YORK, JUNE 14, 1848.

---

PHILADELPHIA:

PRINTED AT THE "NORTH AMERICAN" STEAM BOOK AND JOB PRINTING OFFICE,  
No. 66 South Third Street, (second story.)

.....  
1848.



# ADDRESS.

---

We have the pleasure of again meeting together. We have the gratification of hearing of the advances which true medical science is making in many sections of our country. Well may we exchange congratulations, for the advancement of medicine is a benefit to the human race.

To accelerate such advance this Institute was established; and it has already created an organization which has commenced its operations. Every successive year has seen it advancing in power and influence, so that, the hope is becoming certainty that it will accomplish the purpose of its formation. The great mass of its members are sincerely and deeply interested in the progress of improvement in medical science, and many are willing to exert themselves to the utmost of their powers for the attainment of this grand object.

In order to advance we must know what will be a forward movement, for, change of position may be retrogression. In order to improve, we must understand what is defective and what will constitute improvement. To attain to this knowledge we must study our present position and observe in what directions our exertions can prove most effective and useful; and also ascertain both the obstacles which obstruct our progress and the means of surmounting them.

We are, therefore, compelled to survey the present state of medicine, in order, that we may know whether it is defective and requires any improvement or perfect, and on that account, incapable of amendment. In doing this, if we extend our views over the whole earth, we find, that medicine exists at the present moment in all its stages, from that which belongs to the most perfect barbarism to that which it has attained in the most civilized countries; and we are thus enabled to compare medicine as it exists among barbarians with the advanced science of the highest civilization without traveling back to remote antiquity.

To minutely examine every object which may appear before us is unnecessary to our present purpose, for which the bolder outlines are amply sufficient. For, however instructive, it would be too tedious on this occasion to examine closely the practices of barbarian and ignorant nations in the treatment of disease. It is true, that we might trace many of the methods of medical practice which are in great esteem in civilized communities to barbarian origin; whether to the honor of the latter or the disgrace of the former, time will determine. It is also too true, that we might point to other resemblances between the medicine of barbarous and civilized communities which would lead us to doubt whether the medical science of the latter had yet emerged from barbarism. For instance, we may see the savage tenants of our western prairies priding themselves on their being "great medicines" when they have arsenic and corrosive sublimate in their medicine bags; at the same time that their civilized brethren feel an equal self complacency in the conviction that they are great physicians because they are in possession of certain poisons which can violently disorder particular parts of the system.

But, it is upon medicine as it now exists in civilized communities that we have to make our observations. And, here, what a chaotic and incongruous medley of doctrines and practises is presented to mental vision?—Schools, which claim to be orthodox, in conflict with each other and often divided in themselves.—Schools which do not claim for their doctrines an origin so far back as the time of the sage of Cos, but which pronounce themselves to be better than the schools which boast of the possession of the accumulated knowledge of twenty centuries. And, wherever the laws do not prevent it, we find the ignorant nostrum-vender in successful competition with the learned practitioner whose diploma pronounces him to be fully imbued with medical knowledge.

Truly! the boldest outlines in a view of the present state of medical science are sufficient to show, that it is deplorably defective. The observation of the differences and contradictions in theory and practice must convince us that this is only too true. But dismissing further remark on this point, as it would be likely to lead us too much into detail, let us direct our attention to another of equal prominence. This is, the fact, that the unlettered

quack and the ignorant venders of panaceas and similar nostrums are so often the successful rivals of the educated physician. This one well known and stubborn fact, loudly proclaims the present imperfection of medicine as it is cultivated in our schools. It shows, clearly, that the medical science of the schools has not yet sufficiently demonstrated its superiority to the medicine of chance and ignorance.

As educated physicians we feel the greatest mortification in these acknowledgments. But oh! how deep has been our humiliation when we have seen professors in our medical schools volunteering their praises of quack nostrums of the constituents of which they were profoundly ignorant? Imperfect as it is, the science of the schools deserved not this degradation, of being thus acknowledged as inferior to a worse than barbarian practice. Well, indeed, might medical science, expiring under the blows of her favored sons, exclaim with the dying Cæsar, "et tu Brute."

But while these general views present cultivated medicine in such an unfavorable aspect; closer views and more minute investigation serve to convince us that in its accumulated information and extensive resources it is in reality vastly superior to the medicine of ignorance and quackery. There is truth in medicine. And, it is a science capable of cultivation and immense improvement. If these are properly extended, the learned physician will prove himself to be so far superior to the ignorant pretender, that the latter will be unable to succeed wherever the former is to be found; and the graduate of the medical schools need never want the aid of the legislator to guard him against the competition of the quack. Sound public opinion based upon observation and experience of their comparative merits will secure him from this degradation.

If, as has just been asserted, medical science is capable of cultivation and great improvement, it will be proper to inquire what are those obstacles which have thwarted its advance for two thousand years. During this time, in spite of the accumulation of many valuable observations, its advancement has certainly not been what might have been expected.

But, it may be asked, on what grounds, since medical science has hitherto made such little progress, can we hope, now, for any more rapid advancement? The answer to this is, that the im-

provements and discoveries in the collateral sciences and the discovery of the homœopathic law and of the operation of highly attenuated medicines has opened a way to a new, rich, and inexhaustible field of medical knowledge. We may, therefore, not only hope for, but we may also reasonably calculate upon continued advances in our science, though we must acknowledge the existence of obstacles which prevent that rapidity of improvement which is desirable both for the advantage of science itself and for the welfare of humanity. To the most prominent of these we will now direct our attention; as its exposure will insure its overthrow.

This is Superstition. Its follies and its cruelties in medicine have inflicted the most severe injuries on the human race. And, it now stands, the most vigorous, active and effective enemy of advance in medical science. It clings with the pertinacity of ignorance and the devotedness of faith to antiquated error; and repels the truth which is newly discovered with the hatred of bigotry.

If we have here employed an impersonation, let us understand what is meant to be personified. Superstition is a term derived from the words *super*, above, and *sto*, I stand. It is employed to designate a certain condition or operation of mind in the exercise of belief. For instance, it is applied to the belief in witchcraft, ghosts, fairies, genii, &c. This term is beautifully adapted to express the mental condition or operation to which it is thus applied. *Super sto*, I stand above.—Above what? Above all facts or want of facts; above all evidence or the absence of all evidence, and above and beyond all reason. In other words; I believe or disbelieve because I will to believe or not to believe. The mental operation in this case may therefore be expressed as the action of faith under the influence of the will and without the concurrence of the judgment.

Superstition must render the mind which is prone to its influence, unfit for scientific research. And it has necessarily been long since discarded and avoided in many of the paths of science. The Zoologist no longer discourses of centaurs and griffens, and the chemist has ceased to perform incantations in his laboratory. In some branches of science the knowledge of facts and names constitutes the science. The knowledge of the plants which exist,

their names and the relations which they bear to each other forms the science of botany. The knowledge of the elementary constituents, the form, color, density, specific gravity, &c. of minerals, is the science of mineralogy. Here the things which are known are facts in nature; and of these, observation is the teacher. Imagination and belief have no concern in the matter. The man who would deny the existence of a plant or of a mineral with the specimens before him, or who would assert on hypothesis the existence of plants and pretend to describe them, although such had never been found, would be justly despised by the cultivators of those sciences. Without a strict adherence to the rule, to admit nothing which cannot be proved, and to deny nothing which is positively ascertained, the wildest chimeras of the imagination might be palmed upon us as real truths.

But in medicine, it is unfortunately different. Here there is oftentimes more regard paid to what is termed authority, than to the observation of facts. In consequence of this disposition, the superstitious notions of past times are received as truths, although changed in name and form, and oftentimes perhaps for the worse. Whilst new discoveries whose value can readily be tested by observation and experiment are rejected and their proper investigation derided. The latter point is fully exemplified in that greatest of modern or ancient discoveries in medicine, namely: Homœopathy. This beautiful and most highly useful science has met with all the reproach and opposition which superstition and ignorance have ever exercised against advancing truth. True to themselves and their accustomed course they charge their own faults upon that which will destroy them. And it thus happens that many very ignorant persons believe that superstition is in some manner connected with Homœopathy. A brief view of the prominent facts relating to this science will not only serve to show the falsity of this opinion, but will afford us a striking contrast between a system of medicine founded upon observation and experience, and the old school systems which are so largely composed of superstitious notions and practices.

Homœopathy asks no belief on authority, no faith in assertion. It only demands observation of the facts in nature; and admits only of legitimate inferences from these facts.

It is true, that the homœopathist believes in certain things as



facts which are denied to be facts by his opponents. For example, he believes that very minute doses of medicine are capable of producing important effects upon the animal system. But he does this, because he has observed the fact in such numerous instances, that he cannot doubt its existence.—Is it superstition to believe a fact upon sufficient evidence? Certainly not. Nor is the fact so new or strange that if he should believe it of every medicinal agent, that he should be considered very credulous.

With the facts constantly before us, that small-pox, measles, scarlet fever, and a variety of other diseases are produced by inappreciable quantities of the infecting agent. With the knowledge, that the miasms of sickly countries and those which produce influenza, cholera and plague, have never yet been detected by our ablest chemists in their analysis of the atmosphere. With these facts and this knowledge before us, who but the most unphilosophically incredulous can doubt that very minute doses of pathogenetic agents are capable of producing important effects upon the animal economy? To multiply illustrations may be unnecessary, but as it is easy and not uninteresting to do so, it may be remarked, that those who have been poisoned by the wind which has blown upon them from the swamp-sumach, or those who have fainted from the odor of lilies or musk, and those who have had the asthma from the effluvia of Ipecacuanha, must all acknowledge that they have experienced very important effects from very minute doses.

Let us suppose for the sake of argument, that there is no miasm in sickly countries, that there are no infectious emanations in small-pox and measles, that the Rhus did not poison, nor the Musk make faint, nor the Ipecacuanha act upon the respiratory nerves. Let us suppose all this, and more; that all the persons who have had these affections were to have become sick just in the manner and just at the time they did, as patients are said to recover under homœopathic treatment, that is, for no other reason and from no other cause than that they were to do so. Suppose all this were as here stated, still, the belief, founded as it has been upon observations of numerous cases and careful scrutiny and comparison of the same, can not be considered superstition, but must be admitted to be mistake.

But such suppositions are too absurd to be seriously admitted; for it would require the most monstrous credulity to believe that

such a large number of physicians and others in so many parts of the world, and supported in their judgment by an immense number of facts, could be mistaken in relation to the simple fact of the operation of morbid agents in very minute doses.

What is there then so startling in the proposition that diseases may be cured by very minute doses of medicines that its scientific investigation should be scouted? Are not all medicines morbid agents? Is it not in consequence of their power of modifying the actions of the animal economy that they operate as remedial agents? If so, their curative operations may be rationally expected from as minute doses as are capable of producing disease. It certainly appears to be a rational inference that Rhus might modify an existing erysipelas, or Ipecacuanha exert an alterative power in a present asthma, in as small doses as would be sufficient to produce these disorders in persons in apparent health.

Besides all this: it is not in the least degree more inexplicable that medicines should produce these effects in very small quantities, than that they should operate as they do in larger doses. We cannot yet explain, how or why the Tartrate of Antimony causes vomiting, or Rhubarb purging, or Mercury salivation. It is true, we may say that the first causes an inversion of the action of the muscles of the stomach; that the second increases the peristaltic action of the bowels; and that the last stimulates the salivary glands to inordinate secretion. If we did not sometimes hear, and once in a while read similar lucid explanations of the operations of medicines, we would not believe that men who had regularly studied any science, could be so stupid as to give the facts as explanations of themselves. This is indeed the puerile explanation, "that it is so, 'cause it is so."

The truth is, that we know of the operation of medicines by the effects which they produce. And this knowledge is the result of observation and experience. Of the same character is the knowledge of the variation of effects from difference of dose.

In spite of these obvious truths, many people speak as if there were some other mode or means of knowing these things. They speak as if there were an intuitive perception or an inspiration which is to be depended upon in regard to doses. The name which is most frequently applied to this inspiration or intuition is common sense. It is usually employed after this manner: "Your

common sense must teach you that no medicinal agent can operate in such minute quantities as the hundredth or even as the fiftieth part of a grain." It is a shame, thus to abuse the respectable quality of common sense, by blending its name with such common nonsense. But it is more shameful still to bestow its name upon such an imaginary attribute of the human mind as this intuitive perception. We have said imaginary, because there are some slight doubts of its existence. If it does exist, it will enable us to dispense with much of the labor of observation and the trouble and hazard of experiment. We may begin by questioning it in this manner. Since you have taught us that no medicine operates in the fiftieth part of a grain, tell us will any act in the fortieth part of a grain? If it answers, no; let us ask what it has to say in regard to doses of the tenth of a grain, or a grain, or a hundred grains? If not incapable of saying any thing else than no; it may at length begin to answer yes; they will operate in this dose. Therefore, the possessors of this intuitive perception require no process even of study, to learn the doses in which medicines will act, because this knowledge is intuitive. However valuable they may esteem it, we who lay no claim to it, do not envy them its possession, as its vaticinations do not accord with the results obtained from observation, experience, and the exercise of common sense.

On a review of what has just been said, it will be found that the homœopathist rests his belief of the operation of minute doses, on observation of facts. Here is neither superstition nor mysticism. But with his opponents we find the disposition to decry investigation, and to discredit facts by means of a mystical mental attribute. Here truly is mysticism.

Having acquitted Homœopathy of the charge of superstition, we next proceed to examine into the doctrines of the old school of medicine, and see whether it is not the guilty party.

Not to go back to the times when they anointed the weapon which had injured, in order to cure the wound which it had inflicted. Not to call up for judgment the fantastic and superstitious opinions and practices of other times. But to exhibit the superstitions which are to be found in the doctrines and practice of the present day is now our object. To note all would require more time than would be allowed to a single lecture. We shall there-

fore limit ourselves to a few examples, which may accomplish as much good as a more laborious investigation, by convincing physicians of the strong necessity which exists for them to cultivate those dispositions of mind which are favorable to philosophical research.

We will first direct our attention to certain superstitions connected with-blood letting. But it must be understood that we do not intend at this time to express our opinions in relation to bleeding as a remedial means. Our intention is here to confine ourselves to a consideration of it as a superstitious usage.

It was once a very common practice for persons to be bled once a year. And whole families, from the aged grandsire to the youngest child were submitted to the performance of this barbarous and superstitious rite. This custom, although not entirely extinct, is rapidly passing away. It was founded upon no observation of its beneficial effects. No statistics were ever collected to show that persons lived longer or more heartily from its observance. Reason had nothing to do with it. Superstition commanded a blind obedience, which was readily yielded. The mental feelings or operations which produced this result, must have been of precisely the same character as those which forbid the changing of stocking which had been put on wrong side out, for fear that it might spoil good luck.

Unfortunately for the happiness of the human family, the equally superstitious practice of bleeding in that situation where blood is most required, to the injury of the individual and the deterioration of the race, is still quite common. Here also, no statistics prove the rectitude of the practice; but, on the contrary, daily experience shows its very pernicious consequences. And yet the practitioners of medicine generally aid in the maintenance of this absurd custom, which possesses all the characteristics of the most revolting and degrading superstition. These are the infliction of positive injury and suffering in the dread of a mysterious evil, and in the hope of an unknown good.

That customs so ridiculous and detestable should have continued so late in the nineteenth century, amidst the great advancements in scientific knowledge, affords a strong illustration of the truth of a remark made by a French writer, that "superstitious ideas are almost ineffacable, being engraved by fear or hope." "Les idées

superstitieuses sont presque ineffacables, etant grave's par la peur ou l'esperance."

Let us pass from these grave and serious errors to amuse ourselves for a moment over a comparatively innocent superstition of some of our medical brethren of Europe. It may recall to our minds some other silly notions in relation to blood-letting, which may prevail in our own country. The one alluded to, is mentioned by the justly celebrated Magendie in one of his lectures, in the following manner :

"But there is another method of blood-letting, which is reserved for great and important occasions, and to which very honorable and conscientious men accord incontestible efficacy ; I mean *cross* bleeding. Suppose a case in which a variety of therapeutical measures have proved unavailing, while the disease continues to gain ground ; a case, in short, in which ordinary art is powerless. What is to be done under such circumstances ? A consultation of medical celebrities is, of course, held, and upon what do you suppose the deliberation sometimes turns ? Upon the propriety of opening a vein in the right arm, at the same time as another in the left foot ! I was actually, some while past, one of a consulting party among whom this proposition led to a discussion worthy of taking rank with the richest scenes of comedy. I do not seek, gentlemen, to excite your hilarity ; the patient was a dying man, who had but a few moments to live. Who would have dreamed that in an age which judges with such severity the prejudices of our fathers, men could be found not only to tolerate, but actually to extol such superannuated practices ? Is there, I would ask, such a very great difference between the employment of amulets, which have supplied such a capital butt for our gibes, and the confidence attributed to bleedings, the jets of which cross each other in the form of an X ? The day will come, and may not be far removed, when the profession will refuse to believe that in the year of grace, 1837, conscientious practitioners of the capital of France were found to countenance such monstrous absurdities."

Thus speaks Magendie. Let us add : the day will come, and may not be far removed, when the profession will shake off the trammels of superstition and become the benefactors of mankind, by the cultivation of true medical science.

It may be said, with truth, that these superstitions are not

adopted by all the adherents of the old school doctrines. But it cannot be truly denied that they generally, if not universally, accept the doctrine of tonics. If this has no foundation in fact; if there is no agent known which possesses, not a mere nutritive, but, an inherent strengthening power; is not the belief in a tonic to be considered as visionary, absurd and superstitious as a belief in the philosopher's stone, which could transmute the baser metals to gold; or in the elixir of life, which should confer eternal health and youth?

The extension of this doctrine among medical men is due, in a considerable degree, to Cullen, who attempted to explain the curative effects of Peruvian barks in intermittent fever, on the grounds that the barks, by their tonic properties, prevented a recurrence of the debility upon which he supposed the disease to depend. Originally the idea of the tonic was intimately associated with that of the tanning properties of barks. The latter were known to convert the dead skins of animals into leather, and it was supposed that they must be capable of strengthening the living fibre. But as a large number of medicines which do not possess the property of tanning, also cured intermittent fever, this latter doctrine was pretty generally abandoned, even before the discovery that the curative power of the barks in intermittent fever depended not on their tannin, but on an alkaloid, the quinia.

As barks were admitted to cure intermittent fever by their tonic powers, the same powers must be accorded to all other articles which effected the same purpose; and arsenic and a vast number of other agents were placed in the catalogue of tonics, and preserve this place and denomination in the books on the *Materia Medica* at the present day. This shows that although the tanning doctrine on which the doctrine of tonics was based, could not be supported, still the latter has continued to exist in spite of the destruction of its foundation.

The abandonment of the tanno-tonic theory has, however, led to great difficulties among the believers in tonics. They appear to feel themselves obliged to tell how tonics operate as tonics. One supposes them to be sedatives, whilst another thinks that they are mild and permanent stimulants. But the contradictions, absurdities and puerilities into which the tonicists run, can only be appreciated by reading their works.

We would meet the doctrine of tonics as a question of fact. We would ask, do the Peruvian barks, arsenic, and the bitters which stand at the head of the lists of tonics, possess directly strengthening properties. If so, each one of us who falls short of the strength of which humanity is capable, may hope to attain this standard by a perseverance in their employment. But who of us would, on guidance afforded by observation of their effects, take a course of cinchona or arsenic, when in health, to increase his strength. Or who of you will employ bitters freely for a long time, when he hears even the advocates of their tonic powers say, "that bitters ultimately produce atony, if continued for a long time?" Not one. We will leave this to the partizans of the superstitious school, and to their deluded followers and victims.

Imperfect and erroneous as was this theory of Cullen, it should still be held in grateful remembrance. It was an attempt to explain a fact. It is true that it proved a failure, and even ridiculous in some of its features. And, worse still, that it introduced ideas and practices into medicine, which were false and pernicious. Yet it was this very theory which led the illustrious Hahnemann to investigate the real effects of the Peruvian bark upon the human system. Engaged in translating some of the works of Cullen from the English into the German language, the views of this author in regard to the mode of operation of remedies in the cure of intermittent fever, appeared to him so unsatisfactory, that he resolved to ascertain the operation of cinchona when taken in the state of health. The results of his experiments were such as to induce further experimentation and deep research, which at length guided him to the recognition of the homœopathic law of cure; the most valuable discovery ever made in medical science.

We often hear of medicines as purifiers of the blood; of sulphur, or of sarsaparilla, or of purgatives purifying the blood. We, perhaps, may not read of these things in books written by very learned physicians. And, perhaps, it may be said that this is the doctrine of a preceding age, and not of the present. But, as was very correctly remarked by Dr. Bayard, in his instructive lecture at our last annual meeting: "the professional theory and language of one age become the popular language and theory of the succeeding age. The explanations which the physician finds it most conve-

nient to give his patient, are intermediate between the two, (i. e.) half professional, half popular; half in the language of the old theory, which has had time to diffuse itself through the community, and half in the language of the recent authors with which the medical man may be familiar."

The present views, practice and language of physicians in relation to purifiers of the blood, affords a strong illustration of the truth of this remark. The idea of particular medicines purifying the blood is still strong in the popular mind. This is because its medical teachers, although they repudiate the humoral pathology, yet leave their patients under the impression when sulphur and sarsaparilla are prescribed, that these medicines are given to purify the blood; and when they attempt to repel cutaneous diseases by external applications, they at the same time direct the employment of purgatives, asserting that there is no danger to be apprehended from the repulsion of these diseases of the skin, if care be taken at the same time to carry off the disease through the bowels by means of cathartics.

It may appear a little dishonest to deny the doctrine of impurities in the blood, and at the same time to prescribe remedies for its purification. But we do not make this accusation. For contradictory as these doctrines are, we can admit that they are still both honestly believed. It affords another exemplification of the operation of faith under the will, without the concurrence of the judgment, where inconsistencies are more likely to occur than to be avoided.

The incessant elimination of matters by the animal system, so dissimilar in character to the aliment, leads to the conclusion, that the matters ingested are at length changed into forms from which no power can be derived, and then their removal is demanded. As the blood is the vehicle in which these matters are carried to the various orders of excretion, it must contain things which may very properly be termed impurities. A check or alteration of the secretory action of any excretory organ, may cause the matters which it is the function of such organ to remove to be present in excess. The consequences of such an accumulation must differ according to the organ or organs affected, and the character of the affection. As chemistry has taught us that the excreted matters present not only a great variety of forms, but also a great diversity



of chemical constitution, the idea that a medicine like sarsaparilla or sulphur can act as a general chemical agent in the neutralization of these matters, is too preposterous to be entertained for a moment. Nor does experience in the use of these medicines afford grounds for attributing to them any such power. It is true that each may remove some forms of disease, but so can every other medicinal agent. The remedy in every case of disease is that agent which can so modify the vital principle as to cause a restoration of the performance of the proper functions of the deranged organs. We can conceive of no remedy but that which shall operate in this manner. We may drench the disordered system with sarsaparilla; we may afflict it with sulphur and purgatives, and diaphoretics and diuretics, and yet only increase its disturbance and suffering. The only other way in which we can imagine a remedy to purify the blood, is that it should be intelligent to know the impurities, and organized to be capable of seizing and throwing them out of the system.

The symptoms of diseases, their courses and their terminations, so often appear to be the efforts of the system to effect its restoration to health, that Von Helmont adopted the idea of the existence in the animal body of an intelligent principle which directs these movements. It was embraced by a number of physicians of great talent and high standing. This doctrine is not very widely dissimilar from that of the *vis medicatrix naturæ*, which is generally adopted, to a greater or less extent at the present time. Both owe their origin to the fact just stated, and stand as its theoretical explanation.

If then, as we seem justified in admitting, the symptoms of disease are generally the product of the effort of the system for its restoration to healthy action, what can be more rational than the employment of a homeopathic remedy, which from the circumstance that its primary action is in the direction of the recuperative efforts of the organization, must hasten the necessary crisis, and by its secondary operation in accordance with the law of reaction, must favor the cessation of violent action when this ceases to be requisite.

These remarks are not made to prove the existence of the homeopathic law. Its recognition is based upon an immense multitude of facts, and neither requires nor can be strengthened by

theoretic speculation. In other words, it is itself a fact. But it is allowable to attempt sometimes to explain how it does operate.

We have just employed the term crisis, and we have employed it to signify one of those changes of action which so frequently occur in disease, and which appear to be necessary to restoration to health. For instance, the eruption of the pox in small-pox, which is usually accompanied by a great abatement of the fever is one of the crises of this disorder. The profuse perspirations, &c., which are attended with immediate abatement of other forms of fever, are the crises in these fevers. Not that the pock or the sweat is itself the crisis, but the grand changes which accompany these, and of which these themselves are only parts, are the crises. Each disease requires a form of crisis peculiar to itself; it may be by the eruption of rash or pock, or by this or that kind of perspiration, or by the kidneys, or the bowels, or in some other manner. In diseases arising from excess of excrementitious matters in the blood, we should expect that the crisis would be marked by an unusually copious secretion from the organ whose action has been suspended. But this though it may sometimes be the case is not always so; for in the disordered conditions of the system these matters may undergo changes and modifications which never occur in the state of health, and may require to be thrown off by other organs than those primarily affected. How wrong must then be the practice of violently deranging the organs of excretion, forcing false crises and preventing, or rendering less perfect the real? How many cases of life long suffering have there not been, which were caused in this manner?

And this practice is common from a vague notion which is popular among physicians and others; that purgatives, and diaphoretics and diuretics purify the system. This cannot be. The normal performance of the functions of the excretory organs do purify the system. The abnormal performance of these functions under the deranging influences of these agents involves a more or less complete suspension of the normal actions, as the difference of character of the excretions under the different circumstances clearly evinces.

One would think that this observation alone, would have deterred men from inducing violent derangement of the organs of

excretion. But superstition, which sees in the self-inflicted sufferings of the fanatics of Hindostan, the proper performance of a religious rite; can glory in the depraved secretions produced in the throes of the tortured organs; and can believe, with the very evidences of mischief before their eyes, that they are doing the system good service, and are freeing it from its impurities.

This brief review of several important points in the history and present condition of medical science, must lead to the conclusion that submission to the dictates of superstition and an indulgence in chimerical and illusory speculation have impeded its progress. The experience of the past will be of great advantage to us, if we make proper use of it. The knowledge of the errors into which our predecessors have fallen, may teach us to avoid similar ones. We have learned that science cannot be advanced by what is untrue; and that there is no use in denying facts because they do not accord with our views. They are obstinate things, which will exist, deny them as we may, and will always give the lie to false theories. They are the basis of all true science, and are therefore to be sought, studied, and as far as possible understood. It is in this simple but laborious manner that we have to pursue our object, the improvement of medical science. We have to ascertain the facts in regard to the operations upon the animal economy, of the agents which surround us, and that too, in all the various forms, modes and quantities, in which either by accident or intention, they may be brought to act upon it. We have, more closely than has hitherto been done, to observe all the phenomena of health and disease, that we may arrive not at an explanation of them, but to a knowledge of the laws which govern them. Enough is seen by every observant and experienced physician to make him acknowledge, that here is a field the cultivation of which may produce a rich harvest. Laws may be discovered which may give a greater certainty to the application of the homœopathic law.

The attainment of this latter object, namely, the greater certainty in the application of our remedial agents, will be greatly forwarded by an acquaintance with the facts in regard to the relations of the pathogenetic operations and remedial effects of remedies which are closely similar to each either in chemical or botanical characters, or which possess other marked resemblances.

These investigations lead us into every department of the natural sciences, which thus become incorporated with medicine, and are no longer to be viewed as merely collateral branches, but as members.

What an immense scope is here presented for the exercise of human intelligence? And how much must we feel elevated by the thought, that our minds are actively engaged in the pursuit of this most valuable knowledge; and that we are contributing, even if it be but little, to that fund of information which is to raise man to higher and higher elevation as an intellectual being, and by bringing him to more and more health, to render him a happier and a better one.

We have said a better being, and we mean it. Imperfect health is the cause of insanity, or intellectual or moral weakness. Vice and the miseries which are its accompaniments owe their existence to these causes. Remove the cause and the effect will cease. Remove the ill health, the intellectual disorder disappears. The improvement in medicine already introduced by the discovery of the homœopathic law justifies us in looking forward to the time when we will be able to accomplish all this, and when in the place of prisons to punish crime, we shall have hospitals for the cure of those who are unhealthy enough to wilfully do wrong.

This may be considered as enthusiasm. If it is so, it is still well. Let us indulge and cultivate it. For unenviable is the life of the practitioner of medicine, who has not enthusiasm, and faith, and hope in the advancement of his science. Let him accumulate wealth, let him eat of the fat and drink of the strong, let him ride in pomp, and let unmerited honors be showered on his head: Commerce might fill his coffers more rapidly and more largely; and as to honors, they weigh but little against the subservience which such a one is likely to exhibit to the caprices of his patients, and to his flattery of their prejudices. But wealth and honor when won by the physician, are earned with continual toil, which scarcely allows to him the possession of a moment which he can call his own. Night and day he is called to new toils and fresh anxieties. He lives in the atmosphere of disease, and is often compelled to visit the bedside of death. It is not the well who seek his aid, and it is all a sick world to him.

What can compensate him then for the devotion of his life to his profession, but the knowledge of the benefits which he is bestowing upon his patients? What can reward him but the consciousness that he is instrumental in advancing the progress of mankind to higher attainment and happiness.

A D D R E S S

DELIVERED BEFORE THE

MISSOURI INSTITUTE

AND

New Valley Homoeopathic Society

BY THE

PRESIDENT OF THE MISSOURI INSTITUTE.

  
*W. H. JENNY, President.*

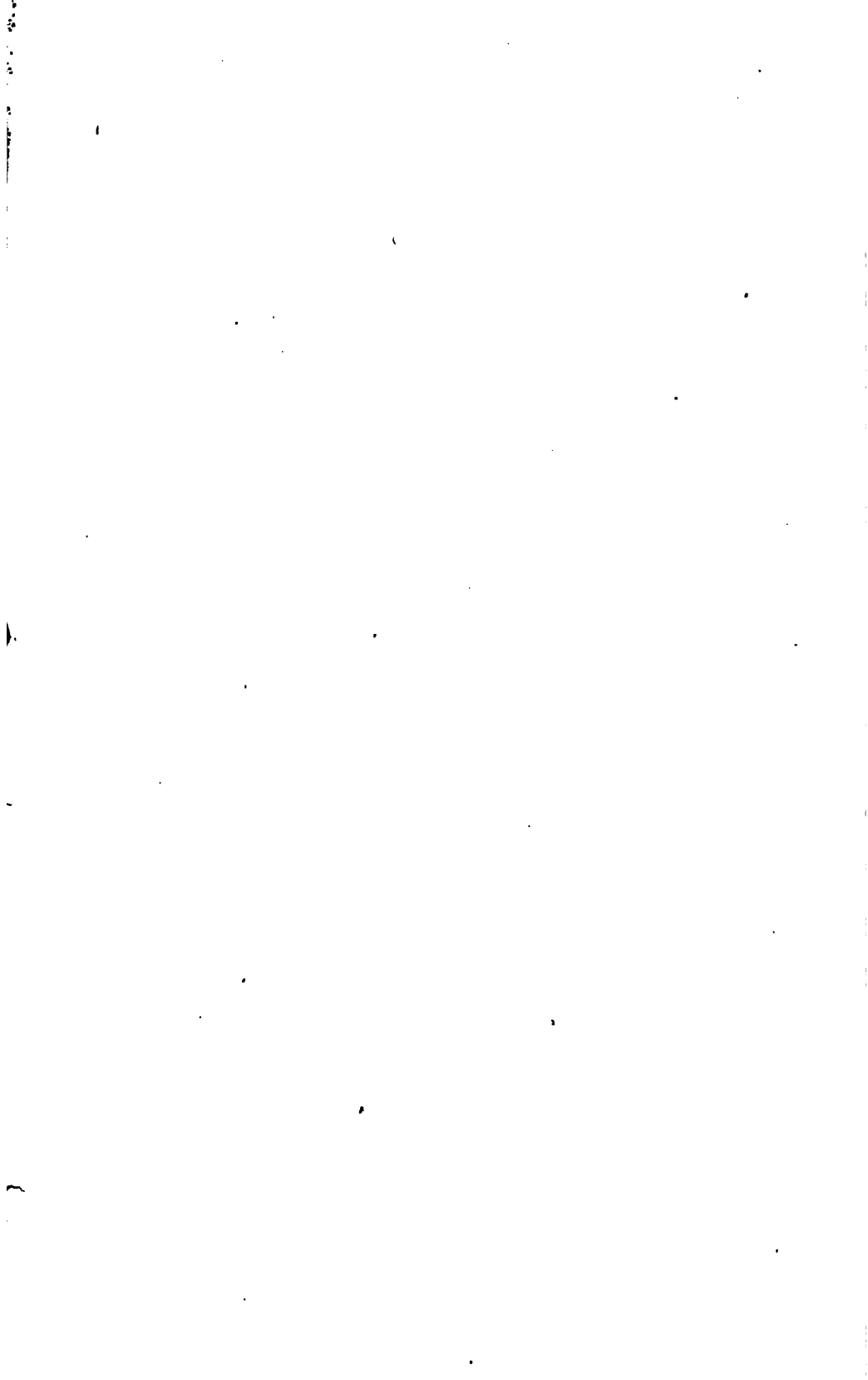
---

Published by Resolution of the Missouri State Institute of Homoeopathy.

---

KANSAS CITY, MISSOURI:  
HANSKY, MILLETT & HUDSON, PRINTERS, BINDERS, ETC.

1878.



## ADDRESS.

### *FRIENDS AND BROTHER PHYSICIANS:*

We meet again after a year's separation, for mutual recreation and benefit.

At our last annual meeting you honored me with the Presidency of your State Society. I deem it the highest honor in the gift of the Society, and I shall try and merit your approval, at the same time feeling my utter unworthiness for so important a trust.

We are happy to meet this year as a dual Society, and while I think it a good plan to meet in this way, let each State keep up its separate organization and elect its own officers. Meeting in this way gives us a greater body of men, from a vast extent of territory, and as many belong to both Societies it saves them time and additional expense.

I hope, therefore, before we part, that some plan may be arranged whereby the two Societies may meet together yearly.

Our first thought on meeting is to congratulate each other on the rapid advance of Homœopathy, to note carefully each step taken as well as learn to avoid dangers, and while we acknowledge with pride the great debt we owe to the revered and illustrious Hahnemann, let us also feel our own responsibility to preserve and hand down intact our great inheritance.

Our Societies nerve us up and refresh us for the coming contest.

No medical man can stay tied down at home working day and night, administering to disease and listening to tales of suffering without becoming morbid and unnaturally sympathetic.

No Physician can practice a year without meeting some malady or curing some disease or performing



some operation that should be given to the medical world, and he will not do himself or the profession justice unless he contributes his mite. It is impossible to find room for all in the journals and here it is that our Societies avail us. The very contact is good for us. Here we can brighten up our armor of medical experience and prepare ourselves afresh for the battle with relentless disease.

To make this meeting pleasant and profitable to us all, let each from the rich store house of memory bring some little item that may prove of general interest, some fact in *Materia Medica* verified, some suffering alleviated, or a great cure wrought, each in its degree necessary and useful to all.

In presenting an address to this honorable body it seemed to me at first that a few words of welcome would be all that could be desired, but when I thought of the controversies going on in the scientific world I could hardly pass on without a few brief words in behalf of scientific medicine.

To-day the Homœopathic school of medicine is the only one that has fixed principles and embraces a positive truth founded on natural laws. The same law which Hahnemann discovered in the last century is the same law to which we adhere to-day, nor has it changed one jot or tittle. Medicine prescribed at that time by the Homœopathic Physician is prescribed to-day; not that we are wanting additions to our *Materia Medica*, as we here excel all opposition combined.

Homœopathy has proved itself a true science, and no one can practice and study it faithfully without admitting the fact.

#### THE ADVANCE OF HOMOEOPATHY

is not confined alone to America but is general throughout the civilized world. Our Colleges are on the increase in numbers, and the scholarship is greatly improved. Beside our regular Colleges which are located as follows, one in Philadelphia, one in New York, one in Cleveland, one in Cincinnati, one in St.

Louis and two in Chicago, we are granted chairs in the University of Michigan and Iowa, and last but not least, the Homœopathic University given us by the City of Boston, and all this was attained by legislation against the combined efforts of the opposition, and for each step in advance, what vigilance, what mustering of forces along the whole line have been necessary.

It is here that our journals and societies have stood in the breach and given warning of danger and awakened the better sentiments of the people to the side of *justice* and *fair play*.

I would not disparage individual effort. Our Physicians have not been idle or undeserving, far from it. They have had to fight alone long enough. We must be ready to aid the fight with a force sufficient to carry the day and it can be done. We are gaining the sympathy of the people and the cry of "*Small Pills!*" and "*Irregulars!*" is no longer listened to.

#### OUR HOSPITALS.

Since the grant given to Homœopathy of Ward's Island Hospital and the Middletown Insane Asylum, New York, the advance of our system in hospitals has been very rapid, and now there is no eastern city of any size that has not a homœopathic hospital, and many of the cities several hospitals and infirmaries.

Besides the general hospitals, we have those assigned to the treatment of special diseases, the most notable institution of this kind being the Ophthalmic Hospital of New York, and one of the largest eye clinics is that of Dr. T. P. Wilson, of Cincinnati, Ohio.

#### HOMŒOPATHIC LITERATURE.

Years ago when Homœopathy was in its infancy, the student of Homœopathy had to read books of opposite schools to gain the necessary knowledge for the more advanced study of Homœopathic medicine, and in so doing wasted much time. But now the student can commence and finish his course without detrimental reading.

Our journals are numerous and bear evidence of good support, and each one has a fine corps of editors, alive to the general interests of the profession. And now let me say, gentlemen, that the medical journal is to the physician what the daily paper is to the business man. Deprived of them we become rusty, and travel old beaten tracks, and like the ass in the mill, we grind the same grist daily, and consider our day's work done with the daily round of visits. It is natural to become routinish, but in this age it will not do. Everything is becoming reduced to a science, and medicine must not be left in the rear. And the medical journal is the stimulus we need.

#### AMERICAN INSTITUTE OF HOMŒOPATHY.

In 1844 there met in New York a few brave spirits who had dedicated themselves to persecution for the sake of Homœopathy. They formed themselves into a society and called it the American Institute of Homœopathy, and elected for its president Constantine Herring, of Philadelphia. The proceedings were printed and made but a small primer. Since then the American institute has grown to great proportions, and issues a volume such as I present to you to-day—a volume containing nearly 800 pages of closely printed matter.

The Institute was designed to be the highest form of medical society known, and all other medical societies are subordinate. It contains the most learned medical men in the United States, and has a large membership in Europe. It meets each year in June, and lasts five days with evening sessions. The work of the society is divided among eleven bureaus, as follows:

1st. Materia Medica, Pharmacy and Provings.  
 2d. Clinical medicine. 3d. Obstetrics. 4th. Gynecology. 5th. Pædology. 6th. Surgery. 7th. Anatomy and Physiology. 8th. Organization, Registration and Statistics. 9th. Ophthalmology, Otology and Lar-

ngology. 10th. Microscopy. 11th. Sanitary Science, Climatology and Hygiene.

Each bureau consists of from five to thirteen members under its respective chairman.

Each member is required to present the chairman a written article on a medical subject, the topic assigned him by the chairman of said bureau; and he is obliged to read the article before the body of the Institute, and defend it in open debate. The article is then voted upon by the members of the Institute, and if accepted is placed among the transactions of the Institute, and can be printed nowhere else, except by grant from the Institute. Thus carefully and systematically are the proceedings made up. Thus is each branch of medical science discussed and brought down to date. Need I tell you that there is no one medical work of the year that equals it? And need I tell you that every physician should have it? But, gentlemen, they can only be obtained by becoming members of the Institute, and I hope as many of you as can will send in their names for membership and obtain these Transactions.

During the past two years a new society of Homoeopathic medicine has sprung into existence—the Western Academy of Medicine—and its growth and strength seem wonderful. But this is by no means a rival society, but simply an auxiliary, as are our more local societies to the State organizations.

Some of our physicians are opposed to so many societies; but I tell you, my friends, if we succeed we must be prepared to meet the enemy in every ambush as well as in the open field, and this is only possible by keeping alive to all the designs of a subtle foe, an enemy which never has, never can and never will meet us in open field and fair fight by argument and comparison.

Let us consider briefly some of the errors that are abroad concerning Homoeopathy.

The law of "*Similia similibus curantur*," or "Like cures like," refers simply to the therapeutics of medi-

cine, and debars no homoeopathic physician from using means ordinarily called auxiliary, such as giving antidotes for poisoning or chemical practice, using preparations to destroy vegetable parasites, such as carbolic acid, and chlorine preparations to destroy the spherical bacteria or micrococcus found in diphtheritic membranes, or sulphur to destroy the *acarus scabei* or the itch mite, an animal parasite, or any mechanical means to stop hemorrhage, to clear the stomach of foreign substances, or the bowels of obstructions, poultices or emollients to allay inflammation, etc. All of these are auxiliaries of any school of therapeutics.

Our Anatomy, Physiology, Pathology and Surgery does not differ in any respect except when it comes to Therapeutics, and here is the breach that divides the Homoeopathic Physician from all others, and this is where future medicine must take its stand. Then will the world experience the great benefits of Scientific Medicine.

A few statistics drawn from the most reliable sources may not be uninteresting.

#### STATISTICS

In regard to the duration of disease under the two schools :

Mean duration of disease as given by Dr. Kurtz in the *Hygea*, vol, 18, part 2, is as follows: In the Allopathic hospitals of Paris, Berlin, Gottingen and Stuttgart as compared with the Homoeopathic hospitals of Vienna, Munich, and Leipsic: Under Allopathic treatment, 28 to 29 days; under Homoeopathic treatment, 20 to 21 days. Official report of 21 European hospitals shows that of all their patients eleven per cent. died, while of fifteen Homoeopathic hospitals six per cent. died. The records of various European hospitals set apart for the exclusive treatment of Cholera from 1832 to 1854 show that the average mortality in Allopathic hospitals was 54 per cent., in the Homoeopathic hospitals it was 27 per cent., or one-half as great.

In comparing the private treatment of diseases in New York, Boston, Philadelphia, Newark and Brooklyn for the last four years we have the following results :

Average number of deaths to each Allopathic Physician, 15.76 ; to each Homoeopathic Physician, 8.46 ; Boston, average deaths amongst Allopathic Phys., 17.27 ; among Homoeopathic Phys., 8.77. Philadelphia, average deaths amongst Allopathic Phys., 19.03 ; amongst Homoeopathic Phys., 12.87. Newark, N. J., average deaths amongst Allopathic Phys., 21.46 ; among Homoeopathic Phys., 11.07. Brooklyn, average deaths among Allopathic Phys., 22.79 ; among Homoeopathic Phys., 10.75.

These figures are collected from the reports of the Boards of Health of the different cities named for four successive years.

In collecting the statistics the following ratio was found in the different forms of disease between the two schools :

In Bronchitis,	Homoeopathic loss,	48,	Allopathic loss,	100.
“ Cerebro Spinal M.	“	“ 44,	“	“ 100.
“ Cholera Infantum,	“	“ 64,	“	“ 100.
“ Croup,	“	“ 37,	“	“ 100.
“ Diarrhoea,	“	“ 35,	“	“ 100.
“ Dyptheria,	“	“ 63,	“	“ 100.
“ Dysentery	“	“ 39,	“	“ 100.
“ Erysipelas,	“	“ 33,	“	“ 100.
“ Inflam'n of Brain,	“	“ 69,	“	“ 100.
“ Small Pox,	“	“ 71,	“	“ 100.
“ Typhoid Fever,	“	“ 88,	“	“ 100.

Here we have collected in these five large cities named all the deaths occurring in four years and find they amount to 80,918 deaths from disease. The average Allopathic loss was seventeen per cent. The average Homoeopathic loss was only ten per cent. This proves that had these cases all been under Homoeopathic treatment upwards of thirty-two thousand might have been saved.

The first Allopathic Physician converted to Homoeopathic faith was John T. Gray of New York. This

was fifty years ago, and now there are over five thousand Homoeopathic Physicians, many of them converts from the Allopathic school

The New York Ophthalmic Hospital, the largest eye and ear hospital and the best endowed in America, has passed from the Allopaths to the Homoeopaths.

Michigan insists that Homoeopathy shall be taught in her State University. The Legislature of New York appropriated three hundred thousand dollars to establish a Homoeopathic Insane Asylum. Iowa has established Homoeopathic chairs in her State University. The Common Council of St. Louis admits Homoeopathic students on an equal footing with Allopathic students

And last but not least, we have a Life Insurance Company in New York, which insures those using homoeopathic remedies at less rates than those using other treatment, and have made a great success of it, as will be seen by their death rates for 1866-7: Policies issued to Homoeopathists, 7642; deaths, 78. Policies issued to non-Homoeopathists, 2205; deaths, 65. This shows that in the homoeopathic policies one in ninety-eight died, and among the non-homoeopathic policies one in thirty-five and one-half died.

In the face of these facts allopathic physicians say we are going back. If so, why are different State Legislatures endorsing homoeopathic chairs in their State Universities? How was it that in Boston eighty thousand dollars was raised at a fair for a homoeopathic hospital? How is it that apothecaries now vie with each other in keeping homoeopathic remedies? Why is it that in fatal maladies, such as diphtheria, scarlet fever, cholera, croup and yellow fever in an epidemic form that the homoeopathic physician cures from twenty-five to one hundred per cent. more than the allopathic?

I might keep up my questions indefinitely; but, gentlemen, we know that homoeopathy is advancing with great strides, and there is no stopping by the

wayside. We have a work before us. We must be earnest, we must be studious and patient.

Homoeopathy is a truth. As her standard bearers we must merit the respect of the community in which we practice. We have an arduous profession and a great cause, and for it we can bear any sacrifice, and in the end reap our reward of "well done, good and faithful servants."





# HOMŒOPATHY:

Its Nature, Purpose and Place.

---

A LECTURE,

DELIVERED AT THE

OPENING OF THE HOMŒOPATHIC MEDICAL COLLEGE

OF THE

UNIVERSITY OF MICHIGAN.

October 1st, 1875,

By SAMUEL A. JONES, M. D.,

Prof. of Materia Medica and Therapeutics, and Dean of the Faculty.

---

DETROIT, MICH.:

Published at AMERICAN OBSERVER Office, 353 Woodward Avenue.

1875.

*To Prof's. Saml. A. Jones, and Jno. C. Morgan.*

ANN ARBOR, Mich., October 15, 1875.

DEAR SIRs:—Desiring to obtain for future reference the Introductory Lectures delivered by yourselves in the opening course of the Homœopathic Medical College of the University of Michigan; and knowing also that many of the friends of the College, throughout the State and elsewhere, are equally desirous of obtaining them, we, the members of the first class of this College, respectfully request that you furnish us a copy of the Lectures referred to for publication.

We have the honor to be,

Your obedient servants,

G. L. HUGHES.	JAS. D. BAKER.	ALEX. McTAGGART.
~ A. B. AVERY.	~ A. E. GESLER.	W. F. WHITE.
ALEX. H. ROGERS.	GEO. A. TABER.	~ W. H. RAND.
J. O. GARMON.	W. DOOLITTLE, JR.	JOHN B. HERSHEY.
J. A. BAKER.	ROLLIN C. OLIN.	JACOB DECOU.
~ C. H. DALE.	ERASMUS O. ADAMS.	S. P. ENGLE.
G. W. HODGENS.	O. EUGENE STORY.	JULIET CALDWELL.

ANN ARBOR, October 16, 1875.

LADIES AND GENTLEMEN :

It gives us pleasure to place at your disposal the Manuscripts asked for in your communication of October 15th.

Very sincerely yours,

SAMUEL A. JONES.  
JOHN C. MORGAN.

## HOMŒOPATHY: ITS NATURE, PURPOSE AND PLACE.

“This properly belongs to the rational part, to consider amidst a number of similar kinds, both of diseases and remedies, what particular medicine ought to be preferred.”

*Celsus. Preface to Book 1st.*

GENTLEMEN:—It has seemed fitting that upon this occasion we should take a survey of that domain of science upon which you are about to enter. In accordance with the policy of the day, you are matriculated as students of Homœopathic Medicine, and it is because of this distinctive title that I shall now present for your consideration some thoughts upon—*Homœopathy: Its Nature, Purpose, and Place.*

The Founder of the Homœopathic School affirms that, in carrying out its peculiar method of treatment, three points are to be considered:

“1st. By what means is the physician to arrive at the necessary information relative to a disease in order to be able to undertake the cure?”

“2d. How is he to discover the morbid powers of medicines—that is to say, of the instruments destined to cure natural diseases?”

“3d. What is the best mode of applying these artificial morbid powers (medicines) in the cure of disease?”

Practically, the answer given by Hahnemann to each of these questions is the product of his own genius. Not that these answers were evolved by him *de novo*; not that they are purely philosophical creations of his, but that they result from his extensive literary research, his profound observation, his patient experiment. He worked, if you will, in the quarry of the world's thought, collected and shaped his material, and built an edifice therefrom. By considering the one direction to which these three questions tend, and by changing a pronoun in the one hundred-and-second paragraph of his

*Organon*, we may truthfully, and in his own words, claim for him originality.

He says: "I am the first who has pursued this path with a perseverance that could alone result from and be supported by the intimate conviction of *its* great truth."

Let us consider these three questions and the answers which he gives to them. "By what means is the physician to arrive at the necessary information relative to a disease, in order to be able to undertake a cure?"

On this question he took ground with the early Empirics as against the Methodists; and there are passages in Preface of *Celsus* which he himself might have penned, for instance: "Those, then, who declare for a theory in medicine look upon the following things as necessary: the knowledge of the result and constituent causes of distempers; next of the evident ones; then of the natural actions; and, lastly, of the internal parts. They call those causes occult in which we inquire of what principles our bodies are composed, what constitutes health, and what sickness. For they hold it impossible that any one should know how to cure diseases, if he be ignorant of the causes whence they proceed; and that it is not to be doubted but one method of cure is required, if the redundancy or deficiency in any of the four principles be the cause of diseases, as some philosophers have affirmed; another method, if the fault lie wholly in the humors, as Herophilus thought; another method, if in the inspired air, as Hippocrates believed; another method, if the blood be transfused into those vessels which are designed only for air, and occasion an inflammation which the Greeks call phlegmone, and that inflammation cause such a commotion as we observe in a fever, which was the opinion of Erasistratus; another method, if the corpuscles passing through the invisibles pores should stop, as Asclepiades maintained: that he will proceed in the proper method of curing disease who is not deceived in its original cause."\*

The splendid confusion of such philosophical figments turned his face away from the school of the Methodists, and he cast his influence with, to resume the words of Celsus, "those who from experience style themselves empirics, who, indeed, admit the *evident* causes as necessary, but affirm the inquiry after the occult causes and natural actions to be fruitless, because nature is incomprehensible. And that these things cannot be comprehended appears from the controversies among those who have treated concerning them; there being no agreement found here either amongst the philosophers or the physicians themselves: for why should we believe Hippocrates rather than Herophilus; or why him more than Asclepiades?"

And, in another passage:—"For they [the Empirics] do not affirm that judgment is not necessary to a physician, and that an irra-

\* *Celsus*. Greive's translation, p. 4. London, 1756.

tional animal is capable of practising this art, but that those conjectures which relate to the occult things are of no use, because it is no matter what causes but what removes a distemper ; nor is it of any importance in what manner the distribution [of nutriment] is performed, but what is easiest distributed ; whether concoction fails from this cause or that ; or whether it be properly a concoction or only a distribution ; nor are we to inquire how we breathe, but what relieves a difficult and slow breathing ; nor what is the cause of motion in the arteries, but what each kind of motion indicates. That these things are known by experience ; that in all disputes of this kind a good deal may be said on both sides, and, therefore, genius and eloquence obtain the victory in the dispute ; but diseases are cured not by eloquence, but by remedies, so that if a person, without any eloquence, be well acquainted with those remedies that have been discovered by practice, he will be a much greater physician than one who has cultivated his talent in speaking without experience."

This language will have a most familiar sound to him who is versed in Hahnemann's writings. Permit me to corroborate this by citing the first paragraph of the *Organon* and its accompanying foot note.

"The first and sole duty of the physician is to restore health to the sick. This is the true art of healing."

So much for the text ; now for the note.

"His mission is not, as many physicians (who wasting their time and powers in the pursuit of fame), have imagined it to be, that of inventing systems by stringing together empty ideas and hypotheses upon the immediate essence of life, and the origin of disease in the interior of the human economy ; nor is it that of continually endeavoring to account for the morbid phenomena with their nearest cause (which must forever remain concealed), and confounding the whole in unintelligible words and pompous observations which make an impression on the minds of the ignorant, while the patients are left to sigh in vain for relief. We have already too many of these learned novices which bear the name of medical theories, and for the inculcation of which even special professorships have been established. It is high time that all those who call themselves physicians should cease to deceive suffering humanity with words that have no meaning, and begin to act—that is to say, to afford relief, and cure the sick in reality."

I have indulged in these parallel citations to show you the intensely practical character of Hahnemann's aim ; to intimate the probable nature of his reply to the first of the three questions ; to let you know that the heterodox Father of Homœopathy has most respectably-orthodox prototypes for a *realism* which is as fruitful in its beneficial results as it is severe in its remorseless logic.

This Master of ours answers his first question in this way :

“It may be easily conceived,” he writes, “that every malady presupposes some change in the interior of the human economy ; but our understandings permit us to form only a vague and dark conception of this change from a view of the morbid symptoms, which are the sole guide we have to rely upon, except in cases that are purely surgical. The immediate essence of this internal and concealed change is undiscoverable, nor have we any certain means of arriving at it. *Organon*, p. v.

“The invisible substance that has undergone the morbid change in the interior of the body, and the perceptible change which exhibits itself externally (the symptoms), form together, beneath the eye of an all-powerful Creator, that which man calls disease. But the symptoms are the only part of the disease accessible to the physician and the sole indication from whence he could derive any intuitive notion ; they are likewise the principal objects he ought to be acquainted with in order to affect a cure.”

I trust you will ponder long before you accept this teaching, and still longer before you reject it. Take in all that Physiology, Pathology, Morbid Anatomy can offer you ; follow them to their very latest achievement, and even then, if you are a competent therapist, I defy you to find in this teaching “foolishness” as a finished physician or a “stumbling-block” as a practical one.

With this assertion of my faith—a faith which came not like Jonah’s gourd ; a faith which I earned while fighting in the dark, trembling, and yearning for light ; a faith which I had heartily despised while in the callow greenness of professional goslinghood ; a faith which grows clearer and stronger, month by month, when once the vision of the truth has touched the *macula lutea* of the unbiassed-mind—with this avowal, which I owe to the truth, I leave this first of the three questions. Before dismissing it let me say that from Hahnemann’s answer to the question we homœopaths deduce this corollary ; the totality of the symptoms of a disease infallibly indicate the treatment by therapeutic means, of that disease. By “therapeutic means” I refer solely to drugs.

One word more on this point, namely : the “symptoms” of Homœopathic Medicine of necessity embody the very pre-Raphaelism of observation, for Homœopathy has no Nosology of generic diseases ; she recognizes only a *kind* of enteric fever, a *kind* of hepatitis, a *kind* of Morbus Brightii, and when the physician neglects to individualize at the bedside, not all the Universities in the Universe can make him then there a “homœopath.”

Turn we now to the second question :

“How is the physician to discover the morbid powers of medicines—that is to say, of the instruments destined to cure natural diseases?”

In the one hundred-and-second paragraph of the *Organon* Hahnemann replies :

“There is no safer or more natural method of discovering the effects of medicines on the health of man, than by trying them, separately and singly, in moderate doses, upon *healthy* individuals, and observing what changes they create in the moral and physical state, that is to say, what elements of disease these substances are capable of producing : for \* \* \* the entire curative virtues of medicines depend solely upon the power they have of modifying the state of health.”

This question and answer call for no comment farther than to say that orthodox medicine is to-day working out its own salvation “on this line.” Yes, the stone which the builders refused is now the key-stone.

The last question :

“What is the best mode of applying these artificial morbid powers (medicines) in the cure of disease?”

This Hahnemann answers in the last part of the sixty-sixth paragraph of the *Organon* :

“The third method [of cure], the only one to which we can still have recourse (the homœopathic), which employs against the totality of the symptoms of a natural disease a medicine that is capable of exciting in a healthy person symptoms that closely resemble those of the disease itself, is the only one that is really salutary and which always annihilates disease, or the purely dynamic aberrations of the vital powers in an easy, prompt, and perfect manner.”

I contend that in these three questions and answers we find all that signalizes the Nature of Homœopathy. So far as we have gone we have not transcended the bounds of experimental research ; we can refer every conclusion to its premises ; we can make a demonstration of the whole.

Of the three points to be considered in the practical application of Homœopathy, I know that only the second has at this late day found acceptance with the dominant school of Medicine ; but their own Haller taught them this in 1771, and if a truth can penetrate them in only one hundred and four years, I presume they will attain to the others in due time. Meanwhile we can wait contentedly, re-



membering that, in its Nature, Homœopathy strictly conforms to every principle of Bacon's inductive philosophy.

Let us now consider the Purpose of Homœopathy.

"As agriculture promises food to the healthy, so medicine promises health to the sick." Thus reads the first period in Celsus, and only a page or two farther on the same author says, "that branch of medicine which respects the cure of diseases is the noblest." Remembering the opening paragraph of the *Organon*: "The first and sole duty of the physician is to restore health to the sick," we find that our master shared fully in the Celsian conception of the true purpose of medicine, namely: the ultimate of the Science should be the perfecting of the Art.

Now, you will have observed that in defining the nature of Homœopathy I availed myself of its practical features to the exclusion of all which is purely speculative. When Hahnemann deals with phenomena which are by experiment accessible to you and to me, I can reject his testimony only when it conflicts with the results of my own experiments carried out as he directs. So far then as Hahnemann states phenomenal facts, I accept him; but when he essays to explain phenomenal facts there is no canon in philosophy or science to compel my assent. Hence it is that I consider the essential nature of Homœopathy to pertain to the art as Practice rather than to the Science as Theory. Hence it is that I say in the very words which Hufeland used nearly fifty years ago: "Homœopathy is worthy of consideration and is not to be rejected, but to be made use of as a *peculiar* method of treatment, subsidiary to the higher principles of rational medicine."

"This," he continues, "I am as firmly convinced of as I am of my first proposition, and I feel it due to the truth I honor to say so. Without entering on a consideration of how much the diet or the infinitesimal doses of the medicines may have to do with the cure—it cannot be denied, and I am perfectly convinced not only by the observations of others, but by my own experience, that homœopathy has frequently been successful, sometimes most strikingly so, and that after the fruitless employment of other powerful methods of treatment."

"It is *the cure of the disease itself*, effected by means of the simple principle, *similia similibus*, the similar disease by the similar remedy, and it cannot be denied that it testifies to a deep insight into organic nature, which Hahnemann has attained, and which he has pursued and developed to its fullest extent. Highly meritorious are the labors of the homœopaths in ascertaining more completely and establishing more carefully the effects of medicines, in distinguishing the

proximate from the remote and the secondary action. We are already indebted to them for many valuable discoveries on these points, and we shall rejoice to obtain still more.\*

But these words of the Nestor of German Medicine do not outline the whole purpose of Homœopathy. As "a peculiar method of treatment" it would be fulfilling only half of its function, and Hufeland, in the same essay, has stated the other and larger half: "The peculiar and most important problem for Homœopathy is, *to search for and to find new specific medicines.*"

In this double duty I am content to place the purpose of Homœopathy. You remember Dr. John Brown's felicitous rendering of the Virgillian *Arma virumque—Tools, and a man to use 'em!* Read it, *Tools, when, where, and how to use 'em,* and you have got it to the dot over an i.

By the way, bear in mind that Homœopathy has specific medicines only for specific conditions. I state this because Hufeland and Hahnemann do not use the word specific in the same sense, and I do not desire to inculcate a false conception.

Having glanced at the nature and the purpose of Homœopathy, let us consider its place. First of all let us look about and see if there be a place for it. If we regard it as coming solely from Hahnemann, it is not yet one century old, and since its birth more than one system has demanded a "place," and found its "place" as a rocket-like corruscation that fizzed and flared a moment in the dark, and left its record in a little stick and a large stink.

A while ago when we read the Celsian outline of ancient Methodism, and Empiricism, did it not occur to you that the loins of those early physici had been fruitful; that to-day we find in the dominant school Methodists and Empirics modified somewhat in theory by

\* It is "in order" to contrast this opinion with the following: "Enemies to true science we are obliged to consider the members of this homœopathic fraternity." Prof. A. B. Palmer, M. D., *Four Lectures on Homœopathy*, p. 91, Ann Arbor, Mich., 1869.

The association of ideas brings to memory another opinion which will bear quoting: "Upon the whole, Hahnemann's book is an original and interesting one, and displays more reflection in every page than many of his decriers will evince in the whole course of their life and conduct for half a century." *Fletcher*, *Elements of General Pathology*, p. 493, Edinburgh, 1842.

modern Medical Science, but in practice, "the noblest branch of medicine," worthy scions of most worthy sires?

In enquiring, then, if there be a place for Homœopathy, we must first find what the Methodism and Empiricism of "twice a thousand years" have done for "that branch of medicine which respects the cure of diseases." In this examination we will exclude the testimony of homœopaths as *ex parte*; we will call only two witnesses—both of them devout followers of *the divine old man of Cos*—one of whom, after a life of singular usefulness, went to his reward as ripe in honors as in years; the other just in the beginning of a career which promises to make his profession richer and better because he labored in it.

The first witness, Sir Thomas Watson,—Baronet by the grace of Queen Victoria: the "Cicero of British Medicine" by the verdict of his peers—gave his evidence in an inaugural address on the occasion of the founding of the *Clinical Society of London*. Let me read it from their *Transactions* so that no slip of the transcriber's pen may add to, or subtract one jot or tittle from the words of the master.

"Reluctant as I not unnaturally am to assume at my time of life any fresh duties or obligations, I yet must confess that I have extreme satisfaction and pleasure in accepting at your hands this new office; for the society which we are founding to-night seems to me well calculated to bring about that which, in my judgment, is the thing most needful at present among us. I mean, more exactness of knowledge, and therefore more direct and intelligent purpose, and more successful aim, in what is really the end and object of all our labors—the application of remedies for the cure or relief of disease. Certainly, the greatest gap in the science of medicine is to be found in its final and supreme stage—the stage of therapeutics. The coarser anatomy of the human body is sufficiently well known. Its material pathology, also, under the auspices especially of a sister society, has been, I will not say completely, yet very amply and fruitfully ransacked by the diligent scrutiny and study of the dismal but instructive revelations of the dead-house. I say its material pathology: for the condition of doctrinal pathology must necessarily partake of whatever imperfection may be found in the correlative science of physiology. Again, we have attained to a great degree of certainty in the detection and discrimination of disease in the living body. We know tolerably well what it is that we have to deal with; but we do not know so well—nor anything like so well—how to deal with it. This is more true, no doubt, in the province of the physician, than in that of the surgeon; but it is lamentably true in both provinces. We want to learn distinctly and clearly what is the action of drugs and of other outward influences upon the bodily organs and functions; for every one, now-a-days, I imagine, acknowledges that it is only by controlling or directing



"the natural forces of the body, that we can reasonably hope to govern or  
 "guide its diseased actions. To me it has been a life-long wonder, how  
 "vaguely, how ignorantly, how rashly, drugs are often prescribed. We try  
 "this; and, not succeeding, we try that; and baffled again, we try something  
 "else; and it is fortunate if we do no harm in these our tryings. Now, this  
 "random and hap-hazard practice, whenever and by whomsoever adopted, is  
 "both dangerous in itself, and discreditable to medicine as a science. Our pro-  
 "fession is continually fluctuating on a sea of doubts about questions of the  
 "gravest importance. Of this the evidence is plentiful and constant. Let me  
 "substantiate what I am now saying by one or two glaring instances. Within  
 "our own time the old—and as might have been hoped, obsolete—controversy  
 "between the Cullenian and Brunonian schools has been revived in all its  
 "former extravagance. Many who are here to-night can recollect the period  
 "when blood-letting was reckoned the 'summum remedium' against, at least,  
 "all forms, or most forms, of inflammatory disorder; which was to be starved  
 "out also by the strict enforcement of what was called the antiphlogistic  
 "regimen. At present, there are many, I believe, who hold that to deprive  
 "a patient of an ounce of his blood is to sap his strength, and to aggravate  
 "his danger; and that, for all ailments, brandy is the grand and easy  
 "panacea. One generation extols mercury as the sole and unfailing remedy  
 "for syphilis; the next attributes all the worst evils of that hateful disorder  
 "to the very mineral that had been administered for its cure. Even now, at  
 "this present time, a hot contention, of most weighty import, fills the air  
 "around us upon the question whether, when cholera is present in the com-  
 "munity we should treat the diarrhœa, presumed to be the prelude or the  
 "commencement of cholera, by opium and astringents, to check the dis-  
 "charges from the bowels, or by castor oil to promote them."

"I say this uncertainty, this unseemly variation and instability of  
 "opinions, is a standing reproach to the calling we profess. It has shaken  
 "the faith of many men, of men both able and thoughtful, and driven them to  
 "ask themselves whether any kind of medication, other than the 'vis medica-  
 "trix nature,' is of any real efficacy or value. Well! this is one of the  
 "questions which it will be competent for the Clinical Society to settle."

"In order to clear the ground for correct observation and in order to  
 "the avoidance of fallacies in observing, it is most desirable, when it can be  
 "done without harm or known hazard to the sick, to learn, respecting all  
 "distinct and recognized forms of disease, what would be their course, what  
 "their tendencies, what their results, if left to themselves, and submitted to  
 "no kind of remedial treatment whatever; to ascertain, in a word, what it  
 "has become the fashion to speak of as the natural history of disease. For  
 "this purpose, again, the Clinical Society may be expected to furnish help.

"Truly, there are diseases in which it seems to be our main business to  
 "stand by and look on, to see that nature has fair play, that the patient has  
 "the requisite advantages of rest, and warmth, and pure air, and proper food,  
 "and no more; to watch his recovery, not to attempt his cure. Probably, all  
 "the specific fevers, that run a definite course, are of this kind. Medicine  
 "needs to step in only to redress some untoward deviation from that regular  
 "course, or to facilitate and fortify the natural recuperative efforts. But there

"are innumerable other disorders, for which rest and warmth, and a pure  
 "atmosphere, and a well-adjusted diet, are not sufficient. There are cures as  
 "well as recoveries, and there are remedies that are equal to the cure. Still,  
 "of therapeutics as a trustworthy science, it is certain that we have, as yet,  
 "only the expectation. The influence of drugs upon the bodily conditions of  
 "health and disease is indeed most real, and most precious to us; and some  
 "of them we have learned, in our contests with disease, to wield with much  
 "confidence and success. Who can doubt the efficacy of opium and of  
 "anæsthetic vapours in blunting the sensibilities of the body, and so quelling  
 "pain? No one questions the marvellous power of quinine to stop malarious  
 "fevers and other periodic complaints, or of the iodide of potassium to elimi-  
 "nate from the body, apparently by first dissolving them, certain poisonous  
 "or hurtful elements. The rough yet sanative effects of emetic and purgative  
 "drugs are notorious to all. But there is a host of other known or reputed  
 "remedial substances—to say nothing of a further host no doubt hitherto  
 "unthought of and unessayed—about which our practical knowledge is very  
 "loose, imperfect, and even misleading. Concerning the peculiar virtue and  
 "specific agency of each and of all these, present and to come, we want sound  
 "and multiplied experience. There is no other way. The required know-  
 "ledge must needs be gathered empirically, and by many hands. And as  
 "there are many drugs and medicaments yet unproven, so there are also  
 "many shapes of diseases of which the true nature and origin are still dis-  
 "puted or doubtful. Of all these matters will this Clinical Society, if I rightly  
 "apprehend its scope and purpose, take cognizance. Full and faithful  
 "descriptions, brought before it by competent and accurate observers, of the  
 "symptoms, circumstances, and progress of disease in the living body, and of  
 "its behavior under treatment by medicines prescribed with singleness and  
 "simplicity, and a definite aim and object, or sometimes, it may be, of its  
 "behavior under no treatment at all; authentic reports of trials with medi-  
 "cinal substances upon the healthy human body; contributions of this order,  
 "multiplied in number, compared together, contrasted, sifted, and discussed  
 "by a variety of keen and instructed minds—of minds sceptical in the best  
 "and true sense of that word—must lead at length, tardily perhaps, but  
 "surely, to a better ascertainment of the rules, peradventure to the discovery  
 "even of the laws, by which our practice shall be guided: and so bring up  
 "the therapeutic department of medicine to a nearer level with those other  
 "parts which are strictly ministerial and subservient to this. And I think I  
 "do not entertain an extravagant expectation of the results of the formation  
 "of this society, when I express my belief that, if wisely and strictly man-  
 "aged, it will hereafter be spoken of as the starting-point of a vast and solid  
 "improvement in that which is our special office in the world, the scientific  
 "and intelligent exercise of the divine art of healing."

O brave old workman, destined to fight death in the dark for a  
 lifetime, believing in a land of promise that should one day be  
 reached, but never permitted to mount a Pisgah, and feast his hun-  
 gry eyes with the sight thereof!

We find our next witness in Prof. H. C. Wood, the able author of the latest "Treatise on Therapeutics." Let us cite a page or two of his Preface :

"The old and tried method in therapeutics is that of empiricism, or, if the term sound harsh, of clinical experience. As stated by one of its most ardent supporters, the best possible development of this plan of investigation is to be found in a close and careful analysis of cases before and after the administration of a remedy, and, if the results be favorable, the continued use of the drug in similar cases. It is evident that this is not a new path, but a highway already worn with the eager but weary feet of the profession for two thousand years.

"That very much has been thus accomplished it were folly to deny. Leaving out of sight the growth of the last two decades, almost all of the current therapeutic knowledge has been gained in this way.

"Therapeutics developed in this manner cannot, however, rest upon a secure foundation. What to-day is believed is to-morrow to be cast aside, certainly has been the law of advancement, and seemingly must continue to be so. What has clinical therapeutics established permanently and indisputably? Scarcely anything beyond the primary facts that quinia will arrest an intermittent, that salts will purge, and that opium will quiet pain and lull to sleep.

"To established therapeutic facts the profession clings as with the heart and hand of one man—clings with a desperation and unanimity whose intensity is the measure of the unsatisfied desire for something fixed. Yet with what a Babel of discordant voices does it celebrate its two thousand years of experience!

"This is so well known that it seems superfluous to cite examples of the therapeutic discord; and one only shall be mentioned, namely, rheumatism. In this disease, bleeding, nitrate of potash, quinine, mercurials, flying blisters, purgation, opium, the bromides, veratria, and a host of other remedies, all have their advocates clamorous for a hearing; and above all the tumult are to be heard the trumpet tones of a Chambers, 'Wrap your patients in blankets and let them alone.'

"Experience is said to be the mother of wisdom. Verily she has been in medicine rather a blind leader of the blind; and the history of medical progress is a history of men groping in the darkness, finding seeming gems of truth one after another, only in a few minutes to cast each back to the vast heap of forgotten baubles that in their day had also been mistaken for verities. In the past, there is scarcely a conceivable absurdity that men have not tested by experience, and for a time found it to be the thing desired; in the present, homœopathy and other similar delusions are eagerly embraced and honestly believed in by men who rest their faith upon experience.

"Narrowing our gaze to the regular profession and to a few decades, what do we see? Experience teaching that not to bleed a man suffering from pneumonia is to consign him to an unopened grave, and experience

"teaching that to bleed a man suffering from pneumonia is to consign him to a grave never opened by nature.\* Looking at the revolutions and contradictions of the past, listening to the therapeutic Babel of the present, is it a wonder that men should take refuge in nihilism [Not a bit of it.—S. A. J.] and like the lotos-eaters, dream that all alike is folly—that rest and quiet and calm are the only human fruition."

And a little farther on we have the following :

"Evidently, it is his (the therapist's) especial province to find out what are the means at command, what the individual drugs in use do when put into the human system. ['Scientific medicine' has gone 2,000 years without this finding out.] *It is seemingly self-evident that the physiological action of a remedy can never be made out by a study of its use in disease.* \* \* \* \* \*

"In spite, then, of Dr. Niemeyer's assertion, that experiments made with medicaments upon the lower animals or upon healthy human beings have, as yet, been of no direct service to our means of treating disease, and that a continuation of such experiments gives no prospect of such service, *it is certain that in these experiments is the only RATIONAL SCIENTIFIC GROUNDWORK FOR THE TREATMENT OF DISEASE. WE MUST DISCOVER WHAT INFLUENCE A DRUG EXERTS WHEN PUT INTO THE BODY OF A PATIENT BEFORE WE CAN USE IT RATIONALLY; AND WE CAN GAIN THIS COVETED KNOWLEDGE ONLY IN THE METHOD INDICATED.*"

"A Daniel, a second Daniel"—but let us look at dates. And just here a foot-note in the first English edition of Hahnemann's *Organon* is appropriate. To be more lucid I will first cite that paragraph of the *Organon* which the foot-note was written to elucidate.\*

\* Of course, Prof. Wood speaks for the law-less "experience" of "the regular profession." "Regular," it is to be presumed, solely because its practice is so splendidly irregular—so devoid of all rule!

"Instance," says Audrey, and desiring to obey I cite a paragraph from Hufeland's somewhat-celebrated essay on Homeopathy:

"But this one-sidedness of views, this narrow-mindedness, may be productive of the most deplorable, indeed, the most fearful results, when we have to do with dangerous cases, with diseases of rapid course and threatening a fatal issue and generally when the object is to *save life*. How I wish my feeble voice could be heard like thunder! What, in the case of chronic, not dangerous cases, may be a permitted, temporary, indifferent, easily-remedied treatment, in such cases becomes a *crime*. He who, out of fanciful regard for his mode of treatment, when life is at stake, neglects to use the remedies which a thousand years' experience has proved to be the best; he who, for example, *omits* blood-letting when the patient is in danger of being choked in his own blood, in cases of pneumonia, apoplexy, encephalitis, and generally in inflammation of important organs, and death or some chronic incurable disease ensues—such a one has a heavy sin upon his conscience, which, if he do not immediately feel it, will some day weigh fearfully upon him, when the intoxication of fanaticism shall have passed away—such a one is doomed by justice to punishment, if not before an earthly, yet certainly before a higher tribunal; for he is a murderer by omission of duty, just as much as he who sees his neighbor in danger of drowning and refuses to pull him out of the water."

Then came Dietl with his pure do-nothing-ness-treatment of pneumonia, and he showed a percentage of recoveries far exceeding that of any "regular" treatment. Of course, from Hufeland's standpoint this was "a *crime*." The "scientific medicine" of to-day places this "crime" in bleeding for pneumonia. Meanwhile, what says homeopathic experience? Only that having *principles* the practice remains more fixed than the pole-star—it is to-day what it was when Hufeland sighed for a voice "like thunder." This looks like the precision of a science.

“ Thus there is no safer or more natural method of discovering the effects of medicines on the health of man, than by trying them separately and singly, in moderate doses, upon healthy individuals, and observing what changes they create in the moral and physical state; that is to say, what elements of disease these substances are capable of producing; for as we have before seen the entire curative virtues of medicines depend solely upon the power they have of modifying the state of health.”

And then follows the foot-note :

“ In the course of twenty-five centuries no physician that I know of, except the immortal Haller, has ever thought of a method so natural, so absolutely necessary, and so perfectly true, as that of observing the pure effects of each medicine individually, in order to discover, by that means, the diseases they were capable of curing. Before me, Haller was the only one who conceived the necessity of pursuing such a plan (See the preface to his *Pharmacopœa Helvet. Basil, 1771, p. 12*). ‘ *Nempe primum in corpore sano medela tentanda est sine peregrina ulla miscela; odoreque et sapore ejus exploratis, exigua illius doses ingerenda et ad omnes, quae inde contingunt, affectiones, quis pulsus, quis calor, quae respiratio, quatenus excretiones, attendum. Inde ad ductum phenomenorum, in sano obviatorum, transeas ad experimenta in corpore aegroto, etc.*’ But no physician has profited by this invaluable advice, no one has paid the slightest attention to it.”

As Hahnemann and his followers were the first to pay “attention to it,” why are not they the representatives of “scientific medicine”—a phrase which I hear much mouthed in this vicinity! These eleventh-hour conversions are suspicious, still, “while the lamp holds out to burn,” etc., etc.

Evidently, there is a “place” for something, and that something is a *science of Therapeutics*. Is Homœopathy this? It is this, *and this only*.

I know that many of my best and dearest professional friends will dissent from this limitation of the *place* of Homœopathy; but the tree is known by its fruits, and what fruit has Homœopathy brought into the store-house of Medicine? Well, as a homœopath, I am ready to relinquish every one of Hahnemann’s hypotheses concerning disease—they are no worse than a hundred others; they are so little better that you may have them for the asking—but in his *Materia Medica and Therapeutics* he has met the “unsatisfied desire” of two thousand years and given it the fullness of “something fixed.”

I have called it a science. If a science it has law. Law can predict the sequences of phenomena; Chance stumbles upon such a



prediction. As a science guided by law, Homœopathy, having made its pathogenetic demonstration upon healthy organisms, can tell, does tell, and forever will tell *what, where and when* a drug will cure. Will such a capacity be attained by the latter day studies of the essential nature of disease, of the so-called physiological action of drugs?

The temple of Hufeland's "rational medicine" is very old; there be chinks in its venerable walls, and holes in its hoary roofs, and these let in not only wind and rain but also light. One bright beam now illumines the cobwebs—it is Haller's great truth that the "action" of a drug must be determined by its effects upon the healthy organism. When this is followed by those other truths, the "totality of the symptoms," that is, a deranged and strictly individual organism to be treated, not a scholastic conception labeled with a nosologist's ticket, and *similia similibus curentur* to determine the remedy, then, and then only, will Rational Medicine wear the crown of Rational Therapeutics.

"But," say you, "where is the Place of Homœopathy?" Its place now is in keeping its golden lamp trimmed and burning; its place then will meetly be in the sweet consciousness of simple duty truly done.

In that day I would not ask that the name for which we are now despised and rejected should be perpetuated, but for the sake of all that is just I should hope all physicians would say: "In the matter of the *Materia Medica*, we must all acknowledge that among them that are born of woman there hath not arisen a greater than Samuel Hahnemann."\*

\* Dudgeon's *Lectures on Homœopathy*, p. 241.

4

*Lectures.*

---

PROF. S. A. JONES' INAUGURAL ADDRESS—AT OPENING OF  
HOSPITAL OF HOMOEOPATHIC COLLEGE AT ANN ARBOR, MICHIGAN.

The faculty of this college accept the trust now committed to them with a fitting sense of its necessities, its opportunities, and its responsibilities. They will provide for its necessities to the fullest extent of their capacity; they will improve its opportunities to the very limit of their knowledge; they will discharge its responsibilities earnestly from their duty to the truth they teach, from their loyalty to the school they represent, from their gratitude to the magnanimous people of a generous state.

They cannot forget that in all this continent the people of Michigan, by placing them in equal official position, were the first to award to them that liberty in science which the spirit of the age had long before granted in religion. They cannot fail to remember how the doors of this university were thrown open to them; they cannot fail to remember how many earnest endeavors had been thwarted; they cannot forget the few stout hearts (some now stilled forever) which in all those long years of disappointment never faltered.

Gratitude to the dead and duty to the living will keep their obligations ever before them.

They are glad, however, that a large part of their responsibility must be shared by the profession throughout the state. This part pertains to the necessities of the hospital, and these are the material supplied therefor and the ministrations afforded therein. The supplying of material is largely yours, the needful ministrations are wholly ours.

These state hospitals do not much resemble the first endowed hospital of which we have authentic record.

The Greek emperor "Alexius built a new town in a quadrangular form, near the mouth of the Euxine sea, and among the buildings there were hospitals which he founded out of compassion for human infirmities, and for the comfortable subsistence of the maimed and the invalids. One might see there the blind and lame, as formerly in Solomon's Porch, which was filled with the diseased of all kinds. The

building was double, and raised two stories high. It was of such a vast extent that an entire view of it could scarce be taken in one day. Although those placed in this hospital had neither lands nor possessions, and were reduced to a poverty equal to that of Job, they never failed to receive from the liberal hand of this prince everything that was necessary for their maintenance and support. And what is more strange and surprising, the persons who seemed to have nothing, had their receivers and stewards; insomuch that those of the first rank piqued themselves in taking care of their affairs. By means of which great purchases were made and great benefactions continually given to carry on so charitable a work."

This is as it should be, the state the founder and patron of the hospital, and the hospital having its usefulness augmented by private benefactions.

When such foundings and such endowments are left to private charity the state is remiss.

These hospitals, the only state establishments of their kind within its borders, compare poorly with that built by Alexius not only in size. The worthiest one of God's poor may knock at our door and knock in vain. There is no place provided for him in this thin charity of the commonwealth.

"The quality of mercy is not strained," and by no possibility is that of charity improved by straining. In this instance it is a great mistake. It restricts the usefulness of the hospital in the most practical direction. It debases the purpose of the hospital in its grandest end; it belittles the state.

If not a niggardly it is, indeed, a short-sighted mistake. As they stand to-day these hospitals have been built chiefly to further the interests of Medicine and Surgery in this university. Without them the teacher discharges only the lesser half of his duties, the student loses the larger half of his needful opportunities. This curtailment of the teacher's usefulness is the more quickly perceived, and the more keenly felt by the most competent, the most earnest and the most promising students, and as a consequence they are tempted to complete elsewhere a course began here, or they spend elsewhere a post-graduate year to supplement the clinical poverty of mere didactic teaching.

Since this College has been founded a per-centage of its every junior class has been deflected in this way, and we must look to this hospital to arrest such depletion. To that end we urge the removal of every obstacle to an abundant supply of hospital material.

It must not be concluded that for all these years we have been without clinical material. Indeed, when I recollect the clinical advantages which I know to have been afforded here since my connection with this university, I am fain to admire the energy untiring, and the enterprise unrivalled of the gentlemen who hold the several clinical chairs. They are qualified to "keep a hotel" anywhere in the face of the keenest competition. They are more persuasive than the book canvasser, more ingenious than the lightning rod man, more pertinacious than the life insurance agent—and all this for twenty-two hundred dollars a year. Sweet, indeed, are the uses of adversity!

But when I consider what a judicious charity would do in the way of supplying clinical material I am certain that the state is blind to some of the best interests of this university. It is possible to so besiege our doors with hospital applicants that instead of the present custom of kidnapping patients the rival colleges could accommodate each other with a score of incurable cases, thus showing their mutual good will.

We might even inaugurate a system of exchange and thus secure variety for our several clinics. We might send them, as a rarity, a case of Addison's Disease, and they, not to be outdone in kindness, might favor us with one of those ovarian tumors which terminates in rupture of the perinæum. How pleasant it would be to hear Professor Palmer say to his assistant: "Doctor, I believe we are indebted to Professor Wilson for three hypertrophied livers; send him half a dozen contracted kidneys." But I am forgetting the actual in thus hopefully anticipating the possible.

As a means of supplying the hospital demand for material I would suggest that the state provide free beds, suitably guarding an abuse of its charity, and that those who now languish in the poor-houses of the state be sent hither at the expense of the county from which they come; or else that such patients be sent here and the expense of providing for them assessed upon the county furnishing them. The present system of charity retains these unfortunates in a county-

house where they are only a worthless and costly incumbrance, depriving the hospital of them where they could be of use for clinical demonstration. The expense of keeping them will be about the same, while in the one place they are useless though they can be of benefit in the other. Why will not the state put them where they can be utilized? Put them where the full meed of charity is awarded, where the claims of humanity are met, and where even science can still reap a rich harvest. At present all that pathological anatomy could gain from these cases is lost, and that loss falls heavily upon the medical schools of this university. It is a needless waste of some of the most valuable material; a loss that books and didactic teaching cannot make up to the student. It might also tend to make the grave more of a place of rest than it is said to be in Michigan. Moreover, many of these now helpless consumers of the public monies could through suitable medical ministrations be returned as helpful producers—enriching instead of impoverishing the state. It is certain that in such places many a curable chronic disease is utterly neglected, and the unfortunate victim left an unnecessary burden upon the people. Every consideration of an enlightened charity, of a sound political economy, and of the educational interests fostered by the state urge the propriety of utilizing this material, and I beseech of you within your several influences to move in this matter.

This, however, is not the sole source of supply. Within the boundaries of this state are many needing the ministrations of these hospitals who could pay their way to its doors, but cannot sustain themselves in its beds. They were honest, honorable, self-sustaining citizens while health and strength were theirs, and while in possession of these they discharged their duty to the state—in their misfortune the state has made but slender and inadequate provision for the affliction which has deprived them of usefulness. The doors of these hospitals are virtually closed against them. Before to-day such as these have found their way here, and have entered a hospital bed, having some little means with them, and it has wasted away while they lay in lonely anguish among strangers. How often has the small pursed but large hearted "medic" shared his slender store with these? So often, so spontaneously, so quietly that the heart can never die out of humanity so long as a single "medic" lives. Bear this in mind, if you

please, when some of his pranks offend you, when his hot zeal outruns his discretion, when you can only despise him as the "medic." You see only the rough outside, the poor patient has seen and blessed that warm within, lacking which he could never be a true "medic," having which he would not be anything else.

This most worthy and deserving class of citizens should be provided for by the state, and that not meanly. The officers of these hospitals should have power to admit such to free beds at discretion.

We are left, then, to those who can pay for their beds as our sole resource. This secures the ministrations of salaried officers of the state for those not citizens of this state who can pay for a bed. The state virtually bestows its munificence upon the stranger and withholds it from its own. The rule should rather be, every bed free to the appropriate applicant—pay beds to be occupied only where there is no other applicant, and I say this because our present accommodations will meet the demands of only pure charity.

With the earnest support of the profession in the state I believe we can soon demonstrate the need for ampler accommodations. The plentitude of our semi weekly clinics gives promise of this. They largely compensate for our limited hospital advantages, and the interest they have awakened in the class, as well as the benefits they have already conferred, emphasize the fact that with such measures as are feasible the University of Michigan need not stand second in clinical teaching.

There is also another class in behalf of which a voice should be raised. It comprises the pariahs against whom society shuts its doors and hardens its heart. It consists of those whom woman unrelentingly condemns, whom Christ forgave, and will forgive forever. Catholic Europe carefully provides for these ; what will Puritan America do ?

A lying-in hospital for these were indeed a Christful charity. An open door for her who trusted in man's faith ; a place of refuge for her who fell through trustfulness. Her awful fall, her wordless misery, her utter friendlessness, her sore need the only *sesame*.

We may avert our faces, we may hang our heads, we may pass by with the priest and the Levite, but only the good Samaritan can acquit himself in the sight of the Lord God Omnipotent.

We must take this world as it is, not as it should be; we must meet it as it is, not as it should be; and, haply, some day, it will change the should be for the is—but never, never, never, if there is one single abyss of human misery which human compassion has not fathomed.

Of the opportunities of the hospital I may say to the class that neither books nor teachers can ever acquaint them with the physiognomy of disease. Neither book nor teacher can show you “the shrunk and shriveled features derived from the long-continued disease of the abdominal viscera; the white and bloated countenances often attendant on changes in the functions and structure of the kidney; the squalid and mottled complexion of the cachexia dependent on the united effects of mercury and syphilis; the pallid face of hemorrhage; the waxen hue of amenorrhœa; the dingy whiteness of malignant disease; the vacant lassitude of fever; the purple cheek and pungent heat of pneumonia; the bright flush of phthisis; the contracted features, and the corrugated brow of tetanus; all which shades of countenance, with many more that might be enumerated, are distinctly recognized by the experienced eye.”

This is that unwritten knowledge which distinguishes the practical physician from the mere medical scholar and of course it is that which can never be conveyed by lectures. For this you cannot look to your teachers, and for the present you must look for it only to the friendly endeavors of our fellow physicians in your behalf. You have also an opportunity for a more exhaustive investigation of disease in the hospital than you can hope to enjoy amidst the pressure of private practice. You can note pulse-peculiarities with the sphygmograph—and in this you enter upon a field of much promise; you can observe temperature variations with the thermometer, and in this territory you can glean valuable elements of diagnosis and prognosis. You can apply your physiological chemistry to an examination of the excretions, enlarging your knowledge of disease, and getting objective evidence of the action of your remedies in potencies which many believe to be inert.

Because the significance of a fact is measured by the capacity of the observer you will profit by the hospital according to your capacity.

Not every one can become a Graves or a Trousseau, an Addison or a Bright; but all that is asked of each is *the* best according to his best.

Probably a humbler physician never practiced than Robert Levett, whom Samuel Johnson, the *Ursa Major* of English literature, befriended and mourned. Levett's "practice" was amongst the very poorest and most abject of London's poor. Johnson wrote of it:

In misery's darkest cavern known,  
His ready help was ever nigh;  
Where hopeless anguish poured his groan,  
And lonely want retired to die.

And when Robert Levett had finished his humble career, the same friend could say of him,

"His virtues walked their narrow round,  
Nor made a pause, nor left a void;  
And sure the eternal Master found  
His single talent well employed."

Well might Thackeray call these the "sacred verses" upon Levett, for there is not a grander epitaph in even Westminster Abbey.

Gentlemen, meet your hospital opportunities "without a pause," leave them "without a void."

Of the many responsibilities resting upon the Faculty there is one which I must especially mention. I hope to speak of it with modesty and yet with plainness sufficient to put it beyond all possibility of misunderstanding.

Among the pleasant fictions related of us as homœopaths are these: That we employ only the most concentrated poisons. We are, therefore, dangerous practitioners. That we employ only medicines diluted to nothing. We are, therefore inefficient practitioners. That we obtain our results through the influences of the imagination. That for our cures we secretly resort to their medicines in their doses. When a man is thus attacked in front and rear, above and below, and on both sides simultaneously, he is in a sorry fix unless the truth be with him and in him. Panoplied by her one man alone need not fear a host. We have learned this from our master's example.

We are not taking a new position for this occasion. We stand where we have always stood on the *law of similars* the *single remedy*, and the *minimum dose*. We know the "grounds of a homœopath's faith," and we are here in this University to maintain them. Our hospital records shall bear witness to our singleness of heart, our in-



tegrity of purpose, our purity of practice. We have law to guide us, results to justify us, and science to acknowledge us as her own. To her arbitrament we submit our all without the shadow of a fear.

We pledge ourselves to a practical demonstration of the possibilities and capabilities of Homœopathy, accepting without reserve the posology of Hahnemann; we leave the reconciling, or the reviling, of its theoretical contradictions as a "sugar tit" for its detractors.

In every era the founding of the hospital has been the high-water mark of its civilization. I will even say civilization culminates in the hospital. Schools, academies, colleges and universities have high ends and noble aims. They multiply knowledge and amplify power. Their benefits, though reaped in the present, are still accruing for the future. They are as needful to the race as the sun to the universe. There is no growth without them. But all have in them the fact of recompense. In the vernacular of Mammon they "pay."

The hospital reaches beyond Self and stretches out its arms to suffering without a question. Civilization culminates in the hospital because there it imitates, as best it may, the Divine compassion.

In my neighbor's garden, amongst foliage that in curious shape and cunning veining wearies imagination, and flowers that in splendor of tint and witchery of odor shame imitation, I found a plant grandless in aspect, clad in spines of a forbidding sharpness, and having nothing that I could discover to win admiration. I turned from it wondering why it had found a place in my neighbor's galaxy of beauties.

One evening subsequently I received an invitation to visit the garden. I went, and found that graceless plant wearing the glory of a flower, resplendent in beauty, and revelling in perfume. It was the *Cactus grandiflorus*, the paragon of plants that unfolds its flower only to the stars and the silent night.

So that spiny ugliness had hidden in its heart a thing of beauty.

Perhaps amid God's universe the creature man appears to the higher intelligences as graceless as did that spine-clad plant to me, but whenever a hospital is founded human nature puts forth a flower, and they forgive its spiny selfishness for the beauty that was hidden in its heart. O! my friends, let us see to it that ours is a full-blossomed perfect flower, and its fragrance shall be grateful to the Master of the garden.

*W. F. Jones*  
5

---

PROCEEDINGS  
OF THE  
SIXTH ANNUAL MEETING  
OF THE  
AMERICAN INSTITUTE OF HOMOEOPATHY,  
HELD IN PHILADELPHIA, JUNE 13 AND 14, 1869.  
WITH THE  
ADDRESS OF B. F. JOSLIN, M. D.

---



**PROCEEDINGS**

**OF THE**

**SIXTH ANNUAL MEETING**

**OF THE**

**AMERICAN INSTITUTE OF HOMCEOPATHY,**

**HELD IN PHILADELPHIA, JUNE 13<sup>TH</sup> AND 14<sup>TH</sup>, 1849.**

**WITH THE**

**ADDRESS OF B. F. JOSLIN, M. D.**

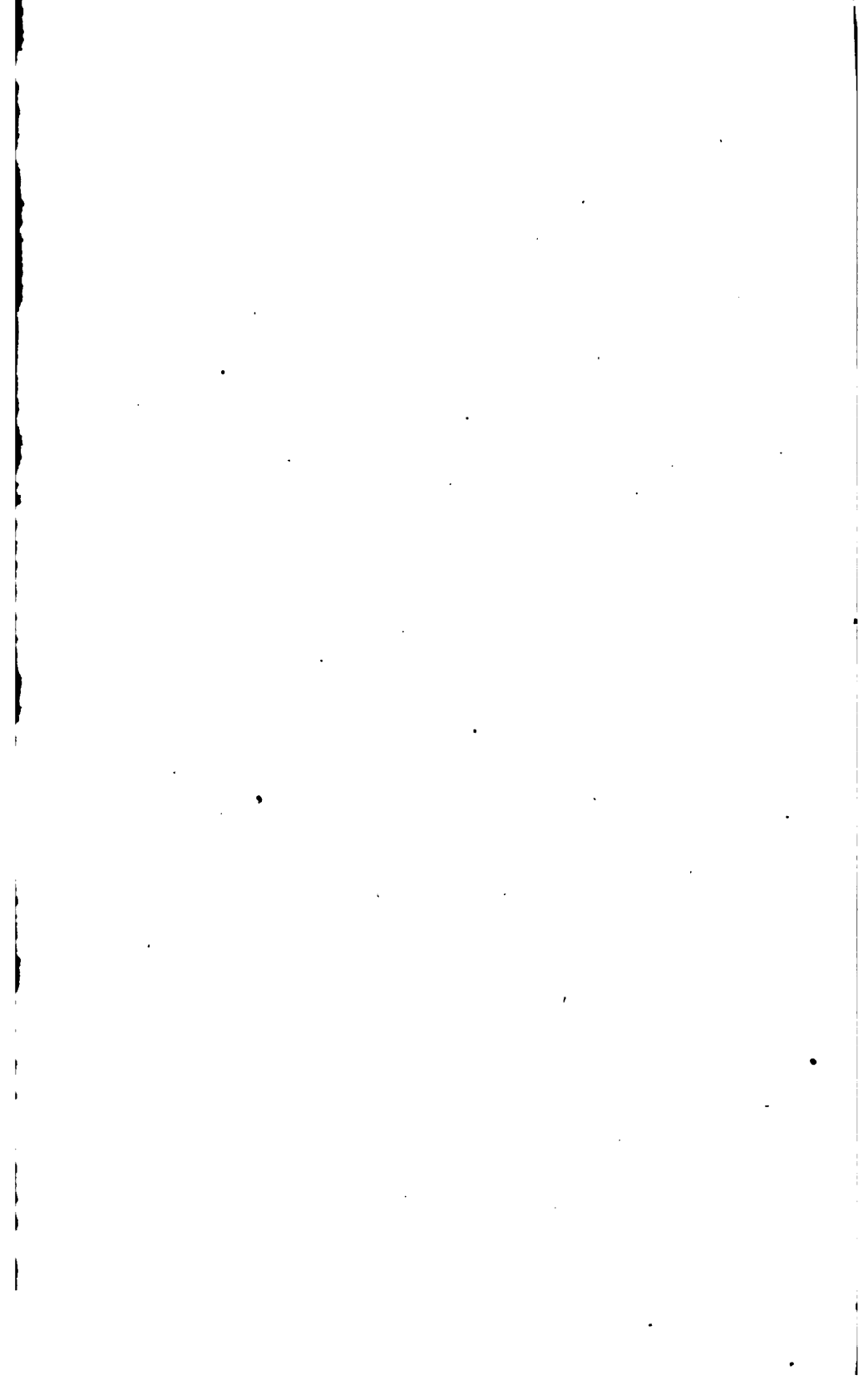
**BOSTON:**

**OTIS CLAPP, 23 SCHOOL STREET.**

**NEW YORK: WILLIAM RADDE.**

**PHILADELPHIA: RADEMACHER & SHEEK.**

**1849.**



## PROCEEDINGS.

---

THE Institute met at the Homœopathic College, and was called to order at 10 o'clock, A. M., by JACOB JEANES, M. D., of Philadelphia, the General and Provisional Secretaries both being absent.

Dr. C. F. MANCHESTER, of Rhode Island, was appointed Secretary *pro tem*.

Dr. GREGG, of Boston, was unanimously elected Chairman of the Convention.

On taking his seat, the Chairman made a short and appropriate address. After which, he proceeded in the discharge of his duties by announcing the first thing in order, the election of officers for the ensuing year; whereupon,

A. E. SMALL, M. D., of Philadelphia, was elected General Secretary.

WILLIAM P. ESREY, M. D., of Philadelphia, was elected Provisional Secretary.

S. R. KIRBY, M. D., of New York, was elected Treasurer.

On account of the absence of Dr. Kirby, W. WILLIAMSON, M. D., of Philadelphia, was appointed Treasurer *pro tem*.

The minutes of the last annual meeting were read and approved.

The roll of members was called. Fifty members were present at the meeting.

### REPORTS OF COMMITTEES.

Dr. F. R. M. McManus, of Baltimore, chairman of the committee on Elections, reported the names of Joseph Hark, M. D., Anthony Zumbrock, M. D., and Daniel R. Gardiner, M. D., of Philadelphia; E. Bently Hull, M. D., of Bridgetown, N. J.; William W. Rodman, M. D., of Waterbury, (Ct.) and Henry Tyson, M. D., of Worcester, (Pa.) for membership, who were unanimously elected.

Jacob Jeanes, M. D., member of the Central Bureau, made a report, which was read, and laid on the table for further consideration.

Reports were then called for from Edward Bayard, M. D., on Blisters and other external irritants — from J. F. Gray, M. D., on the translation and publication of Hahnemann's *Materia Medica Pura* — from R. A. Snow, M. D., on the employment of water as a therapeutic agent — and from S. R. Kirby, M. D., Treasurer of the Institute, who were severally absent, and consequently did not report.

Dr. Williamson, of Philadelphia, chairman of the committee appointed at the last session, to ascertain if the name of the American Institute of Homœopathy had been employed by any local society in an improper manner, reported that no instance of the kind had come to the knowledge of the committee, as occurring within the jurisdiction of the Institute; which report was accepted.

A report was received from the Secretary of the *Massachusetts Homœopathic Fraternity*, which was accepted, and ordered to be read and placed on file.

The following questions were propounded to the various branches of the Institute, with a request that answers may be forwarded to the General Secretary in season for the next annual meeting: —

*Of how many members does your branch consist?*

*What extent of territory does your branch include?*

*Has the Asiatic cholera visited your section the last year?*

*Has epidemic dysentery prevailed? and what remedies have been most successfully employed in these diseases?*

J. F. Flagg, M. D., of Boston, chairman of the committee on Anatomical Nomenclature, reported progress; which report was accepted.

W. Williamson, M. D., A. Leon, M. D., and G. W. Swazey, M. D., were appointed a committee to draw up a report on the subject of cholera.

The Institute adjourned at 2 o'clock, to meet at 8 o'clock in the evening, to hear the annual address by Dr. B. F. Joslin.

*Wednesday Evening, 8 o'clock.*

The members of the Institute assembled, and Dr. B. F. Joslin delivered the annual address, to a crowded and highly respectable audience of ladies and gentlemen.

The thanks of the Institute were presented to Dr. Joslin, for his very able and interesting address, and a copy of the same was solicited for the press.

Adjourned to meet at ten o'clock to-morrow morning.

Thursday morning, June 14 — 10 o'clock.

The minutes of yesterday's session were read and approved.

The chair announced the following gentlemen as composing the committee on elections :

F. R. McManus, M. D., Baltimore. C. Whitehead, M. D., Harrisburg, (Pa.) B. F. Bowers, M. D., New York city. David Osgood, M. D., Boston, (Mass.) E. Clark, M. D., Portland, (Maine.)

The following gentlemen were reappointed to constitute the Central Bureau :

Constantine Hering, M. D., Philadelphia. Jacob Jeanes, M. D., do. C. Neidhard, M. D., do. W. Williamson, M. D., do. J. Kitchen, M. D.

The committee on Cholera reported progress, and were continued, with instructions to report at the next annual session of the Institute.

Drs. Small, Jeanes, and Swazey, were appointed a committee, to whom shall be referred all communications intended for the American Institute, to report upon the same, and to recommend the reading and printing of such, as in their opinion will promote the interests of Homœopathy.

An exceedingly able article on *Material, Mental, and Moral Hygiene*, by J. H. P. Frost, A. M., student of medicine, was received at an hour too late to be read on account of its length, which is preserved among the valuable papers of the Institute for future use.

The Institute directed a copy of its Journal of Proceedings, together with a copy of Dr. Joslin's Address, to be furnished to Otis Clapp, of Boston, to be published in the next number of the Homœopathic Quarterly.

The thanks of the Institute were presented to Dr. Gregg, for the patient, able, and impartial manner in which he had presided over the deliberations of the session.

Dr. A. E. Small, of Philadelphia, was appointed to deliver the annual address at the next meeting of the Institute, and for the purpose of providing against the contingency of his being unable to attend, the Institute requested Dr. Small to appoint a substitute. Dr. G. W. Swazey, of Springfield, (Mass.) was selected.

The Institute adjourned to meet in the city of Albany on the second Wednesday of June, 1850.

A. E. SMALL, *General Secretary.*



## NAMES OF MEMBERS.

Adams, Henry, M. D., Coxsackie, N. Y.; Adams, R. E. W., M. D., Cleaveland, Ohio; Anderson, M., M. D., Philadelphia, Pa.; Andrews, J. R., M. D., Camden, N. J.; Annin, J. D., M. D., Elizabethtown, N. J.; Atwood, M., M. D., Francestown, N. H.; Allen, James H., M. D., N. Y. city.

Ball, A. S., M. D., N. Y. city; Barlow, S. B., M. D., N. Y. city; Baner, A., M. D., Cincinnati, O.; Barrowes, Ira, M. D., Pawtucket, R. I.; Bartlett, E. M., M. D., St. Louis, Mo.; Bayard, Edward, M. D., N. Y. city; Belcher, George E., M. D., N. Y. city; Bell, Sanford, M. D., Philadelphia, Pa.; Belt, R. G., M. D., Woonsocket, R. I.; Bennett, H., Dr., Cayuga Co., N. Y.; Berens, Bernard, M. D., Philadelphia, Pa.; Berens, Joseph, M. D., Philadelphia, Pa.; Bloss, Richard, M. D., Troy, N. Y.; Boardman, J. C., M. D., Trenton, N. J.; Bolles, R. M., M. D., N. Y. city; Bowers, B. F., M. D., N. Y. city; Bowers, Josiah, M. D., Smithtown, L. I.; Bradford, Richmond, M. D., Auburn, Me.; Brown, William R., M. D., Oneida Co., N. Y.; Bryan, R. S., M. D., Troy, N. Y.; Burritt, A. H., Dr., Burton, Geauga Co., O.; Bute, G. H., M. D., Nazareth, Pa.; Barrows, George, M. D., Taunton, Mass.; Beakley, J., M. D., N. Y. city; Baker, George, M. D., Chelsea, Mass.; Baxter, William, M. D., Fishkill, N. Y.; Bell, H. W., M. D., Geneva, N. Y.; Brown, J. R., M. D., Phoenix, N. Y.; Beard,\* D. H., Dr., Troy, N. Y.; Burke, A. C., M. D., Brooklyn, L. I.

Cator, H. Hull, M. D., Syracuse, N. Y.; Channing, William, M. D., N. Y. city; Child, Amherst, M. D., Waterloo, N. Y.; Clark, Eliphalet, M. D., Portland, Me.; Clark, P., Dr., Coventry, R. I.; Clark, Luther, M. D., Boston, Mass.; Cook, George W., M. D., N. Y. city; Cook, A. P., M. D., Hudson, N. Y.; Crittenden, W. H., Dr., Bergen Co., N. J.; Crittenden, J., Dr., Morris Co., N. J.; Crosby, —, Dr., Akron, Summit Co., O.; Chase, H. L., M. D., Boston, Mass.; Clary, Lyman, M. D., Syracuse, N. Y.; Colby, Isaac, M. D., Salem, Mass.; Cox, George, M. D., Williamsburgh, L. I.; Cummings, J. M., M. D., Salem, Mass.

Detwiller, H., M. D., Hellertown, Pa.; Dubs, Samuel R., M. D., Philadelphia, Pa.; Dunnell, H. G., M. D., N. Y. city; Dutcher, B. C., M. D., N. Y. city; Dewolf, Jno. S., M. D., Providence, R. I.; Douglass, J. S., M. D., Milwaukee, Wis.; Date, D. M., M. D., Pittsburg, Pa.; Dodge, Moses, M. D., Portland, Me.; Dake, C. M., Dr., Geneseo, N. Y.; Donovan, T. W., M. D., N. Y. city.

Ehrman, B., Dr., Cincinnati, O.; Ehrman, C., Dr., Lancaster, Pa.; Ehrman, F., Dr., Buffalo; Esrey, W. P., M. D., Philadelphia, Pa.

Fairchild, S., M. D., Paraippany, N. J.; Flagg, Josiah F., M. D., Boston, Mass.; Freeman, G., M. D., N. Y. city; Fuller, Milton, M. D., Medford, Mass.

Gardiner, Richard, M. D., Philadelphia, Pa.; Gardiner, W. A., M. D., Philadelphia, Pa.; Gardiner, Daniel R., M. D., Philadelphia, Pa.; Gilbert, James B., M. D., Savannah, Ga.; Goewisch, C., M. D., Wilmington, Del.; Gray, John F., M. D., N. Y. city; Green, J., M. D., Washington, D. C.; Gregg, Samuel, M. D., Boston, Mass.; Guernsey, H. N., M. D.,

\* Deceased.

Frankford, Pa.; Gallup, William, M. D., Bangor, Me.; Guernsey, E., M. D., Williamsburgh, L. I.; Geist, F., M. D., Boston, Mass.; Graves, S. W., M. D., Taunton, Mass.; Guy, S. S., M. D., Brooklyn, N. Y.

Hale,\* Eben, M. D., Boston, Mass.; Hallock, L., M. D., N. Y. city; Hark, Joseph, M. D., Philadelphia, Pa.; Harris, Z. H., Dr., N. Y. city; Havens, S. F., M. D., Utica, N. Y.; Haynel, A. F., M. D., Baltimore, Md.; Helmuth, Wm. S., M. D., Philadelphia, Pa.; Hempel, Charles J., M. D., N. Y. city; Hering, C., M. D., Philadelphia, Pa.; Holt, Daniel, M. D., Lowell, Mass.; Hoyt, D. O., M. D., Cleveland, Ohio; Hull, A. G., M. D., Newburgh, N. Y.; Hull, A. Cook, M. D., Brooklyn, N. Y.; Hull, E. Bently, Bridgton, N. J.; Humphreys, E., Dr., Utica, N. Y.; Hanford, L. C., M. D., Williamsburgh, L. I.; Harris, C. W., M. D., Pawtucket, R. I.; Herrick, J., M. D., Lyndeborough, N. H.

Ingalls, William, Sen., M. D., Boston, Mass.; James, D., M. D., Byberry, Pa.; James, Isaac, M. D., Holmesburg, Pa.; Janney, D., Dr., Loudon Co., Va.; Jeanes, Jacob, M. D., Philadelphia, Pa.; Jones, E. D., M. D., Albany, N. Y.; Joslin, B. F., M. D., N. Y. city.

Keep, L., M. D., Fair Haven, Conn.; Kern,\* B. J., M. D., Philadelphia, Pa.; Kimball, D. S., Dr., Sacketts Harbor, N. Y.; Kirby, S. R., M. D., N. Y. city; Kitchen, James, M. D., Philadelphia, Pa.; Koch, A., M. D., Philadelphia, Pa.; Kinsley, H., M. D., N. Y. city.

Leon, Alexis, M. D., New Orleans, La.; Lingen, George, M. D., Mobile, Ala.; Lippe, A., M. D., Carlisle, Pa.; Loomis, J. G., M. D., Syracuse, N. Y.; Lovejoy, E., M. D., Oswego, N. Y.

Munger, E. A., M. D., Waterville, N. Y.; Mairs, J., M. D., N. Y. City; Manchester, C. F., M. D., Pawtucket, R. I.; McManus, F. R., M. D., Baltimore, Md.; Matthews, Caleb B., M. D., Philadelphia, Pa.; McVickar, J. A., M. D., N. Y. City; Morrell, ———, Dr., Akron, Summit Co., O.; Merrill, J., M. D., Portland, Me.; Miller, Adam, M. D., Cincinnati, Ohio; Middleton, J. D., M. D., Baltimore, Md.; Marcy, E. E., M. D., Hartford, Ct.; Middleton, R. S., M. D., Burlington, N. J.; McKnight, C. G., M. D., Providence, R. I.; Moore, J. D., M. D., Newtown, Pa.

Neidhard, Charles, M. D., Philadelphia, Pa.; Norton, L. H., M. D., Bridgeport, Ct.

Okie, A. H., M. D., Providence, R. I.; Orme,\* John, M. D., Pa.; Osgood, David, M. D., Boston, Mass.

Palmer, M. W., M. D., Williamsburgh, L. I.; Paine, Henry D., M. D., Albany, N. Y.; Paine, John A., M. D., Albany, N. Y.; Payne John, M. D., Belfast, Me.; Payne, W. E., M. D., Bath, Me.; Palmer, W. C., M. D., N. Y. City; Peak, J. M., Dr., Cooperstown, N. Y.; Pehrson,\* J. G., M. D., Philadelphia, Pa.; Peirson, F. D., M. D., N. Y. City; Piper, J. R., M. D., Washington, D. C.; Pulte, J. H., M. D., Cincinnati, O.; Petherbridge, J. B., M. D., Paterson, N. J.; Parker, H. C., M. D., Manchester, N. H.; Payne, L. V., M. D., Belfast, Me.; Peterson, James, M. D., Ware, N. H.; Poole, A., Dr., Oswego, N. Y.; Potter, E. A., M. D., Oswego, N. Y.

Quin, Jas. M., M. D., N. Y. City.

Rhees, Morgan, J., M. D., California; Robinson, ———, M. D., Auburn, N. Y.; Rodman, William M., M. D., Waterbury, Ct.; Romig, J., M. D., Allentown, Pa.; Roes, Storm, M. D., Painesville, O.; Rosman, Robert,

m. d., Brooklyn, N. Y. ; Royston, T. P., m. d., Lockport, N. Y. ; Rea,\* Albus, m. d., Portland, Me. ; Raymond, J. C., Dr., Waterville, N. Y. ; Reading, J. K., m. d., Byberry, Pa. ; Roberts, J., Dr., Vassalboro, Me. ; Richardson, E. F., m. d., Syracuse, N. Y. ; Russell, George, m. d., Waltham, Mass. ; Roche, M. B., m. d., New Bedford, Mass. ; Reichhelm, Gust, m. d., Pittsburg, Pa.

Soeitz, Oscar, m. d., New London, Ct. ; Schmidt, J., m. d., Baltimore, Md. ; Schmoele, H., m. d., Philadelphia, Pa. ; Schwartz, Gust, Dr., Philadelphia, Pa. ; Sherrill, H., m. d., N. Y. City ; Sheppard, ———, Dr., Bainbridge Co., O. ; Schue, J., m. d., Hartford, Ct. ; Sims, Francis, m. d., Philadelphia, Pa. ; Smith, Edward M., m. d., Philadelphia, Pa. ; Small, A. E., m. d., Philadelphia, Pa. ; Snow, R. A., m. d., N. Y. City ; Sullivan, John L., m. d., N. Y. City ; Stevens, C. A., m. d., Lockport, N. Y. ; Swazey, George W., m. d., Springfield, Mass. ; Sawyer, B. E., m. d., Concord, Mass. ; Skiff, C. H., m. d., New Haven, Ct. ; Swan, Daniel, m. d., Medford ; Shockford, Rufus, m. d., Lowell, Mass. ; Stansbury, R. M., m. d., Brooklyn, L. I. ; Stebbins, N., m. d., Clinton, N. Y. ; Smith, D. S., m. d., Chicago, Ill.

Taft,\* G. M., m. d., New Orleans, La. ; Taylor, John, m. d., N. Y. City ; Taft, C. A., m. d., Hartford, Ct. ; Thayer, David, m. d., Boston ; Train, H. D., m. d., Roxbury, Mass. ; Tarbell, J. A., m. d., Boston, Mass. ; Turnbrock, Anthony, m. d., Philadelphia ; Tyson, Henry, m. d., Worcester, Pa.

Vinal, L. G., m. d., Philadelphia, Pa.

Ward, Walter, m. d., Mount Holly, N. J. ; Ward, J. M., m. d., Albany, N. Y. ; Ward, P., m. d., Troppe ; Weld, C. M., m. d., Roxbury, Mass. ; Wells, P. P., m. d., Brooklyn, N. Y. ; Wesselhoeft, W., m. d., Boston, Mass. ; Whitehead, C., m. d., Harrisburg, Pa. ; Wild, Charles, m. d., Brookline, Mass. ; Williams, C. D., m. d., Cleveland, O. ; Williams, T. S., m. d., Germantown, Pa. ; Williamson, W., m. d., Philadelphia, Pa. ; Wilsey, F. L., m. d., N. Y. City ; Wilson, A. D., m. d., N. Y. City ; Witherill, E. C., m. d., Canandaigua, N. Y. ; Withby, Samuel J., Dr., Philadelphia, Pa. ; Wright, Clark, m. d., N. Y. City ; Walker, Charles, m. d., Northampton, Mass. ; Warner, L. T., m. d., N. Y. City ; Wells, L. B., m. d., Pompey, N. Y. ; Whittle, J. F., m. d., Nashua, N. H. ; Woolverton, A. N., m. d., Canada West ; Wolcott, W. G., m. d., Whitehall, N. Y.

\* Deceased.

## ADDRESS OF B. F. JOSLIN, M. D.

DELIVERED BEFORE THE AMERICAN INSTITUTE OF HOMŒOPATHY, AT ITS SIXTH ANNUAL MEETING, HELD AT PHILADELPHIA, JUNE 13TH, 1849.

THE scientific institution which I have the honor to address, adopts as its creed the law *similia similibus curantur*. The general adoption of this universal principle in therapeutics is destined to effect a total revolution in medical practice, and to increase, by many years, the average duration of human life. I shall not attempt to exhibit the immense mass of direct experimental evidence by which Homœopathy is established, and by which it has gained a high rank among the sciences of observation; but shall confine myself to some general considerations in favor of the homœopathic method of determining the remedy, and against the practicability of arriving at a reliable, still less a general, law of therapeutics by any of the ordinary methods. Let us consider whether homœopathy, and it alone, does not fulfil all the conditions which reason requires in such an investigation.

If there is any general law of cure, that law must express some relation between the medicine and the disease. In order that it may be a law of cure in any practical sense, it must exhibit such a relation between the disease and its remedy, that an examination of the former shall enable us to select the latter. Now nothing can be known to man except by means of some phenomena cognizable by his senses; these phenomena represent its properties. The power of producing these phenomena, is what we call the property or properties of any thing or entity.

It is the property of any particular disease to exhibit, during its continuance, certain phenomena not observable during health. Whether these changes are in function or structure, they are called symptoms. There can be no general rule of cure, unless it comprises symptoms as one of its elements. The changes observed *post mortem* can never alone suffice; because a dead man can never be cured. It is only through the medium of his antecedent symptoms, that we can make any use of his case in curing any other; and then only so far as the symptoms of the two cases correspond. An exact correspondence throughout the entire course will rarely occur. For other reasons, any rule of cure founded on *post mortem* observations will be slow in its development, and partial and fallible in its

most perfected state. Because; first, but a small proportion of patients die; secondly, but a small proportion of cadavera can be thoroughly examined; thirdly, in the cases in which there is a description of all the post mortem appearances, there is seldom an equally minute and comprehensive description of the symptoms: such a case is like one blade of a pair of scissors; it wants the corresponding part in order to be available in practice. Fourthly, no man can always determine, to what particular stage or symptoms of the case any particular organic change is traceable; still less, how much is due to one and how much to another; fifthly, and finally, in the prevalent drugging system, who can calculate how many grains of the pathological treasure, which the anatomist eagerly collects in various parts of the body, has been deposited there by the disease, and how many by poisonous drugs? to say nothing of the conflicting relative claims of the drugs among themselves; they have all been vigorously working at the same parts of the body, one on one day, another on the next, and often many at the same instant; and when their work is completed, some of them may dispute the title to an inflammation here, others to that of a mortification there. Stop, says one doctor; you are all wrong; the disease has been at work here, and claims the totality of the results.

I have mentioned several obstacles which prevent man from deriving any general rule of cure from post mortem phenomena. If such a rule is attainable, it must be founded chiefly and essentially on the ante mortem phenomena, that is, the symptoms.

During the existence of any malady, its symptoms are its only sensible representatives. In symptoms we include not only sensations and appearances, in a vast number of minute divisions of the body, but the various circumstances under which these sensations, &c. are observed to occur, and the various modes in which they are simultaneously grouped. When a symptom is observed to occur under certain circumstances and not under others, this obvious relation between the symptom and its cause, is itself a symptom. The synchronism of two symptoms is itself a symptom. As no body in nature can be represented by a single property, so no disease can be represented by a single symptom.

Now any law of cure must express some relation between the properties of a disease and the medical character of a drug; that is, the character of its action on the living body. This char-

acter cannot be represented by a single effect, but by a group of effects. As a group of symptoms is the only representative of a malady, and a group of effects on the living body the only representative of the medical character of a drug, there can be no law of cure unless it expresses some definite relation (either mediate or immediate) between these two classes of groups.

It remains for us to determine what class of medical effects must be selected as one of the elements of the therapeutic rule. One plan is to select the curative effects: a certain drug has removed a certain disease or group of symptoms; therefore it will remove it in future. This empirical method, when practised by the laity, is considered as an element of quackery, but when practised by regular physicians is dignified with the title of practice founded on medical experience, and is much vaunted at the present day. Has it not been the favorite method of the most observant allœopathic practitioners, whenever their experience had become sufficient to teach them the practical fallacies of the self-styled rational system in which they had been indoctrinated? But this is only the first stage of their progress. They soon find that their own experience conflicts with those they find recorded, and the latter with each other. If that medical skepticism which follows this discovery should not induce them to quit the profession, their preservation is owing to a new idea which is fortunately hatched at the same moment when the old one expires. This young progeny of the ashes of the former theory, is innocent of all positive crime, and is known as the expectant theory, or confidence in nature and bread pills.

Such is the deplorable tendency of empirical therapeutics. It must always remain defective, even in its partial applications, and can never establish any general law. The true test of a genuine law, is its establishing some definite relation between phenomena not hitherto observed. Such for example is the law of gravitation, by which the astronomer can predict what motions would take place in a group of heavenly bodies, under any supposed conditions of mass, distance and previous movement in each at a given instant. The system of Ptolemy had no such astronomical law: empirical medicine has no law. It can never enable us to pass from the known to the unknown. A true law has, essentially in its very nature, this element of progression. Such is the prerogative of the homœopathic law in medicine. It establishes a relation not only be-

tween proved drugs and known diseases, but between all the unexplored medical wealth of nature and all the future medical wants of humanity.

The specificers of Germany, like the allopathic school, attempted to found a *materia medica* on clinical experience. But how have they verified the practicability of their notions? Where and what is their *materia medica*? Who will have the temerity to compare it with Hahnemann's? It is one thing to discover now and then a specific, and quite another thing to establish a law for the discovery and administration of all specifics. Many an ignorant individual has done the former; but a hundred generations of physicians were engaged in these uncertain, dangerous and comparatively fruitless experiments, before it pleased Providence to raise up a man capable of effecting the latter.

Those who reject this homeopathic law endeavor to establish a *materia medica* and select their remedies either, 1st, by the method of pure clinical experience; or 2dly, by physiological method; or 3dly, by various mixtures or combinations of both. The first method is empiricism; the second, rationalism; the third, eclecticism.

Let us present medical rationalism in its most cautious, philosophical and defensible form. We will suppose the rationalist to appreciate the importance of a minute and comprehensive observation of the case, and to be aware of the several successive steps by which strict logic requires him to proceed in the search for the remedy by the physiological method. First he observes a certain group of symptoms. This is every thing in the disease which is appreciable by the senses. Thus far he is on the safe and solid ground of observation. Secondly, from this position he plunges abruptly into the mire of speculation, or cautiously wades into it over places where there appears to be more or less foothold of reliable induction. But, sooner or later, he must be deeply immersed in hypotheses, before he arrives at those properties of the malady which are in immediate contact with the properties of the medicine. A certain group of symptoms does, in his opinion, denote certain occult morbid actions in the living body. I call them occult, because if they were obvious to the senses, they would not be matters of inference but of observation, and would themselves be symptoms. Thirdly, when the rationalizing or physiological physician, by various reasonings and conjectures more or less

plausible, has ascertained, as near as he can, the occult actions of the disease, the next step in the problem, is to determine what occult actions a remedy must produce, in order to remove those of the disease. I say occult, for the real battle between the medicine and the malady must be fought in this obscure and transcendental region, beyond the pale of observation. For various reasons, more or less plausible, the rationalist concludes that certain occult properties of a disease require certain occult properties in the remedy; for example that the remedy must be a tonic, a relaxant, an antispasmodic, a refrigerant, a purifier of the blood, or an alterative.

The fourth step in the problem, is to pass from the occult to the obvious properties of the remedy; that is, to determine what obvious actions a remedy must evince, in order that it may excite the requisite occult actions. For example, he may conclude, that the medicine should be a cathartic, a diaphoretic or an emetic, or that it should produce some other evacuation, or that its action should be attended with some other obvious and definite phenomenon or group of phenomena, which in his opinion will evince the requisite internal actions. Now this fourth step is liable to all the unsoundness of the two preceding steps. In a majority of cases, there will be fallacy and error in each of the three; that is, in passing from the obvious to the occult properties of the malady, from the occult properties of the malady to the occult properties of the medicine, and from the occult properties of the medicine to its obvious properties.

The fifth and last step of the problem, is to determine what medicine will produce those obvious actions which the theorist has inferred to be requisite. He has now waded to the opposite shore, and again arrived at the solid ground of observation. He started with observing the obvious phenomena of the disease; he ends by a partial proving of drugs, or by selecting those which experience has already shown to produce those obvious actions which he considers requisite in the case to be treated.

Though the observations of the first and fifth steps of the problem were ever so unexceptionable, the theoretical errors of the three intermediate steps may render them entirely useless. But these errors of the theory tend to vitiate the observations themselves: they tend to make the observation of symptoms partial, and the proving of drugs partial. The rationalist notes those symptoms of the disease which he can use in his theory,



and slurs over the remaining and greater portion as useless. If the sufferer describes with minuteness the character, locality and conditions of the pains, the physician regards it as impertinent loquacity. In like manner, in the provings of a drug, there are but a few of its obvious effects of which the rationalist can avail himself: hence he is satisfied with ascertaining those few. Of what use to him are its thousand other symptoms?

Some form, combination or mixture of the clinical and the physiological methods is adopted by all physicians, except the homœopaths. In the hour allotted to this discourse, it would be impossible to examine the combinations and mixtures; nor is it necessary: the errors of the fundamental systems must attach to all that are founded upon them. One physician professes to be governed mainly by the clinical experience of the profession, another by physiological principles, another by both. All three ask, why do you call us allœopaths?

In answering this question, we must make a distinction between the rule by which the medicine is selected, and the principle on which it acts. No matter on what principle the drug is selected, if its actions are unlike those of the disease, the practice is allœopathic. This term is derived (not from *allos pathos*, another affection, but) from *alloios pathos*, a dissimilar affection. Every affection which is not of the same nature with the disease (that is, isopathic) must be another, that is, a different, affection; and these different affections must either be dissimilar or similar. The last are named homœopathic. This last term (derived from *homoios pathos*, similar affection,) is applicable to that practice in which the group of symptoms producible by the medicine is similar to that presented by the disease. If the group is dissimilar, the practice is allœopathic, whatever may be the rule by which the drug is selected. Now as those who select their medicines and doses by the imperfect light of clinical experience or pathological theories, generally excite sufferings unlike the disease, their practice is mainly allœopathic.

But as homœopathy is founded both on experience and reason, why is it not a combination of empiricism and rationalism? I answer, empiricism is the practising under the guidance of experience, without a law; the homœopathist practises under the guidance of a law established by experience. Rationalism is a system built up by reasoning upon subjects which are beyond the scope of human reason. Such is every system which

is based upon the occult properties of diseases and the occult properties of drugs, and reasons upon the relation between these two classes of properties. Homœopathy is based upon the obvious properties of diseases and the obvious properties of drugs, and ascertains, by observation alone, the curative relation between these two classes of properties. It is reasonable to require such a foundation, and to erect the superstructure with such caution. Therefore this system is eminently rational. But because it is rational, because its reasoning is strictly inductive and founded on facts distinctly observable by finite man, it is not rationalism. Right reason is normal, rationalism a monstrosity.

Hahnemann and his disciples are the only medical philosophers who have been true to the inductive method, in the reasonings which they have employed in establishing a therapeutic law. They have proved, by abundant experience, that a medicine will remove a group of symptoms similar to the group which it is capable of producing. The law is founded on the observations, and on nothing else. Any metaphysical, mechanical or physiological considerations which I may urge in opposition to the old school or in favor of the new, are not to be considered as any part of the foundation of the homœopathic system. After this distinct disclaimer, I feel at liberty to introduce some general reasonings in relation to the two rival methods. I design them not as proofs, but as inducements to experimental investigation. They would be unnecessary, were not the allopathic community enveloped in a mass of prejudices, which prevents them making those experiments which, if prosecuted with the childlike simplicity of a true-hearted inductive philosopher, are alone sufficient to produce conversion.

No medicine can cure any disease, unless it acts upon all the diseased parts, either directly or indirectly. Now the more nearly the symptoms of a drug resemble those of the disease, the more near is its virtual approach to the disease, both as respects its different seats, and its relative intensity in each.

The number of parts susceptible of receiving the pathogenic and curative actions of drugs vastly transcends the number recognized in anatomy. This is evident from the almost infinite diversity of the symptoms producible and curable by drugs. Millions of fibres and molecules sustain millions of relations to medicinal agents. How then is finite man ever to resolve the

problem of cure with such multitudinous elements? By any of the ordinary methods it is utterly impossible. The pathologist, (whether he be a professed specifier or an ordinary allopathist,) makes but a feeble beginning, if he demonstrates that a drug tends specially to act on any one apparatus, on certain component organs of that apparatus, or even on certain tissues of an organ.

There is practically an infinity of component parts in each tissue of each organ; and these infinitesimal parts may be simultaneously suffering some indeterminate elementary morbid affection. The affection in each element may be different from that in every other; the aggregate affection composing the disease of that tissue of that one organ. How complicated then is the disease of the whole organ!

Still more complicated is the disease of the whole body, even in a disease which is called local. The mutual sympathies are numberless. The number of results due to their different combinations defies all human powers of comprehension. Shall one member suffer and the whole body not suffer with it? It is impossible. Every malady affects, in some manner and some degree, every organ, every tissue, every molecule.

But no medicine can effect a perfect cure, unless its action is exerted on every diseased part, and on every part just in the proportion in which it is disordered. There must also be a qualitative as well as quantitative difference between the actions on different parts. If there are millions of varieties of morbid action simultaneously existing in different parts, an equal number of curative actions must be established. Such are the objects to be ultimately attained, either by direct contact, or through the mutual influences of different parts or functions.

In view of such a complication, how general, how coarse, how insufficient appear the ordinary methods of treatment; such as opening the pores of the skin or the ducts of the liver, drawing off blood from the veins, or clearing out the alimentary canal!

Equally general, coarse and insufficient, are the electrical and the hyriatic (absurdly denominated the hydropathic) methods — the external application of a mass of water, and the internal application of electricity. The latter agent is refined, but the currents of it (whether applied to the limbs, the viscera, or the nervous trunks,) are gross. Neither the hydri-

atic nor the electrical method is susceptible of any law adapting it to all the diversities of morbid action.

Attenuated medicines, administered according to the law of similitude, are the true regulators of animal electricity and the human organism. The totality of any disease is the totality of its morbid actions. There can be no complete exponents of these, except the morbid phenomena. Any true, complete and comprehensive law of medicine must recognize all the morbid phenomena, and define some relation between them and the curative agents. These relations may be either direct or intermediate. The employment of the latter entails all the errors of rationalism. Let us then consider the direct relations.

There are three relations which the symptoms of a drug can sustain to those of a disease, namely, identity, similarity, and dissimilarity. The last includes opposition. Therefore antipathy is a branch of alloceopathy. Let us consider it a moment. As a rule it is impracticable. There is no disease which has any considerable proportion of its symptoms opposite to those of any drug. Hence if this is the condition of cure, no malady is curable by medicine.

Passing from opposition to other forms of dissimilarity, we find none which can form the basis of a general therapeutic law. To form an estimate of pure alloceopathy, we must separate from it every homoeopathic ingredient. In such an extreme case, is there any conceivable basis of curative action? If between none of the symptoms of the drug and those of the disease, there is either the relation of identity, similarity or opposition, we must infer that the special action of the drug is on different functions, different organs and different tissues from those on which the disease specially acts, and that the two actions differ in nature as well as location. Is it not next to demonstrable, that such a destitution of all intimate relation, must imply the want of all curative agency? To speak figuratively, there is no handle by which the drug can grasp the disease.

The degrees of conceivable relationship between the action of drugs and that of a disease may be represented by an immense circle. Identity is the central point. On this point stands isopathy. Immediately around it are arranged the most perfect degrees of similarity. This is the province of perfect homoeopathy. Contiguous to this is the annulus or ring of similarities less perfect, but still great. This is the

theatre of that homœopathic practice, which, though not perfect, may be denominated good. Encircling this is a ring of similarities and dissimilarities, the region of alloëopathic homœopathy. If in our survey we proceed a step farther outward, we cross the line of nominal homœopathy, the circular line that separates alloëopathic homœopathy from homœopathic alloëopathy. This last is an annulus of similarities so defective as to merit the epithet of dissimilarities. The old school practitioner, without any particular design, often travels in this region, and sometimes into the interior rings, still nearer the disease, and thus effects its mitigation or cure. Passing still farther outward, we come to the annular region of great dissimilarity, the domains of alloëopathy as pure as practicable; and beyond that, at the circumference of the great circle, we may imagine the region of perfect dissimilarity, and of alloëopathy as pure as is conceivable. We have before seen that here is no relation which can be the basis of curative action.

Let us pass abruptly from the circumference to the centre. Is identity the requisite point? Is isopathy the true principle of cure? In considering this system, it is of the utmost importance to be continually impressed with the fact, that identity is but a single mathematical point; it has no dimensions. The slightest conceivable departure from it is similarity. Professed and attempted isopathy is in a position of unstable equilibrium, like a rod balanced on a point at its lower extremity. In spite of all attempts to preserve its erect and central position, it is continually tottering into the homœopathic region. We must not confound apparent with proper isopathy. I believe the latter to have no existence as a curative system. If certain products of a disease have, when taken into the stomach, cured a disease produced by the inoculation of a virus identical in kind, it is not because the second action is identical with, but only similar to, the disease in its existing stage. We can never be sure, that successive impressions of the same toxic agent are identical in their nature, unless it is administered in the same mode and under the same circumstances. The slightest removal from identity is similarity. From mere observation it is as impossible to test identity of action as it is to test the contact of two contiguous mathematical points. Hence isopathy can have no foundation in experience. I think it has none in reason. An addition of the same action is an augmentation of the action; and if a tempo-

rary increase of the malady tends to mitigate it, why should not one that was originally severe have a greater tendency to a spontaneous cure than one originally slight ?

In a loose and popular sense, the homœopathic remedy does aggravate the disease. Still farther, I concede, that in homœopathic books, there are thousands of instances, where the disease is said to be at first aggravated by the remedy. Still further, I hardly see how such expressions are to be avoided without great inconvenience. This is not the only case where, to avoid circumlocution, men use unphilosophical expressions. Astronomers, as well as others, still speak of the rising and setting of the sun. Yet he must be a superficial critic, who would infer that modern astronomers, and other intelligent persons who use these expressions, are ignorant of the motion of the horizon. Medicinal aggravations present a similar case. I am aware that an uncandid or superficial opponent of our system might, in reference to this point, charge us with inconsistency ; but this consideration shall not deter me from stating the truth. I deem this the more important, because most of the theoretic difficulties which physicians find in Hahnemann's law of cure, and the arguments which they employ against it most successfully with the public, would be annihilated by a correct distinction between certain things which are now often confounded. If a patient has swallowed ten grains of arsenic, we would not attempt to cure him by administering another grain. We would not administer any thing to produce either the tenth, or the ten millionth, or even the decillionth, part of the *same* effect produced by the ten grains.

I acknowledge myself unable to understand, how a mere increase of any disease, in a strict sense of the terms, can tend to the cure of that disease. If experience proved it, I would believe it. Now all who have faithfully tried our remedies know that they are effectual. It did not require one year, out of the seven which I have practised homœopathically, to make me sure that remedies employed according to Hahnemann's law cured diseases, and much more effectually than those which I had for sixteen years used as an allopathic physician. Again I acknowledge that in the progress of the homœopathic cures, I have often seen, from the minutest doses, what are called medicinal aggravations. How do I reconcile these facts ? The answer is partly anticipated in what has been said above ; and what I am about to state has a bearing on the same topic.

I must institute a comparison between the allopathic and homoeopathic practice, and trace the former through its different stages of approximation to the latter. Similarity is the characteristic of homoeopathy, dissimilarity that of allopathy. These characteristics differ not in kind, but in degree. Moderate similarity and moderate dissimilarity are contiguous, and practically identical. The boundary between the better forms of allopathy and the most imperfect forms of homoeopathy cannot be definitely determined; they are practically identical. In the circle by which I have, for convenience of nomenclature, represented the different modifications of the mixed systems by different annuli, they in strictness run into each other by insensible shadings, from the small central circle of perfect similarity to the circumference of total dissimilarity.

Perhaps I cannot better express my view of the nature of homoeopathic action, than by calling it an exquisitely refined counter-irritation or revulsion. These terms have been degraded by their application to processes which are coarse and external, and possess no specific relations to those infinite diversities of disease which result from the different infinitesimal localities, and the different kinds and combinations of the elementary morbid actions. The adaptation of homoeopathy to all of these, is one of its grand characteristics.

The coarser processes of the old school, may serve to give us some faint idea of the refined processes of the new. If a physician attempts to combat an irritation in the pleura by a counter-irritant applied to the feet, the effect is slight compared with that produced by the application of it to the surface of the chest. For an inflammation of the eye, he finds a slight artificial inflammation on the temple more effectual than one on the chest; and in general, the nearer he approaches the diseased locality, the more beneficial does he find the counter-irritation, provided it is not so strong as to spread to the seat of the disease, and thus become isopathic. This last evil he sometimes encounters in diseases of the brain, the pleura and other organs, and shrinks from the application of his external stimulants, until the internal inflammation is farther reduced. Now if instead of a strong irritant an inch from the disease, we could apply a sufficiently gentle one at the distance of a nailthorn of an inch, is it not reasonable to conclude that it might be both safe and effectual?

The homoeopathic action being inconceivably near the dis-

case, both in the location, nature and function of the affected parts, this diversion restores the latter to their normal action, and enables them to retain it; and the new morbid action, which is manifested by similar symptoms, soon spontaneously subsides into a normal action, that is, health.

But if the homoeopathic dose is too great, the effect is like that of an epispastic on the scalp, when the surface of the brain is highly inflamed; that is, the excessive homoeopathic dose operates partly by counter irritation, and partly by contiguous sympathy; the latter effect tending to frustrate the former. When a medicine which is homoeopathic in a small dose, is administered in a large dose, its direct action, instead of being confined to a point near the disease, is in a circle which on one side overlaps the point of identity, and on the other spreads into the region of dissimilarity. Hence on one side, it tends to aggravate and protract the original disease, and on the other, to develop a multitude of new allopathic affections, which contribute more towards prostrating the vital forces than towards diminishing the original malady.

I will endeavor to give a hydro-dynamical illustration of homoeopathic action. Suppose a complicated hydraulic engine, so constructed as to throw out millions of jets of fluid from different orifices and in different directions. Let this engine represent the human body. Let the equality of the jets represent that balance of the vital phenomena which denotes health. Let any inequality of the jets represent the phenomena of disease. The engine has millions of internal passages, compartments, valves, and other contrivances, through the medium of which the relative flow from different orifices is regulated; and any variation at one place affects more or less the internal position of the machinery and flow of fluid at all other places; although this sympathy is more intimate between some parts than between others. Let the streams represent vital actions and phenomena, whether of health or disease; the portions concealed within the engine being the inscrutable vital actions, and those jetting out being the phenomena or symptoms. These jets represent all the symptoms, subjective as well as objective; that is, sensations as well as appearances. Any jet which does not belong to the proper working of the engine, is a morbid phenomenon — a symptom. Any change in a previously existing regular jet is a symptom. The engine is so constituted, that the application of any agent which causes a new stream to



flow from an orifice extremely near that of an existing stream, shall cause the latter to diminish ; and if a sufficient number of new streams are thus caused to flow from orifices respectively contiguous to those of morbidly accelerated streams, all the latter will be rendered normal ; and when the curative agent has spent its force, that is, when the new streams have ceased, the normal action of the engine will continue. This is health. Now the engineer, not having such an acquaintance with the structure of the minutest parts of the engine and their mutual influences, as to enable him to determine, *a priori*, the total influence which any agent will have on its operation, how can he regulate it ? He has the requisite agents in sufficient variety to cause streams in every possible direction. Many of these agents have been applied to this engine, and to others of the same construction, and large volumes have been filled with a list of the particular jets which these agents produce or accelerate. He consults these volumes, if he has not previously stored his mind with their contents. He finds an agent which is known to be capable of producing the requisite regulating streams. He applies this agent to the engine which is acting irregularly. The first effect is an apparent aggravation of the existing irregularity : for the new jets are respectively so nearly in conjunction with the previously excessive jets, as to appear, except on the closest inspection, to be identified with them, and render them still more excessive. This state of things represents medicinal aggravation. This near approximation or contiguity of the artificial to the abnormal streams, represents the similarity referred to in the fundamental law of homœopathic therapeutics.

Here let me notice an erroneous view which many take of our practice. They imagine that a treatment guided by the symptoms, must be aimed at the symptoms ; that it may hit and extinguish these, but leave the disease untouched ; that we are contending with the shadows of things and overlooking the substance, or, to borrow the figure from the engine just described, that we are merely annihilating the jets at their exit, instead of acting on the internal and primitive currents. Now the external jets are the guides, but the internal and primitive currents are the real subjects, and their regulation the objects, of our operations. We are not combating symptoms, but are guided by symptoms in combating disease.

If the general and *a priori* considerations, which I have

stated in favor of the homœopathic law, shall induce any to test it by actual experiment, my object will have been gained. Their conversion will be secured. It is to this trial that Homœopathy appeals. Every physician who has fairly, fully, and practically examined Homœopathy has adopted it.

An opinion prevails to some extent in the community, that Homœopathy has been actually examined by many alloëopathic physicians, and found by them to be untrue in principle and inefficacious in practice. Those who state that they have made an examination with such results, have no adequate conception of what is implied in their statement. It is implied, that they have repeatedly taken and administered a variety of our potentized medicines, in small doses, and always without any effect, either in producing or removing symptoms; secondly, that they have taken doses, in number and magnitude sufficient to produce numerous symptoms, and that these symptoms differed entirely from those recorded by Hahnemann and his disciples; thirdly, that many drugs, each of which was known by them to be capable of producing many symptoms, have been separately given by these physicians to many patients, each of whose cases was specially characterized by many symptoms producible by the drug administered, and yet this drug given in sufficiently small doses and at sufficient intervals, neither cured nor benefited the patient. I deny that any such trials have ever been made with such results. Not one of the three classes of experiments, as above indicated, has ever been made by any man who is still a professed alloëopathic physician. The first class of experiments above indicated, would, if honestly and judiciously made, verify the efficiency of the smallest doses ever administered by Hahnemann; the second class would verify his *materia medica*; and the third class, his law of cure; a law which, by its universality and importance, gives to Hahnemann the same rank in medicine that Newton has in astronomy.

This is the only general law for the administration of specifics which any one has ever even pretended to have discovered. To men who have practically verified it, to the members of the American Institute of Homœopathy, no theoretical defence of it is needed. They have a conviction which can neither be shaken by any theoretical assault, nor confirmed by any theoretical defence.

To others who have honored us with their presence this evening, we commend the examination of the new medical doc-

trine, in the spirit of that inductive philosophy by which the scientific men of Philadelphia have been distinguished, and in that spirit of philanthropy in which this city was founded. Standing here on ground consecrated by a Penn and a Franklin, and their numerous successors who have devoted themselves to the cause of science and humanity, we urge the claims of a system, inferior to none of the physical sciences, in the strictness of the investigations on which it is founded, and the extent of the benefits it is destined to confer on mankind.

# INAUGURAL ADDRESS

*copy of  
Harcourt*

DELIVERED BY

B. F. JOSLIN, M. D., PRESIDENT,

BEFORE THE

HOMOEOPATHIC MEDICAL SOCIETY

OF

THE COUNTY OF NEW YORK,

JANUARY 13, 1875.

---

PUBLISHED BY ORDER OF THE SOCIETY.

---

Englewood, N. J., TIMES Book and Job Printing Office.



# INAUGURAL ADDRESS

DELIVERED

BY B. F. JOSLIN, M. D., PRESIDENT,

BEFORE THE

HOMŒOPATHIC MEDICAL SOCIETY OF THE COUNTY OF N. Y.,

JANUARY 13, 1875.

[Published by Order of the Society.]

Fellow Members of the Homœopathic Medical Society of the County of New York: I regard this Society to be, all things considered, the most important of any in the United States, for good or evil. It certainly represents our School in the great metropolis of the country; as such its action must always command respect. I cannot avoid alluding, in passing, to the great moral force shown to be in its possession some few years since, when our college was re-organized in consequence of the appointment of a committee by this Society. I was the least active member of that committee, but am a witness to the important results attained. The Society possessed no legal power, but something which proved equally strong—it represented the moral strength of our School in New York City.

At the present period the most important duty we, as physicians, owe to our profession and to the public, is the establishment, on permanent and solid foundations, of our Hospitals; several organizations exist, each of these is required to make our School complete, and to furnish to the public proper medi-

cal and surgical aid. Such institutions do this directly by the aid and comfort furnished to the sick poor, and by the means they afford of giving our young men expert knowledge, making them skilled men, whereby it is evident, the world is the gainer. Every man, woman and child is thus interested in the foundation and perpetuity of hospitals. They are essential to any rational system of medical education. It is impossible for us to furnish the public with a high order of medical or surgical skill, unless the wealthy members of the community aid us directly with contributions of money, to establish and keep up our Hospitals. This you see is coming directly to the point I wish to reach. We must in some way beg, or so infuse correct ideas into the minds of intelligent laymen, that they will do it for us. I am happy to announce that several such bodies of whole-souled men, intent on doing good, exist in our school. One great object I have at this time, is to excite in every member of the profession, an ardor to aid in the good work. Each has influence peculiar to himself, and no one knows but that the word "fitly spoken" may lead to the most important results. Some one may arise to emulate the benefactress, who so generously endowed our Ophthalmic Hospital.

Though not old, I believe I have been knowing to all the movements towards establishing hospitals in our School in this city. It has always been to me a matter of great and practical interest. When with Drs. Kellog, Perkins and others, I was actively engaged in the Central Homœopathic Dispensary, I hoped that organization might eventuate in a hospital. This wish was many times expressed in our reports. I am inclined to believe that such movements have failed for lack of *persistence*.

I doubt if our physicians in general fully appreciate the great social and monied influence of the Homœopathic School. With a few earnest and active leaders among the laymen, and the general co-operation of the physicians, I myself have no doubt that a General Hospital might be soon in working order. I do not, by any means, contend that the several

organizations now in existence, must, of necessity, be merged in *one*. This is desirable, but if too much time is to be spent in the preliminary political arrangements, it might be better that each go ahead in its own field, in perfect harmony with the others. This one thing I would advise, that every physician be friendly to all, and work as hard as possible for their advancement; but that no physician be placed in a position of pecuniary responsibility if a capable layman can be found to take the place. This is from no want of confidence in my brethren, among whom there are plenty of good financiers, men quite competent to carry on successfully a business scheme.

Many outside of our profession are ready to attribute selfish motives to us, when asked for pecuniary aid for a medical charity. I have in former years felt the weight of this objection in a very unpleasant manner, when endeavoring to raise money to carry on the Central Homœopathic Dispensary. I know that we have in our interest at the present day responsible and capable gentlemen among our lay friends, who are willing to spend much time in the building up and carrying on of our hospitals and other institutions. Let us then, as professional men, throw all our influence in the scale, show the public that it is not a personal and selfish interest; that it is practically carrying out the rule of doing unto others as we would have them do to us, that we have in mind. Let me then entreat of you to be active in promoting the interest of all our institutions, and at this time particularly the hospitals. Let no petty jealousy interfere: if we do not find ourselves in as prominent positions as we conceive we should be, work a little harder for the good cause, and take my word for it, there will be no lack of honor in this world; and I hope we may all receive that in the next, and more lasting world, which comes from promoting the glory of God by soothing the sorrows and supplying the wants of our fellow beings.

Let us show our hearty appreciation of those noble ladies who have organized themselves into Aid Societies for these several hospitals.

They can and will work for the cause in many ways that we



cannot avail ourselves of. While we are curing the sick, they are providing the material means so essential; a word dropped here and there with our patients, paves the way for them and endorses them, which we are too happy to do.

Time was, within my limited recollection, that Homœopathy numbered about thirty practitioners in this city, and when a prominent physician of the dominant School sagely prophesied that in five years no such thing as Homœopathy would be heard of.

The system has so far outlived the prophet and his wisdom, that such a rash speech sounds strangely to us.

Our practitioners are now numbered by hundreds rather than by tens. Our institutions are seen in every direction; the State gives us all legal privileges accorded to others; and in my humble opinion, the putting-down process is not often alluded to. I am aware that some of our brethern are more timid than I am on this subject, but I feel confident that the growth of the great tree of medical progress which I have watched from one stand-point for twenty-five years, is not to be seriously interrupted by any passing storm.

Twenty-five years since, our members were practitioners educated in the old school, but convinced of the general truth of our system; men of excellent repute, but working against early education and prejudice. Now our school is largely made up of younger men, educated in our own college, bound together by the strongest ties of friendship to their "Alma Mater," and to each other.

Some years since an effort was made by some of the younger men, among whom I was numbered, to obtain possession of a portion of Bellevue Hospital. We modestly asked the Governors for *one-half*!! Our movement was almost a success, so much so that the physicians and surgeons in charge, most positively declared that if one-half was given us, we should have to take the whole, as they would in that event immediately retire. This idea was to us that of far too large an elephant, for, at that time, our limited resources. We contemplated in case of such prodigious success calling upon Philadelphia

and other large cities to aid, and intended to excite the general esprit du corps of the country to come to our assistance in the emergency. Perhaps it was fortunate for us the result was postponed. At the present day we should have the students educated in this college to fall back upon, who, I do not doubt, if necessity should arise, would leave their comfortable country homes and pleasant rides over the hills, to assist us.

I can testify that much hard work has been done to bring our School to its present position—*quiet, persistent* work. It must be so in future, if we would reap the advantages which our institutions afford us. The life of a physician is not a brilliant one, it is one of patient endurance; it is to be acquainted with the poor sick; many times he is the only friend of his patient, and not unfrequently their only servant.

This does not look like the road to wealth and fame, that those outside of the profession so often suppose we are treading; yet it is the only road the successful physician ever follows, at least in his earlier years. In time the wealthy and cultivated are willing to call upon him; but if he does not serve the poor, and does not continue to some extent in that way, my experience has shown me that he does not retain the confidence of the more affluent classes.

I now propose giving some account of the institutions of our School. The earliest of them was the Dispensary. At one time, many years ago, our School carried on simultaneously five dispensaries, a number equal to that carried on at that time by the old School. I am satisfied that we were at fault in so dividing our force, and thereby weakening our strength. A smaller number of institutions, with the same number of workers and contributors, would have proved more permanent and useful. This consideration is well to be borne in mind at present, when several embryonic institutions exist.

At the period alluded to our college was not in existence; we wanted the corps of faithful young men whom we now have.

The first of these occupied rooms at Apollo Hall, then in Broadway, below Canal Street, and was called the "New York

Homœopathic Dispensary." This was established in September, 1845, by S. R. Kirby, M.D., P. P. Wells, M.D., and James M. Quinn, M.D. After a time the following gentlemen were associated: S. B. Barlow, M.D., Edward Bayard, M.D., B. F. Joslin, sen., M.D., George W. Cook, M.D., B. F. Bowers, M.D., R. A. Snow, M.D., and Jas. Hart, M.D. Drs. Quinn, Joslin, sen., Cook, Snow, and Allen are deceased.

This was announced "as the first and only institution of the kind in the United States." And with the exception of the Protestant Half-Orphan Asylum, was the only institution in New York, where our system was at that time represented.

This, it will be observed, was nearly thirty years ago.

When it is recollected that the "New York Dispensary," located in Centre Street, the oldest old-school dispensary in New York, is entering on its eighty-fifth year, it must be conceded that our first dispensary goes back to a considerable period for a new school. Only fifty-five years difference in the establishment of dispensaries for the poor; in the course of a hundred years the difference would be almost forgotten.

The New York Homœopathic Dispensary Association, properly a continuation of the above institution, was organized by a meeting of medical and lay gentlemen, held at 57 Bond street, Dec. 27th, 1847, a Constitution and By-Laws were adopted, and the following officers chosen:

**BENJAMIN R. WINTHROP**, President.

**FERRIS PELL**, 1st Vice-President.

**JOHN T. ADAMS**, 2d Vice-President.

**THOMAS DENNING**, Treasurer.

**WM. K. LOTHROP**, Secretary.

An able body of Trustees was chosen, among whom was the constant friend of our School, Wm. C. Bryant. Hon. Alexis Eustaphie, the Russian Consul-General, was quite an active man among the Trustees; he occupied medium ground between the physicians and laymen, being the author of quite an able volume, "Homœopathia Revealed," which, I believe, did good

service in our cause. His official position, which was honorable, did not fully occupy his time, so he was a frequent attendant at the dispensary, and took much interest in the cases treated. I shall always recall the memory of this gentleman with satisfaction.

The physicians in attendance were Doctors Allen, Barlow, Bayard, Bolles, Bowers, Cator, Hawks, Joslin, sen., Kirby, Snow, Stewart, Taylor, Wilsey, and Wright. Dr. McVickar was the Surgeon of the institution, and among the important operations he performed was that of Lithotomy on a boy, with complete success. During the first year of its establishment, four hundred and seven (407) patients were treated. The only other report of this dispensary accessible to me is that of 1851, when fourteen hundred and eight (1408) patients were treated. I am disposed to believe that these were the only reports of this institution published.

This dispensary was located in Bond street for two or three years. During the later period of its life it was kindly cherished by J. T. S. Smith, M.D., at his pharmacy, corner of Broome st. and Broadway. When the pharmacy moved up town the dispensary quietly expired about the year 1856. I worked quite actively in this dispensary both before and after my graduation.

The Central Homœopathic Dispensary was established May 1st, 1854, at 15 East 11th street, by Drs. Kellogg and Joslin, jr. In April, 1858, it was incorporated under the general laws of the State of New York. For several years these physicians did all the work in-door and out-door. Afterwards Drs. R. G. Perkins (now deceased), Wade, H. M. Smith, and T. Franklin Smith, and T. F. Allen, were associated with them. After eleven years of useful life, this dispensary failed for lack of workers. The management was economical to the last degree, and though a wealthy gentleman once asked me "how much do you make out of it?" I will here state privately, that it was a source of considerable labor and expense to each of the physicians connected with it. Several thousand patients were treated.

In February, 1855, the Bond Street Homœopathic Dispensary was established by Dr. Füllgraf, and remains to this day. It has had many physicians and many patients, and being a living institution, does not require to have its obituary written, as is the case with the three preceding and two following, to which I must now allude. This dispensary has an eastern branch in 7th street.

The Northern Homœopathic Dispensary had its origin and life through the exertions of F. W. Hunt, M. D., and of our highly respected colleague, Professor Samuel Lilienthal; it did much good, and failed, I think, from lack of workers.

The N. Y. Homœopathic Dispensary, second of the same name, was mainly indebted to Dr. H. B. Millard for its existence; it did much good, but came to an untimely end. It existed ten years, and occupied a field where an institution of the kind even now is needed. From the time of its establishment, in 1860, to October 1st, 1870, when it closed, 117,474 patients were treated.

The Board of Directors of this institution have elected the members of the board of directors of the 23rd Street Dispensary to fill their places. This organization, founded by Miss Emma Scott, is, therefore, the legal successor of the N. Y. Homœopathic Dispensary; the fourth dispensary bearing the name; may it long exist, and be a blessing to the poor!

The Western Homœopathic Dispensary is situated in West 42d street, and, I believe, accomplished much good.

The Northeastern Homœopathic Dispensary is in First Avenue, near East 56th street.

A Yorkville and a Harlem Dispensary, also, are in operation.

The College Dispensary is an active organization. During the past year 6117 new patients were treated, and 18,748 prescriptions given.

The Metropolitan Dispensary has been several years in operation in East Broadway.

The first institution in which Homœopathic practice was introduced in this city, was the Protestant Half-Orphan Asylum, in 1842. It is a matter of interest to know that it

was, in consequence of the ill success of the former physicians, aided by eminent counsel, in the treatment of the ophthalmia, so prevalent in institutions, that Dr. Clark Wright, a worthy member of our School, was called upon to treat this disease, and in consequence of his decided success, given the charge of the Asylum. This was at a time when our School had no Ophthalmic Hospital, nor specialists in diseases of the eye. Dr. Wright had charge of the institution for five years, being succeeded by Dr. B. F. Bowers, who retained charge till the past year, a period of honorable service of twenty-seven years. I have been quite familiar with the medical affairs of this institution during Dr. Bowers' term of service, having aided him to the extent of my ability, and I assure you, "*en amour*." Dr. Bowers was at the pains of collecting the statistics of the other Orphan Asylums in New York City and comparing results; for a period of twelve years the mortality in his institution was one in one hundred and forty-six; in six city Orphan Asylums, one in forty-one. The Homœopathic results being 68-100 of one per cent. of deaths; the Allopathic being 2 3-5 per cent.

In the report of the Managers of the Asylum for the past year we find the following:

"After twenty-seven years of faithful service as physician of the Asylum, Dr. Bowers resigned his position on the 1st of July, 1874. During these twenty-seven years, two thousand five hundred and forty-eight (2,548) children had been inmates of the Asylum, of that number only forty-eight (48) died while there."

Dr. Bowers was present and made some remarks after this address was delivered. He has since deceased in the 79th year of his age.

Dr. A. M. Woodward is the physician at present. This institution was established in 1835. During less than seven years, to August 11th, 1842, while under the charge of old school physicians, the *sum* of whole numbers of children annually under care was 1,063—deaths being 22, or one in 58. During 33½ years to present time, under Homœopathic treat.

ment, the *sum* of the whole number of children annually under care has been 10,112—deaths being 57, or one 1774, of which number 10 were from cholera in 1849, and 4 were from typhus fever in 1847-48.

The "Home for the Friendless" has been under the medical care of physicians of our School for many years. I believe these physicians have been in the following order: Drs. Ball, Bartlett, E. Guernsey, Liebold, and at present Dr. W. N. Guernsey. No statistics have been accessible to me; no doubt much good has been accomplished.

The introduction of Homœopathy into the Five Points' House of Industry was on this wise. The late Archibald Russell, Esq., brother of the eminent J. Rutherford Russell, M.D., was President, and Gen. Marshall Lefferts was Treasurer of the Board of Trustees. Both of these gentlemen were firm adherents of our School. Several times in 1859-60, Dr. Joslin, sen., and I were requested to visit the institution and give general advice regarding the sanitary condition of the house. I have been informed by Dr. McMurray that Mr. Pease, the founder of the institute, was an advocate of our system, and that Dr. McM. had practiced in his family. In January, 1871, I was requested to visit Mr. Barlow, the superintendent, in consequence of an attack of cough with aphomia, which yielded readily to treatment. From this date I was considered as the physician of the institution, and sent for on all occasions of sickness occurring there. At this visit I was struck with the fact of there being no case of acute disease among the children, and more particularly none of diphtheria, which had prevailed throughout the city for at least a year. Mr. B. informed me that to his knowledge no case had occurred among the inmates. A few days later (22d January,) I was requested to prescribe for a young girl, aged 12, residing in Mr. B's family, but daily, Saturday and Sundays excepted, going a mile and a half to school. At that date I found her in bed, throat had been sore for several days; there was slight redness of fauces and tonsils, and on left side were two small spots of diphtheritic exudation, which I rubbed off with the spoon I

had introduced into the mouth to keep the tongue down. The day previous she had attempted to walk, but had found herself incapable of doing so, and had been restless and felt feverish. This was a case of diphtheria, perhaps the first that occurred in the institution. It is a matter of great interest that in the fourteen years past, no fatal case of this disease has occurred, and, excepting as a complication of typhus fever, to which I am about to allude, very few cases have been seen in that locality.

About the 6th of February, a little girl, aged eight, was taken sick with what proved to be typhus fever; this case was followed by others, and the disease continued for some years to prevail in the house, especially during the cooler portions of the year. In the summer, when the sun's heat causes a most offensive odor to arise about the Five Points, and when the respectable residents of the upper part of the city flee to the country, then comparatively little sickness is found among the over-crowded habitations of the Five Points. Surely *offensive effluvia* or decomposed vegetable matters do not originate typhus, nor have they, in my experience, seemed to have an influence favorable to its extension; for with the hot weather came health instead of disease, and such has been the experience of those resident there for some years. Cold, is, in my opinion, the direct cause of most of the sickness of the ill-clad and ill-fed residents of this locality. In the cold weather the people are more in-doors, and, therefore, more exposed to the influence of the *crowd poison*, which no doubt assists very much the extension of most epidemic diseases, and of none more than typhus. Continued fever had prevailed in the institution and had proved quite fatal, but whether it was of the same type as the disease I have seen there, admits of doubt. In a dozen years' familiarity with the diseases of the metropolis, I had not previously seen characteristic typhus cases. Dr. L., one of the physicians of Bellevue, called upon me July 29th, 1861, and informed me that he was appointed a Committee to obtain information regarding the origin of the typhus fever, of which many cases had entered that Hospital.



He informed me that typhus fever had not prevailed in Bellevue previously since 1852; and, of course, could not have prevailed to any extent in the city without some cases finding their way there. I had supposed that typhus was endemic at the Five Points, but he thought not. Dr. L. had traced the disease to a house in Hamilton street, where eighteen cases had occurred; the first of whom was the mother of the little girl, Katy Way, our first case. She, no doubt, visited her sick child, and may possibly have taken the disease from her; but whether the little girl's case was really the starting point or not is uncertain. The child's sickness was not severe, and would have attracted little notice had it not been followed by other cases; so it may be that the earlier cases of the epidemic were unrecognized. I would desire to call attention to the facts that the diphtheria made its appearance just before the typhus, and that a very large number of the typhus cases commenced with diphtheritic sore throat. The symptoms at first were precisely such as I was accustomed to see in private practice in the upper part of the city in diphtheria; but in no single instance, excepting those originating at the Five Points, was the sore throat followed by the continued fever. I did not examine the throat in every instance, but when I did, redness and, in many instances, diphtheritic patches were observed. A very few cases of diphtheria occurred not followed by fever.

So far as I know, this connection between typhus and diphtheria has not been observed elsewhere. Many of the typhus cases presented the measly eruption characteristic of that disease. The critical days were marked in a considerable number, the pulse becoming many beats less in the course of a few hours, and the stage of prostration following being very decided and requiring great attention to diet, and frequently stimulants were essential, as shown by the pulse becoming very slow and irregular. Here the resemblance to diphtheria was very great. It seemed as though the typhus at the Five Points, and the diphtheria, as it prevailed in the upper part of the city, were the same disease, with the febrile stage prolonged at the former place. It is well known that an

eruption accompanies certain cases of diphtheria. I have seen it in a few instances, and in these it resembled very closely the eruption observed in the fever patients. Two of the typhus patients died, both adults—one an assistant, Mr. Harper; the other, Mr. Barlow, the superintendent, worn out with several years of most faithful, self-denying labor. The children all recovered. Two hundred and fifty-nine cases of typhus were treated in five years. I have, perhaps, taken too much time in the above allusions to my own labors, but I am quite willing to acknowledge that some of the happiest hours of my life were spent in this work among the poor children.

Among the marked features of medical interest at the Five Points' House of Industry, has been the prophylactic treatment of scarlatina. In all there have been twenty-three cases in fourteen years, occurring singly at different periods. It is interesting that no second case has taken place at one time. Belladonna is uniformly given to all the inmates on the appearance of this disease. Another very gratifying result attained has been the keeping variola and varioloid completely out since March, 1864; a result arrived at by persistent vaccination. It is believed that this success in so exposed a field, shows the possibility of excluding variolous diseases from any community by the simple application of thorough vaccination. This will be apparent when it is considered that nearly three hundred persons sleep nightly within the walls, while one hundred and fifty come and go daily, sleeping in the miserable cellars and garrets around; and still more when it is stated that variola has been more prevalent of late years than at any time since the discovery of cow-pox by Jenner. Of eighteen cases of uncomplicated gangrene of the mouth, seventeen were cured. A part of the sickness treated in this institution is of children brought in from outside, thus making it for a number of years, a "Children's Hospital." I have resigned my official position, but shall always take great interest in the labors of my late colleagues, Drs. St. Clair Smith, Houghton, Hunt, and Doughty. The above corps comprises specialists

in the diseases of the ear, the eye and surgery. There is also a resident physician.

During fourteen years past, 10,751 cases were treated, in addition to 91 sent to other hospitals. 92 deaths occurred.

The whole number of prescriptions was 41,325. About 1,500 visits were made to the institution by the physicians, not including the constant service of the resident physician. 6,087 were vaccinated. All of the vaccine matter was furnished from my private patients; thus showing the practicability of procuring an abundant supply of vaccine with comparatively little trouble or expense. As is known to some here present, I have, in addition, been able to furnish vaccine to many physicians on application.

In former times we were reproached for not having Homœopathic surgeons, oculists, and aurists. If there was at any time force in the assertion, certainly there can be no objection urged against our School on such grounds at the present time, as we have skilled specialists in these and other departments of medical science. For these we are much indebted to our institutions, and to none more largely than to this noble Ophthalmic Hospital in which we are meeting.

The N. Y. Ophthalmic Hospital, which is familiar to us all, was founded mainly through the efforts of Drs. Mark Stephenson and Garrish. Some six years since, by action of the Board of Trustees, surgeons of the Homœopathic School were substituted for the old Board of Surgeons. It has prospered under the new regime, since which, being endowed by Mrs. Emma L. Keep, it is free from debt and in good working order, a blessing to thousands of poor whose sight is preserved, and, in some instances, restored. This Hospital has been, since Tuesday, June 11, 1867, attended by surgeons of our School, under whom 14,468 cases have been treated.

The Homœopathic Surgical Hospital, now located at 213 West 54th street, had its origin in a "Grand Fair," held by many kind ladies, in 14th street, in April, 1872.

The Hospital was first established at 26 Gramercy Park, where operations were performed. The Trustees of Gramercy

Park felt it their duty to proceed against it at law, considering the Hospital a nuisance. Though the Trustees of the Hospital believed themselves quite competent to defend their suit, the prospect of a long and expensive litigation made them decide to give up the convenient location and go elsewhere. A legal document which this matter gave rise to, in which many eminent surgeons and physicians of this city testify to the injurious results likely to follow in the train of a "Surgical Hospital," is quite a curiosity in medical literature, and makes one wonder how any one of these gentlemen can tolerate *any* such institutions within a considerable distance of the city limits.

On the other hand, the Governors of the N. Y. Hospital, several years since, issued a circular, in which they specially allude to the necessity for many surgical hospitals scattered through the city, for they say that statistics have shown that one-tenth of the fatality from accidents arises rather from the distance the patient has to be carried before receiving surgical assistance than from the original injury.

Our Surgical Hospital receives all cases of accident which apply. A number of operations have been performed, and the Hospital may be considered a success.

Hospitals are not *paying* institutions, they require constant aid from the humane to support them. As an evidence of this, I will mention that the Trustees of the New York Hospital stated in a circular that, when located in Broadway, \$30,000 per year was expended by them above the income from patients.

The following gentlemen constitute the Board of Managers of the Homœopathic Surgical Hospital. It is evident that it comprises lay gentlemen of distinguished ability and position; and I can certify from personal observation that these gentlemen have faithfully served the interests of humanity, as represented by this institution, and no doubt can be felt but that they will do so for the future:

**SALEM H. WALES, President, Windsor House.**

**GEORGE W. CLARKE, V. Pres., 40 Washington Square So.**

ALFRED S. MACKAY, Treasurer, 35 Pine street.

EDMUND DWIGHT, 18 W. 19th street.

B. F. JOSLIN, M.D., 50 W. 29th street.

W. T. HELMUTH, M.D., 21 W. 37th street.

J. W. DOWLING, M.D., 538 Fifth avenue.

L. HALLOCK, 34 E. 39th street.

D. D. T. MARSHALL, 231 Broadway.

S. W. COE, 3 West 42d street.

W. H. WICKHAM, 388 Lexington avenue.

H. N. TWOMBLY, 17 La Fayette Place.

SINCLAIR TOUSEY, 14 East 46th street.

B. S. WALCOTT, 120 Broadway.

R. H. LYON, Secretary, 17 West 37th street.

The Hahnemann Hospital obtained a charter some years since, as also a valuable lease of lots, and some amount of money. For a while the sick were treated, but for two years or more, its doors have been closed. It is to be hoped that the Trustees will not much longer allow their opportunities to remain dormant. Time is short.

The New York Homœopathic College is now completing the fifteenth year of its existence. We all know its prosperous condition. The faculty is able, the students intelligent and capable. I will certify to the competency of the graduates of the past four years, during which period it has been my duty to examine as censor.

Perhaps no more decided evidence of the proficiency known to be required of graduates can be given, than the fact that each year several of our students are found to escape to other colleges, where, it is presumed, they suppose the requirements are less severe. We thus find on the list of graduates of other institutions, the names of matriculates of our own college.

If any one thinks the diploma of our College of very easy access, let him try to obtain the regular, or even adendum degree. Graduates of tolerably pretentious colleges, have failed in procuring the latter desired boon. It is the testimony of those who know our requirements, that they are superior to those of most other reputable institutions. At the same time they are not above reason, and the fair capacity

of students. I am inclined to think that the average age of our students is greater than in most medical colleges; consequently their minds are more mature. There is most likely more work and less play, than was found in the typical medical student of a quarter of a century since, as I recall him.

Since our college has recommended the graded course, it stands on superior ground. One more change could be advantageously made, viz, requiring a preliminary examination in the ordinary English branches. To my mind, the practical and the studious should be mixed in a proper system of medical education. Anatomy, studied mainly in the dissecting room; Chemistry, in the laboratory; Surgery and practice largely in the hospital. This combination relieves the mind and body each from too continuous tax, and is like the child learning its letters on blocks for amusement. Who does not recall the weary back, and over-taxed brain of the six or eight hours' daily toil, on the hard benches of the old system of medical instruction. I am not at all ashamed of our College as at present constituted, but will simply say, in Oriental language, "may its shadow never be less."

As a matter of historical interest, showing the clear legal recognition of our School, it is worth while to note the appointment of "The First Board of State Medical Examiners" by the Regents of the University of the State of New York. This body is at present composed of the following physicians:

JOHN F. GRAY, M. D., L.L.D.,	Pres. of the Board.
JOHN C. MINOR, A. M., M. D.,	Register of Examinations.
HORACE M. PAINE,	" Secretary.
JNO. A. McVICKAR,	"
WM. H. WATSON,	"
GEORGE E. BELCHER,	"
HENRY B. MILLARD,	"
WM. S. SEARLE,	"
CARROLL DUNHAM,	"

It is thought by some, that this action will result eventually in constituting a regular State Examination as a prerequisite to practice. There are names on this list that will

always be honored in our School, and whose certificate of proficiency would be creditable to any one.

The New York Medical College and Hospital for Women, is now completing its twelfth year. It has changed its location to Lexington avenue and 37th street, a change for the better. It has an able corps of teachers, and promises well for the future. There is certainly no obstacle in the way of any woman, so disposed, receiving a first class medical education. I am glad to observe that the graded course is adopted in this College.

The College was organized for regular lectures in 1864.

It has graduated eighty-one. The course of study embraces three years. The Hospital department was opened Sept., 1869. The number of patients received and cared for, is more than seven hundred. The Dispensary was opened in Feb. 1868, with a few clinical cases, and went into full operation in the College Buildings, corner 12th street and Second avenue, the following September. Since that time, about fifteen thousand cases, almost exclusively women and children, have been treated.

I have thus given some account of the institutions of this city, in which our School is specially interested. You will pardon me for saying, most of those of which I have most information. If any persons feel themselves aggrieved in that their favorite institution has not received sufficient attention, an opportunity will be afforded them to make up the deficiency, and I will be found a much better listener than speaker.

# AN ADDRESS

—BY—

PROF. J. T. KENT, A. M., M. D.,

BEFORE THE

## Central New York Homœopathic Society,

AT ROCHESTER, N. Y., DEC. 17, 1885.

As we are about to enter upon a discussion that leads beyond the probability of ready comprehension, and as I may encounter, even at this centre of Hahnemannism, those who have not traveled beyond "faith" and "belief," permit me to ask my hearers to lay aside both, and with me enter upon a line of thought and investigation, and accept the outcome regardless of preconceived opinions, belief or faith. These have no part in a scientific discussion. We should proceed without opinion, without faith, without prejudice to weigh the statements found in the 16th section of the fifth and last edition of the Organon of Samuel Hahnemann.

The doctrines contained in this section are the result of many years of thought and classified experience and they conflict with the statements of accepted authority. But if it is the foundation of truth even in part we must explore its interior, and bow to its revelations. Though Draper and Carpenter have failed to discover these inner precepts, they have not demonstrated that Hahnemann's conclusions were illogical or impossible. With cell-formation they have ended; but life, the home of disease, is unknown to them. The opponents of this doctrine, which the followers of Hahnemann have accepted as a great truth, may search in vain and quote authority without end, and the only result attained is: Not found; not demonstrated; unknown. These authors being ignorant of this vital *dynamis* deny its existence; they cannot see it; cannot manipulate it; and cannot demonstrate it by the common instruments in chemistry and physiology. Nevertheless, the time will come when physiology must deal with this question as a factor not in dispute; then will the great void in this science be filled with that which will make medical science rest on firm foundations; while at present from old-school standpoint it has no foundation, and with the Hahnemannian school our foundation is disputed.

As it is probable that I shall be accused of extremism, let me say, by way of explanation, that not all so-called homœopaths admit the truth of the dynamic doctrine and choose to call it "dynamic theory." There are graded believers in homœopathy as in religion. Some are born to position others acquire it. To be born of Christian parentage does not make one a Christian. Yet believing in Christ and His teachings, without following His example or obeying His commands, will distinguish him from the Jew. In like manner believing in the Law of Cure makes one a homœopathist. But, like the followers of Christ, it is only possible to be an exemplary one by close relation at the throne of grace, or measuring every action by the principles under the law. Therefore it will be observed that to be an exemplary follower of the Master-healer, it is necessary to be near him, and follow after him in all his steps, that the highest degree of wisdom may appear in our methods. Not that I would blindly follow a leader who has been extensively courted; but that after discovering Hahnemann to have been the greatest living healer it behooves that we study him in all his intricate philosophy to ascertain, if possible, where to rest his great powers as a physician, and then see whether as a healer he is worthy of followers. If we have discovered that he was an original thinker and philosopher, and his teachings are as he declared them to be, viz: the only true method of curing the sick, let us follow on as far as he has gone, not wavering a hair's breadth, until we have arrived at the point where the master left us as part of his great philosophy. They who practice on a part of Hahnemann's teaching and fill the great void with "results" of experience, do so with methods that the Master unequivocally condemned; and

while it may not be thought kindly of, the statement is true; they are not the homœopaths who have followed in the footsteps of the master. They have not lived closely to the law, and are not Hahnemannians. Hahnemann said to a friend of his in Paris, who was complimenting him on the great number of his followers: Says Hahnemann: "Yes, there are a great many homœopathic doctors, but all my true followers can be counted on the ends of my fingers."

It is as an exponent of the philosophy of Hahnemann that I speak to you, his professed followers. It is because I have learned that the Central New York Society desires to live close to the Master and learn of him, as far as he had advanced, that I have traveled so far to address you on this occult subject.

While some of the enemies of homœopathy, and some professed followers of the Law of Cure, have said that this great Master was visionary, and many harsh things, it may be well to observe that he never ceased to think with strength, and his very last thoughts are to be fully appreciated before we attempt to walk alone, or build a philosophy out of other material.

Before entering upon a fuller discussion of the statements which contain the Master's conclusion, let us look into the life of this great man, and see what manner of man was he, and how was he led to such a conclusion relating to the invisible vital *dynamis*. We want to know whether he reasoned it out by a pure mental effort, or arrived at it after the use of potentized medicines—as a result of experience.

Barnett says: "Of Hahnemann's father sufficient is known to be sure that he was no ordinary man, inasmuch as he taught the young Samuel to think for himself—for which purpose he is said to have shut him up alone and given him a theme to think out."

If Aneke's history be read it will be seen at once that Hahnemann displayed wonderful energy in securing his primary training, as his father was a man of limited means.

Everywhere facts confirm the historian, wherein he states that Hahnemann never admired metaphysical speculations; he always concluded on facts, never on theory or speculation. I refer you to his essay on the "Speculative System of Medicine," "Lesser Writings," p. 567, wherein a masterly handling of the subject was done, showing a wonderful mind and a complete knowledge of the medicine of his time which he manipulated so iconoclastically.

In 1792 he challenged the physicians to justify themselves for the treatment administered Emperor Leopold II. Even thus early the mastermind saw the perilousness of the practice in vogue. Neither was he wanting in knowledge of many sciences.

He was the first to make the proving of drugs a system. From 1790 he continued the proving of drugs and throughout his writings he recommends the use of drugs only whose effects are accurately known, which knowledge is to be discovered only by provings upon the healthy, and this is in keeping with his manners and acts everywhere we find exactitude of thought and method.

While translating Cullen's *Materia Medica*, in 1790, he met the latter's explanation of the action of cinchona bark in curing chills and fever. Cullen attributes the curative influence to a "strengthening power it exerts over the stomach." Hahnemann refuses to accept this explanation, and cites the following: "Substances such as strong coffee, pepper, arnica, ipecacua and arsenic, which cause a kind of fever, extinguish the periodicity of fevers." "For the sake of experiment I took for several



days four drachms of good cinchona bark twice a day." The results are too well known to be recalled here; but it will be observed that Hahnemann did not refuse to accept Cullen's explanation and a reason on definite information, while Cullen's opinion was a mere speculation such as men feel compelled to offer when expected to say something. From facts Hahnemann was led to remark that ipecac must produce certain forms of artificial fever in order to cure intermittent fever. Gradually he was advancing by deduction to the great discovery of the Law of Cure. Up to this time while he had seen the evidence, he had not formulated the *similia similibus curantur*: in fact nothing was seen of it until 1796, in an essay which appeared in Hufeland's Journal, and is a part of the "Lesser Writings," p. 295—"Essay on a New Principle for Discovering the Curative Power of Drugs." In this paper he advises medicines in crude, but small doses "in a dose just strong enough to produce scarcely perceptible indication of the expected artificial disease." At this time he had not discovered the nature of the vital *dynamis*. In 1801 he wrote a paper, "Cure and Prevention of Scarlet Fever," (Lesser writings, p. 369) wherein he recommended tinct. opium, one part to 5-6 of alcohol, and one drop of this to be shaken with 500 of alcohol, the patient to take one drop of this preparation at a dose.

It was after 1801 that his centesimal scale was brought into use, in this year he used Bell. and Chan. in about the 3d or 4th dilution.

Very soon he discovered that "the diminution of the action of the drug was not proportionate to the diminution of its quantity." Also the astounding fact became evident "that medicines could be diluted that neither physics nor chemistry could discover any medicinal matter in them, and yet they possessed great healing power."

Hufeland says Hahnemann was the greatest chemist of his day, therefore was not in ignorance of the actual inability of the science to measure the quantity of medicine in his newly discovered healing agencies. His enemies have said he was highly educated in physics, botany, chemistry, geology, astronomy, pharmacy, &c. His greatest and highest attainment was his discovery of dynamism, which has distinguished him from all men and established a Hahnemannism that will stand as long as the world stands.

They may rattle with homoeopathy and be foul into a modern nastiness, a mongrellism, and by virtue of might and number, we may mean anything they choose, but they have no power to change Hahnemannism. High stands and must forever stand as a living truth where men love truth and are not afraid to speak their true convictions. I do not favor isms; but, Mr. President, in this case our only safety to stand by this one for the simple reason that when any other name has become popular it will be stolen as the honored name of homoeopathy has been stolen, and is no longer an expression of the doctrine of Hahnemann and its most conspicuous representatives who do not make use of his methods. If an inquiring allopath seek information of one of these modern representatives he will learn nothing of the teachings of Hahnemann. Why is this? Simply because the colleges have not taught the 16th section of the *primer*. They have not taken neophytes up through the primary work, but have placed them at work with the advanced course which is never learned without the *primer*. Where have we such a parallel in other sciences? One of the conditions necessary to the successful perpetuation of this science is a knowledge of its first principles, and how to teach them.

Let us now proceed to inspect the various editions of this Organon, and we see what a careful man our author was. He was not a man to adopt a theory of others before having thoroughly tested it, and having observed the facts upon which the theory was based. Everywhere we see originality of thought, firmness, great power of observation, comparison, and most wonderful reasoning. Metaphysical speculation was repulsive to him, which he carefully avoided in the first edition of the Organon, which was published in 1810. He was eminently practical in all that he said and did. Thus you will search in vain in all the first four editions of the Organon for the term and idea of the vital force. He only spoke of the interior of the organism.

The seventh section of the first edition: "There must exist in the medicine a healing principle; the understanding has a presentiment of it, but its essence is not recognizable by us in any way, only its utterances and actions can be known by experience."

Twenty-three years later, when seventy-eight years old, in the fifth edition, published in

1833, in the ninth and tenth sections, he distinctly calls a unit of action in the whole organism the vital force. From this it is evident Hahnemann arrived at this conclusion after a long and practical experience, inasmuch as he was led up to it by his early perception of the similar vital principle contained in the medicine (see first ed., 5th section), which is only recognized by its action upon the organism. I have now shown you that it was not metaphysical speculation that led the master to the idea of the vital dynamism, but a long series of practical and experimental research.

If we would think for ourselves let us inspect some of the facts that relate to general medicine and see how we can answer some of the questions that are propounded, and then revert to the vital *dynamis*. We read in the time-honored text-books that there is such a condition of the human body known as a *diathesis*—in fact, several of them; again, that these diatheses are hereditary and predispose to disease. What is this diathesis out of which grow so many diseases? In one subject comes cancer; in another insanity; in another tuberculosis; and in another epilepsy, or Bright's disease, or Hodgkin's disease. What is the stromous diathesis? What is this state of bad feeling that precedes any fixed organic change that locates in an organ? Can it be that this latent wrong in the vital power is not worthy of consideration? Can it be that the kidney can take on structural change and become waxy without cause? You must say, no! What is the cause of this lesion, and why do not these named exciting causes always produce the same results, and why does not every person subjected to these exciting causes become afflicted with waxy kidneys? You answer because there is a predisposing, determining influence at work. Yes, the diathesis, but the diathesis has no foundation in fact, only a thing of the imagination. A convenient explanation of unknown things; a figure-head in the text-books, out of which we have had no benefit, and learned no lesson from the old-school, whose literature has so wisely furnished us with a meaningless lot of terms.

We read of the weakness, of the dropsy, &c., &c., coming from Bright's disease, but we do not read of the pre-historic symptoms; are they of no value? Are they not present? Yes, they are present. Then what are they? We read of exciting and predisposing causes, but we do not read why a similar combination of exciting and predisposing causes is not always followed by Bright's disease. We have a right to ask this of a system of medicine that claims scientific attention and a public patronage. Another example, if you please, we read of a self-limited disease called scarlatina (scarlet fever). Any allopathist will warm up in opposition if you tell him that scarlet fever is not a self-limited disease. If it be a self-limited disease it must result in resolution or death; the child must recover by Statute of Limitation, or—die; they do not all die; some are left even under old-school treatment to tell the tale. From these we learn that ear-discharges are the result of scarlatina. This otorrhoea is not a part of scarlatina, as according to accepted teaching—that disease is self-limited. The child was a picture of health before the scarlatina; then, what is this new trouble? Specialists treat the otorrhoea as if it were a new disease *per se*, if so, whence has it come and what is the nature of it? A novice can tell you a long name and affirm that it is catarrhal; but that is not satisfactory. Where did it come from? Did it come spontaneously, or was it the result of some latent wrong in the vital *dynamis*?

I say in the *dynamis*, as there was no tissue change before, and the scarlatina has long gone. We do know that this new trouble is essentially chronic; and that in scarlet fever there is no chronic element. Now, has this sore ear simply developed at this, a propitious time? Has the scarlatina so weakened the mucous membrane of the aural tubes that they became the favorite sites for the expression of a something that the disease when badly treated has aroused into action? I say when badly treated, because when the disease is properly treated, otorrhoea does not follow. I no longer see such troubles, and have not had them since I have been able to recognize their true nature. What is this something that may exist for years in a latent state—be handed down from generation to generation and come to view at any time and cause chronic troubles to follow self-limited diseases? We have a right to a civil answer to a question of this kind if the vital wrong is capable of existing for years in an invisible state out of the tissues, there must be some invisible product that stores it, or it does not exist. Can it now be doubted that a disease may exist for years with or with-

a morbid anatomy? Hektensky says scrofula has no morbid anatomy. To be logical: according to the material school, there is no scrofula and no stroma; that scrofulous manifestations have no cause, and, consequently, no reality. Why do not all injuries of the synovial membranes of the ilio-femoral articulation result in hip-joint disease? Why do some abscesses close with the evacuation of pus, and others form sinuses and fistulae? Look where you may in literature other than Hahnemannian, and you will find mere speculation, theory, and no practical deduction.

Hahnemann describes three constitutional miasms that may exist in latency, that develop and progress in the vital "dynamis without" changing the tissues that may spring into destructive activity and attack organs and give shape to countless lesions called disease; that these miasms should be recognized as primary wrongs out of which grow incurable maladies, and all structural changes. Shall we learn a lesson from these reflections, or shall we pass them as mere theories? Hahnemann teaches the nature of these miasms; it is not my province to discuss them, but to simply call them up as the essentials to the complete study of the 16th section. The questions to be answered from all these are:

First—Have we such a condition as an invisible immaterial disease?

Second—If so, are all diseases of the same nature, and

Third—Is it rational to attempt to nullify a disease of immaterial nature by material substances?

Hahnemann's early deduction was that disease being of an immaterial nature could develop only on a similar basis or in a similar sphere, when in contact with a similar quality of force; and to again reach it curatively, a force must be found equally as immaterial.

The mystery of the vital force for all practical purposes in the healing art has been solved by the immortal Hahnemann, and named the vital dynamis. His deductions are summed up in the 16th section. This section furnishes the key-stone to the doctrines of Hahnemannism, and without which the great arch must flatten and collapse; without this finishing doctrine his followers would be where all are who have rejected it—floundering in the mire of uncertainty and floating in the swift and muddy rivers of guess-work and disappointment. The study of the 16th section clearly sums up what the great philosopher believed disease to be. Let us enter this wilderness and see where we are directed. If we accept the teachings we must admit that (the results of disease) lesions, tissue changes cannot be considered as primary expressions of disease, but as a consequence. The molecular vibrations or vital activities give evidence of life either changed or in equilibrium. It is life even in sickness, as death can only find expression primarily in cell changes, which is no part of our vital activities, yet a warning that a continuance of the expressions of wrong life must mean progressive death. To consider life in the sense that Hahnemann looked upon it, as normal activities within the organism, and we must then look upon these normal activities changed by cause to be abnormal, which is disease. The only evidence of disease is the definite expressions that deviate from the normal which we choose to denominate the language of the vital wrong (section 7). "Hence, the totality of these symptoms, this outwardly reflected image of the inner nature of the disease, i. e., of the suffering vital force. Localization is at all times a secondary state or the result of disease, while changed feelings are the primary manifestations. The primary or changed feelings often escape observation, as in a gonorrhoea; but the disease has been pervading the economy for a period of eight days, and the localization finally appears as a discharge. The same is true of all contagious diseases, and, as far as is known, of every disease. If we look upon disease with any other view and consider it *per se* when it localizes itself, and then search for a name to fit it, by virtue of its morbid anatomy, or its location, we trace it to its observable beginning, and as though it had no cause, and study it in relation to changed cells as a something with only an ending—but with no beginning. But when looking at all tissue changes as the result of disease we are in position to inquire: What is the disease proper? This guides into the pre-historic state when there were no tissue changes, and yet there will be found ample expressions to convince us that all was not perfect in the invisible vital kingdom, where the microscope has given us no information, and the scalpel has not been directed. Then it is with this pre-historic state, these vital activities, that we have to deal. Before the change in the tissue has occurred

there must have been a cause of morbid vibrations—a condition of morbid vital activities, or cell-changes could not have been wrought. What is the nature of that state or condition that existed before the tissues and cells changed their shape? There must be two, the right and the wrong; the former the correct life function known by the absence of all subjective sensations—a feeling of bodily comfort and ease; and the latter by the presence of subjective morbid feelings. The former is known as health; and the latter as sickness or disease. These cannot be measured as a quantitative influence, as the cause is only qualitative in itself, and its results are but a perversion of a proper force. It will be as difficult to demonstrate that quantitative influence is necessary to produce vital changes as to demonstrate that there is a measurable quantity in noxious forces so harmful to man. Therefore, we may conclude that causes purely qualitative act destructively. We now have the right to assume that all vital changes primarily are only qualitative in the sense of misapplied force, and that these morbid vibrations are the disease, and all there is of disease *per se*.

Now we may assume that life is a *dynamis*, capable of perpetuating its own identity when the medium through which it acts is not destroyed or impaired. Again, to act upon the *dynamis* and not disturb the medium there must be a force brought in relation with the vital force equally as qualitative and as free from quantitative consideration. It hardly needs further demonstration to show that this vital perversion is possible, but we observe daily the wrong feelings that have been known to exist for years without quantitative changes or localization. Thus have we arrived at Hahnemann's conclusion. But now we glean that if an equally subtle *dynamis* is necessary to cause disease and disturb the harmonious relations of the vital activities, and it is admitted that the law of *Similars* expresses the curative relation and the only law of the kind known to man, must we not conclude that this curative power or force to be a corrective principle must be equally qualitative and subtle with the life principle, with the disease cause, with the disease itself? The vital affinity cannot appear between forces of foreign relations; they must be *similar* in quality and devoid of quantity. Power used in the sense of overpowering an antagonist has no place in the science of homeopathics; but it is a consideration of a given force deranged or perverted to be simply harmonized and restored to equilibrium.

It will at once be observed that a surplus of force is impossible only as a surplus in a qualitative relation which has no part in the similitude of a purely qualitative problem. To attain the highest degree or similitude, not the quantity of a given power is the aim. The similar in quality with similar expressions of activity is the *sine qua non*, as we have demonstrated that there is no quantity necessary in the consideration. Therefore if this be only a spirit-like *dynamis*—and I believe the demonstration is clear—all of the quantity taken or made use of must be that much more than similar, therefore unlike, and that much more than the demand to restore equilibrium; in other words, contrary and in no relation curative, not in any sense restorative, but, on the contrary, retard the return to normal vibration by impairing the medium through which the vital dynamis must operate. In relation to cure it has so often been said by the Master, there was yet too much medicine to cure; the dose is yet too large to cure. The use of the term quantity conveys the idea of strength which has no part in any homeopathic sense as related to a curative agency. To reduce remedial agents to primitive identity of a qualitative character only that they may act through the new medium is the aim of the true healer. Not until they are divested of their own media can they be quickly corrective, or be active in any sense as similar agencies.

This view may appear to oppose some statements of Hahnemann. In section 45, "The stronger disease will overcome the weaker one." This is only apparent. The two diseases being partially similar overcome each other only in part, but the part of the one overcome only in part, produces itself and runs its course unimpeded. In section 34, "for it is by virtue of the similitude, combined with greater intensity." This statement may be correct, but I believe it to be only apparent, and that the similitude is the only necessary demand for the destruction of both, or rather the correction of the wrong in the dynamis or spirit-like vital force. There being no entity there can be nothing to overpower, only a perverted effort to be corrected. Any disease will

side apparently by natural decline when met by  
xious influence of similar dynamis, or sick-  
ing possibilities regardless of intensity. This  
strengthens the Law of Similars, and is in har-  
mony with immaterial activities. It is not addi-  
ng force, but applying a force to correct a per-  
ved life principle.

The noxious disease-producing influences have  
ing in common with material agencies. When  
rude that they can be seen and manipulated  
y are feeble sick-making agencies. [The skepti-  
experimenters, in proofs made with attenuat-  
ns, forgot that a special predisposition is fre-  
ntly necessary for contagion, and that this pre-  
posit on cannot be made to order, but must be  
ized when found, which affords a propitious  
ortunity for the pure experiment through-  
ch we discover the sick-making power of drugs.]  
ct. 31.) The dangerous and most noxious  
ncies are of the unknown. The most astute  
e failed to find the cholera or yellow fever  
ses. The cause of small-pox is yet unknown.  
e subtle influence that in one stroke swoops  
on upon a village is not measurable by our crude  
ses. The small-pox poison when attenuated with  
lions of volumes of atmospheric air comes to  
surface through the mias and through old  
thing by inhalation, and the slightest contact,  
e impression wrought upon this spirit-like dynam-  
accumulates until the medium is threatened  
destruction, all from a simple perverted life  
ce.

In this 16th section: "Neither can the physician  
e the vital force from any of these morbid dis-  
ances." No, because the life force being an  
material force like electricity, there is nothing  
purge out, nor puke out, but a simple vital per-  
sion to be corrected and as the wrong is essen-  
ly immaterial, nothing but an immaterial some-  
ing can be similar enough to it to act upon it as a  
rective. A material substance may change the  
anism and thereby suppress or suspend an im-  
terial wrong, but the latter will return so soon  
the former, its medium, resumes its normal con-  
ctivity. It will be observed at once that the  
entials of cure do not exist in operations  
on the organisms, and as material sub-  
nces operate largely through the organisms, the  
e disease is not reached. The object then must  
to avoid operating upon the organism and es-  
tially through the vital impulses by correcting  
perverted vital activities. The causes of dis-  
e existing in a highly attenuated form are sim-  
in equality to the vital dynamis; hence the  
nity or susceptibility. This same affinity must  
acquired by a drug substance. The attenua-  
n must be carried on until a correspondence of  
eres has been reached, or until resistance is no  
ger possible. The point of the highest degree  
similitude in quality between two activities is  
table, as it is in a degree observable in a very  
e range of attenuation; as, many quick cures  
bserved from low attenuations, but, more-  
nably, the high and highest attenuations fur-  
h the most striking examples. That low potent-  
cure, nobody disputes; and this does not refute  
doctrines, but it must be admitted that it is by  
ue of the inherent dynamic principle that is  
ative, though more feebly curative in the low  
n when the drug is attenuated to a quality  
ial to the quality of the attenuated disease  
e and the qualitative vital dynamis.  
e striking changes sometimes observed from low  
enations are the results of primary action on  
rganism which Hahnemann seeks to avoid. To  
ng about such results medicines must be repeat-  
while a single dose of the attenuated medicine  
uld prove curative, and not influence the organ-  
primarily. From a practical stand-point let us  
k upon the results of obeying the instructions  
he Master, who was always guided in his later  
rs by the doctrines of the sixteenth section, and  
rast them with the results of those who dis-  
y this teaching.

The former class has followed closely the Mas-  
s teachings, accepting the dynamic doctrine.  
l in this line have they made their cures, with  
same evidence claimed by the other class, sim-  
the patients recover. They have not felt the  
d of other methods than those taught by  
hmann. They have not gone backwards,  
on the contrary, they have made some pro-  
ss. How have they progressed? Let us see.  
ou will consult section 41 of the Organon you  
see. Here we see that Hahnemann declares  
most impossible to eradicate some diseases be-  
cause they had been complicated with drugs hav-  
ng relation to the disease. He says that his  
dies were always capable of curing effectual-  
all simple diseases. Hahnemann then used  
the 30th cent. potency when this section

was written with few exceptions. What have his  
faithful followers to say as proof of the truth of  
the doctrines and as proof of progress? That many  
of these most complicated diseases can be wiped  
out. That the drug symptoms can be subdued by  
very high attenuations, leaving the simple original  
disease to manifest itself through the natural me-  
dium, when it can be cured by the 30th  
potency of the Master. They who have  
rejected this doctrine as a dogma have never seen  
this work and they never will. Yes, we shall pro-  
gress if we observe facts, and unflinchingly cling  
to the doctrines of the immortal Hahnemann.  
Let us look at the contrast. What can be said of  
this class. Their cures are only a deception. Had  
they really cured their cases they would not need  
to resort to the latest whim of an empirical pro-  
fession. They have abandoned the teaching of the  
16th section and what is the result? They know  
that they cannot cure the sick, and they even re-  
fuse to believe that any one else can. You never  
dispute a cure where it is in keeping with your  
daily observations. They say that acute must have  
quinine, when the follower of the Master cures all  
his cases with the attenuated appropriate remedy.  
The Materia Medica that has been found so satis-  
factory in the hands of Hahnemann and his fol-  
lowers has been a failure and it needs revising.  
There must be something wrong and we want no  
greater evidence of their failure than that the  
chief defamer, J. P. Dake, requires in his practice  
a large stock of Warner's sugar coated pills, com-  
posed of crude medicines. If this is true of the  
chief, what in the name of heaven must the lesser  
lights need, who must, of course, be less skilled?  
They have declared that any one who sim-  
ply selects his remedy under the Law  
of Similars is as high as he can  
attain in the art of healing; and  
he may thereafter cover his patients with mustard,  
and apply all the local measures he chooses. Even  
they say that the local treatment is assisted by the  
internal remedy.

The first departure from the dynamic doctrine  
is dangerous and leads towards non-success, and  
careless method is the outcome. Safety comes  
from simply not following the law of selection, but  
also the teaching of the 16th section must be heed-  
ed. Look at the alternation departure, and see the  
laziness of his thoughts. Examine the prescription-  
file in any drug store of a large city. What do you  
find? Simply a lot of prescriptions called homoeo-  
pathic whose only element of homoeopathy is the  
signature of a long professed homoeopathic prac-  
itioner.

Hahnemann regarded this vital dynamis as a unit  
of force (see section 15) and the departure from  
health as a unit of force. We cannot study the 16th  
section and ignore this portion of the dynamic do-  
ctrine. How absurd must it appear to one who has  
a clear comprehension of these truths to consider  
for one moment the problem of alternation which  
the Master has so unequivocally concerned in  
section 272, and its note. Take a mental state  
that clearly indicates nux vomica, and associate  
it with a pulsatilla menstrual condition, with  
menses too late, scanty and pale. In the  
former pulsatilla is contra-indicated by the crabbed  
temper; in the latter nux is contra-indicated by  
the conditions of the menstrual flow. The two,  
therefore, are contra-indicated, neither of them  
corresponding to the unit of force known by the  
totality of symptoms. Can it be possible that by  
combining them it will make either or both homoeo-  
pathic to the demand of this unit? Hahnemann  
everywhere speaks of using only such medicines as  
are accurately understood by having been proved on  
the healthy human body. Here we have a com-  
pound about which little is known. Can it appear  
rational to suppose, or assume that with a com-  
pound unknown, composed of elements neither of  
which is homoeopathic to this unit of force, that  
they can act uniformly curatively? These depart-  
ures, wherein the doctrine of the 16th section is  
not heeded, are the foundation of all ill-success;  
of the cry for a revised Materia Medica, and of so-  
called modern homoeopathy. I must say again,  
that modern homoeopathy is built out of the de-  
partures from the doctrines of the immortal Hahn-  
emann. These men have found the Materia Medi-  
ca so inadaptable to their wants, that a majority  
of their prescriptions are composed of crude drugs.  
These departurists have so departed from the  
methods of Hahnemann that the homoeopathic pro-  
fession as a mass to-day is but a caricature, hav-  
ing violated every principle of the philosophy that  
has anything distinctive.

They may find momentary comfort in it, but  
every true man must feel like uttering: "Father  
forgive them, they know not what they do."

# ADDRESS

BEFORE THE

## 16th Section of Hahemann's Organon.

SEC. 16. By the operation of injurious influences, from without, upon the healthy organism, influences which disturb the harmonious play of the functions, the vital principle, as a spiritual dynamis, cannot otherwise be assailed and affected than in a (dynamic) spiritual manner; neither can such morbid disturbances, or in other words, such diseases, be removed by the physician, except in like manner, by means of the spiritual (dynamic virtual) countervailing agency of the suitable medicines acting upon the same vital principle, and this action is communicated by the sentient nerves everywhere distributed in the organism; so that curative medicines possess the faculty of restoring, and do actually restore health, with concomitant functional harmony, by a dynamic influence only, acting upon the vital energies, after the morbid alterations in the health of the patient which are evident to the senses (the totality of the symptoms) have represented the disease to the attentive and observant physician as fully as may be requisite to effect a cure.

PROF. J. T. KENT, A. M., M. D., President.

REPRINTED FROM  
THE HOMOEOPATHIC PHYSICIAN, FOR JULY,  
1887.

outside apparently by natural decline when met by a noxious influence of similar dynamic, or sick-making possibilities regardless of intensity. This view strengthens the Law of Similarity, and is in harmony with immaterial activities. It is not adding a new force, but applying a force to correct a perverted life principle.

The noxious disease-producing influences have nothing in common with material agencies. When we crudely that they can be seen and manipulated they are feeble sick-making agencies. [The skeptical experimenters, in provings made with attenuations, forgot that a special predisposition is frequently necessary for contagion, and that this predisposition cannot be made to order, but must be utilized when found, which affords a propitious opportunity for the pure experiment through which we discover the sick-making power of drugs.] Sect. 81.) The dangerous and most noxious agencies are of the unknown. The most astute have failed to find the cholera or yellow fever causes. The cause of small-pox is yet unknown.

The su  
town t  
enses.  
million  
he sur  
both  
the im  
the acc  
with di  
orce.  
In th  
ree th  
urban  
mmat  
o pur  
ersio  
lally in  
big o  
orrect  
rank  
ateri  
s the  
uctivi  
centu  
pon  
fance  
rue di  
e to a  
he per  
use ex  
r in  
finitv  
e acq  
on m  
phere  
nger  
f sim  
ariab  
ide r  
re o  
o

was written with few exceptions. What have his faithful followers to say as proof of the truth of the doctrines and as proof of progress? That many of these most complicated diseases can be wiped out. That the drug symptoms can be subdued by very high attenuations, leaving the simple original disease to manifest itself through the natural medium, when it can be cured by the 30th potency of the Master. They who have rejected this doctrine as a dogma have never seen this work and they never will. Yes, we shall progress if we observe facts, and unflinchingly cling to the doctrines of the immortal Hahnemann. Let us look at the contrast. What can be said of this class. Their cures are only a deception. Had they really cured their cases they would not need to resort to the latest whim of an empirical profession. They have abandoned the teaching of the 16th section and what is the result? They know that they cannot cure the sick, and they even refuse to believe that any one else can. You never dispute a cure where it is in keeping with your daily observations. They say that acute must have

teachy curative in the low as attenuated to a quality of the attenuated disease qualitative vital dynamis. sometimes observed from low results of primary action on which Hahnemann seeks to avoid. To results medicines must be repented dose of the attenuated medicine curative, and not influence the organically. From a practical stand-point let us the results of obeying the instructions the Master, who was always guided in his later years by the doctrines of the sixteenth section, and contrast them with the results of those who disobey this teaching.

The former class has followed closely the Master's teachings, accepting the dynamic doctrine. id in this line have they made their cures, with the same evidence claimed by the other class, simply the patients recover. They have not felt the need of other methods than those taught by Hahnemann. They have not gone backwards, if, on the contrary, they have made some progress. How have they progressed? Let us see. you will consult section 41 of the Organon you will see. Here we see that Hahnemann declares almost impossible to eradicate some diseases because they had been complicated with drugs having no relation to the disease. He says that his remedies were always capable of curing effectually all simple diseases. Hahnemann then used in the 30th cent. potency when this section

temper; in the latter this is done indicated by the conditions of the menstrual flow. The two, therefore, are contra-indicated, neither or them corresponding to the unit of force known by the totality of symptoms. Can it be possible that by combining them it will make either or both homeopathic to the demand of this unit? Hahnemann everywhere speaks of using only such medicines as are accurately understood by having been proved on the healthy human body. Here we have a compound about which little is known. Can it appear rational to suppose, or assume that with a compound unknown, composed of elements neither of which is homeopathic to this unit of force, that they can act uniformly curatively? These departures, wherein the doctrine of the 16th section is not heeded, are the foundation of all illness; of the cry for a revised Materia Medica, and of so-called modern homeopathy. I must say again, that modern homeopathy is built out of the departures from the doctrines of the immortal Hahnemann. These men have found the Materia Medica so inadaptable to their wants, that a majority of their prescriptions are composed of crude drugs. These departurists have so departed from the methods of Hahnemann that the homeopathic profession as a mass to-day is but a caricature, having violated every principle of the philosophy that has anything distinctive.

They may find momentary comfort in it, but every true man must feel like uttering: "Father forgive them, they know not what they do."

ADDRESS

BEFORE THE

8

International Hahnemannian  
Association,

AT ITS

SEVENTH ANNUAL MEETING.

HELD AT

LONG Branch, New Jersey, June 21st and 24th, 1887.

BY

PROF. J. T. KENT, A. M., M. D., President.

REPRINTED FROM

THE HOMOEOPATHIC PHYSICIAN, FOR JULY,  
1887.

# International Hahnemannian Association.

ORGANIZED JUNE, 1880.

---

1881.

PRESIDENT, P. P. Wells, M. D.

VICE-PRESIDENT, T. F. Pomeroy, M. D.

---

1882.

PRESIDENT, C. Pearson, M. D.

VICE-PRESIDENT, T. F. Pomeroy, M. D.

---

1883.

PRESIDENT, C. Pearson, M. D.

VICE-PRESIDENT, J. P. Mills, M. D.

---

1884.

PRESIDENT, George F. Foote, M. D.

VICE-PRESIDENT, R. R. Gregg, M. D.

---

1885.

PRESIDENT, R. R. Gregg, M. D.

VICE-PRESIDENT, J. A. Biegler, M. D.

---

1886.

PRESIDENT, H. C. Allen.

VICE-PRESIDENT, E. Rushmore, M. D.

---

1887.

PRESIDENT, J. T. Kent, M. D.

VICE-PRESIDENT, Wm. P. Wesselhæft, M. D.

ADDRESS BEFORE THE INTERNATIONAL HAHNEMANNIAN ASSOCIATION AT ITS SEVENTH ANNUAL MEETING,

BY PROFESSOR J. T. KENT, M. D., PRESIDENT.

FELLOW-MEMBERS OF THE INTERNATIONAL HAHNEMANNIAN ASSOCIATION: It is with pleasure that I welcome you to your seventh annual meeting; to one which promises to exceed in interest and profit even our last session.

In the past, this Association has accomplished some very useful work for the cause it espouses. Let us hope it will do even more in the future! And what is the cause we espouse; or, in other terms, why this Association?

It was certainly for no idle purpose, nor for any senseless caprice, that our oldest and most respected members left the American Institute and formed this separate Association; it is equally true that we of the junior profession did not join this Association for any selfish or useless purpose. Was not this Association formed solely for the purpose, as expressed, of perpetuating and developing true Homœopathy? Was it not felt at the time of its organization that the hour had come for true men to arouse themselves and work for the science they loved? Had they not heard all the principles which Hahnemann had taught, and which the experience of many had proven to be true, villified and abused; had not, in short, all true Homœopathy been driven from the Institute? The homœopathic school, then as now, was divided into two parties—the one representing eclectic methods and practice, the other the principles and practice of Hahnemann, of Gross, of Bœnninghausen, of Hering. The time had come when all practitioners had to decide which of the parties they should assist. And let it be to the eternal glory of these men that they chose rather to be right than to be with the majority!

In the history of the American Institute, we may read a warning for us. In its first years the Institute was composed of able and true men, and its purpose was for truth and usefulness. But little by little eclectics were allowed to creep into its membership, and soon, behold! the whole body is eclectic. Let us then beware whom we elect members, let our censors be even over-scrupulous lest a wolf creep in in sheep's clothing. Let no member sign any application for membership unless he knows the physician personally and is *very* sure he is qualified to serve



with us. Too great caution cannot be observed in this matter. It is not great numbers that we want, but men of truth and purpose.

While much caution may be judiciously exercised in this matter of electing new members, let us not repel those who, though not yet with us, are in sympathy with our purpose, and whose presence would be welcome. Let us not therefore erect any Chinese wall of exclusion, but merely exercise all proper precaution to prevent evil. Let no good man be excluded by personal malice; nor any useless man elected to serve personal ambition. As well stated in the preface to our last volume of transactions:

“Personal interests or ambitions have no place here, but only *what is truth.*”

Without doubt all will assent to this assertion, but many will inquire, and most rightly, too, *What is truth?* This question has been asked many, many times, and of all subjects. In this case, limiting our statement to what is true in therapeutics, we unhesitatingly assert the law of similars to be true; to be a proven *fact*. Has it not been found operative in all diseases and in all countries? can fuller demonstration be needed?

“*It is true; let it stand,*” we all exclaim.

It may be well to remark that while our law is a fixed fact, we must never forget that our school is not to be stationary. The law is complete and perfect; our knowledge of the extent of its usefulness is very incomplete and imperfect. The law is fixed, the school is progressive.

Eclectics, building upon the uncertain sands of *theory*, need to be continually rebuilding, as each new theory causes a shifting of their foundation. Homœopathists, building upon the unchangeable rock of *law*, need never rebuild.

Our foundation then being firm, we need only develop and improve the superstructure. Our knowledge of the extent and usefulness of the law of similars has increased since Hahnemann's day; let us see to it that we continue to improve, and always in the right way.

The law, being of divine origin, is complete, perfect, and fixed; the school, being composed of erring humanity, is incomplete, imperfect, and changeable.

While many willingly concede this much to the homœopathic law, they yet desire something more; they would like to have *liberty*, license, “to use their best judgment;” to be free to treat anomalous cases by non-homœopathic measures if, in their judgment, such may at any time be needed.

There is growing up such a tendency to the so-called scientific that our young men stand in danger of being drawn into this vortex of confusion. This scientific vortex looks wonderful; it is so strong! What can there be in the science of medicine but a knowledge of how to cure the sick? The scientific physician, when asked what he knows, must say: *I know how to cure the sick.* If he really knows this he has knowledge and is scientific. If he has not this knowledge, which he pretends to possess, he is a pretender and a fraud.

What is there of value in this word "scientific," when all the pretenders in medicine make use of it? These, most of all, cry "We are the scientific." "We teach science." The amount of science depends entirely on how much the instructor possesses, for "a stream cannot rise higher than its source."

The "eclectics" claim to teach the most scientific (?) of all, because they select the good from all schools of medicine. Who has guided them to this great wisdom? Do they pretend to have a law or a philosophy to enable them to select the wheat and leave the chaff? No. Such a thing does not belong to their pretensions. They even claim the greatest empiricism to be the highest order of science. The greater the chaos and confusion the greater the science.

The cry of the unbelieving does not strengthen their scientific position when their only appeal is to the microscope and to common sense. *Common sense is opposed at all times to cultivated intelligence.* The man of lowest intelligence can prove that he must have a dose that can be seen and handled to cure him of his aches, by appealing to common sense. The mongrel makes use of the same reason and argument to condemn us that the allopathist resorts to to convict the mongrel—appeal to common sense and belief.

Ten men may stand and affirm each, "I did not see," and one man states "I did see," and who of the eleven would the meanest court in the land accept as competent to give evidence? The one knows what the ten do not know.

The ten declare they have tried the high potencies and have failed to secure curative results. What have they demonstrated? *Nothing but their own ignorance* of the manner of using these potencies. But they say they cure with the low. I do not believe they cure with the low, because of the best reasoning. It is logical to suppose or presume that a physician who can cure with the high, can cure with the low, but the demonstration is entirely wanting to show that the physician can cure *with the low* and cannot cure with the high. Men who know how to select a remedy have

confidence in that remedy and go on gaining yearly in this knowledge; men who are ignorant of the powers of the selected remedy of course have not gained the confidence necessary to cure with it, and they mix other means and other medicines.

It has been recently stated in a medical journal that there are logical reasons for deserting Homœopathy for allopathy; that is, for abandoning law for empiricism. The idea is fallacious, and no sensible reason has ever been adduced in its support. There can be only one excuse for this change—and that is *failure!* And this failure has never yet been shown to be due to any insufficiency of the homœopathic law, but is always easily traced to the incapacity of him who uses it. All are liable to err. Let him who thinks he cannot sin cast the first stone at our law.

Concerning the oft-made plea for liberty of medical opinion and action, we would remark that no one is free from the obligations of law; the greater your work, the higher you advance, just by so much do you rivet the chains of responsibility. Only the beggar in the gutter is free to do as he will. No one can grant a physician success in practice whose practice does not of itself secure success.

If one practice Homœopathy he will secure homœopathic success; if he practice allopathy, he will gain only the meagre results of allopathy. No resolutions of learned bodies can change this rule. We are freemen; free to do and to practice as we please; but our success will be measured by our practice, and our titles homœopaths or eclectics be given accordingly as we practice the one or the other, and we all know the greatest measure of success is attained by a strict adherence to the law of similars, the minimum dose, and the single remedy. The Homœopathy of Hahnemann gives the greatest success, the greatest freedom, and the greatest honor. No man can practice empiricism and honestly claim to be a homœopath; such are "living a lie," as an allopath has asserted. The eclectic is a slave, bound by error; the homœopath is free, emancipated by truth. A great poet declares, "He is a freeman whom truth makes free, and all are slaves beside."

Let not this Association harbor or indorse in any way, even by absence of rebuke, any form of false teaching. Let it be distinctly understood that we do fully and honestly believe, collectively and individually, the resolutions of this Association, as adopted. We have declared that these resolutions "completely and fully represent the therapeutic opinion and practice" of this Association. Let it be shown to the outside world that we mean

what we have said. We do most assuredly believe Hahnemann's *Organon of the Healing Art* to be the only true guide in therapeutics. Let us not, then, tolerate any teaching which seeks to pervert or abridge this master work in any way. We have asserted, as our belief, that the only true guide for a prescription is the totality of the symptoms of a proven drug. Let us not, then, prescribe upon any other basis; it cannot be homœopathic nor wise to do so. We cannot allow to be true any teaching which seeks to controvert this fundamental principle of homœopathic practice. He who recommends the building of therapeutics upon any new theory or upon any other basis than that prescribed by this law, is no homœopath and has no fellowship in this Association. Successful practice cannot be based upon pathological theories. Whether these theories teach one to prescribe for a pathological condition or for a presumed dyscrasia, it matters not; both are un-homœopathic and both are unsuccessful.

The adoption of drug proving by Hahnemann, first introduced two great features into medicine, and these are *certainty* and *precision*. We are sure a drug will cure in the sick such symptoms as it has produced upon the healthy; we are enabled by this certainty to *predict*, before the trial of a drug, what it will cure. For these grand features of its art, medicine is indebted to Samuel Hahnemann—see to it that no fault of ours destroys his noble work. In short, it is to be remembered that the basis of a homœopathic prescription is the symptom of the drug, the question of the dose is secondary. The size of the dose can never make the remedy homœopathic to the case.

In this matter of dose, some err upon one side and some upon the other. So we see that while some believe an imperfectly selected drug may be made to do the work of the perfect simillimum if it be "pushed" or exhibited in crude doses; on the other hand, we find some who are disposed to assent to almost any prescription so it be given high enough. Both these parties are in error. While we cannot dogmatize upon this question of dose, all here will agree that the better the selection, *i. e.*, the nearer we come to the perfect simillimum, the less medicine we need give. This proposition may be stated again in other words. It is the experience of our best prescribers that the simillimum will cure most cases best if given high and in one dose, or at least a few doses. Indeed, experience tells us that the high potencies are always the best; this is experience, however, and not law. But the converse of this proposition is *not true*, that a badly selected drug may be made to do good work

by giving much of it. This idea is the cause of most of the mongrelism of the day.

In published reports of clinical cases, we find evidence of the necessity for careful examination of the patient. Hahnemann laid the greatest stress upon this examination, telling us how to do it, and saying, in effect, that a patient well examined was half cured. Unless this careful examination be made, one cannot get all those peculiar, characteristic symptoms which Hahnemann has declared must be the deciding symptoms. All cases have many symptoms, which are to be found under many drugs, and are hence of little value in deciding our choice of a remedy. Each case should have, and probably does have, some peculiar symptoms; these we are to get. These we *must* get; and our examination of a patient is incomplete so long as we possess only a list of common and general symptoms. It should be our task to question and examine the patient until such peculiar symptoms are found. We hear much complaint of the insufficiency of our *Materia Medica*, of the uselessness of our repositories, but most generally the failure to prescribe correctly and even easily is not due to the want of good books, but to this lack of careful and thoughtful examination of the patient. Forget not this, that the greatest cures the world has ever witnessed have been made by the earlier homœopaths with a much less complete library than we now possess. After selecting the proper remedy, we must not forget that it is of prime importance to give it in proper dose, and not to change too soon nor to repeat too frequently. Never change a remedy unless the changed symptoms call for another; never repeat the dose (or change remedy) when the patient is improving. For a fuller and a better understanding of the true healing art, you are to study and to restudy the *Organon*. Our purpose in these few remarks has not been to teach this art, but merely to call attention to a few salient points; to give admonition upon a few prominent features which cannot be too steadily kept in view.

This Association, it has been said, was organized for an especial purpose, and that purpose was to promulgate and develop Homœopathy. In pursuance of this work, the purifying and completing of the *Materia Medica* must be our chief concern. It is the foundation of our art. Our *Materia Medica* once corrupted and perverted, clinical success becomes impossible. We may again take warning by the fate of the American Institute, for it, too, started forty odd years ago, to do this same work; and for some years the Institute did good service in this study. But as it grew eclectic, the Institute became enamored of the false

siren named *progressive science*, and all truth was abandoned. Let us beware lest a like fate overtake this Association.

The *Materia Medica* is to be developed by careful and thorough provings of new drugs; we repeat, careful and thorough provings, for most of the modern provings are worthless, having been carelessly and improperly made. One is afraid to prescribe upon them; afraid to trust valuable lives to such careless work. How differently do we feel when we prescribe one of the old, reliable remedies. Then security begets quiet reliance and success crowns our efforts.

At our last meeting, a good beginning was made in this study of the *Materia Medica*, and your Bureau gives promise of great usefulness and interest for this meeting. In all of our work we must strive to emulate the energy and zeal of Hahnemann and of his early disciples; they were indeed masters. Nowhere does one's knowledge of therapeutics and medical ability show forth to better advantage than in this of proving drugs and revising the *Materia Medica*. To do it well the best talent and the greatest zeal are required; but this need not deter us from the work, for ability and zeal are easily to be found in our ranks.

The *Materia Medica* is to be enriched by clinical observations, and here also we may again take pattern by Hahnemann's careful work. The admission of clinical symptoms into our *Materia Medica* must be done with the greatest caution. They can only be incorporated after the most searching inquiry, and then should always be so marked that we can tell the clinical from the pathogenetic. The hasty and inconsiderate adoption of clinical symptoms is certainly an evil; and if pursued to any great extent will render the *Materia Medica* unreliable. Every practitioner is not a reliable judge of the value of a clinical confirmation. Even reliable clinical confirmations need only be noted when peculiar or characteristic; of common, general symptoms we have an abundance.

The clinical symptom is only admissible to fill up the gaps left by imperfect provings, or in cases where provings cannot be obtained. Though some of the best symptoms now in use are of clinical origin, as a general rule they cannot be considered as certain and reliable as the pathogenetic.

Besides the proving of drugs and the careful, conscientious noting of clinical symptoms, we can also do a useful work in marking clinical verifications of pathogenetic symptoms. A symptom produced upon a healthy person and cured in a sick person becomes doubly reliable. There can be no doubt about the value of such symptoms.

The most dangerous manner of perpetuating homœopathic truth is to mix it with uncertainty or mystery. There are some things about the art of healing that pertain to the scientific, of which not one is more important than the *proven drug*. A member may state that he has cured somebody with an unproved drug, and he may fail to demonstrate the homœopathicity of the so-called cure, because of the lack of evidence that can only be obtained from the provings. There are many good things so involved in mystery that the time is not ripe to discuss them. The relations of Homœopathy to them must be first demonstrated or this organization cannot recognize them. The allopathist reports cures on unsupported opinion, and we reject these because he has no demonstration. If this same allopathist reports a cure of vomiting by *Ipecac*, the homœopathist can accept it as a real cure, because it is what can be expected. Experiment as you may on the healthy with new medicines, the sick man demands a remedy for his sickness the likeness of which has been found in a pathogenesis.

In no way can we perpetuate pure philosophy but by adhering to the proven drug in all our discussions. Better rule out all the fragmentary guesswork and make every report show its relation between drug and disease in the manner designated in our philosophy. The Publication Committee should reject, without fear or favor, all papers with reports of cures where we have not had access to the record of provings. Of what value is the cure without the proving? Save the cures until you have given us the proving.

By thorough and careful work we will some day complete a *Materia Medica* whose every symptom will have been repeatedly verified. Then, indeed, will our art become the exact science predicted for it. Such is the end for which we labor. A great stride toward such an end will be made when we have in completed form the *Guiding Symptoms*, by the late Dr. Hering. These are now promised, and if given us as that master mind left them (not as some lesser minds may think they should be given), our school will secure a treasure. A very opposite of this great work of Hering's is the so-called *Encyclopædia of Drug Pathogeny*, which seems to be a confused mass of mangled provings. We have more than once attempted to gather assistance from its garbled and condensed pages, but have always been baffled. That it has any value we are unable to see. It is to be hoped it has a purpose, as much labor seems to have been spent upon it, and much expected of it.

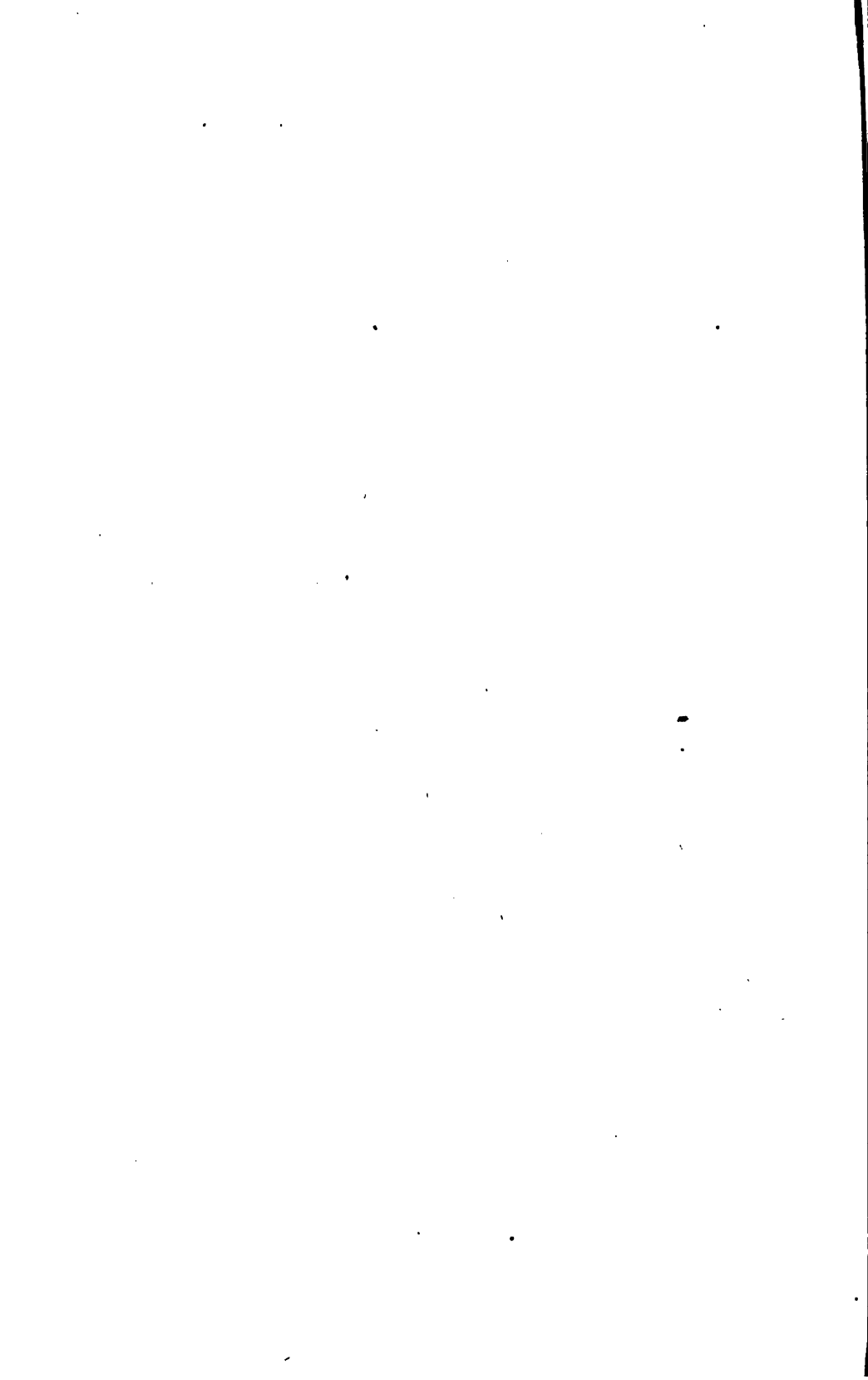
There is another point to which your attention may be profit-

ably directed, and that is to secure greater care in selecting our medicines and more care in manufacturing our potencies. It seems as though carelessness were also creeping into our pharmaceuticals. The greatest discretion must be exercised in selecting proper material for our pharmacopœia and in their preparation. The same preparation, especially in the use of our vegetable remedies, should be used in the prescribing as was used in the proving. We do not mean the same potency, but the same pharmaceutical preparation. Impure or uncertain drugs will, of course, not correspond in their effects upon the sick to the action of a purer drug used in the proving. The physician and the prover should use the same preparation. Without doubt, many of our failures may be justly laid to some imperfection in our drug preparations.

During the past year little worthy of note has occurred in the medical world. In the old school new theories have arisen and old ones have died. This is the old, old story with these scientists! Among ourselves the work seems to be steadily progressing for the better. The successful meeting held a year ago at Saratoga has been productive of much good, has shown the outside world that this is a *working* association of genuine homœopaths. Such successful meetings cannot fail to have a beneficial effect upon the homœopathic school.

And now we meet for the seventh time to greet each other, and to work for the perpetuation of the art of healing known as Homœopathy. We have come together from the remote quarters of the land to sharpen a common faith by another year of busy experience. This organization has been separated from the masses of all grades in medicine, a mere handful, that has been called a respectable minority, and it can even now see the gulf that yawns behind it. With independence we are to go on climbing the mountain of homœopathic *truth*. Some say we are at the top. Be not so sure; we have but climbed a foothill; soon will we see a mountain beyond, with but the faintest trace of human footprints. We follow on, though the mountain side be steep and thorny, led by the light of truth. Soon the toilers grow weary and their number becomes smaller. In the distant past there is a multitude, while the valleys below still throng with conflicting millions. The few toil on up the steep and rocky mountain side, steeper, more rocky as they press onward. The distance brings to view the heavens, dotted with nebulous sky and space beyond. There is to be seen another mountain far away, and much higher, which is yet to be climbed, upon which, through the clear sky, above the clouds, behold the immortal Hahnemann.





# SUPPLEMENTS

TO

## THE HOMŒOPATHIC PHYSICIAN.

The following books have been issued by **The Homœopathic Physician** as supplements, and are FOR SALE.

They are distinctive and characteristic of the work this journal is doing toward the attainment of that great aim of all Homœopaths, the making of true and successful homœopathic prescriptions.

- I. **Hemorrhoids, Therapeutics and Repertory.** By WM. JEFFERSON GUERNEY, M. D. Twenty-five pages. Only about a dozen copies of this supplement are left. Price, 25 cents.
- III. **Cough Repertory.** By Dr. EDMUND J. LEE and Dr. GEORGE H. CLARK. This is a complete repertory to all the cough symptoms under the older remedies of the *Materia Medica*. It is arranged so that the symptom may be found under the most important word in the symptom. By its use the prescriber may quickly determine whether the symptom he is looking for may or may not be in the *Materia Medica*. Price, bound in cloth, \$2.00.
- IV. **Characteristic Conditions of Aggravation and Amelioration.** This is a collection of the most valuable symptoms contained in Benninghausen's celebrated *Therapeutic Pocket Book*, arranged by EDMUND J. LEE, M. D. 16mo, paper cover. Price, 20 cents.
- V. **Repertory of Characteristics of Diarrhœa and Dysentery, with Essays on their Treatment.** The Essays are by P. P. WELLS, M. D., with a repertory arranged by EDMUND J. LEE, M. D. 16mo, paper cover. Price, 75 cents.
- VI. **Cholera.** By B. F. JOSLIN, M. D. With notes and additions by P. P. WELLS, M. D. Paper cover. Price, 75 cents.
- VII. **Rheumatism.** Essay by P. P. WELLS, M. D., and a repertory by WALTER M. JAMES, M. D. This long-delayed work is nearing completion. Announcement when ready for issue will appear in the pages of **The Homœopathic Physician**.

To the above we have added Dr. WINAN's **Cough Time Table**, reprinted from the February number. Six pages. Price, 10 cents.

Any of the above will be sent, free of postage, on receipt of the price.

Address

### THE HOMŒOPATHIC PHYSICIAN,

1123 Spruce St., Phila.

• THE

# HOMŒOPATHIC PHYSICIAN.

A MONTHLY JOURNAL OF MEDICAL SCIENCE.

Terms, \$2.50 Per Year, in Advance.

---

The *Homœopathic Physician* is acknowledged to be the leading Hahnemannian journal of the United States. It is the *only* homœopathic journal that strictly maintains the principle of the similars and rigidly excludes eclectic teachings from its pages. It is able and fearless. It is independent in everything; neutral in nothing.

The *one* purpose of this journal is to teach the theory and practice of Hahnemannian Homœopathy. In doing this it publishes lectures upon the *materia medica* by Drs. Gee, Kent, and McNeil; papers upon the philosophy and principles of Homœopathy by Dr. Wells and others; clinical cases, verifications, etc., etc., by numerous physicians, many of them the leading prescribers of their day. This journal aims to give to the busy practitioner, in a brief and readily comprehended form, what may be called a post-graduate course in *materia medica* and practical medicine.

The practitioner who will provide himself with a copy of Hahnemann's *Organon*, with a good, reliable *Materia Medica*, and with *THE HOMŒOPATHIC PHYSICIAN*, will be enabled to acquire a thorough knowledge of Homœopathy. The journal will assist him to study the other two understandingly.

The usefulness and the success of *THE HOMŒOPATHIC PHYSICIAN* depend upon the support of the true homœopaths and of those who are striving to become good homœopaths. To the latter it lends a helping hand. It will never, for the sake of pecuniary gain, surrender the truth to secure popular approval, nor betray those who put their trust in it. When it ceases to receive the continued support of Hahnemannians, its presses will stop and the journal cease to live.

The reader's attention is called to the many valuable papers that have appeared in *THE HOMŒOPATHIC PHYSICIAN* in the past six months. They constitute a guarantee for the future. The lectures of Drs. Kent and McNeil are alone worth the price of subscription.

For subscriptions, sample copies, etc., address

**THE HOMŒOPATHIC PHYSICIAN,**

1123 Spruce St., Phila.

# INAUGURAL ADDRESS

9

DELIVERED BEFORE THE

# H A H N E M A N N A C A D E M Y

OF

# M E D I C I N E,

January 8th, 1851,

BY

*Stephens*

S. R. KIRBY, M. D., *President.*

~~~~~  
PUBLISHED BY ORDER OF THE ACADEMY.  
~~~~~

NEW-YORK:  
ANGELL, ENGEL & HEWITT, PRINTERS,  
1, 3 AND 5, SPRUCE-STREET.

1851.



# INAUGURAL ADDRESS.

---

GENTLEMEN OF THE HAHNEMANN ACADEMY OF MEDICINE—

I THANK you for the honor you have conferred upon me in electing me to the office of President of your Academy. The law of this Institution requires of me an address on entering upon the duties of my office. In compliance with that rule, I appear before you this evening.

I propose to inquire, who are the Homœopathists? What is their duty? And what will be the probable result if it is faithfully performed?

Fortunately for the healing art, and for the good of mankind, the first question admits of a definite answer. Until the time of Hahnemann, the art of medicine had no fixed principles that were known; theories upon theories were invented by ingenious minds of the profession, and to detect malpractice was out of the question. It is a maxim admitted by the most eminent men of the Allopathic school, that "there is nothing certain in medicine." Little or no value is fixed to the testimony of physicians as "*skilled*" witnesses, for the reason: facts and theories are so mingled, that neither the ingenuity of the advocate, nor the learning of the judge, can separate them, and the testimony is discarded on the ground of uncertainty. The people generally receive the above maxim for truth, as it agrees with their observation and experience; and it is doubted by many, if medicine, as practised from Hippocrates to Hahnemann, has been beneficial to mankind.

It is now admitted on all hands, that the medical treatment of the sick should not be undertaken except upon clear and well-established laws of nature, which was not the case previously to the promulgation of Homœopathia. A system of medicine which claims to prevent premature deaths, to detect malpractice, and to render medical testimony useful in the administration of criminal law, should receive the most thorough investigation. It is sufficient for my purpose in these preliminary remarks, to say, that Homœopathia sets up these high claims; and from the period of her first development to the present moment, not a principle of which she is constituted has been disproved, or found in any degree to conflict with other known laws of nature.

I will now consider the question: Who are the Homœopathists? The spread of Hahnemann's doctrine has been so rapid, and has gained such a degree of popularity among the intelligent, the learned, and the wealthy, that many in the profession have exclaimed—"Lo! I am he." A few claim to be wiser than the master, and most extraordinary doctrines have been propagated in the name of Homœopathia; and in her name an unsuccessful, and occasionally a pernicious practice has been pursued, and to such an extent has this been followed, that the opposition, with some show of reason, have expressed the opinion that Hahnemann's practice had been abandoned, and the system a failure. Let us, gentlemen, view things as they exist. We are not party men in a political sense, nor do the doctrines we advocate require concealment, or an evasion of the point in question by a play of words. If there be those who profess faith in Homœopathia, and deny that faith by their works, no harm can come by the admission of that fact. If our opponents seize upon such inconsistent an

unworthy members of the school, and hold them up to the gaze of the world as genuine Homœopathists, and by their deformity excite laughter and derision, it is only one of those ordeals which truth often has to pass through on her way to triumph and victory.

He who is familiar with the history of successful reforms, where the people feel they have an interest, would not be surprised at diversity of opinions among those engaged in the reformation; for it is well known, that various sects may sprout from the same root. Homœopathia had hardly been promulgated by her author, and no time allowed for a proper investigation of her doctrines and practice, before writers began to introduce what is incompatible with her principles, they professing at the same time to be called by her name, and thereby laid a foundation for sects and parties in the Homœopathic school. Some seemed to have a "holy horror" at an entire rejection of Allopathia, perceiving, as they honestly thought, some beauty and excellence in her; and too many have so mingled the doctrine and practice of the two schools, that it is thought one might practice in this way, and avoid the loss of caste among his Allopathic colleagues; others, because of their imperfect knowledge, make but a seeming change in their practice, but claim to rank with Homœopathists.

That which I object to in the point under notice, is, that before Homœopathia has been thoroughly studied, the work of improving it is undertaken; and for this reason, it cannot be denied, there is a tendency to the formation of sects in the school. The importance, therefore, of the question—Who are the Homœopathists? Where should we go for the answer to this question? To the writings of Hahnemann, of course, where else could we go? His *Organon of Homœopathic Medicine* is the standard. Whoever rejects this work is not a Homœopathist. Hahnemann says:

"In disease, this spontaneous and immaterial vital principle pervading the physical organism, is primarily deranged by the dynamic influence of a morbid agent which is inimical to life. Only the vital principle thus disturbed can give to the organism its abnormal sensations, and incline it to the irregular actions which we call disease; for as an invisible principle only cognizable through its operations in the organism, its morbid disturbances can be perceived solely by means of the expression of disease in the sensations and actions of that side of the organism exposed to the senses of the physician and bystanders; in other words, by the *morbid symptoms*, and can be indicated in no other manner."

2d. "The curative powers of medicines being nowise discoverable in themselves, a fact which few will venture to dispute, and the pure experiments which have been made even by the most skillful observers not exhibiting anything to our view which could be capable of rendering them medicines or curative remedies, except the faculty which they possess of producing manifest changes in the general state of the human economy, particularly with *persons in health*, in whom they excite morbid symptoms of a very decided character; we ought to conclude from this, that when medicines act as remedies, they cannot exercise their curative virtue but by the faculties which they possess of modifying the general state of the economy, and giving birth to peculiar symptoms. Consequently, we ought to rely solely upon the morbid appearances which medicines excite in healthy persons, the only possible manifestation of the curative virtues which they possess, in order to learn what malady each of them produces individually, and at the same time what diseases they are capable of curing."

3d. "There is no other method of applying medicines profitably in diseases than the Homœopathic, by means of which we select from all others that medicine (in order to direct it against the entire symptoms of the individual morbid case) whose manner of acting upon persons in health is known, and which has the power of producing an artificial malady the nearest in resemblance to the natural disease before our eyes.

"Plain experience, an infallible oracle in the art of healing, proves to us, in every careful experiment, that the particular medicine whose action upon persons in health produces the greatest number of symptoms resembling those of the disease which it is intended to cure, possesses, also, in reality, (when administered in convenient doses,) the power of suppressing, in a radical, prompt, and permanent manner, the totality of these morbid symptoms,—that is to say, the whole of the existing disease; it also teaches us that all medicines cure the diseases whose symptoms approach nearest to their own, and that among the latter none admit of exception.

"This phenomenon is founded on the natural law of Homœopathy—a law unknown till the

present time, although it has on all occasions formed the basis of every visible cure—that is to say, a *dynamic disease in the living economy of man is extinguished in a permanent manner by another that is more powerful, when the latter (without being of the same species) bears a strong resemblance to it in its mode of manifesting itself.*"

Lest I should fail to convey the exact ideas which constitute what is essential in Homœopathia, I again use the language of Hahnemann, as translated in his Organon :

1st. "There is nothing for the physician to cure in disease but the sufferings of the patient ; and the changes in his state of health which are perceptible to the senses—that is to say, the totality or mass of symptoms by which the disease points out the remedy it stands in need of ; every internal cause that could be attributed to it, every occult character that man might be tempted to bestow, are nothing more than so many idle dreams and vain imaginings.

2d. "That state of the organism which we call disease, cannot be converted into health but by the aid of another affection of the organism, excited by means of medicines. The experiments made upon healthy individuals are the best and purest means that could be adopted to discover their virtue.

3d. "According to every known fact, it is impossible to cure a natural disease by the aid of medicines which have the faculty of producing a dissimilar artificial state or symptom in healthy persons. Therefore the allopathic method can never effect a real cure. Even nature never performs a cure, or annihilates one disease by adding to it another that is dissimilar, be the intensity of the latter ever so great.

4th. "Every fact serves to prove, that a medicine capable of exciting in healthy persons a morbid symptom opposite to the disease that is to be cured, never effects any other than momentary relief in disease of long standing, without curing it, and suffers it to reappear, after a certain interval, more aggravated than ever. The antipathic and purely palliative method is, therefore, wholly opposed to the object that is to be attained, where the disease is an important one, and of long standing.

5th. "The third method, the only one to which we can have recourse, (the Homœopathic,) which employs against the totality of the symptoms of a natural disease, a medicine that is capable of exciting in healthy persons symptoms that closely resemble those of the disease itself ; is the only one that is really salutary, and which always annihilates disease, or the purely dynamic aberrations of the vital powers, in an easy, prompt, and perfect manner. In this respect nature herself furnishes the example when, by adding to an existing disease a new one that resembles it, she cures it promptly and effectually."

I have thus, from the only acknowledged standard work of the Homœopathic school, stated the principles which constitute the science of Homœopathia, no one of which can be given up without destroying the whole system ; they all harmonize with one another, and constitute a whole ; which, from the nature of the subject, must be received in whole, or rejected in whole. There cannot be a Homœopathist in part, he must be one in full, or none at all. Therefore, the above doctrines are received by every true Homœopathist, and they are complete ; they admit of no improvement ; they must stand, and that forever. But I hear an objection. Do you mean to say that Homœopathia is already so perfect that she admits of no improvement ? I do not mean to say that ; what I mean is, that the principles, or, if you please, the science of Homœopathia is complete, but the adaptation of those principles to the art or practice admits of improvement ; that is to say, the means for a more exact and extended application of the principles to the art may, and should be enhanced. I desire to be understood fully, and I will express myself in another form :

1st. The definition Hahnemann gives of disease, and the mode of investigating it, is complete. It rejects all theories, and confines itself to facts ; and whatever theories may arise, or whatever developments may take place in any human body, that principle is undisturbed. Whoever studies this branch of our system, will, I think, find this view of it the true one.

2d. The trial of drugs upon the healthy, in moderate doses, develops their curative indications ; and this rule is complete, and admits of no change.

3d. The law of similarity, or the rule by which remedies are made known in individual cases, is perfect, for if it is not, it is no law at all.



A genuine Homœopathist adopts all of these principles, for he cannot move a step in the art without the whole of them. Every prescription he makes, if it be Homœopathic, is governed by the above principles. Now, a strict fidelity to these rules will lead the practitioner to another branch of the art, which, from its nature, can never be governed by a fixed rule. I refer to the dose of medicine. Perhaps no one thing has exhibited so much wrong reasoning in some members of the school, as the discussion on the subject of doses, and their repetition. After all that has been said, probably Hahnemann has approached the nearest to a rule. He says :

*"It has been fully proved by pure experiments, that when a disease does not evidently depend upon the impaired state of an important organ, even though it were of a chronic nature, and complicated, and due care has been taken to remove from the patient all foreign medicinal influence, the dose of the Homœopathic remedy can never be sufficiently small so as to be inferior to the power of the natural disease which it can, at least, partially extinguish and cure, provided it be capable of producing only a small increase of symptoms immediately after it is administered."*

He says further :

*"This incontrovertible axiom, founded upon experience, will serve as a rule by which doses of all Homœopathic medicines, without exception, are to be attenuated to such a degree, that after being introduced into the body, they shall merely produce an almost insensible aggravation of the disease."*

My own observation and reading convinces me that those who have carefully experimented, agree with this rule of Hahnemann in reference to the dose of a Homœopathic remedy ; and even those who have not experimented on the subject, as did Hahnemann and others, with but few exceptions, dare not deny the statement he makes as above. One point more, and the answer to the question, we think, will be satisfactory.

He only is recognized in our school, who is regularly educated agreeably to the existing medical schools of our country ; for, unless he has an accurate knowledge of anatomy, physiology, chemistry, botany, pathology, and the other branches taught in our colleges, he would be incompetent to practice the art.

The next question I shall attempt to answer, is : What is the duty of Homœopathic physicians ? Every true Homœopathist should not only understand and assent to the principles of his art as set forth by Hahnemann, but he should feel their force, and they should so exist in him, that he may, if possible, be beyond the reach of temptation to depart from them in prescribing for the sick. It is no easy thing to feel the force of law. For example, how few feel the power of the divine laws ! If those laws which the CREATOR has given to man, were carefully studied, and their beauty, harmony and design clearly perceived, and the terrible consequences that must necessarily result to every one who neglects to make them a rule of practice towards his Creator, his fellow-men, and to himself ; and if those divine laws exist in the mind of a man, in all their spirituality and power, would he dare, would he even allow himself for a moment, to think of departing from them in his conduct under any circumstances ? No ! he would do as others have done—stand to his integrity. But, although the laws of God are plain enough, although they are universally in the Christian world admitted to be true, and although all civil laws among Christians are based upon them, because they explain right and wrong, and although they are expounded to us weekly by the ministers of our holy religion, and their claims urged upon us with a zeal and eloquence which become ambassadors of God ; yet, how few do more than assent to their truth. Now, if under such circumstances the divine laws influence men so slightly, and an entire disregard them so easily obtains, is there not ground of fear that Homœopathists may

not so study the laws of their art, as that they may live in them in all their beauty, harmony, design, spirituality and power? For be it understood, I take no low view of the laws which govern the art of healing; they are established by the Author of all truth; they are a merciful revelation made to man by the author of his being, and no physician can be guiltless who neglects them. Our duty, gentlemen, differs from the ordinary secular affairs of life; it ranks next in importance to that of the minister of religion, and if the latter is expected to adhere to his principles in the treatment of the souls of men, so are we bound to keep to the principles of our art in the treatment of their bodies.

Another point to which I would ask your attention, is the individuality of the cases of sickness we may be required to treat. The education we have received in the Allopathic school, tends to a generalization of cases. This must be admitted, by all who have a knowledge of Homœopathia, to be a great evil, and we all know that its existence in the school is pernicious, for each case must be treated in Homœopathia as a distinct existence; for if the nosology, including the diagnosis of the school of Allopathy, influences the practitioner, it is not possible for him, except by accident, to select the remedy Homœopathically.

The Homœopathist, under all circumstances in diseases proper, should not depart from the law of cure—"similia similibus curantur." But I hear the inquiry—What is to be done in cases where there is no Homœopathic remedy known? I answer that there is an unwarrantable assumption in the question. It assumes that there are curable cases, for which our present knowledge of drugs does not allow us to select the Homœopathic remedy. This may be so, but to my mind, it is exceedingly doubtful. But admit that it is so. Would any one be so foolhardy as to resort to Allopathic measures, which are false throughout, if Homœopathia be true? Certainly not. For, in the important duty of prescribing for the sick, we should not hazard anything. But something must be done or reputation may suffer. Ah! there is the rub. But fears in this respect are groundless, provided we are in possession of all that is known of the cases, for an acknowledgement of our ignorance of what is not known cannot injure our reputation. There are few who at this period can reasonably claim to be masters in the art; the greater part being yet students, and are not entitled to the rank of masters. If there be a close study of the *Materia Medica*, and the utmost caution in the selection of remedies, the temptation to resort to Allopathic measures would seldom exist.

To understand Homœopathia, in order to become expert and safe practitioners, requires time. However well educated any one may be in Allopathy, he must for a while sit at the feet of the great master Hahnemann, and study the words of wisdom, which he has recorded in his Organon. His practice, from the accounts we have of it, was remarkably successful; which fact should induce his disciples to treat diseases as he did, and thereby prove each for himself, if his doctrines and statements are true. Nothing short of careful and thorough experiments, can establish confidence in Homœopathia. This will require time; but the work should be undertaken, and persevered in until satisfactory evidence is obtained, for or against the practice.

What an absurdity it is for a physician to animadvert on the practice of Hahnemann, when he has not treated a single case of disease as Hahnemann did. Equally absurd is it, to rail against the higher attenuations of drugs in the absence of all experience in those potencies.

Homœopathia being based upon fixed laws, with a rich *Materia Medica*, I cannot but regard it wrong to resort to clairvoyants and "spirit rappings" for a knowledge of diseases and their treatment.

As the establishment of Homœopathic Dispensaries and Hospitals in our cities is desirable for the benefit of the poor, efforts should be made to induce the public authorities, as well as wealthy individuals, to establish them.

Allow me, gentlemen, a few remarks touching our own conduct towards one another. We should be wise in all things, especially in our deportment towards each other. I do not advocate a written code of ethics, as exists in the Allopathic school; for he who has a pure intention, needs no written rules to govern him in his professional intercourse with his colleagues. That to which I especially ask your attention is, intolerance; which has done much evil in our profession, and controls, I fear, too many among us at the present time. It is this persecuting spirit of intolerance which moves the Allopathic in opposition to the Homœopathic school. We should allow that which we cannot wholly approve, and everything of a persecuting nature ought to be avoided. The Homœopathic school has it in its power to show the world what it has never yet seen, the spirit of toleration governing a body of physicians in their individual, social, and conventional acts. Such conduct is consistent with a rigid observance of the principles of our art. The entire profession needs a reform in this respect, and Homœopaths have it in their power to do much in effecting it. To my mind, it is a proper and a solemn duty, to meet physicians in consultation, of whatever school, whenever requested so to do. In this, I cannot admit of an exception. For a Homœopathist to refuse to meet one of his own school in consultation, is clearly receding from a plain duty. Men are not equally endowed with mental abilities, and there are those who do not comprehend the principles of our art, and for that reason their practice must be imperfect; but, being honest in purpose, the strong ones should stand by the weak, and afford encouragement and instruction to them at the bed-side of the sick, and not contemptuously withdraw all intercourse, and treat such persons as enemies to truth. Even if there should be those among us, who at times go quite over to Allopathic practice, however much we disapprove of such conduct, still we are not at liberty to denounce such practitioners as no Homœopathists. We can consistently express in strong terms our disapprobation of Allopathic practice, and of such conduct; but we must not hurt him who is weak in the faith, but who is desirous of growing in the knowledge of the truth. In institutions like this Academy, there should be, in my opinion, at fixed periods, assemblages of all who profess to be already convinced of the truth of Homœopathia, and those, also, who are honestly seeking information on the subject, and by this sort of communion impart truth to one another. I hope to see the day, and that soon, when this Academy will hold its stated meetings in some convenient room, where all who desire information on Homœopathia, may be at liberty to attend. I go further: I desire and hope it may be adopted by the Academy, to invite our Allopathic colleagues to unite with us in a proper spirit in the discussions of medical subjects. We have, by this Academy, erected an altar to medical truth; and we are engaged in preparing priests to minister at this altar; and when all things are ready, then throw wide open the doors of the temple, and invite all to come in and be taught the way to cure human maladies. We should take high ground in this matter, as high as the true spirit of toleration will admit of.

I have no fellowship with intolerance, and if it take root in our school in this country, as it has done, we regret to say it, in some parts of Europe, our system of medicine will be retarded in its progress, and it will take ages to do what should be accomplished in a few years. Let Homœopathists in America avoid this rock, as they value a true healing art. He who seeks to communicate only with those who agree with him in doctrine and practice, will contract very much his sphere of usefulness, and will not be likely to progress in knowledge himself. That man is criminally selfish who refuses intercourse with his cotemporaries of the same faith; for, by so doing, his talents are not exerted in a right direction, and he does not command that influence which he is in duty bound to do, for the promotion of the spread of truth, in which is involved the health, life and hap-

piness of our race. He who thus acts may be learned, but he is not wise; he may possess talents, but he lacks common sense; pride may lead him to think himself up with the age; but his colleagues will perceive that he is far, very far, behind it.

Beyond question, it is the duty of all physicians who profess faith in the cardinal principles of Homœopathia, to organize in a bond of union, like this Academy, where mind can act on mind, thoughts may play among thoughts, and where the spirit of toleration shall so prevail, that the spirit of meekness, and of patience, and of brotherly kindness, can find an abiding place. I do not deem it necessary for me to pursue further this branch of my subject, although many other topics which would be profitable could be introduced.

If Homœopathists perform their duty faithfully, what will be the probable result?

Having principles established, and faithful agents to work them, it is easy to perceive what will be the result. It is in this way men gain a reputation for far-seeing. It is thus, also, men show their prudence, for they make calculations upon fixed principles, and foresee impending evil as well as approaching good. The theologian, the statesman, and the merchant, if successful in their different callings are exact in tracing principles, and are not deceived in the results. As in theology, and in political economy, and in commerce, a strict adherence to the known laws applicable to each, will lead to results which can be foreseen and calculated upon with certainty; so, also, that system of medicine promulgated by the immortal Hahnemann, will effect changes in the art of healing, which we can now foresee, with almost as much certainty as if they had already taken place, because it is based upon Nature's laws, which change not.

The history of medicine is the most remarkable record extant, and it is worthy a thorough study, not only by physicians, but by the people generally. What is erroneously termed "Rational Medicine" took its origin in a heathen temple and was systemized by a heathen philosopher, and what is singular is, that the nonsense put forth on diseases and their cure hundreds of years before the time of Hippocrates, has so impressed the minds of men, that the doctrine exists in the Allopathic school, and in the public mind of the present day. Diseases were conceived to be the immediate infliction of the Deity, and were to be obviated only by charms and incantations. Trace the ideas which influence many persons in this day in regard to the cure of diseases, and you will find they originated nearly three thousand years ago in heathen temples. It was there thought, that certain persons were especially ordained for the treatment of diseases, and to a greater extent perhaps than we are aware, the same doctrine is held by many at this day; hence the notion of the seventh son of a seventh son possessing virtue for healing purposes in his person. The mystery that was thrown around medicine in ancient times exists still, and we have those who go out secretly in the night to gather roots for medicinal purposes, for as the doctrine is, they would possess no healing virtues unless such precautions are observed; under the influence of a similar kind of delusion, clairvoyants are consulted, and very lately the "Rapping Spirits" are inquired of, with religious reverence, about the cure of diseases, and I believe in parts of this state some simple souls profess, through these noisy spirits, to consult Hahnemann in the treatment of their patients. I intend barely to allude to these facts, yet the study of them is interesting as a curiosity. Hippocrates, in his desire to improve medicine, began right; he undertook the accurate observation of actual phenomena, in which he was eminently successful, none more so; but he ran into the usual blunders in attempts at generalization. He formed theories of disease, which he employed to indicate the theory of cure; and this has been the course of all writers on medicine from his day until Hahnemann, who discredited that a theory of disease was one thing, and of little value; and a theory

cure quite another thing; and the one in no way dependent upon the other. Now the plan adopted by Hippocrates has virtually been pursued in the Allopathic school to the present time, and it is admitted by the best writers of that school, that no real progress has been made in the treatment of diseases. The same uncertainty exists now as ever, and Dr. Forbes boldly declared a few years ago, as his judgment, that things in his school could not be worse, and Allopathy must mend or end. The people themselves are really in advance of Allopathists, for the conviction had fixed itself in their minds generally that medicine as practiced was so uncertain, and probably pernicious, that on the whole the chance for recovery from sickness was as good by doing nothing as to submit to the prescriptions of the physician. Hence, they fall back upon the mysterious nature of diseases, and resort to what is to them virtually, the charms and incantations of the school of *Æsculapius*, the secret remedies of the quacks, and ceremonies practised by impostors. We cannot in this address go minutely or hardly at all into this state of things, but we will appeal to the history of medicine, to the doctrine and practice of the ablest practitioners of our day in Allopathy; and declare that the most absurd theories in regard to diseases, as well as the most irrational modes of treatment of which it is possible to conceive, actually prevails in that school. That school is as ignorant of the curative power of drugs as it is possible to conceive of; they know their killing power, we admit; but of the principle by virtue of which drugs effect cures they have no true conception, and the course pursued in that school can never lead to that knowledge. Like their heathen father, Hippocrates, they observe actual phenomena in diseases with accuracy, but for practical purposes their knowledge in this respect is of little or no value to them, except to aid them in the amusement of generalization, and in the formation of new theories, which are popular for a season and then pass away, to give place to others; and for this reason, theories of diseases and theories of cure in that school are so numerous, that almost every practitioner has one for himself. It is agreed on all hands, among physicians of both schools, and among the people almost universally, that a reform is needed in the art of healing. Now, for the first time in the history of medicine, about fifty years ago Homœopathia put forth her claims as the system which could rid the world of the long-existing errors in medicine, and the nature of her principles and the success she has already met with in every part of the civilized world, prove that she is competent for the work she has undertaken. Experience has fully proved that when her laws are strictly followed, cases of disease are cured, which the best practitioners of Allopathia failed to do, with the means of that school. We see also, that Homœopathia has made an indelible impression of her truthfulness upon the leading Allopathists everywhere. The law of cure is admitted by them to be true; the trial of drugs on the healthy they begin to understand and favor; the administration of one drug at a time is being regarded as the most appropriate, and the doses of drugs by Allopathists are so diminished that those who think our system consists of small doses only, have declared that physicians generally are embracing Homœopathia. The power of *Belladonna* to prevent altogether, or to mitigate the severity of scarlet fever has gone the rounds of Allopathic journals with approbation. *Arnica* is used in that school in surgical cases, and *Aconite* in irritative fevers and in inflammations. Phosphorus is also employed in *pneumonia*. Allopathists also acknowledge that each case of sickness should be studied as an individuality—as a separate existence. If we look at the Allopathic school, and examine it carefully and deliberately, we may see an unusual restlessness in it. We hear loud complaints, and the expression of deep dissatisfaction among its own members. It speaks of its antiquity, of its learning, of its dignity, of its claims to the confidence of the public. It elevates itself upon the pinnacle of pride, and ultimates from the centre to its circumference that illiberal conservative spirit of

intolerance. This course is adopted to keep itself in countenance before the people. By the powerful influence of truth, the civil law, upon which for hundreds of years the Allopathic school stood, is removed from under it, and thereby the trembling of the old walls of this medical monastery reminds one of the cold stage of a western fever. Its chief business for several years past has been to secure the favor of politicians among the rulers of our cities and towns, so as to secure a continuance of its members in our Hospitals, Dispensaries, Alms Houses and Prisons; but even here there are indications, by the agency of Homœopathia in the hands of her faithful practitioners, that it is doomed to be disturbed; for many of the governors of those institutions have experienced in themselves, families and friends, the benefits of Homœopathic treatment; and they cannot much longer conscientiously allow the poor to be deprived of such a merciful provision in the healing art, nor to permit them through their agency to submit to a medical treatment which they know is pernicious. The medical colleges of our country, those last lurking places for error, have within themselves the elements of decay. Their great number, uncalled for by the wants of the people, even if they taught truth, causes a rivalry which weakens their influence, and it requires a constant watchfulness on their part to keep the diploma in respectable countenance.

But, gentlemen, I must conclude. If Homœopathists are faithful in their professional duties, and prudent in their deportment towards one another, the result must be a complete triumph over erroneous doctrines and practice in medicine; we shall not see it, but those who come after us will see it, and we should be willing that generations yet to come should enjoy the fruit of our labor.

Hahnemann, the great and good Hahnemann, bequeathed to us an invaluable treasure; not to be used by us for selfish purposes alone, in seeking honor, wealth and fame; but we are bound by a love of truth, by the benevolent feeling of Christians, by our solemn obligations to the sick, and by the good and wise purposes of the DEITY himself, towards the human family, to hand down that treasure pure and complete to posterity. This treasure is made of true principles for the art of healing, and is summed up in the word Homœopathia. The errors in Medicine which have existed for so many hundreds of years, causing so many premature deaths, separating so many loving hearts, blighting the brightest prospects, entailing upon individuals, and whole families, destructive hereditary complaints, and causing thousands upon thousands years of suffering by chronic maladies, will be removed by the steady burning light of Homœopathia.

1111



AN

10

# ADDRESS ON HOMCEOPATHIA,

DELIVERED IN THE

ASSEMBLY ROOM, BALTIMORE, MD.,

On Wednesday Evening, May 19, 1852,

*H. H. H. H.*  
BY S. R. KIRBY, M.D.,

OF NEW-YORK.

~~~~~  
Published by Order of the American Institute of Homceopathy.~~~~~

NEW-YORK:

ANGELL, ENGEL & HEWITT, PRINTERS,  
No. 1 SPRUCE STREET.

1852.





# ADDRESS.

---

LADIES AND GENTLEMEN,

The Constitution of the American Institute of Homœopathy provides for a public address to be delivered at the place of its annual meeting, to which the public in general are invited. It is proper, then, that the tenor of my remarks should be popular in their character. Until within a few years past lectures on medicine addressed to the people were discountenanced by physicians, having been considered a kind of advertising, derogatory to the profession. But the views and feelings of physicians have changed in this respect, and popular lectures on the science and art of medicine are often delivered, and the most eminent practitioners are sometimes selected by medical associations for this duty.

About five years ago, in the city of New York, the New York Academy of Medicine, composed of most of the allopaths of that city, was organised, and among other things, it avowed the purpose of adopting suitable measures for arresting the progress of Homœopathia, and commenced its operations by a popular address, selecting one of the most eminent and learned of the profession to deliver it; and using extraordinary efforts, secured an audience of upwards of four thousand persons. This Academy has a special charter from the State of New York, and is looked upon by allopathic physicians as one of the most influential institutions of the profession in this country. Therefore its doings should be received as indicating the views and feelings of the allopathic school in general. The doings, then, of the New York Academy of Medicine, approved directly or indirectly by other allopathic associations in our country, have referred the matter in controversy among medical men to the people. The homœopathic school have taken up the gauntlet thus thrown down to it, and the appeal is now fairly before the people, which is right and proper; and most willingly will we submit to this tribunal. An individual may cling to error all his days; but not so the people in mass, for among them, there is a sort of inherent, self-correcting power, a "sober second thought," which corrects errors, and produces that, we all seek and all fear at the same time, *public opinion*; the sovereignty of which in this country we all acknowledge. It is necessary, then, for a right understanding of this controversy, that its merits should be clear-

ly set forth, and the people being enlightened thereon, may fairly judge between Allopathy and Homœopathy. Quackery thrives best in ignorance. Therefore I say again, enlighten the people. Let them know that costiveness can never be cured by cathartics, and purgative medicines will not be used. Let the people understand that there is no such thing as tonic medicine; and they will no longer poison themselves and become weak by taking drugs, vainly expecting by them to gain strength. If the fact be universally known that drugs destroy life sooner than other agents, except lightning and mechanical injuries, few persons would be foolhardy enough to indulge in their daily use, either in small or large doses. Inform the people that it is absurd to suppose that a drug "can do no harm if it do no good," and we shall hear that pernicious saying no more. If it be known that to cure quickly is sometimes not to cure at all, and the knowledge and skill of a physician would not be estimated by his pretension to effect rapid cures. If the people knew that by violent medication a revulsive effect is likely to happen, and thereby a healthy organ become diseased, which is the fact in thousands who are afflicted with chronic affections, and large and repeated doses of drugs would be refused. This is a truth of the highest importance, and there is too much reason to believe that physicians themselves have not investigated it as its importance, in my humble opinion, demands. The many who are suffering of chronic maladies might trace the origin of their sickness to large and repeated doses of drugs; and sometimes they admit it to be so, but add fuel to the fire by daily doses of compounds, prepared they know not of what, nor by whom. I do not mean to say that the allopathic school denies this doctrine, on the contrary, it admits it; but I do mean to say that, practically, physicians of that school reject it; they even seek to cure diseases by transferring, through the powerful poisonous effects of drugs, the existing disease in one part of the human body to another part that is healthy. This will not be denied by intelligent practitioners of that school. If it is, we refer for proof to the practice of irritating the bowels by drastic purgatives to relieve a disease in the head; to the application of blisters to relieve an internal inflammation. The use of issues and setons are on the same principle. Moreover, the administration of *Mercury*, in the form of calomel or blue pill, for slight affections, which would, if left alone, go off spontaneously, may awake a slumbering consumption in those predisposed to that disease. This is subversion with a vengeance. So also will *Quinine* do irreparable mischief in healthy organs if administered in large and repeated doses, as may be seen in many persons who have had *intermittent fever*, and relied on that drug for a cure.

In relation to *Mercury* I will remark further, that it has the effect to suppress a disease, or palliate it, and so much so, that the sick are deceived by it, and suppose themselves improved because their sufferings have changed. So certain in this respect is *Mercury*, in the usual doses of the old school, that it is prescribed in that school on almost all occasions, and the people are so accustomed to its use by physicians, that they do not hesitate to take it without advice. Druggists, too, dispense

it to the sick, little knowing the evil they may do. It was Hahnemann who discovered that Mercury, above all drugs, had the power to palliate almost all diseases and render them in many, very many instances utterly incurable. The people have begun to understand the pernicious effects of Mercury, but still there is much for them to learn of it. It is but just that I should state, that a number of the more intelligent of the allopathic school have expressed in strong terms their disapprobation of the ordinary use of *Mercury* in diseases.

It is a fact scarcely as yet thought of by the people, and too little regarded even by physicians, that many of the drugs in common use continue their action in the human system for a long time, and of all the errors into which individuals run, none is more prominent than assigning the true cause of their diseases. Physicians themselves attempt, in this respect, what they can rarely accomplish, for to determine with certainty the cause of individual maladies requires more knowledge than is yet possessed by man. Although this be so, yet since the trial of drugs upon healthy persons by Hahnemann and his disciples, diseases caused by drugs, and natural diseases modified by them, may be detected with much accuracy. In this connection, another fact should be known, which is, that a curable disease, by mismanagement of the remedy in giving too large a dose, or repeating it too often in small ones, may defeat the object intended, and render the case incurable. There is reason to believe this often happens in incipient consumption, the only stage of that disease in which the intelligent and honest physician dares to express encouragement of a cure. The people should be made to know that a large proportion of the incurable chronic diseases should be attributed mainly to the mismanagement of acute ones in the use of drugs. Another fact should not be overlooked, that drugs are *certain* in their effects in the human system, and when one is administered which is inappropriate to the existing disease, the cure of that disease is made more difficult and uncertain when, if afterwards, the real remedy is given. I assert that this is true, perceived dimly by the more observing among allopaths, but by the most of them never thought of; but the true homœopath observes the utmost caution to avoid the administration of an inappropriate drug, for full well he knows the mischief he may cause thereby, even by the "small doses."

I desire to urge upon your attention another very important thing, which is, that the cure of diseases depends not upon the names which nosologists may have given them. If this was understood as it should be, advertisements of remedies for diseases by name would receive no notice, and the traffic in patent medicines would come to an end.

In homœopathic practice the popular opinion is, that the "small doses" can be taken with impunity, but it is now established by the most careful experiments that the attenuated drugs of Hahnemann do influence the vital organism, and it is believed by many, much more profoundly than has heretofore been supposed. Those homœopathic practitioners in every part of the world who habitually use the 30th attenuation of drugs, and even more highly attenuated, must have good reason

for urging great caution in the repetition of the "small doses," especially in chronic diseases. They assert that the attenuated drugs are certain in their effects, and what is sometimes assumed as pure diseased actions uninfluenced in any measure by "the small doses," are in fact the effects of drugs which had been given, powerfully acting upon a highly sensitive person, so much so, in some cases, as to accelerate death. Of late our opponents, the old school physicians, do not hesitate to say that in their opinion the doses of drugs used by homœopaths do produce effects in the human system, and they state further, that in their opinion those doses are not without danger. I shall not deny this opinion of our opponents, for there may be truth in it. But this admission does not help them, nor is it in any sense a reasonable argument against Homœopathia. Prove that attenuated drugs may be taken by diseased persons in almost any quantity, one drug after another at short intervals, and that for weeks and months, without danger, and an irresistible argument is furnished to overthrow the claim that is set up for those drug preparations. But of this I have no fears, for there are too many living competent witnesses in the profession who, by the most thorough and careful experiments, have proved that the doses of Hahnemann can effect medicinal power in the living organism. Therefore the people should know that the "small doses" are efficacious, that they may not, under the idea that the quantity is so small that no harm can come by their too frequent repetition, be led to take them without due precaution.

I am aware that what I have presented thus far will not be received at once, for it is hardly possible for you to divest your minds of views of the healing art which have been gradually introduced from your infancy. I am not yet vain enough to suppose that I am about, in this single address, to convince any one of you that Allopathy is false and that Homœopathy is true. I have had too much experience of the ways of men, to anticipate any such result; but I do expect your candid consideration of the few things we offer, and that you will endeavor to investigate Homœopathia with a view to ascertain if it be true.

When Hahnemann made known his discoveries, the doctrine and practice he taught were so unlike those universally received by the profession, that, like most new truths, they were rejected. He appealed to the standard works of medicine; he appealed to the experience of practitioners for ages; he showed that the principles he advocated had been seen as through a dark glass from Hippocrates down to his own time. He showed that those drugs which by experience had been found to cure complaints with such certainty as to secure to them the appellation of *specifics*, went to establish the law of cure "*similia similibus curantur*." Hahnemann concealed nothing. He made known the experiments which led him to the discovery of the law of cure, and that attenuated drugs in amazingly small quantities were the most safe and certain to cure diseases. But all this did not avail. It was too great a sacrifice to throw away the learning and experience of ages. There was too much personal interest at stake. The apothecary saw his interest directly affected, and he was the first to raise the standard of opposition.

The elder members of the profession were well nested in the confidence of the people with ample supplies for their wants, together with a natural aversion to innovations in medicine, especially when what they believed in and practiced had the stamp of antiquity upon it; they sneeringly smiled, and inquired, "Can anything good come out of Nazareth? Can anything worthy our notice come from the little town of Meissen?" But when the *people* began to consult Hahnemann and his disciples for their complaints, and when remarkable cures were effected upon the most intelligent and influential, then the opposition waxed more and more wrathful. All sorts of evil things were said of Hahnemann and of his colleagues. When it was found that wholesale denunciation of Homœopathy and its author, and all who had anything to do with him and it, availed nothing, then various medical associations took up the matter, and undertook to reason upon it. The mode of reasoning is very well expressed in a fable which was written by a friend of mine, and which serves my purpose better than anything I can produce.

"An ass, heavily laden with a sack of letters directed to a distant town on the river, was met on his way by a fox, who apprised him that ease and expedition would both be promoted, by transferring his burden to a steamer which had just then stopped at the shore."

"This is unreasonable, friend Reynard," replied the patient beast; "for my method of transporting the mail has been in operation three thousand years, yours only fifty. It is impossible that the combined wisdom of so many generations should not exceed that of one."

"Your reasoning," replied the fox, "can have no weight, unless there had been a race or races between steamboats and asses during the said three thousand years, and it had been decided that the ass always gained the race and was less fatigued. Now this trial of speed and strength must have been impossible before steamboats were invented."

Whilst the mail carrier of the old line was staggering under the weight of this argument, and that of his letters, another ass overtook him, and having overheard the conversation, was enabled to bring timely aid to the confounded disputant. "Master Reynard," quoth he, "you are not of an age and size rightly to decide such matters. Your facts and arguments may be unanswerable; but they should have no weight with any respectable ass. No respectable and learned ass should ever adopt the new method, until some other ass, still more respectable and more learned, shall have previously adopted it."

"It puzzles my brain," replied the fox, "to apply this rule to any useful purpose; I pity your hopeless condition. The practices of the respectable and learned asses could never be reformed, if each must wait till some ass more learned and respectable than himself should have set the example." The moral of this is, The idol of one man is antiquity; that of another is respectability. The former rejects whatever was not in ages before him; the latter, whatever is not in the circle above him. The man who prefers caste to truth, and spurns useful discoveries not sanctioned by the head or the tail of some academy or fashionable clique, can only be pitied. But the man who venerates the shade of

antiquity, and in matters even of science and art is awed into ultra-conservatism by long-established opinion and usage, is entitled to some instruction. He does not consider that the *non-adoption* of undiscovered facts and unheard opinions is not equivalent to their *rejection*. There are many facts, and inferences from them, which former ages neither adopted nor rejected; and simply because they never so much as dreamed either of the possibility of the facts or of the conclusions to which their future discovery would necessarily lead every sound and unprejudiced mind. *For example*, "Homœopathia is fifty years old. The physicians of former ages never rejected Homœopathia, for it was not known. They never made any homœopathic attenuations, and consequently never dreamed of instituting any comparison between their efficacy and that of crude drugs. Homœopathia was never rejected until the time of Hahnemann."

Homœopathia is the only scientific system of medicine ever promulgated. It is not a theory, it is made up of facts, so arranged as to be understood, and applied in practice.

Homœopathia embraces the *treatment* of diseases. It has a law of cure, and it has a *Materia Medica*; the one is adapted to the other. Homœopathia is a complete system in itself. It is independent of theories of disease; however these may change they do not disturb it. The cure of diseases homœopathically does not arise from their received theories, but it is in its nature independent of them; and in this we have the essential difference from Allopathy. The latter invariably seeks the indication of cure from the theory of the nature of the disease. For example, the theory is, that a part inflamed has too much blood in it; from this theory, the indication is, to diminish the quantity of blood by venesection, although experience proves that inflammations are cured more certainly and safely without extracting blood. I will dwell a moment on the mode of acquiring a knowledge of diseases in the two schools. In the allopathic, of late years, dead human bodies are examined, and whatever injury may be discovered is set down as showing the character of the disease of which the person died. Now, this does not show the character of the disease, it shows, it is true, the injury of parts in the body examined, but whether it be purely the result of the disease, or the effects of drugs, or both, is not developed by such investigations. Although the information thus acquired is interesting, and such investigations have been prosecuted with great industry, nevertheless the treatment of diseases does not seem to have improved thereby. Allopathists undertake to make the disorganisations of solid parts of human bodies, ascertained after death, a guide to the treatment of cases which they suppose to be similar, and by so doing, we may see how blunders are so often made by them in determining the character of a disease; and how their treatment so frequently fails, and so often becomes pernicious. All this arises from forming a theory of cure out of a theory of disease, which is the basis of allopathic practice, and which must in the nature of things be uncertain and unsafe, as the people know from experience and observation.

We said Homœopathia is a system of facts, and strictly speaking it is not a theory at all. She embraces all actual knowledge of diseases, but passes by everything that is doubtful; she does not undertake to employ in the great work of curing the sick a baseless theory—a thing that is the result of an active imagination, of a poetic fancy. The language of Homœopathia is, "The unprejudiced observer (however great may be his powers of penetration), aware of the futility of all elaborate speculations that are not confirmed by experience, perceives in each individual affection nothing but changes of the state of the body and mind (*that is, traces of disease, casualties, symptoms,*) that are discoverable by the senses alone,—that is to say, deviations from the former sound state of health, which are felt by the patient himself, remarked by the individuals around him, and observed by the physician. The whole of these available signs taken together represent in its full extent, the disease itself,—that is, they constitute the true and only form of it which the mind is capable of conceiving." "I cannot, therefore," says Hahnemann, "comprehend how it was possible for physicians, without heeding the symptoms or taking them as a guide in the treatment, to imagine that they ought to search the interior of the human economy (which is inaccessible and concealed from our view), and that they could there alone discover that which was to be cured in disease. I cannot conceive how they could entertain so ridiculous a pretension as that of being able to discover the internal invisible change that had taken place, and restore the same to the order of its healthy condition by the aid of medicines, without ever troubling themselves very much about the symptoms, and that they should have regarded such a method as the only means of performing a radical and rational cure. Is not that which manifests itself in disease, by symptoms, identified with the change itself which has taken place in the human economy, and which it is impossible to discover without their aid? Do not the symptoms of disease, which are sensibly cognisable, represent to the physician the disease itself? When he can neither see the spiritual essence, the vital power which produces the disease, nor yet the disease itself, but simply perceive and learn its morbid effects, that he may treat it accordingly. What, would the old school search out farther from the hidden interior for a primary morbid cause, whilst they reject and superciliously despise the palpable and intelligible representation of the disease, the symptoms which clearly announce themselves to us as the object of cure? What is there besides these in disease which they have to cure?"

"It is not possible to conceive or prove by any experience, after the cure of the whole of the symptoms of a disease, together with all its perceptible changes, that there remains or possibly can remain any other than a healthy state, or that the morbid alteration which has taken place in the interior of the economy has not been annihilated." It is an insult to common sense to deny this, yet allopathists say: "The homœopathist may remove the symptoms, but the disease will still remain." I am inclined to believe, Ladies and Gentlemen, that if a physician would remove your pains and aches, your mental and bodily



sufferings, you would run the risk of what remains of the disease. This objection is highly absurd, and yet it is gravely made by learned members of the profession. The practice of Homœopathia requires that the totality of the symptoms of a disease should make known the remedy. In this, the practice of the old school and that of the new are at variance. Homœopathia stands forth, and boldly declares that, "*The whole of the symptoms taken together is the image of the malady reflected externally, which must indicate the remedy.*" The allopathic school, with all her boastings, has no means of obeying this rule. Let the most learned and most experienced in Allopathy attempt it, but it would be in vain. The reason is, that school has no *Materia Medica* worthy the name. This brings me to notice another branch of Homœopathia, which is its *Materia Medica*. Hahnemann perceived how little the profession knew of the effects of drugs upon the human system. Himself being in sound health he undertook the laborious task of taking a drug in moderate doses, and recording the effects, and he secured the services of a number of persons, also in good health, to aid him in this work. The result is the *Materia Medica Pura*, which is an imperishable monument of his fame. It can never be defaced, it is of adamantine hardness, and ages will only add to its beauty, and the whole profession will yet gaze upon that monument with feelings of veneration. There is a remarkable exactness in the record made by Hahnemann of the effect of drugs in the human body, and fifty years' experience has established the truth of his experiments in the trial of drugs upon the healthy. Now, it is a remarkable fact, that drugs of themselves, taken in moderate doses, will produce symptoms which resemble those of natural diseases; because of this, a disease, which is known only by its symptoms, makes known the medicines it stands in need of; for if we look into the *Materia Medica Pura*, the symptoms of the drugs, when properly grouped, will represent a most striking resemblance to the natural disease, and whichever drug does so is the remedy—the homœopathic remedy, and it cures, promptly and safely, if administered in the appropriate dose, by that law of nature, "like is cured by like." The doctrine of Homœopathia is, that all cures are accomplished by that drug the characteristic symptoms of which are like the characteristic symptoms of the disease. This is a plain proposition, yet few comprehend it. It requires some study and attention, or the exact meaning may not be perceived. I will try to explain it, for in it is contained the gist of Homœopathia. Now, every disease, properly so called, has certain symptoms peculiar to itself, which distinguish it from all other diseases; these symptoms are usually few in number, and they are generally the most prominent and striking, and they are termed diagnostic or characteristic symptoms, that is they belong exclusively to that disease. Then there are concomitant symptoms, more numerous than the first, which may be found more or less in other diseases; then come the symptoms which have been termed the sympathetic, which are numerous and common in almost all diseases. Now, examine the *Materia Medica Pura*, and it will be found that each drug has symptoms peculiar to itself, which are characteristic of that

drug, and they are few in number; go on in the examination, and you will find concomitant symptoms, more numerous, and occasionally found in other drugs; then the sympathetic symptoms, which are very numerous, and almost common with other drugs. Let the characteristic symptoms of a disease correspond to the characteristic symptoms of a drug, then examine the concomitant symptoms of each, and they will strikingly resemble each other, and so also will the sympathetic, but if the latter do not, it is not of so much importance. Thus you find the remedy—the homœopathic remedy, and experience has proved that the smallest dose is the most suitable, provided soon after its administration there is a slight increase in the force of the symptoms of the disease, to be sure of which very close attention is necessary, and if allowed to act undisturbed a prompt cure will follow. I have thus, as briefly as I am able, explained Homœopathia. It will be perceived that there is no theorising in the doctrine and practice of it. As I have said, it is made up of facts, and being so, it can never change, not even by any new discovery. Nothing essential to Homœopathia is inconsistent with other laws of nature, hence the failure of every attempt to disprove it. Not an article in any journal or newspaper; not a pamphlet or book which has been put forth in opposition to Homœopathia, but has set up a figure of the imagination—a man of straw, named it Homœopathia, and then demolished it. This is a remarkable fact, which I leave for the opposition to reflect on. In every instance of an approach to fairness in the statement of the doctrines of our system, and anything like fair reasoning, the essential principles of the system have been admitted. This was eminently so in Dr. Forbes' paper entitled, "Allopathy, Homœopathy, and Young Physic." If the law of cure be admitted, then the practice of Hahnemann, which has been ridiculed so much, must be admitted also, for the one is consistent with the other. I am amazed that physicians do not perceive this, especially those who pretend to practice homœopathically.

I have already said that I believe the allopathic school is honest in its opposition to Homœopathia. I cannot believe the members of that school either knaves or fools. I have been long enough in communication with allopathists to know something of their integrity, and a large proportion of them, I do not doubt, would renounce Allopathy and adopt Homœopathia if they were convinced of its truth. Many think they have fairly investigated it when they make the doctrines and practice of Allopathy the standard by which to judge it.

In this way, they reasonably declare that Homœopathia is absurd, and unworthy the notice of a well educated physician; and think they do "God's service" in cautioning the people against it.

Their mode of investigating Homœopathia is wrong. They assume that it is a mere theory, and because it is not, they of course cannot but misrepresent it. This is the reason of the blunders which allopathists commit when they speak of Homœopathia. Now, if they would admit what is really true, that it is made up of facts arranged systematically for practical purposes, then the inquiry would be, are its

professed facts real facts, or otherwise? If Homœopathia is false, as allopaths declare, let them, in the legitimate way, answer that question. The answer, however, can be obtained only in one way, which is, to repeat Hahnemann's experiments. This course is plain and reasonable. Let it be understood that it is not satisfactory to have a simple declaration that I have tried Hahnemann's experiments and did not get the results he claims. We hear similar declarations daily. "We have tried Homœopathia, and it has failed," say the opposition. But this will not do. We want to know how you tried it. We want a record of your proceedings in all their minuteness, and anything short of this will not do. Persons in general judge of a system of medicine by the cures it effects. This kind of evidence should be well understood, or it may lead individuals to adopt the most pernicious practice. It is well known among physicians that persons sometimes recover of severe and dangerous diseases under the worst kind of treatment. Therefore, if a favorable result in a single case is looked upon as a test of the correctness of the treatment it received, then we should be compelled to admit that all modes of practice are equally proper. If a person be given up to die by the attending physician, and another be called in, and adopt another kind of practice, homœopathic if you please, and recovery follows; such a case by itself is not evidence of the truth of that system, nor would a dozen cases cured under such circumstances prove it true. Nor is the experience of a single physician in practice for years, sufficient evidence that the system he has adopted is the true one. The experience of one man, in medicine, amounts to but little, unless that experience is sustained by others. Some think, if they could see a very bad case treated homœopathically and recover, it would confirm them in that system; but such persons are mistaken, it would do no such thing. It is true there are many who pretend, and sincerely too, to have confidence in Homœopathia, because a friend has got well by it. But such evidence is insufficient, and frequently such persons, when brought to the test of their faith, will show that the work of conviction had not been accomplished in them; in truth, it had scarcely begun, and of course there was not a full conversion.

Ladies and Gentlemen, we cannot, by the force of the will, believe what we please, nor can we by that faculty reject what we please. If the evidence of the truth of Homœopathia be insufficient, you cannot believe in it—you cannot rely upon it. Now, I would have you know what kind and amount of evidence would, to intelligent minds, be irresistible, and prove beyond a doubt that Homœopathia is true. 1st, Many persons while in health, avoiding all unnatural food and drink, taking a drug attenuated according to the method of Hahnemann, in repeated doses several times a day until effects are produced, and carefully noting those effects as they occur, and then compare the records thus made by each individual, and if certain symptoms should be found to be uniform, however other symptoms might differ in some respects, both in kind and in number, this would be evidence that the attenuated drugs were capable of influencing the human system. This

has already been done in a very large number of drugs, some two hundred or more. Every healthy person may, with but little trouble, repeat the experiments with any drug that has been tried by others, and thus convince himself in this matter.

2d. If many regularly educated practitioners of medicine, residing in different parts of the world, treat diseases homœopathically for years, and all testify to the same successful results, such evidence should be received; for a combination of such experience is not likely to be deceptive.

In view of such testimony, these conclusions must follow:—1st, That if so small a quantity of a drug can cause in different individuals such a degree of disturbance in vital parts, then the disturbing power must be greatly and dangerously increased by the ordinary allopathic doses.

2d. If respectable physicians in large numbers, among whom there could be no collusion, testify, after ample experience for half a century, that the attenuated drugs are the most safe and certain in the cure of disease, we are compelled to admit the truth of such evidence.

3d. It is also an undeniable fact that thousands of the people in whom Homœopathia has been tested, unite their testimony with physicians, and state that in their own persons they have experienced a prompt, safe and thorough cure of their maladies by homœopathic practice.

This, ladies and gentlemen, is the kind of evidence in favor of Homœopathia which is before you and before the world; these are the conclusions in view of it to which you must come, and nothing but prejudice, inability to reason, or self-interest, can resist the conclusion that Homœopathia is true and should command our entire confidence.

I shall soon conclude my remarks, but before I do so, I will notice a very common objection to Homœopathia, by allopathists. They say Hahnemann's system is an absurdity and a delusion. Let us examine this grave charge from such high authority. 1st, We have explained that Homœopathia is made up of facts, and that it is not a theory. Now, can such facts be absurdities? You know they cannot. But, say our opponents, we deny your pretended facts? Our answer is, your denial comes too late. The experiments have been repeated all over the civilised world by thousands in the profession and out of it, and not one who has carefully tested them but admits them to be *facts*. This being so, there is no absurdity, and can be no delusion.

But, say our opponents again, "In your *Materia Medica Pura* there are 1400 symptoms said to have been produced by *sulphur*; such a statement is preposterous. One person never had that number of symptoms." I suppose not; there is no such pretension. Let us see if anything is wrong in this. If our opponents would be a little more deliberate, and read with attention how these 1400 symptoms were obtained, I think it will appear that they are all facts too. I cannot state with certainty how many persons Hahnemann employed in the trial of

sulphur, but it was his custom to induce as many of his friends and acquaintances, both male and female, physicians and laymen, as he could, to aid him in the trial of drugs, and I should not be surprised if fifty persons or more took *sulphur* from him, and reported in writing its effects upon themselves. He rarely told those who aided him in this important work what drug they were taking. Let a dozen persons take the same drug in the same doses, and all of them will report a few symptoms almost precisely alike; in some instances, as I have known, in the same words; such symptoms are regarded as characteristic of the drug. Then come symptoms which one person has, and another has not; the reason of this is not known. One will have numerous symptoms, and another comparatively few; but as each person reports them, they are arranged and recorded, which accounts for the very large number. Is there anything absurd in this? I think not.

Take, say six cases of *typhus fever*; each one will have symptoms so much alike as to show the character of the disease to be the same. There will be also symptoms in one that do not appear in another. Some will have symptoms very numerous, and others not so numerous; now record all the symptoms of each with all possible minuteness, and there may be as many, if not more, than is recorded of *sulphur*. Take a dozen persons with headache, and record all their symptoms, and the number would astonish our opponents. Allopathists are not in the habit of investigating symptoms with the minuteness of homœopathsists, and consequently they do not perceive the shades of difference in symptoms. To them, a headache is a headache, and nothing more, whether the pain be sharp, dull, shooting, tearing, throbbing, darting, piercing, continuous or intermittent; whether it be deep-seated or superficial, in the forehead, over one eye or both; in one temple or both; in the top of the head or back of it; to them it is all the same—it is a headache. It is of no consequence to them whether the patient has a change in his sufferings by lying down or sitting up; in motion or quiet; in the house or out of doors; after eating or before eating; or whether it is in the morning or in the evening; which facts are important for the homœopathist to know; but for the allopathist, a headache is enough. Now take a dozen persons suffering of a headache, and inquire minutely the symptoms of each, and I think there would be found a number that would amaze our allopathic brethren. The fact is, Ladies and Gentlemen, our opponents allow themselves to condemn what they have never examined, which I am of the opinion approximates absurdity; and some less charitable person than myself might insinuate that by so doing, they are guilty of injustice. But we leave that matter with you. I will conclude by giving Miss Martineau's account of the reception of Harvey's theory, on the circulation of the blood. It is in the form of a dialogue between Lords Holland, Seymour and Southampton, a clergyman and a physician:—

“One object of old Parr's going up to Court is, that Harvey may study the case, and see if he can gain hints from it for lengthening our lives.”

"But, surely," said the clergyman, "it can matter but little what Dr. Harvey concludes and gives out about the case of this old parishioner of mine, or any other case. No one can have any respect for his judgment in the face of the wild doctrine he gives out about the blood."

"Does he adhere to that?" asked Lord Southampton.

"Yes," replied Lord Holland, "he will, ere long, publish another tract upon it. It is astounding to see a man, who seems otherwise rational and sensible, lose himself on this one point. There is no making any impression upon him; he persists as quietly as if all the wise people in the world agreed with him."

"Quietly?" said Lord Seymour; "I thought he was a passionate, turbulent fellow, who thought all the world a fool but himself."

"Whatever he may think," replied Lord Holland, "he says nothing to give one such an idea; on the contrary, the most amusing and yet melancholy part of the business, is his entire complacency. He is so self-satisfied that nothing can move him."

"Dr. Oldham," said Southampton to the family physician, who sat smiling while this description of Harvey was given, "You have looked into this business, this pretended discovery, what have you to say to it?"

"But little, my Lord; it is not worth so many words as have just been spent upon it. There is not a physician in Europe who believes in this pretended discovery."

"After examination?"

"Surely, my Lord. Any announcement of a discovery made by the physician whose merits have raised him to Dr. Harvey's post, cannot but meet with attention from a profession whose business it is to investigate the facts of the human frame and constitution."

"Then known facts are against him."

"Entirely. No point, for instance, is better understood than that the arteries are occupied by the vital spirits, which are concocted in the left side of the heart, from the air and blood of the lungs."

"And what says Harvey to this?"

"He controverts it, of course. Neither the opposition of all living physicians, nor even the silence of Galen on this notion of his, has the least effect upon him. It is sad and pernicious nonsense, and ruinous to a man who, but for this madness, might have been an honor to his profession. Of course his opinions on any subject are of no value now."

"In the profession, do you mean, or out of it?"

"I believe there are a good many out of the profession who listen to him, open-mouthed, as to every professor of new doctrines; but it is an affair in which no opinions but those of physicians can be of any consequence; and, as I said, not a physician in Europe believes in Harvey's doctrine."

"It ought to be put down," said Lord Salisbury, to which the clergyman gave an emphatic assent, observing, "that in so important an affair as a great question about the human frame, false opinions must be dangerous, and ought to be put down."

“And how is new knowledge to fare when it comes?” said Lord Southampton. “By my observations, Dr. Harvey’s notion is so following the course that new knowledge is wont to run, that I could myself almost suppose it to be true. It has been called nonsense; that is the first stage. Now, if it be called dangerous, that is the next. I shall amuse myself by watching for the third. When it is said there is nothing new in it, and it was plain to all learned men before Harvey was born, I shall know how to apportion to Harvey his due honor.”

“I thought, my Lord, you had held my profession in respect,” said the physician, with an uneasy smile.

“Am I not doing homage to an eminent member of it, perhaps the most eminent in the world?” said Lord Southampton; “and it appears that I am rather before than behind others in doing so. There is no man, not even the greatest, who may not stand hat in hand before the wise physician; and I, for my humble part, would do even so.”

This excellent scene well describes the kind of opposition such a discovery as Homœopathy has to encounter, and especially from the medical faculty.

GENERAL INTRODUCTORY ADDRESS

TO THE

FIRST SESSION

OF THE

*Sahnemann Medical College,*

OF

PHILADELPHIA.

---

BY RICHARD KOCH, M. D.,

PROFESSOR OF PHYSIOLOGY, &c.

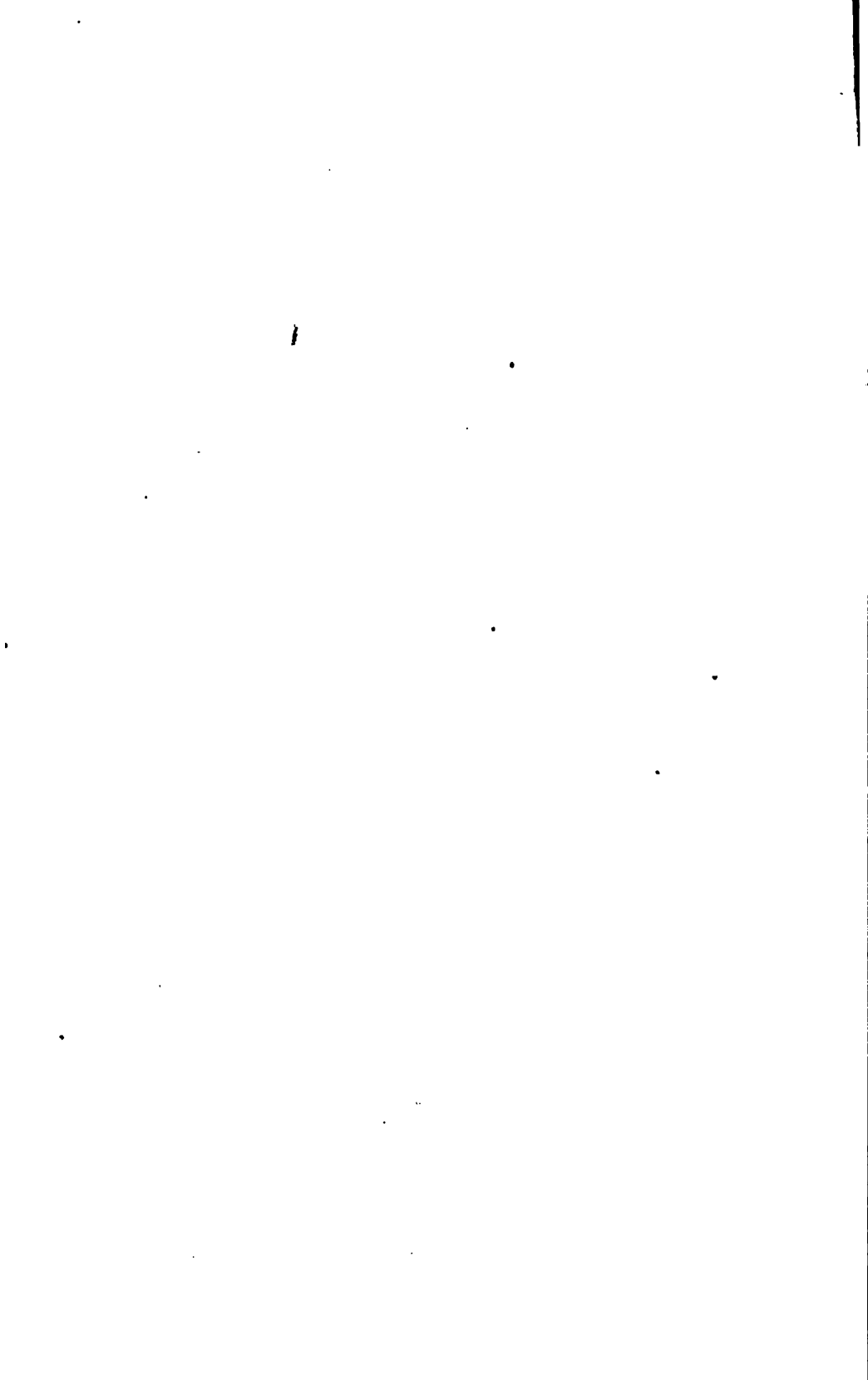
---

PHILADELPHIA:

KING & BAIRD, PRINTERS, No. 607 SANSON STREET,

1867.





# GENERAL INTRODUCTORY ADDRESS

TO THE FIRST SESSION OF THE

## Hahnemann Medical College of Philadelphia.

---

BY RICHARD KOCH, M. D.,  
PROFESSOR OF PHYSIOLOGY, &c.

---

### GENTLEMEN OF THE MEDICAL CLASS :

In the name of the Faculty of the Hahnemann Medical College, I bid you a hearty welcome to these halls. Those of you in whose faces we notice the impress of past friendship; whose features are yet fresh in the memory of most of us, whose kind remembrance of their former teachers is manifest by their presence to day, I greet with a "welcome back again;" while such of you who are still strangers to us, and who call on your future teachers with a firm confidence in their willingness and ability to instruct you and to raise you gradually to their circle as colleagues, I hail, with no less sincerity, "be welcome." May he who rules the universe be with us and bless your endeavors to attain that knowledge of medical sciences, which is so necessary to, and inseparable from your future success as physicians; may He send his aid to your teachers in their exertion to place you upon the platform of truth, to elevate you to the rank of scientific men, and to make you what we all ought to be, *liberal* and *free thinking*, but TRUE "Homœopathic physicians."

You, I know, are striving for these attainments, and we, I am convinced, will leave nothing undone to aid you in your efforts. But in order to attain these ends, you must throw off all prejudice, relieve yourselves of false impressions, place confidence in your instructors, and then, with a clear head and a hearty will, grasp the TRUTH of Homœopathy, and you will anchor your ship in a safe harbor, from whence you may then sail, without further aid, to such ports as your

own independent judgment, your free opinion and your liberated thoughts will direct.

Gentlemen, it is not my purpose to refer historically or otherwise, to the manner in which Homœopathic training has been conducted in this city; but as our School claims, by the transfer of the majority of its faculty from an older institution to this one, the appreciation of succession, allow me to link that chain.

When the graduating class of last spring and some of the members of the present class met for the last time in the session, the valedictorian, Prof. J. C. Morgan, impressed upon you the following words: "It is your duty, as Homœopaths, to earnestly cultivate all branches of our one healing art. Surgery, aside from its merely mechanical department, has no future save in Homœopathy. For physiology and pathology also, I hazard nothing in saying, there exists no truly philosophical future but in the channels to which Homœopathy invites, and points the way."

And again, at a meeting held but a few days before the one above mentioned, where the members of the "Hahnemann Medical Institute" bade each other farewell, the able graduate of the class, Dr. Augustine Thompson, of Maine, concluded the farewell address thus: "High on the virgin white of our starry banner, write:

"LIBERTY, PROGRESS, SCIENCE."

Let these three weighty words be the subject of a full consideration, and let us see how intimately they are related, and what bearing the one has on the other.

I. *Liberty*.—When Washington and his brave army, by their patriotism and endurance, won the freedom and the political rights of the American people, the consequence was the privilege of self-government, *which remains to this day*; when various reformers agitated the disputed and much abused rites and practices of religious bodies, the result was a liberty of conscience, *the salutary effects of which upon morals are yet visible*; when Kepler, Newton, Humboldt, and that host of savants revolutionized the erroneous sophistries of the dark ages, past prejudice perished, the world advanced into the glorious light of philosophical *freedom*, and became the play-ground for scientific research, *and is so yet*; lastly, when a *Hahnemann* for the first time promulgated those truths, so much cherished by all of us, the chains which bound medical men to the aphorisms of a Galen

and others were broken, past empiricism was forgotten, and medical treatment received an impulse of progress, the effect of which is daily more and more apparent in the evident advance in all schools and creeds towards the abolishment of poisonous doses, blood-letting, blisters, cauteries and other barbarisms. *Medical Freedom* then commenced! Has it continued?

I am sorry to be obliged to state that the tendency of medical slavery is again to throw its bands around liberty of thought, around freedom of judgment, around honest convictions and experience. This evil spirit of bondage is stealing itself into our ranks by two separate paths; first, from the ranks of our open opponents, the Alloëopathic profession; and second, from our own ranks.

The former is not dangerous and can be met openly, easily and decisively, provided we are truly prepared. In what does that necessary preparation consist? Gentlemen, in nothing else but a thorough medical education, and sound scientific attainments. Be assured that, whenever you are able to stand before your opponent, equal to him on any question in medicine; whenever you can meet him face to face and say, "I am your equal in learning, come and prove your point," then he will not dare to throw out his wanton insinuations to injure you, nor will he feel safe in ridiculing you. But his lance will tell terribly on the ignorant, on the uneducated, on the *quack*. We hope, gentlemen of this medical class, that you will once dare to meet such opponents, and that you will not be intimidated nor enslaved by them.

Now we come to meet the evil spirit approaching by the other path; the more dangerous one, because his base of operations is in our own ranks, and, therefore of a treacherous, faithless character. What! Bondage in the ranks of Homœopathy! Are we to be told that because we do not think as we are told to think, because we do not blindly believe what we are ordered to believe, that we are not Homœopaths? And this too by a Homœopath, to an admirer of Hahnemann, who, in spite of persecution, ridicule and hatred, stood up before the world and *dared* to act the champion of reform, who exclaimed to his antagonists that they were slaves to prejudice! All this is preposterous! To force the profession to a blindfold belief, by threats of excommunication, can only be thought of by those who fear an open investigation, who are not equal to others in research, in short, who are not able to convince. Excommunication is a shallow argument.

All disputed, unsettled and doubtful points in any science must be left to the free judgment and mature deliberation of every one. If we only believe what our former teachers inculcated and do not advance in medicine, we fall back to the days of darkness, from which a Harvey, a Sydenham, a Hahnemann emerged. I will go even further than this and say, upon my own responsibility, that, although the aim of your present teachers will be to impart to you the theories and truths of medical science, and the purity of Homœopathy to the best of their knowledge, belief and experience, yet far be it from their thoughts to compel you to adopt all blindly. No! After you have been educated here, we want you to criticize, to progress, to discover. It is for such purposes, and not for a stand-still, that we propose to give a thorough medical instruction.

II. This brings us to the second part of our theme: *Progress*. It is of course unnecessary to impress upon you, that we live in a century of Progress, not only in arts and sciences generally, but also in the art and science of medicine. And I ask again, who broke the chain of charlatantry in medicine at the end of the last century? Let me answer by an altered quotation from Cowley:

From these and all long errors of the way,  
 In which our wandering predecessors went,  
 And like the old Hebrews, many years did stray  
 In deserts but of small extent,  
 Hahnemann led us forth at last.  
 The barren wilderness he passed;  
 Did on the very border stand  
 Of the blest promised land,  
 And from the mountain-top of his exalted wit,  
 Saw it himself and showed us it.

• Yes, Hahnemann showed us the promised land, where the science and art of medicine approaches perfection; he smoothed the path for us to reach it; he, with his indefatigable industry and courage, hinted to us the truth of Homœopathy, and also, mark me, what Homœopathy is yet to be. Does that mean indolence? Does it mean a stand-still? Did he wish us to remain where he began, on the border of the promised land? No, never! If his spirit could speak to us with living tongue, he would exclaim: advance, progress and add to the magazine which I have collected for you.

But if our mind is influenced and bound by men who profess to be pure Homœopaths, because they do not go beyond what Hahnemann

said, we will never approach perfection. If we reflect on such a doctrine, we must come to the inevitable conclusion that its source is either indolence or ignorance. It is time to turn a cold shoulder to such a profession, and to stand upon the only true basis of true Homœopathy, "Liberty, Progress, Science."

It has been argued, that by making progressive efforts, we are apt to theorize on the explanations of the Homœopathic law, and that we fall thereby into heresy. There is no such danger; simply because all our practical experience has bound us too strongly to our faith. Should, therefore, a theory in the path of progress enter our field and fail in practice, it will die its own death; should it, however, be confirmed by it, see what we have gained—a new proof of truth. I believe in adopting the law "*similia similibus curantur*," not only as a proposition sanctioned by experience, but also as a truth confirmed by scientific investigations. These investigations have been attempted by Dr. v. Grauvogl and others, but succeeded only in part to the satisfaction of the profession. The field is, therefore, open yet; open for you, gentlemen. It is not sufficient for a liberated, progressive man to say, "I believe in Homœopathy;" he ought to be able to say, "I know Homœopathy, and, therefore, think it good." This glorious point might have been reached long ago, but for an opposition by some, based upon the hypocritical plea of such a step being *un-Hahnemannian*. Hahnemann was progressive, but they are decidedly retrogressive. We should have reform and not revolution; we should preserve the old and add the new.

But to come to the last part of my address to you.

III. *Science*. Can we think freely on disputed points, or can we progress in the truths we advocate, without the knowledge of the necessary accessory sciences upon which Homœopathy is based? Can there be any answer but a negative one? Although it has been publicly and privately advanced by some again and again, that Anatomy, Chemistry, Physiology and Pathology were not *necessary* accomplishments of a Homœopathic physician, and that any man could be a successful practitioner, provided he only knew our *Materia Medica*, I will fearlessly take ground against such a position, and try to convince you of the absurdity of such an assertion. I have never met a person yet, advocating indifference in regard to collateral medical sciences, who did not lack that accomplishment himself. Gentlemen, it is one of the failings of mankind always to begrudge in others what they have not themselves, and I can fully comprehend why an igno-

rant man battles against the advantages of attainment which another possesses.

In the opinion of your teachers, the full understanding of the following branches of medicine is absolutely necessary for a medical education, viz.: Anatomy, Chemistry and Chemical Physics, Physiology, Materia Medica, Toxicology, Pathology, with a full knowledge of Diagnosis, Surgery and Midwifery, together with the respective clinical instructions. Besides these, we think the comprehension of Homœopathic Pharmacy, of Hygiene, of Botany, of the use and practical results of the Microscope and Medical Jurisprudence as scarcely less important. It shall therefore be our aim to impart them all to you.

*Anatomy* being the foundation of all medical knowledge, is probably the most important, especially to a first-year student. Without it none of the other branches can be either learned or understood. You cannot appreciate the chemical composition of bone or any other tissue, if you do not understand its physical construction. You cannot follow your preceptor in his explanations of the acts of digestion, absorption, assimilation, circulation, secretion, excretion, calorification, procreation and nervous action, all branches of Physiology, if you are ignorant of the location and form of the digestive apparatus, the glands, the heart and arteries, the generative organs, and the brain and spinal cord. So in *Materia Medica*, it would be impossible for you to value, or undervalue, or compare a symptom, if you did not know whether it is near the pyloric or cardiac orifice of the stomach, or whether it is in the pharynx or the larynx. Without *Anatomy* you cannot be a pathologist, because you might be tempted to percuss the heart over the side where the liver is situated, or to diagnose an aneurism of the subclavian artery for a bronchocele. That, in order to practice *Surgery*, *Anatomy* is essential, must be self-evident; no fracture can be treated, nor the smallest operation performed properly without having the form, situation and structure of the part under the command of memory. Not even *Midwifery* can be practiced without it, as the whole mechanism of labor is based upon the anatomical construction of the pelvis, the uterus and the fœtus; or, how is it possible to tell a flexion or descent of the uterus or a congenital hernia of an infant without understanding the topography of the parts.

In connection with this word "topography" let me urge you not to neglect that branch of anatomy commonly called practical, often surgical and sometimes topographical anatomy. A thorough com-

prehension of it can only be acquired in the dissecting-room and during the lectures on that branch. The opportunity you have to enter into that department fully, is this year better than ever before. The knowledge of descriptive anatomy only, without being acquainted with the regions of the human body, does not qualify you for surgeons. Topographical or surgical anatomy is special anatomy practically applied.

*Chemistry* is hardly of less importance to the practitioner than *Anatomy*. Organic as well as inorganic *Chemistry* are, together with *Anatomy*, the bases of *Physiology*, and the interchange of gases and fluids, during the various processes of digestion, absorption and elimination, are a dead-letter to a non-chemist. *Cantharides* has, as one of its symptoms, coagulated, albumen-like urine; in proving it, how do you know that it is only albumen-like, and not albumen, if you do not know the chemical test for the latter? How would you find out, whether a discharge, when produced by a remedy, while proving it, is acid or alkaline, bloody or whether it contains pus, without the aid of chemistry or the microscope? Is it possible to prove a remedy at all, without the knowledge of the collateral sciences, including chemistry? Not only in *materia medica*, but also in the other practical branches are the proficiency in chemistry and the use of the microscope essential. *Diabetes melitus* can only be positively proven by a chemical test for sugar, only confirmed by the microscopic spermatozoids, *Bright's disease* by the search for pus, some lesions of the *Liver* by the chemical test for biliverdin in the excretions, internal and external *Cancers*, all *Tumors*, *Tuberculosis*, internal hemorrhages, and a multitude of other pathological states can often be definitely confirmed only by the above means.

Let us now examine the importance of *Physiology*, the science which gives life to *Anatomy*, practical utility to *Chemistry*, and is the pedestal of all other medical science. It is at the present time conceded that the science of life cannot be divided, and that the varying phenomena of health and disease are governed by the same laws. In this way our general views of disease have been much simplified. We examine now the conditions of disease just as we study the other vital processes, mainly by the assistance of physical, chemical, microscopical, and other experimental means.

It must be plain to all, that a thorough proving of a drug, to be relied upon, cannot be undertaken by any one, who, acting as supervisor, has no idea of the functions of man during health. Take some symptoms of any of our remedies, and suppose it has a *frequent, hard*



*pulse*, how can you judge, if you are unacquainted with the number and strength of beats in health, or the physiology of the heart's contraction; or suppose there is *retarded or diminished menstruation*, how do you know, without being able to represent to yourselves the quantity excreted in health, and the period when the flow is expected; or how can you detect the symptom of an *increased flow of urine*, when you are not aware that from 40 to 48 ounces is the normal quantity, and that this changes according to the season? Upon the same principle, increase or decrease of respirations, coughing, vomiting, the various abnormal ejecta, the flowing of tears, the healing of wounds and fractures; in short all pathological states are founded upon Physiology, and, as a symptom of a remedy is a pathological state, all provings are based upon Physiology, and the Homœopathic Materia Medica is a nullity without it. We can never recognize the symptom of a drug as pathological, without being able to say with certainty, *that it is not physiological*. I wish to lay an emphasis on this last phrase, because physiological symptoms have entered the reports of provings as pathological more than once, and particularly lately.

I wish also to draw your attention to the importance which the knowledge of that branch of physiology known as Histology, or minute anatomy of the tissues and cells, bears to the human organism. It is the anatomical structure as well as the physiological functions of these cells and tissues, which plays so weighty—perhaps the first—*role* in all pathological changes. If this is so, must it not be of great import for general practical medicine, and especially for the Homœopathic Materia Medica, to understand the direct and indirect relation which the drugs may have to the different tissues, so as to enable us, after proving them on the healthy, and applying them to the sick, to give to the law of “*similia similibus curantur*,” in practice as well as in theory, that firm basis which will forever prevent its overthrow?

If we do not understand an organ in its structure and function, how can we presume, when it is diseased, to have brought it back to its normal condition, without being obliged to admit that we did so blindly, accidentally, and that we were quite ignorant of how we did it? Where is the difference here between the physician and the quack?

One word yet on the necessity of being a *pathologist*, and of the value of *diagnosis*. The old and true, but much abused saying, that in Homœopathy we do not strive to cure the disease, but the symp-

toms of the patient, has not been generally accepted in the sense it was intended, but so construed that any one might, can, and usually does turn and twist it to suit himself. A pathological state is manifest to us by the symptoms expressed in the subject under treatment, and if a name is given to those symptoms, it is not for the purpose of selecting a remedy according to the name, but to express the pathological state of the patient; and just as the name of a disease classifies the latter in pathology, so do the symptoms of that disease classify also the remedies, out of which we have to select the proper one, according to its modalities, or, if you please, according to the characteristic expression which the disease shows in the individual. In short, pathology and diagnosis teach us: 1. To individualize the disease; 2. To individualize the character of the disease according to constitutionality and disposition of the subject; 3. To individualize the remedy.

I would also like to foreshadow to you the fact, that you will find a thorough knowledge of pathology and diagnosis a valuable aid in *remembering* the numerous symptoms of a vast number of remedies, because you cannot help connecting the symptoms of drugs with those of disease, and by remembering the latter, you grasp at once many symptoms of the former, and therefrom individualize your case.

But not only for scientific reasons, and for your success in treatment, is it necessary to have a full understanding of diagnosis; your financial success will also depend upon it. Many of you will begin your medical career in the country, or in a small town, where no Homœopathic physician is established; where, perhaps, you will have to contend with a number of Alloëopaths, some of whom may have received a good instruction in all the branches of medicine. It will be your lot to establish Homœopathy in such a place, which you will not be able to do, in the face of your opponents, if you cannot enter the field fully armed, that is, clad in science. Your lack of this is the only weak point of which your antagonists can take advantage in their action against you, and only then can they wield their weapon. The first question usually put to a physician by the friends or relatives of the sick, after having examined his patient, is: "What ails him, Doctor?" Woe to you if you diagnose a consumption of the lungs as bronchitis, or say the asthmatic attack comes from emphysema, when it is due to a disease of the liver; and should you ever pronounce an inoffensive preputial "herpes" "chancre," the best course for you to pursue is, to pack up your potencies, leave the place, and try somewhere else, or else take another course of

lectures in a good institution. The charlatan alone, but no *honest* man can succeed without science.

Medical literature is, at the present time, made up almost exclusively of auxiliary sciences, so that, in order to study medicine as one science, the collaterals cannot be avoided. When we listen to clinical instruction it is certainly, to say the least, some gratification to be able to look at the disease, according to circumstances, from an anatomical, or chemical, or pathological, or therapeutic stand-point; and if we can embody them all connectedly in the diseased subject before us, we can flatter ourselves to rank among respectable physicians.

It occurs, unfortunately but too often, that a student of medicine, after having heard but one course of lectures, and then practising upon the strength of his faint acquirements, becomes, in consequence of pecuniary successes, and sometimes satisfactory cures, possessed with the unfortunate idea that his slight attainments are sufficient for his future welfare. This seems so, because a young practitioner does not appreciate the word welfare in its proper meaning. Blinded, either by financial or by unusual, and often accidental medical success, avarice and vanity seize him, and for a time, but only for a short time, he imagines to have attained his object, and his final aim—"welfare." But remorse soon follows; dissatisfaction with himself enters his soul; he sees his ignorance compared with others; and when that terrible dilemma occurs, where at the bedside of a fellow creature, over whose life and death he has the charge, he finds his resources exhausted, exhausted on account of his limited attainments, then his conscience-stricken self condemns him, and remorse is *too late*. The true welfare of a physician lies in self-contentedness—his misery in self-accusation.

Now is the time for you to learn. Day by day do those who are obliged to spend their life's force and energy in a toilsome and exhausting practice, find it impossible to review even what they have once learned, or to read medical works, in order to progress with the world. Once in practice, close examination and careful study cease, and what you do not learn now, is in future hardly attainable. But if a good ground-work is now built, studies can be continued with comparatively less toil afterwards, and although the language of medicine is ever changing and is particularly now assuming another appearance, the old principles learned once are ever available.

The more the century advances in years, the more will be

required of a scientific physician. He must advance with the century. How can he, if he feels himself *not free* from prejudice or *enslaved* by unworthy criticism, if he has no *love for progress*, if he has received no *scientific education*? These three inseparable qualifications are necessary for a man to be a useful instrument in the great end, which not only the medical profession, but the whole of mankind are striving for, namely, "truth." Without love for truth, the student is a parrot and the teacher a charlatan. Upon truth depends progress, upon falsehood and imposition the quack.

Gentlemen, I do not believe to assume too much, in saying, that the graduates of this College will not fall into such errors. Let me give you the assurance, in the name of the faculty, that it will be their lasting endeavor to educate you scientifically, and be convinced that their aim is, to give you the advantage of instruction, with equal zeal in *all* branches, and to leave nothing undone, to make you proud of your profession. The only evidence of your appreciation of these endeavors which we ask, is *industry*. If *you*, as students, and *we*, as teachers, co-operate harmoniously, my brightest hopes will be realized. This College will then rise as a bright *star* in Homœopathy, and you, gentlemen, will be its *satellites*.

THE  
HAHNEMANN MEDICAL COLLEGE  
OF  
PHILADELPHIA.

No. 1307 Chestnut Street.

---

FACULTY OF MEDICINE.

CONSTANTINE HERING, M.D., . . . 114 North Twelfth Street,  
Professor of Institutes and Materia Medica.

CHAS. G. RAUE, M.D., . . . . . 121 North Tenth Street,  
Professor of Practice of Medicine, Special Pathology and Diagnosis.

JOHN C. MORGAN, M.D., . . . . . 1700 Chestnut Street,  
Professor of Surgery.

HENRY NOAH MARTIN, M.D., . . . 526 Spruce Street,  
Professor of Clinical Medicine.

RICHARD KOCH, M.D., . . . . . 33 North Twelfth Street.  
Professor of Physiology, General Pathology, and Microscopic Anatomy.

A. R. THOMAS, M.D., . . . . . 1506 Chestnut Street,  
Professor of Anatomy.

LEMUEL STEPHENS, M.D., . . . . . 616 Sansom Street.  
Professor of Medical Chemistry and Toxicology.

O. B. GANSE, M.D., . . . . . N. W. corner Twelfth and Arch Street,  
Professor of Midwifery and Diseases of Women and Children.

A. G. BALLANTYNE, M.D., . . . . . 616 Sansom Street,  
Adjunct Professor of Natural Philosophy and General Chemistry.

H. RYLAND WARRINER, Esq., . . . . . 26 North Seventh Street.  
Lecturer on Forensic Medicine.

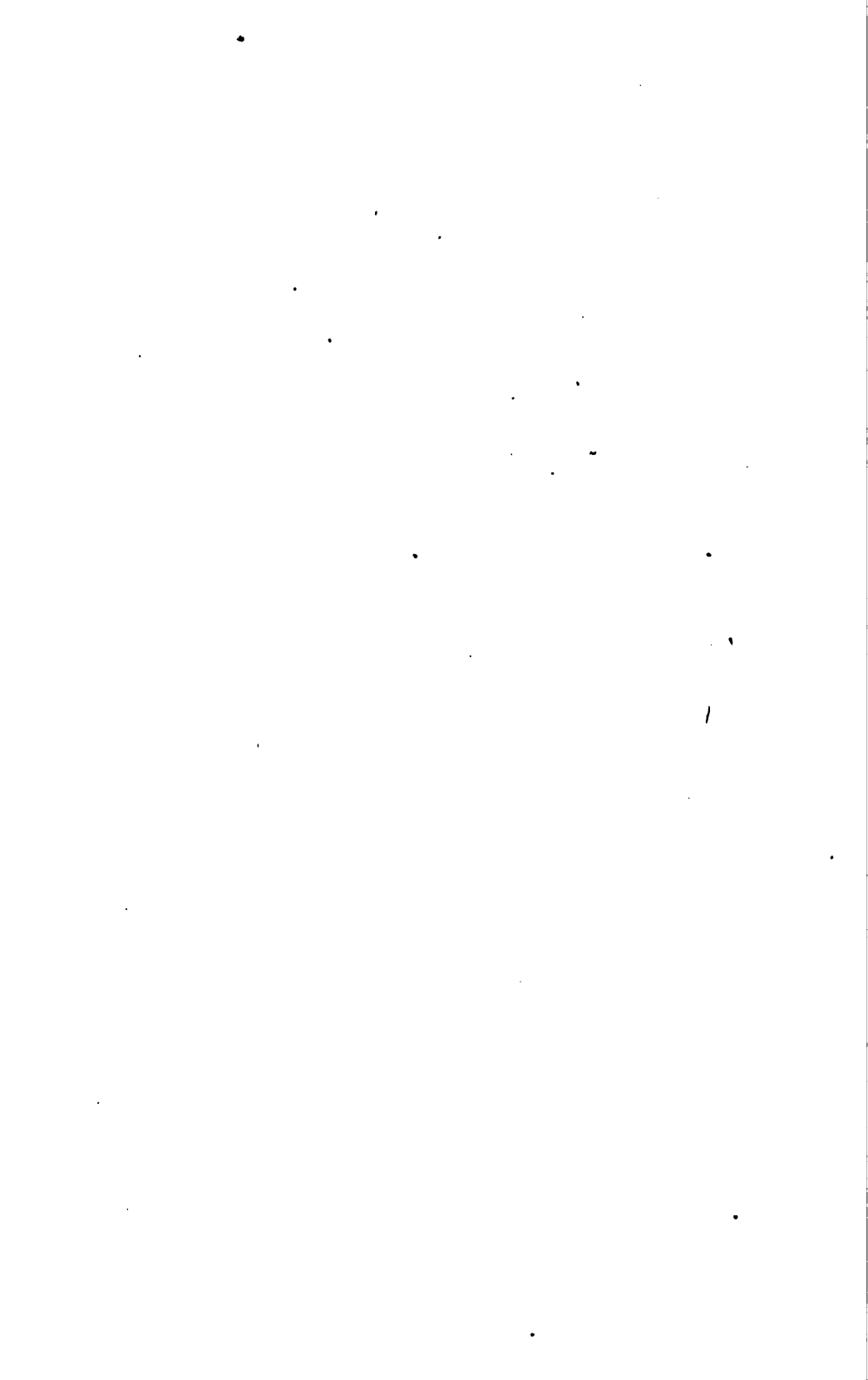
C. H. VON TAGEN, M.D., . . . . . 1135 Spruce Street.  
Demonstrator and Lecturer on Surgical Anatomy.

J. M. HABEL, M.D., . . . . . 1506 Callowhill Street.  
Librarian.

---

WM. WEAR,  
Janitor.





1871

# VALEDICTORY ADDRESS

DELIVERED AT THE

12

*Annual Commencement*

OF



THE HAHNEMANN MEDICAL COLLEGE.

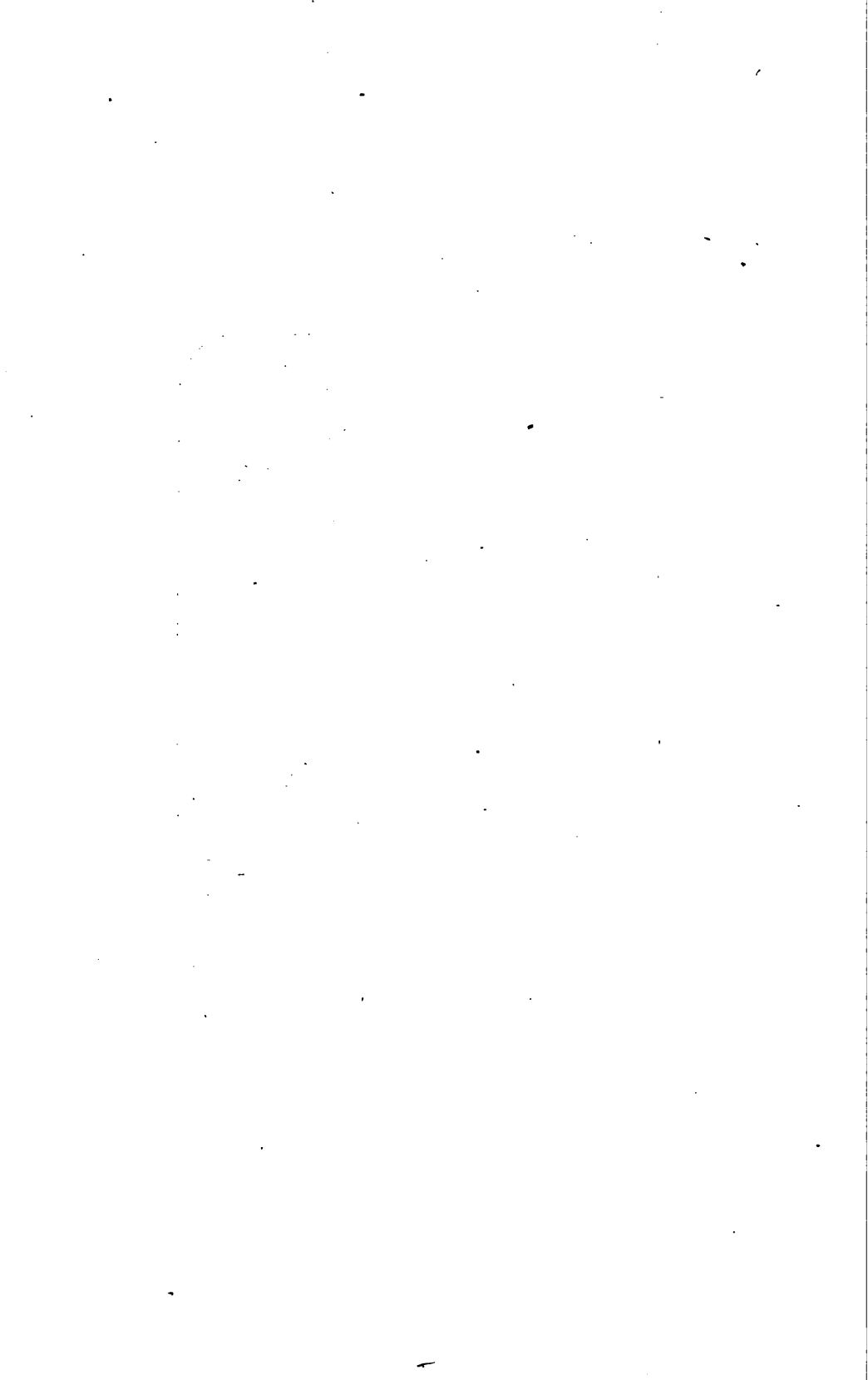
OF PHILADELPHIA,

MARCH 10TH, 1871,

AT THE ACADEMY OF MUSIC,

By Prof. RICHARD KOCH, M. D.





VALEDICTORY ADDRESS

DELIVERED AT THE

ANNUAL COMMENCEMENT

OF

THE HAHNEMANN MEDICAL COLLEGE,

OF PHILADELPHIA,

March 10th, 1871,

AT THE ACADEMY OF MUSIC,

BY

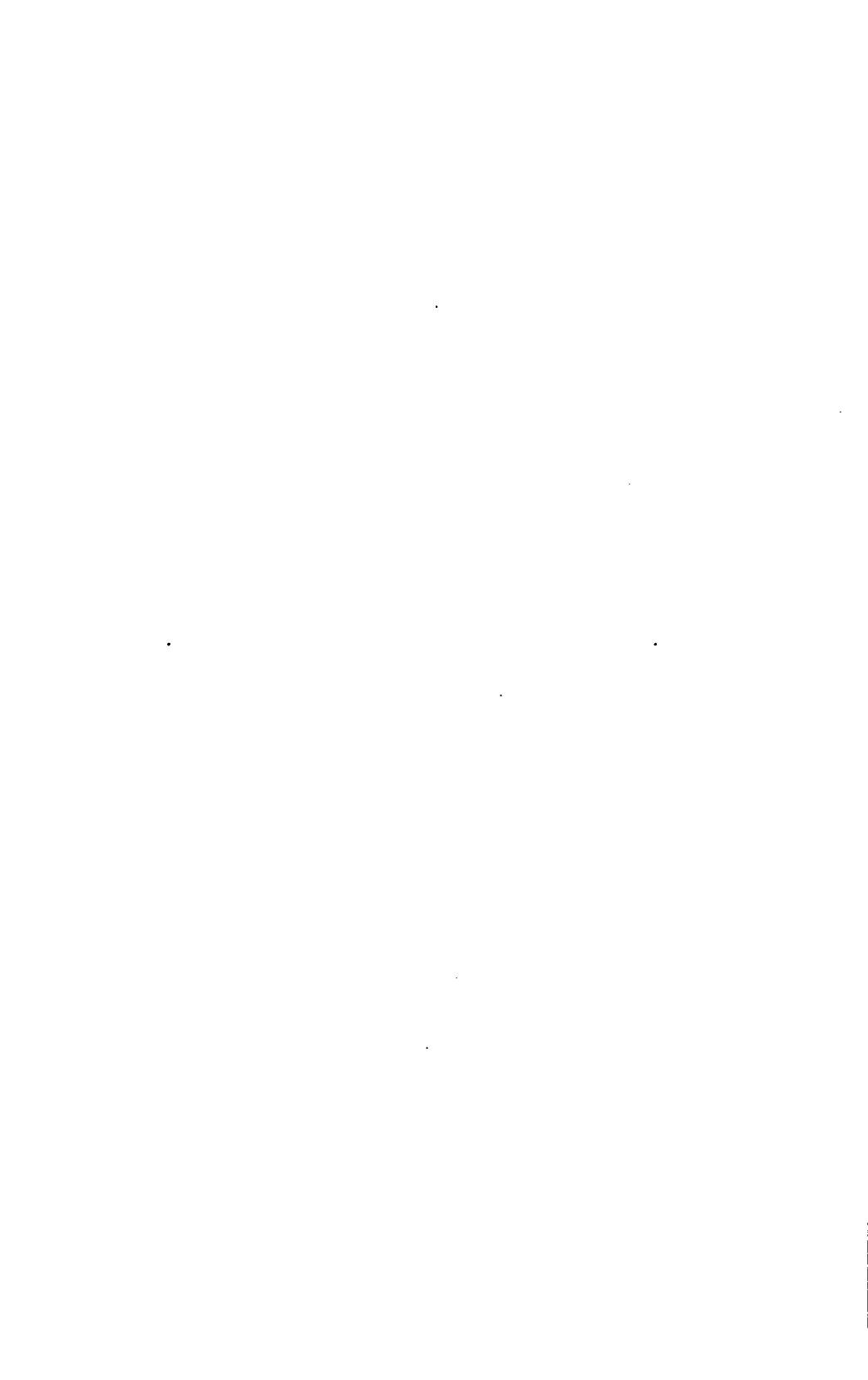
PROF. RICHARD KOCH, M. D.

---

PHILADELPHIA :

WM. P. KILDARE, PRINTER, NOS. 734 AND 736 SANSON STREET.

1871.



## VALEDICTORY ADDRESS.

---

GENTLEMEN OF THE GRADUATING CLASS :

JACQUES—in Shakespeare's Comedy—" *As you like it*," says :

—" All the world's a stage,  
" And all the men and women merely players ;  
" They have their exits and their entrances ! "

You, Gentlemen, have arrived at that momentous period, when you make your exit from collegiate life, and enter the professional. The exit is fraught with pleasant reminiscences of the past, and the entrance clouded with fears of future responsibilities.

Your marked attention to the Lectures of the Course, your industry in efforts to benefit yourselves by home study, your close application to practical and scientific exercises, must leave you more or less wearied ; and like a faithful pilgrim, at last arrived at the much desired point of holy aspiration, you may now exclaim : " thank God, the task is done."

I rejoice with you Gentlemen,—but greet you with no ordinary emotions ; for in this greeting I see embodied another less joyful expression of mutual feelings,—I mean the enunciation of " Farewell."

You are now in a transitory state ; you leave the

past and enter the future. Moved by the inspiration of such an hour, and by the solemnity of such an occasion, it will not seem strange in one, who has so frequently addressed you, to cast a glance upon your past career as students, and to discuss the duties awaiting you.

What have you done? What have you accomplished? You came to our institution by your own selection, not influenced by vague promises, nor by the assurance that a Diploma would be guaranteed to you. You knew that what you will receive in a very short time, would not be a *gift* nor a *purchase*, but a hard earned reward. You were aware that the Hahnemann Medical College, before bestowing its honors upon you, would demand evidences of proficiency. You came, not out of mercenary motives, still you came,—and why? Was it not to learn? Gentlemen, if the Faculty, which on this occasion addresses itself to you through me, could suspect any other motive, parting with you would be a source of joy, instead of grief.

Since you came to learn, it is not out of place to say, that your examination has proved that you *have* learned. Your attention to the course has elicited the liveliest pleasure on the part of your teachers. By this conduct you have won the esteem of your Faculty, and given them the pleasing hope, that with a zealous and successful cultivation of Science, your future will be brilliant.

I am thankful to my colleagues for this opportunity of declaring, that you have developed the spirit which we strived to raise in you—the spirit which since the foundation of this College has been its guiding principle, and which will, by your aid, enable it to reach the highest attainable point of perfection.

This principle upon which we have acted, is: *that a scientific attainment of the adherents of Homœopathy, is the only sure method to convince those who are at variance with our opinions, that our law is true, just and logical.*

When *scientific men* become the representatives of a doctrine, charlatans cannot couch under its wings.

Homœopathy is *more* than what the vulgar believe, and imposters assert, namely, that diseases “have each their record with the cure affixed,” and that medicine consists in discovering a symptom and prescribing its remedy, already ascertained and handed down from the experience of others.

Neither can the man with a book in hand and nothing in his head,—nor a so-called walking repertory, be styled a scientific practitioner, because when he finds a symptom of the disease, represented by its similar in some proven drug, he prescribes it, not knowing why.

That *like cures like*, any empiric can proclaim to his fellow men—well for him if his opinions are swallowed like his pills,—without question, for though he may himself believe what he declares, it might sorely puzzle him to give the true reason, why he *should hold* that belief.

Gentlemen, true Homœopathy admits none such to its ranks; investigation and research are its commands,—it is the exercise of judgment, the practice of scientific laws, the medical representative of an advancing age.

Were our system of medicine not of this character, it would, instead of ranking with the noblest of sciences, fall below the meanest of arts, and your long laborious studies, by which you have prepared yourselves for the

exercise of your profession, would be unnecessary; the cultivation of *Anatomy*, *Physiology*, and *Pathology* useless.

But you have appreciated these necessities, and by accepting the spirit of the institution, you have truly learned, thereby fulfilling your Collegiate duties.

Let us now take a view of your duties and responsibilities as physicians.

From this day you are travelers on the road of Medical Science, and as such you must remember, that the labors of the past, cannot and *dare* not cease; take heed lest you stumble; look well to the landmarks put up for your guidance by former travelers on this great highway; throw the light of science over dark places, and endeavor to *remove* stumbling blocks; never walk around them.

Your mission is to relieve suffering humanity, therefore it is your duty to endeavor to be prepared with relief for all cases.

At the present period the utmost activity pervades the science of medicine; it rapidly hastens to its completion. No department is left unexplored. Facts are rapidly developed, tested and established by positive and reiterated observations and experiments. More than 3000 years have witnessed the progress of medicine; yet, you perceive gentlemen, that it has not reached that *perfection* as a science, so indispensable to its completion as an art. Press on then graduates; the experience of the past 3000 years is at your service; science in its present high state of development is at your command; the glorious future is open to you. Therefore let not simple results in practice, whether good or bad; satisfy you, but when

good, draw your logical inferences, and proclaim the attained conclusions to your professional brethren, when bad let your busy scalpel and your chemical tests convince you wherein you have erred, so that each failure may be a lesson, and each success a mite given to the storehouse of medical literature. Let me warn you not to fall into the egotistical error of burying with yourself what belongs to the profession. Remember, the profession have, by their recorded experience, enabled you to be what you are, and you must return the favor by adding what discoveries you may now be able to make.

Prepare then, gentlemen, for the great responsibilities which await you, by continued industry, and persistent efforts to make your mark in the profession of your choice. Ever aspire higher, and keep steadily in view an *honorable* elevation. Be ambitious, seek eminence and renown, and remember—"nothing ventured,—nothing gained."

While striving to arrive at the high point of your aspirations, I pray you not to forget that the road thereto, is no imperial highway to an enchanting object. You must not expect gold and treasures for your services,—in fact the desideratum is too precious to be purchased. The path is rugged, and the vicissitudes which await you of such a nature, that unless a high moral tone characterize your professional intercourse, you will inevitably fail. Be, therefore, truthful, moral, dutiful and dignified. Let not indelicate jests and a loose bearing be the key by which you seek to gain the confidence of those you have in charge; these tricks belong to charlatanism, and are unbecoming an honorable practitioner.

Maintain a right position in your intercourse with



the community. Be kind to the sick, especially the sick poor, and give to their suffering all your sympathy.

Be courteous, generous and scrupulously honorable in the delicate department which relates to the gentler sex. Woman is at all times deserving of our sympathy, for she is the one who has most of this life's burden to carry. Think of your own mother, and your veneration and love for her will compel you to treat woman with the respect which her essential traits, her love, purity and self-sacrifice command.

Much of your success will depend upon the *confidence* which your patients can bestow upon you; this you must seek to win. In order to gain it, you must as soon as possible understand the nature of your patient's affliction. Be sure of your diagnosis, ready to answer any question unevasively, and always prepared to give temporary relief in the sick chamber. I tell you, gentlemen, the intelligent patient can quickly tell by the slightest appearance of uncertainty on your countenance that you do not understand the case. When you are sure of your point, then be firm and positive in your orders, and let the patient understand, that as you are held accountable for his or her life, you must be strictly obeyed.

Do not, however, let professional authority lead you to unkindness. Many patients are by the nature of their disease, or through their natural character, mentally so excitable, that unless the utmost caution and tact are used, and sufficient tenderness and indulgence exercised towards the weaknesses and failings which are incident to the malady, you will lose the confidence of

your patient, and materially aggravate the condition of the sufferer.

While you ask obedience from the patient, see that you are attentive to your own duties. Visit the sick as often as the nature of the case requires; and although I discourage unrequited professional services, my conscience dictates to me, to admonish you, rather to make a gratuitous visit to the indigent, than to let your patient suffer either in reality, or by depriving him of that satisfaction and consolation which your presence might furnish. The cheerful consoling face of the physician shines in the sick chamber like the bright morning sun after a stormy night.

It frequently happens that when the confidence of your patient is won, you are looked upon as his friend, and as such may often be entrusted with the secrets of himself and family; guard these confidences as sacred treasures; do not divulge the nature of your patient's illness to others, the feeling of many in this respect is such, that they would be deeply mortified by having the history of their ailments made known.

It is further your duty to guard the health of your fellow-citizens, and to protect the law by being ready to give medical counsel to the public functionaries, when required, in regard to matters at court, or for the judicious exercise of hygienic regulations.

Gentlemen, may the admonishing you to observe these duties, which you owe not only to the public, but also to your own self-respect, cause you strictly to execute them. Believe me, such duties conscientiously performed, will lead you to ultimate success.

But this is not all. In order to be recognized by the

profession as their equal, you have obligations to fulfill towards them, without which the enviable position of a recognized member is lost. These obligations are few, but they are binding, as well as honorable, and should never be overlooked.

Never draw the attention of the public to yourselves by issuing private circulars, or resorting to public advertisements, promising cures, or inviting those afflicted with particular diseases to engage your services. No physician of standing resorts to such means to gain practice.

Never encourage patented apparatus, instruments or nostrums. God's benevolence in gifting man with reason to invent media for relieving suffering is universal, and man should not appropriate it for mercenary purposes.

Never degrade *yourself*, nor the profession by intemperance or immorality.

Give your assistance cheerfully to a professional brother, be it to prescribe for himself, or for his patients.

Be liberal to others, for all men have an unquestionable right to freedom of opinion.

The observance of these rules will aid in keeping you in the high estimation of your professional brethren, who will be more ready to lend you a helping hand in case of need. Unity of spirit among us is necessary for the advancement of our science.

Gentlemen, I have a personal abhorrence to valedictory addresses which have no other object than the exaltation of a certain system taught, or the advertisement of the institution represented by the valedictorian. Therefore, do not mistake my motive when I bring before you one more duty, that of constant affection for your Alma Mater. As you love your parents who edu-

cated you morally, so love the college which has educated you medically.

By uniting your future interests with those of your college, you not only assist in its aggrandizement and permanency, but help others in acquiring the knowledge which you have found so useful to yourselves.

There are two ways in which you can materially aid in increasing the usefulness of the institution; first, by the enlargement of our museum; and secondly, by increasing the facilities for clinical instruction.

The first object is attained by sending such specimens of interest, either pathological or otherwise, which will assist your successors in their practical studies. A specimen placed in the museum is of more benefit to the profession than when in your office.

The second is reached only by your personal efforts among your friends, to place the *Hospital* in a position of self-support. Material aid in this direction will cause the donor's name to be gratefully remembered by those who will reap the benefits of his benevolence.

With these few points of advice, which are truly given in a spirit of friendly admonition, I might close these my last official words to you; but when I look about me, and see by this numerous assemblage, how many friends you have, and the interest they take in your future welfare, I feel that you gentlemen would like to say a word to them—allow me to speak for you:

#### LADIES AND GENTLEMEN:

In behalf of our mutual friends here, for whose sake you have had the kindness to favor us with your presence, we ask of you to give them your confidence.

After much labor and industry, they claim as a reward, a just appreciation of their qualifications as practitioners, hoping that you will discriminate between them as men of science, and others who may be mere empiricists. Give them your support in affairs pertaining to their future success. When a young physician is summoned to the bedside of the sick, a feeling of the great and personal responsibility in the case, may cause him to approach with an air of timidity; do not mistake this for ignorance or inefficiency; it is a fearful thing to know that a human life is in your hands, and the conscientious physician can never lose this feeling. An air of self-confidence is not always indicative of proficiency or infallibility. Many a young physician often discovers by careful deliberation in forming an opinion, what one more accustomed to practice at the bedside may overlook by hasty decision and over confidence.

We would further ask you to show to them that consideration, which the arduous labors of our profession deserve; do not by unreasonable or unnecessary calls overtax their power, and thereby sacrifice their health and strength; allow them rest when their services are not absolutely needed, and do not forget that physicians, like other men, have some claim to the proper exercise of the third commandment.

In connection with these remarks, it may not be out of place to allude to a habit somewhat prevalent, of changing physicians, particularly when young, for light reasons. Having once selected a physician, and after being convinced of his ability and skill, you must remember that one who has become acquainted with the constitutional dispositions of the family, will be more

able to render positive assistance than a stranger. A man cannot be expected to cure always and everything, therefore let not occasional failures determine you to withdraw your support from one whom you have been regarding as your friend and adviser.

And now, GENTLEMEN OF THE GRADUATING CLASS, the time has arrived to deliver to you the legal document which entitles you to the rights of a practitioner, but which also severs *our* connection as teachers and scholars.

We proclaim publicly that you are now our professional brethren, and as such, are henceforth associated with us in the divine privilege of working in our field of usefulness and blessing.

Do not think that because in a short time you may be far from us, you will be forgotten, nor that our relations cease. We can, and *will* still work together with all our energies, and I hope to see you all here again soon, as members of that glorious association, the *American Institute of Homœopathy*.

Until we meet again, I bid you in the name of the Faculty, an earnest and affectionate farewell.

May God's blessing be with you, and give potency to your endeavors, and in times of difficulty may His aid never fail you.

Once more farewell,—with my warmest and most sincere wishes, that wherever your lot may be cast, professional success and individual happiness may accompany you.

## LIST OF GRADUATES,

MARCH 10th, 1871.

| <i>Name.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | <i>Residence.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | <i>Subject of Thesis.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Rev. Amos Abbott,<br>James M. Armstrong,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Bombay, India.<br>Northfield, Ohio.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Curative Action of Drugs.<br>Sleep.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Charles Lewis Bonnell,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Brooklyn, N. Y.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | { Intolerance and Bigotry the oppo-<br>nents of progress in medicine.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Thomas B. J. Burd,<br>Wm. Howard Bigler, A. M.,<br>Charles Francis Bingaman,<br>Charles Dake Crank,<br>Eugene Bonaparte Cushing,<br>Wm. Henry Corwin, A. M.,<br>Samuel L. Dreibelbis,<br>Albert Job Evans,<br>Walter Fletcher Edmundson,<br>James Amos Fechtig,<br>Albert Le Roy Fisher,<br>Merrill Washington Hill,<br>James Branyan Hall,<br>Albert Hammond,<br>George Hosfeld, Jr.,<br>Francis Eugene Harpel,<br>George Herbert Hackett,<br>Levi Hoopes,<br>Wm. Henry Keim,<br>Geo. Jacob Washington Kirk,<br>John W. Klein,<br>Henry Schwantzbach Keller,<br>James Clifford Kennedy,<br>Wm. Kelly Knowles,<br>Chas. Henry Lawton,<br>Taylor Lansing,<br>Madison Bayard Morris,<br>George Evelyn Morgan,<br>Thomas Mathison,<br>George H. McLin,<br>Perry Marshall,<br>Allan Gifford Peckham, | Flemington, N. J.<br>Philadelphia, Pa.<br>Lionville, Pa.<br>Pittsburg, Pa.<br>Lynn, Mass.<br>Lebanon, Ohio.<br>Reading, Pa.<br>Lockport, N. Y.<br>Pittsburg, Pa.<br>Hagerstown, Md.<br>Canandaigua, N. Y.<br>Barre, Vt.<br>Mansfield, Ohio.<br>Hagerstown, Md.<br>Philadelphia, Pa.<br>Shamokin, Pa.<br>Belmont, N. H.<br>Toughkenamon, Pa.<br>Philadelphia, Pa.<br>Hatborough, Pa.<br>Louisville, Ky.<br>Hetrioks, Pa.<br>Pittsburg, Pa.<br>Augusta, Me.<br>Newport, R. I.<br>New York, N. Y.<br>Philadelphia, Pa.<br>Rochester, N. Y.<br>Franklin, La.<br>Buchanan, Mich.<br>Mt. Holly, Vt.<br>Easton, N. Y. | Typhoid Fever.<br>The future science of Homoeopathy.<br>The diagnosis of Pregnancy.<br>Uterine Pathology.<br>Genista Tinctoria.<br>Classification of Remedies.<br>Proving of Flacourtia.<br>Pleuritis.<br>Asthma.<br>Stricture of the Urethra.<br>Alcohol and Animal Tissues.<br>Pertussis.<br>Pneumonia.<br>Sterility.<br>Diabetes.<br>Baptisia Tinctoria.<br>Asthma.<br>Conception.<br>The Blood.<br>Amorphous Phosphords.<br>Medical Ethics.<br>Typhoid Fever.<br>Onanism.<br>Psychological Diseases.<br>The Nerve Force.<br>The Nervous System.<br>Neuralgia.<br>Physician and Patient.<br>Pulmonary Tuberculosis.<br>Criminal Abortion.<br>Abortion.<br>Diphtheritis.<br>{ The Scientific Classification of Skin<br>Diseases. |
| Edgar John Pusey,<br>Joseph Robert Pollock,<br>Frederick Herbert Packer,<br>Rufus Reed,<br>Wm. Henry Romig, M. D.,<br>Elijah P. Rogers,<br>John Thomas Sutphen,<br>David Ryder Stouffer,<br>Edward Henry Stilson,<br>Emanuel M. Scheurer,<br>Charles Steddum,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Philadelphia, Pa.,<br>Galesburg, Ill.<br>Brattleboro, Vt.<br>Camden, N. J.<br>Allentown, Pa.<br>Pendleton, Ind.<br>Middletown, Ohio.<br>Chambersburg, Pa.<br>Galesburg, Ill.<br>Hanover, Pa.<br>Lebanon, Ohio.                                                                                                                                                                                                                                                                                                                                                                                                 | Pleuritis.<br>Variola.<br>The Stomach and its Diseases.<br>Pysmia.<br>Intermittent Fever.<br>Feundation.<br>Similia Similibus.<br>Development of the Ovary.<br>Phthisis Pulmonalis.<br>Constipation.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

| <i>Name.</i>              | <i>Residence.</i>      | <i>Subject of Thesis.</i>       |
|---------------------------|------------------------|---------------------------------|
| Jose Antonio Terry,       | Cienfuegos, Cuba.      | Yellow Fever.                   |
| Frank Wm. Thomas,         | Philadelphia, Pa.      | Chemical Analysis.              |
| Charles Monroe Thomas,    | Philadelphia, Pa.      | Mechanical Hemostatics.         |
| Jessie Williams Thatcher, | Howellville, Pa.       | Leucorrhoea.                    |
| Lewis Woodward,           | Newport, Del.          | Absorption in the Human System. |
| William Kennedy Williams, | Phoenixville, Pa.      | Mental Diseases.                |
| Caleb Beakly Walrad,      | Three Mile Bay, N. Y., | Pyelitis.                       |
| <i>Total 54.</i>          |                        |                                 |

**HONORARY DEGREE:**

Prof. Frank A. Rockwith, M. D., Newark, N. J.

**LIST OF MATRICULANTS.**

**SESSION OF 1870-71.**

| <i>Name.</i>              | <i>Residence.</i>        | <i>Preceptor.</i>                  |
|---------------------------|--------------------------|------------------------------------|
| Jose Antonio Terry,       | Cuba, Havana.            | J. G. Howard.                      |
| James W. Haines,          | Waynesville, O.          | J. H. Pulte.                       |
| Wm. H. Keim,              | Philadelphia, Pa.        | Chas. W. Robbins and Richard Koch. |
| Wm. K. Williams,          | Phoenixville, Pa.        | D. R. Posey.                       |
| George Hosfeld, Jr.,      | Philadelphia, Pa.        | "                                  |
| Jessie W. Thatcher,       | Howellville, Pa.         | R. C. Smedley.                     |
| A. B. C. Rupp,            | Philadelphia, Pa.        | C. S. Middleton.                   |
| George B. Peck,           | Providence, R. I.        | I. Barrows.                        |
| Wm. E. Barrows,           | "                        | "                                  |
| Mathew S. Williamson,     | Philadelphia, Pa.        | W. Williamson.                     |
| Charles M. Thomas, A. B., | "                        | A. R. Thomas.                      |
| Ira B. Cushing,           | Providence, Ills.        | George Barrows.                    |
| E. J. Pusey,              | Philadelphia, Pa.        | C. J. Wiltbank and M. Macfarlan.   |
| Rufus Reed,               | Camden, N. J.            | H. N. Martin.                      |
| Wm. H. Bigler, A. M.,     | Philadelphia, Pa.        | Richard Koch.                      |
| Fernando Donado, P.,      | Barranguilla, U. S. Col. | "                                  |
| Thomas Mathison,          | Franklin, La.            | R. A. Phelan.                      |
| Thos. B. Pulsifer,        | Ellsworth, Me.           | M. R. Puisifer.                    |
| E. P. Rogers, M. D.,      | Pendleton, Ind.          | J. B. Wood.                        |
| Henry Crater,             | Somerville, N. J.        | M. W. Wallens.                     |
| Chas. G. Wilson,          | Boston, Mass.            | C. L. Spencer.                     |
| John G. Swinney,          | Bridgeton, N. J.         | J. Streets and J. Moore.           |
| Wm. M. Zerns,             | Salem, N. J.             | A. B. Lippincott.                  |
| Chas. F. Bingham,         | Lionville, Pa.           | Jos. E. Jones.                     |
| I. A. Barber,             | Salem, N. J.             | A. B. Lippincott.                  |
| John D. Leckner,          | Philadelphia, Pa.        | H. N. Martin.                      |
| W. F. Edmundson,          | Pittsburg, Pa.           | J. C. Burgher and Richard Koch.    |
| George W. Vanderveer,     | Woodbury, N. J.          | Daniel R. Gardiner.                |
| Allen G. Peckham,         | Easton, N. Y.            | E. B. Cole.                        |
| Charles B. Holmes,        | Hamilton, N. Y.          | G. L. Gifford.                     |
| F. H. Packer,             | Brattleboro, Vt.         | D. P. Dearborn.                    |
| Ad. Otto Engel,           | Charlottenburg, Germany, | Richard Koch.                      |
| Theo. T. Wood,            | Philadelphia, Pa.        | T. H. Smith.                       |



| <i>Name.</i>             | <i>Residence.</i>          | <i>Preceptor.</i>                   |
|--------------------------|----------------------------|-------------------------------------|
| Chas. D. Herron,         | Pittsburg, Pa.             | J. H. McClellan.                    |
| Edwin Simmer,            | Pfuhlsborn, Germany,       | C. Hering.                          |
| Albert Boley,            | Alleghany, Pa.             | N. W. White.                        |
| James G. Thompson,       | " "                        | " "                                 |
| Robert H. Y. Ramage,     | " "                        | " "                                 |
| Edward Henry Stilson,    | Galesburg, Ills.           | Carr and Porter.                    |
| Frank Bronson,           | Albion, N. Y.              | A. L. L. Potter.                    |
| Robert Murdoch,          | Ulster, Pa.                | D. S. Pratt.                        |
| John Harlan,             | Wilmington, Del.           | C. Harlan.                          |
| S. C. Bosley,            | Smithfield, Pa.            | A. P. Bowie.                        |
| George H. Clark,         | Philadelphia, Pa.          | W. C. Harbison.                     |
| S. C. Moyer,             | Quakertown, Pa.            | J. M. Gerhart.                      |
| Isaac Detweiler,         | Sellersville, Pa.          | Practitioner.                       |
| Robert S. Perkins,       | Norfolk, Va.               | Thos. J. Hardy.                     |
| Samuel M. Trinkle,       | Philadelphia, Pa.          | S. Griffith.                        |
| John W. Klein,           | Louisville, Ky.            | C. W. and W. L. Breyfogle.          |
| Edward Mahr,             | " "                        | " "                                 |
| Amos Abbott,             | Bombay, India.             | I. T. Talbot.                       |
| N. R. Chase,             | Providence, R. I.          | Richard Koch.                       |
| J. C. Guernsey, A. B.,   | Philadelphia, Pa.          | H. N. Guernsey.                     |
| Samuel L. Dreibelbis,    | Reading, Pa.               | D. L. Dreibelbis.                   |
| L. D. Tebo, B. E.,       | Ogdensburg, Pa.            | C. Neidhard.                        |
| Chas. L. Bonnell, A. B., | Brooklyn, N. Y.            | G. H. Billings.                     |
| John H. Crippen,         | Cortland, N. Y.            | E. B. Nash.                         |
| J. A. Bullard,           | Montrose, Pa.              | J. D. Vail.                         |
| E. G. Cayce,             | Hopkinsville, Ky.          | W. M. Hill.                         |
| Theodore R. Waugh,       | Carthage, N. Y.            | J. W. Brown.                        |
| Samuel E. Newton,        | Paulsboro, N. J.           | Chas. Newton.                       |
| Wm. M. Griffith,         | Honeybrook, Pa.            | S. Griffith.                        |
| E. V. N. Hall, M. D.,    | Ann Arbor, Mich.           | N. Y. Homeopathic College.          |
| James M. Armstrong,      | Northfield, Ohio.          | A. R. Thomas.                       |
| Charles D. Crank,        | Pittsburg, Pa.             | B. T. Dake.                         |
| John T. Sutphen,         | Middletown, Ohio.          | W. D. Linn.                         |
| Eugene B. Cushing,       | Lynn, Mass.                | A. M. Cushing.                      |
| A. W. Jaynes,            | Waterville, N. Y.          | W. H. Stuart.                       |
| James A. Fechtig,        | Hagerstown, Md.            | George Fechtig.                     |
| Merrill W. Hill,         | Barre, Vt.                 | C. H. Chamberlin.                   |
| Titus Brown,             | Wayne, Mich.               | T. S. Scales.                       |
| Charles Steddom,         | Lebanon, O.                | Charles Cropper.                    |
| S. B. Weaver,            | Manchester, Md.            | J. F. B. Weaver.                    |
| Alvin I. Miller,         | Mechanicsburg, Pa.         | Isaac Lefevor.                      |
| Thos. A. Capen,          | Taunton, Mass.             | J. W. Haywood.                      |
| J. A. Hunter,            | Leechburg, Pa.             | R. R. Hunter.                       |
| Samuel Kennedy, M. D.,   | Philadelphia, Pa.          | Hahnemann Medical College.          |
| Wm. H. Kern,             | Leechburg, Pa.             | R. R. Hunter.                       |
| Wm. F. Kennedy,          | Smyrna, Del.               | C. L. Mahon.                        |
| F. C. Wilson,            | Philadelphia, Pa.          | J. C. Morgan.                       |
| A. G. Jackman,           | North Cohocton, N. Y.      | E. H. White.                        |
| Emanuel M. Scheurer,     | Hanover, Pa.               | P. Scheurer.                        |
| G. J. W. Kirk,           | Hatboro', Pa.              | Ed. Reading.                        |
| Albert Hammond,          | Hagerstown, Md.            | C. R. Doran.                        |
| Taylor Lansing,          | New York, N. Y.            | Pratt and Birdsall.                 |
| George E. Morgan,        | Rochester, N. Y.           | Summer and White.                   |
| Wm. H. Corwin, A. M.,    | Lebanon, Ohio.             | Charles Cropper.                    |
| Caleb B. Walrad,         | Three Mile Bay, N. Y.      | John Lauchs.                        |
| Wm. Kelly Knowles,       | Augusta, Me.               | J. B. Bell.                         |
| J. N. De Puy,            | Germantown, Pa.            | Richard Koch.                       |
| Wm. Congdon,             | Malvern Square, N. Scotia. |                                     |
| Samuel T. Beans, M. D.,  | Southamptonville, Pa.      | University of Pennsylvania.         |
| Orin C. Parson, M. D.,   | Newark, N. Y.              | Eclectic Medical College, Syracuse. |

| <i>Name.</i>            | <i>Residence.</i>         | <i>Preceptor.</i>                |
|-------------------------|---------------------------|----------------------------------|
| Lewis Woodward.         | Newport, Del.             | Caleb Harlan.                    |
| W. H. Romig, M. D.,     | Allentown, Pa.            | University of Pennsylvania.      |
| C. B. Adams,            | Hartford, Conn.           | R. T. Chappee.                   |
| George H. Hackett,      | Belmont, N. H.            | J. H. Gallinger.                 |
| D. H. Bradley,          | Coatesville, Pa.          | D. R. Bardin.                    |
| Albert J. Evans,        | Lockport, N. Y.           | D. F. Bishop.                    |
| Albert Le Roy Fisher,   | Canandaigua, N. Y.        | J. B. Vonk.                      |
| Charles S. Lawton,      | Wilmington, Del.          | Richard Koch.                    |
| D. W. Bartine,          | Philadelphia, Pa.         | W. H. Neville.                   |
| Samuel Starr, M. D.,    | " "                       | Hahnemann Medical College.       |
| Levi Hoopes,            | Toughkenamon, Pa.         | R. C. Smedley.                   |
| W. H. G. Griffiths,     | Providence, N. Brunswick. | Toothaker.                       |
| Harvey Bradley, M. D.,  | St. Josephs, Mo.          | Cleveland Homœopathic Med. Coll. |
| Henry W. Fulton,        | Pittsburg, Pa.            | L. H. Willard.                   |
| A. M. Kennedy,          | Birmingham, Pa.           | J. C. Kennedy.                   |
| G. F. Coutant,          | South Pittsburg, Pa.      | " "                              |
| Jamcs C. Kennedy,       | Birmingham, Pa.           | J. H. McClelland.                |
| F. W. Thomas,           | Philadelphia, Pa.         | A. R. Thomas.                    |
| Sheldon Hinman,         | East Homer, N. Y.         | E. B. Nash.                      |
| John H. Tucker,         | South Singerville, Me.    | A. Franklin.                     |
| Milford W. Fetterman,   | Pittsburg, Pa.            | Hofmann.                         |
| E. H. Packer, M. D.,    | Boston, Mass.             | Homœopathic Med. Coll. of Penna. |
| James Branyan Hall,     | Mansfield, Ohio.          | A. E. Keys.                      |
| M. B. Morris,           | Philadelphia, Pa.         | D. M. Tindall.                   |
| James R. Pollock,       | Galesburg, Ill.           | W. W. Porter.                    |
| Albert T. Beckett,      | Hurffville, N. J.         | D. R. Gardiner.                  |
| Henry S. Keller,        | Hettricks, Pa.            | Charles and J. Geiger.           |
| David R. Stouffer,      | Chambersburg, Pa.         | B. Bowman.                       |
| Francis E. Harpel,      | Shamokin, Pa.             | H. Harpel.                       |
| George H. McLin, M. D., | Buchanan, Mich.           | Cleveland Homœopathic College.   |
| Perry Marshall,         | Mechanicsville, Vt.       | A. V. Marshall.                  |
| Leason English Ely,     | Philadelphia, Pa.         | C. J. Wiltbank.                  |
| A. S. Gaskill, M. D.,   | " "                       | Hahnemann Medical College.       |
| Thos. B. J. Burd,       | Flemmington, N. J.        | J. J. Currie.                    |
| John M. Smith,          | Smyrna, Del.              | Charles L. Mahon.                |
| S. H. Quint, Jr.,       | Camden, N. J.             | S. Carels.                       |
| Isaac L. Devou,         | Wilmington, Del.          | M. Macfarlan.                    |
| Fred. Hiller, Jr.,      | San Francisco, Cal.       | F. Hiller.                       |
| Harrison Walton,        | Philadelphia, Pa.         | C. S. Middleton.                 |
| J. A. Cloud, M. D.,     | " "                       | Homœopathic Med. Coll. of Penna. |
| Ralph Warner,           | " "                       | C. S. Middleton.                 |

Total, 134.



**OMITTED.**—As a Member of the Graduating Class, on Page 14.

Wm. Ezra Barrows,.....Providence, R. I.....**THESIS.**—On Scarlet Fever.

\_\_\_\_\_

\_\_\_\_\_



THE  
Hahnemann Medical College

OF PHILADELPHIA,  
No. 1105 Filbert Street.

SESSION OF 1871-72.

*"In certis unitas, in dubiis libertas, in omnibus charitas."*



The Homœopathic Hospital, Cuthbert Street above 11th.

The regular Course of Lectures will begin on the second Monday in October, and end about the first of March ensuing.

The advantages of this Institution are:

1. The teaching of *Pure Homœopathy*.
2. The use of a *complete Museum*, unsurpassed in Anatomical Preparations.
3. The use of a *Medical Library* of over 800 volumes.
4. A *permanent Faculty*.
5. The right of the Student to attend the clinics at the Homœopathic Hospital, in the rear of the College Building, also at the Pennsylvania, Philadelphia (Blackley,) and Wills' Hospitals.
6. Thorough instruction in Anatomy, Physiology, Natural Philosophy, Chemistry, General and Special Pathology, including Diagnosis, Theory and Practice of Surgery, Midwifery and Diseases of Women and Children, Institutes of Homœopathy, Materia Medica and Therapeutics, Hygiene and Dietetics, Medical Jurisprudence, Toxicology, Medical and Surgical Clinics.

For particulars, apply to

**RICHARD KOCH, M. D., Registrar,**

No. 35 N. 12th Street, Philadelphia.

---

---

# PRESIDENT'S ANNUAL ADDRESS

BY

AUGUSTUS KORNDORFER, M.D.,  
PHILADELPHIA.

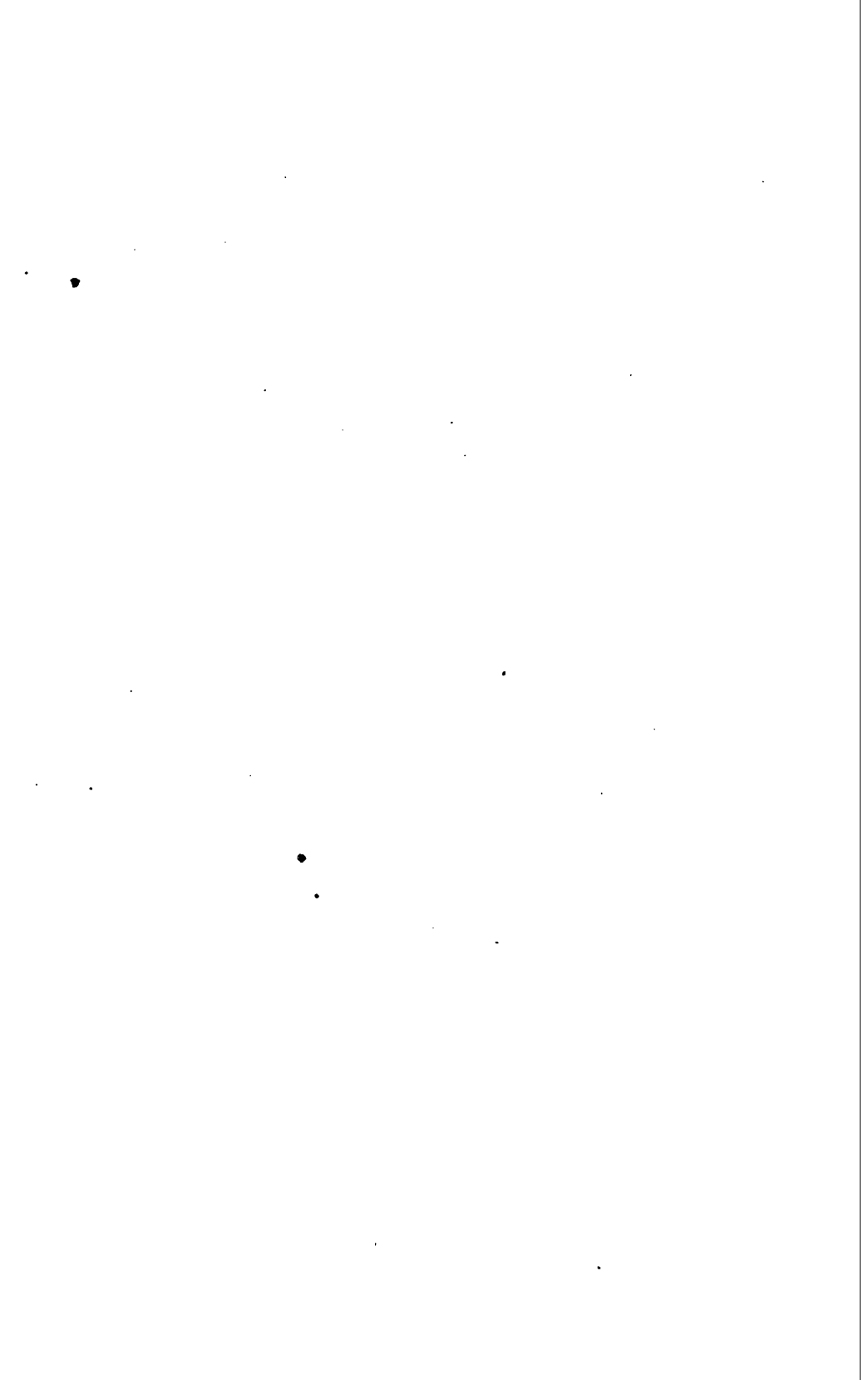
---

FROM THE PROCEEDINGS OF THE TWENTY-SEVENTH SESSION  
HOMOEOPATHIC MEDICAL SOCIETY OF THE STATE OF PENNSYLVANIA  
HELD AT PITTSBURGH, SEPTEMBER 15, 16 AND 17, 1891.

---

---





## PRESIDENT'S ANNUAL ADDRESS.

---

*Ladies and Gentlemen, Members of the Homœopathic Medical Society of the State of Pennsylvania :*

In accordance with the rules of this Society it becomes my duty and is my pleasure, to address you to-day upon matters of interest to us all, as members of the Homœopathic school of medicine.

Representing a system now nearing the close of its first century, a system that has successfully withstood all opposition, we, both as individuals and in our corporate capacity, have devolving upon us constantly increasing responsibilities—as individuals, to aid in the development of the science of medicine; as a corporate body, to maintain that freedom of thought and opinion which is the life of science and progress.

Ridicule, slander, and false accusations have been, and still are, unstintingly employed in efforts to weaken, and, if possible, to destroy our influence. Nevertheless we, to-day, stand more securely established than at any period since Hahnemann announced the law.

Our school is making progress, both rapidly and surely; in illustration of which we need but refer to the brilliant success attending the fourth quinquennial meeting of the International Homœopathic Congress, held at Atlantic City, June last.

The results of that meeting should prove sufficient to convince even the most obdurate of our opponents, that the application of the “law of similars” has been followed by such unqualified success, that they dare not, with any hope of being accredited with either ordinary powers of perception, or average love of truth, suggest the idea of quackery or fraud as pertaining to the conduct of those who believe and practice in accordance with that law.

The sessions of the International Congress were full of interest

to every lover of Homœopathy. Many valuable papers were presented, and the discussions elicited were marked by perspicuity, erudition, and freedom from all partisan prejudice. On some subjects most diverse views were earnestly and vigorously maintained, yet without being marred by the slightest tinge of rancor. In fact, the sessions were marked throughout by thoroughly systematized order and fraternal feeling, reflecting credit not only upon the members, but equally upon the judgment and ability of the presiding officer.

The bitter wail of disappointment, freely mingled with terms of disparagement, which ascended from the editorial sanctums of a few of our most implacable journalistic opponents, bears evidence of the good work done. Had this meeting not proved so grand a success, it would have received but scant mention by any of them. Their ill-considered, obtuse sarcasm would have found expression without encroaching upon the valuable (*sic*) space of their editorial columns.

The general tenor of these editorials betrays the fact that their authors are absolutely ignorant of the beneficent effects of Homœopathy. These critics surely constitute a portion of that class, of whom it may well be said, "they forget nothing," simply because "they learn nothing."

In addition to the importance justly to be attached to the scientific features of the work of the International Congress, we ought not to overlook the fact that it was also an important factor in developing a more sympathetic relationship between sections geographically widely separated, a result highly important at this present juncture, in relation to the welfare, yea, even the very autonomy of our school, for no hope is dearer to many of our opponents than that the Homœopathic school shall ultimately be destroyed.

Verily this meeting of the International Congress tended mightily toward the strengthening of our school, both at home and abroad.

Of the many home interests upon which I should like to speak, permit me first a few words in regard to our colleges. It is a pleasure to report advance along the entire line. The Hahnemann of Philadelphia led in the establishment of the three years' course of instruction as prerequisite to graduation, and now is among the

first to advocate an increase in the term of study to four years. With this increase in the length of the course of studies, we are pleased to see a proportional increase in the facilities offered for the attainment of all useful knowledge in the various departments of medicine. This advance is more or less marked in all our colleges.

Next to this must be mentioned the increasing interest manifested throughout the profession in the development of our *materia medica*. For years past, owing to the vast bulk of material, various attempts have been made looking toward the condensation or abridgment of the *materia medica*. The controlling idea was manifestly that of simplification through abridgment alone; a condensation through the exclusion of symptoms which till then had failed to receive published corroboration—a plan at once both unscientific and unwise. To-day, while the need for condensation is equally felt, there is evidently a greater effort to reach the end desired through the hard beaten path of experience. Careful *provings*, aided by instruments of precision, are being instituted, and the utmost vigilance on the part of those conducting *provings* is being enjoined. The wisdom of Hahnemann's advice, to not entrust such important work to the unskilled observer, is being more fully recognized; and we have reason to believe that it will soon be as he desired, under the charge of those who are really "masters" in the art of observation. The work of correction, elucidation and verification, rather than destructive condensation, is now being earnestly encouraged.

In other departments we observe satisfactory evidence of advance. Especially is this noticeable in surgery. Though the past twenty years have witnessed some of the most brilliant achievements in this department, the current year has not failed to keep pace with its fore-runners. This is particularly true in the surgery of the brain and of the abdomen. Operations are constantly being performed and results attained which seem all but incredible.

In this field of work the subject of "*antisepsis vs. asepsis*" is attracting much attention, and from the latest results we are strongly inclined to the opinion that the old Hahnemannian view regarding asepsis is speedily being verified. Absolute cleanliness, in conjunction with Homœopathic medication, will, we have abundant reason to believe, accomplish all that dare be hoped for from the most stringent form of drug antisepsis.

A word in reference to our journal literature. Encouraging signs of prosperity are observable in most of our periodical publications. We are pleased to note that matters of real importance to the general practitioner, are receiving a more liberal share of space. In fact, there is a growing tendency to avoid useless polemics and devote more space to profitable discussions. Subjects of merely theoretical character receive abundant attention, yet not to the detriment of the practical. *Materia medica* and therapeutics are, in the main, receiving the consideration which their importance demands. Scientific inquiry has never been more zealously pursued, nor have the results ever been more satisfactory than during the past year.

The doubts and expressions of unbelief asserted so persistently by the Allopaths, have necessarily borne fruit among those not well grounded in a knowledge of the laws governing drug action. Like noxious seed they have often spread far beyond the fields where originally grown, and have caused sore trouble to many an honest reaper at the harvest. Nevertheless, even such open expressions of doubt may be welcomed, and may be employed to good purpose; they afford texts for thought, and thereby prompt researches which ultimately make plain nature's methods, and give a clearer insight into nature's laws.

While the spirit of *experiment and investigation* generated by such doubts ought to be encouraged, it must at the same time be cautiously guided. Intelligent research must lead to the accumulation of useful facts. With the storing of facts comes a disposition to correlate and compare the same, and this, with the great facilities now at the command of almost every willing worker, must result in further elucidation of the grand and comprehensive principles so clearly taught by Hahnemann.

Pathology, that subject for such vexing disputes by ultraists in our school, is apparently approaching the border land of science, and we trust will soon possess a value far beyond what could have been anticipated even a few decades ago. Every assured fact has positive value; therefore we should welcome every authentic observation.

Beyond question the more thorough our knowledge of diseased processes, microscopic as well as macroscopic, the greater will be

our opportunities to apply the law to their effectual cure. But just there is the rub. What is knowledge, and how shall we apply it unto wisdom?

A man may be versed in all the technical rules of a science, yet lack the practical wisdom necessary to the utilization thereof. "Ah!" said a learned professor to an illiterate waterman, "How sad that your life is so far spent, and you know naught of the wonders of nature's laws." Just then a huge wave swamped the boat, and the learned professor sank: "Of what use is your knowledge of the laws of nature, if you can't swim?" said the boatman, as he helped the hapless professor to land.

Here permit an application of this thought. Are not our colleges reaching the point at which too many technical studies are being crowded into the course of instruction requisite to graduation? Ought not more attention be given to the more practical branches; and should not the more distinctly technical studies be pursued in specially provided post-graduate classes? Adequate facilities for such a course should be furnished by every properly equipped college. Thus, physicians having the time and talent to master the details of laboratory technique, would find abundant opportunity to gratify their desires. The advantages of such a course are too palpable to require argument. The fundamental studies having been thoroughly mastered and the mind thereby prepared for the more abstruse problems, the student would possess the requisite qualifications for the theoretical work. Such investigators would learn the importance of thoroughly training the powers of observation and the art of reasoning. By such a method many well trained observers and skilled investigators might be added to the profession.

The last year of college tuition should be devoted to those practical, though probably less attractive studies, which tend to make the really successful practitioner. The minutæ involved in the actual attention upon the sick, differential diagnosis, the therapeutic treatment, the diet, hygiene, and the nursing requirements, all of which can only be mastered by daily study at the bedside of the patient, would afford enough scope for the entire last session of undergraduate studies; and thereby the student would be better fitted to go out and treat the sick. In fact, the

last year should be devoted to walking the wards of the hospitals, and taking charge of the sick at their homes, under the guidance of competent instructors appointed by the faculty. In other words, give the student that homely knowledge which the older physician gained only through long service, as office student and assistant, under a thoughtful general practitioner of medicine, and you will make of him a valuable and beloved physician—not simply a graduate doctor of medicine, well stocked with book-lore, yet lacking the wisdom wherewith to apply it. The young practitioner would thus escape many sad and depressing days.

Let me not be misunderstood as intimating that the physician can have too much of even technical knowledge. Far from it. The most that he can acquire is still insufficient. If, however, our students must be graduated before they can possibly acquire sufficient practical and technical knowledge, which in fact would require more than a six-years' course, let them be prepared with that which is really essential to the successful treatment of the sick. The more abstruse technical studies may without detriment be deferred. The early years of post-graduate life afford ample time for study, and, to the real student are freighted with opportunity for research unhampered either by the anxieties of the under-graduate, or the responsibilities of a later and larger practice.

While it is sincerely to be desired that our young men profit by every opportunity for extended research in the various departments of medicine, we must nevertheless deprecate the unguided experimentalism which until recent years has been the prevailing fashion in the older schools of medicine. Strict adherence to the systematic and logical methods inculcated by Hahnemann should be encouraged. Such methods have given us men like Hering, Jeanes, Dunham, Jahr, Bönninghausen, and a host of masters in medicine, of whose names and work we may well be proud.

Much of that which masquerades as philosophy is really naught save a superficial form of mental divertisement, affording practice, but not progress. It is rather like the soldier in the act of marking time. There is expended the exertion of progression, there is a constant change in the point of support, yet never any advance. Such theoretical fancies are as the ungeared treadmill on the threshing floor, making much clatter, but accomplishing nothing.

The more recent investigations, especially those in reference to the relationship of micro-organisms to disease, have especial interest to us as Homœopaths. The experiments of Koch confirm to a marked degree the earlier experiments of Hering and others of our school, who, more than sixty years ago, began a series of investigations in relation to the action of the so-called nosodes, psorinum, anthracin, lyssin, and later the tuberculinum, etc., which have since rendered most efficient service in the treatment of disease. Beyond doubt these remedies would have received more general attention had not prejudice been aroused against their use. The faulty position taken by our Allopathic investigators must needs be followed by disappointment. Generalization is the keynote to their whole idea. Ultimately, however, when they acquire a correct conception of the sphere of action of the nosodes, if their disappointments do not deter them from further study, we will have the satisfaction of seeing the early views of Hering and other investigators of our school confirmed. *Individualization*, based upon the real correspondence between the symptoms of the provers and patients, is the only true guide to the selection of the curative remedy.

Many of the theories more recently advanced in explanation of the action of these preparations are apparently replete with wisdom. They remind one, however, of the "ox of Prometheus" Under superficial observation they seem to possess value; *careful* investigation proves them to be but worthless fancies.

While then we would urge upon the members of the profession the importance of continued interest in the study of the nosodes; yea, in every effort to advance the line of the known, we would at the same time *caution them* against that false philosophy which is retarding the acceptance of the principles involved in the "law of similars," as *embodying the principles underlying the therapeutic law of cure*.

When we contemplate the progress in medicine during more recent times, we find abundant cause for encouragement. The growing disposition in the old school to acknowledge the principle of similars as a rule in practice, is especially worthy of note. The manifest inclination to investigate the action of infinitesimal doses is another marked evidence of advance. In illustration of this



latter the experiments of Prof. Stilling, published in Merck's *Bulletin*, October, 1890, are well worthy of mention. Prof. Stilling, in his second report on pyoktanin, says: "Comparative series of experiments which I have made showed that sublimate in the proportion of 1 to 2,000,000 of the nutritive fluid, wholly arrests the development of the pus-cocci. I also made trials with agar cultures, using sublimate and pyoktanin in two parallel series, in proportions running from 1 to 1000 to 1 to 128,000. In these cultures, both drugs showed the same degree of power in impeding the development of cocci. Solutions of 1 to 1000, to 1 to 2000 arrest the development completely." Pyoktanin, we must remember, is reputed innocuous. Prof. Stilling asserts, "pyoktanin may be considered as absolutely non-toxic for external applications." The professor deduces from Ehrlich's experiments on alizarine, that the calculated quantity of pyoktanin which might be dusted on or into a wound in a human patient without detriment amounts to at least 50 grammes, "an immense quantity, which would never be even approximately required in actual practice."

Another, by no means unimportant change in Allopathic practice, is found in the evident desire to avoid polypharmacy as being less scientific and less reliable than the single remedy. Thus as water finally wears away the rock, so too is the truth given us by Hahnemann gradually wearing away the flinty barrier of prejudice and unbelief which bigotry set up in the path of progress nearly a century ago.

The three grand points of support upon which Homœopathy was founded, viz., "the law of similars," "the single remedy," and "the minimum dose," are receiving recognition in the school of our opponents. We look hopefully forward to the day when they not only almost, but altogether, will believe.

Another subject worthy our careful consideration is that of our hospitals. Private charity has in this State given us, within the past few years, several excellently equipped institutions, of which we cannot speak too highly. These hospitals being supported almost exclusively by private contributions, we regret to say are taxed to their utmost to supply the wants of those applying for treatment. The State, though dealing with lavish hand when

making its apportionments to the various Allopathic hospitals, has dealt most grudgingly in the appropriations to institutions in which the Homœopathic method of treatment is employed. This certainly is not just, and it is our duty to earnestly strive for its correction. United action on the part of the adherents of Homœopathy will doubtless correct this in the near future. Again, I desire to call your attention to those institutions known as "State Hospitals." This is a subject of more than passing interest to every advocate of Homœopathy. At present there is every prospect of the establishment of another State hospital for the treatment of the insane, which, in the ordinary course of State patronage, would fall into the hands of the Allopaths. This, then, is a most opportune time to make known our position in reference to the continuation of a system of control which practically results in the establishment of "a State medicine," diametrically opposed to the best interests of hundreds of thousands of Homœopathic patients residing within this Commonwealth.

Already the Allopaths hold full control over no less than five large hospitals devoted to the treatment of the insane, one at Harrisburg, with 781 patients; one at Danville, with 967 patients; one at Norristown, with 1911 patients; one at Warren, with 779 patients; one at Dixmont, with 733 patients; making a total of 5171 patients, which during the past year were in institutions under Allopathic control exclusively. In addition to the foregoing there were, on September 30, 1890, not less than 1585 insane distributed among seventeen different almshouses located in various parts of the State, thus making in all, twenty-two institutions receiving patients suffering from mental diseases; in none of which can our patients, rich or poor, secure wished for treatment. In other words, the State practically refuses to grant to the Homœopathic insane an acceptable method of treatment. This, too, in the face of the fact, as stated by the Board of Public Charities in their last annual report, that "the meagre results of the treatment of insanity are unquestionably a reproach to modern medicine, while the very small percentage of recoveries on the total number treated has so strongly emphasized this fact that public economists declare against the future expenditure of appropriations for rearing and appointing costly structures which are hospitals merely in name; but

which are in fact asylums mainly for the detention of the chronic and incurable." And again, "if the State hospitals are expected to do the greatest good to the largest number, there must be thorough special individual treatment of acute and improvable cases, in hospital buildings especially equipped for that purpose, totally apart from the hopelessly chronic."

"No general hospital for the treatment of physical diseases could long survive if conducted upon the plan which is considered good enough for the insane; but insanity will no more yield to routine and perfunctory treatment than would pneumonia or dysentery."

The deplorable condition of our insane revealed in this statement makes the question especially pertinent: Has the State a legal right to withhold from so large a proportion of its citizens the treatment of their choice—a treatment, which, under all circumstances, requires the individualization, which they, *at last*, perceive to be necessary?

This query assumes quite a different aspect from that which it presented a few years ago. Our school has outgrown the merely experimental stage. Based upon an unchangeable law of nature we may rest assured of its permanency. Is it not, then, a palpable usurpation of power for the political authorities of a State to arbitrarily determine the school of medicine of which its hospital practitioners shall be adherents, thereby excluding all other recognized and established systems from *State* recognition? Should not the State permit a treatment in accordance with the wishes of patient and family, and, in fact, provide the treatment desired, especially when such treatment is in accordance with the views of so large a body of its citizens?

We have forced from the unwilling lips of teachers in the dominant school the admission that the principle of similars stands side by side with the principle of *contraria*. We have a clientele equal intellectually and financially to that of any school of medicine. Nevertheless, to-day we hold the anomalous position in this Commonwealth of more than a million of people bearing their full share of taxation yet without representation in a matter involving the care of both body and mind when in a state of disease.

The Allopathic school receives not only *State* recognition, but is accorded the monopoly of our *State* medical institutions. Have

we any moral right longer to continue in quiet submission to such palpable injustice to our patients? They trustfully look to us for help. We have our organized societies, and our patients rightfully feel that through them their interests should be protected. To longer continue in such apathetic inactivity would be most censurable. We cannot make reasonable excuse therefor. It is our bounden duty to champion our patients' cause. Prompt and effective action should be taken at this meeting of our State Society. We should appoint a special committee authorized to employ all lawful means to secure that which our patients have a just right to demand, viz., just representation in the State charities. Action is especially necessary at present, in that the Legislature has authorized additional hospital accommodation for the care of the insane. In the event of the erection of another State hospital, it should be devoted to the treatment of those suffering from acute mental diseases, and placed under the care of Homœopathic physicians. One of the older buildings should be devoted to the chronic and incurable insane. This would be but an act of justice, one which our Legislature would no doubt willingly accord.

Legislation in reference to the licensing of physicians is another and equally important matter to which our attention should be directed. Underlying it there is undeniably the desire of the Allopaths to secure control of the licensing power, a dictatorship which would seriously impede our progress and practically close the doors of our colleges, as with Allopathic control of the licensing power, students would quite naturally seek to secure the degree in medicine from some Allopathic college, in order thus to remove one possibly serious obstacle to their entrance upon practice.

Some of our members may think this an extreme view, but in prospect of the creation of an Allopathic board, the suggestion was made to at least one of our students during the past spring that it would be wise for him to matriculate in an Allopathic institution, as by the time he graduated the licensing power would be virtually under the control of the Allopaths, and his prospects necessarily in jeopardy if he held a diploma from a Homœopathic college. Nay, do not think this causeless alarm ; I assure you it is but timely warning.

The Philadelphia County Society has already taken active measures looking to the organization of district societies for the purpose of protecting the Homœopathic school against the machinations of its enemies. I trust that the Committee on Organization will institute similar measures throughout the State, in order that every county may be duly represented. Thus, and thus only, can we meet the organized opposition of the Allopathic school.

In 1885 a movement was set on foot in the American Medical Association looking toward State control over the licensing of physicians throughout the country. This, as a principle, is sound, and should be heartily approved by every physician and layman in the land. The only difficulty lies in the manner of attaining the end, especially with regard to the methods employed for the accomplishment thereof.

Governmental supervision is distinctly called for in every field of life in which man, in his individual or in his congregate capacity, comes into social, professional or business relationship with his fellow-man; therefore the physician, and with him the colleges, are within the legitimate field of such control; for certainly none hold more responsible relationship than that which the physician bears to patient, family and State. But what shall this supervision be, how far shall it extend, and by what principles shall it be guided and governed? These are questions of deep import, yet may be briefly answered as follows: First, such supervision should extend over the classical as well as over the medical education of the student prior to his graduation. Secondly, the colleges should be more directly under State supervision. Thirdly, all laws looking toward this end should be based upon the most unequivocal principles of justice and equity.

Beyond question the colleges are, and always have been, directly under the control of the State. From the State they receive power, and are commissioned to perform certain duties. An honest fulfilment of these obligations must then be recognized by the State as righteous conduct, and the rights and privileges granted by the State remain, or should remain, unimpaired. In failure to fulfil the obligations assumed by the college under its charter, the franchises of the college are forfeited to the State and the charter is annulled.

It is both the right and the duty of the State to assume and maintain full power over her educational institutions. Failure to exercise the same would be grossly reprehensible, in that it practically would invite most pernicious imposition and fraud.

In addition to this, however, the State has another and quite specific duty to the individual. It guarantees to the individual perfect freedom of thought and action in all personal matters, and leaves his philosophy, as well as his religion, untrammelled by legislative enactments. He is constituted by the State a free agent, to do, or not to do, as he wills, so long as he neither hinders nor deters others in the free exercise of their lawful rights. This being guaranteed by the State, and necessary to the genius of American legislation, dare we, as a matter of principle, abandon the same? Nay, we must earnestly strive to maintain our rights, and the rights of our patients, not from any selfish motive, as desire for power, but in full recognition of the fact that every right is inseparably bound to some given duty. The responsibility rests upon us as physicians, and especially as Homœopathic physicians, to secure to ourselves and our patients that immunity from oppression which is guaranteed to us by the laws of this Commonwealth. Remembering that a right neglected is duty undone, let it never be said of us that we have been faithless to either; the one must be maintained in order that the other may be faithfully performed.

But, gentlemen, the cry for examining boards has gone up from the ranks of the Allopaths; they see in them a new source of power; one more, even if forlorn hope, to which their souls may cling. They call lustily upon the people for more power wherewith to purge the profession of all incompetents. They desire that these boards shall be composed of Allopathic practitioners, and demand that we passively submit to their dictum. Woe unto the school that shall come under the iron heel of their prejudice.

This whole matter of State examination in medicine is fraught with danger to the medical profession, and stands as a menace to the best interests of the laity. Evidence of this fact may be found in the more recent workings of such boards. One of the strongest advocates of State boards of medical examiners says, in a recent number of the *University Medical Magazine*: "State medical ex-

aming boards must exert great influence upon teaching faculties, and there always is danger that medical schools shall prepare men for examining boards rather than for practice of medicine." The same writer, referring to a recent examination, remarks: "If this examination is to be the type, one of two things must happen—thoroughly trained graduates of medical schools of the first class must fail altogether, or at least go to the bottom of the list, or else medical colleges will have to strive to make mediæval lumber-ticks of the heads of their students, much to the disgrace of American medicine and the detriment of American communities." Such are some of the early fruits of this still recent Allopathic reform. Dare we trust our interests to such incompetent boards?

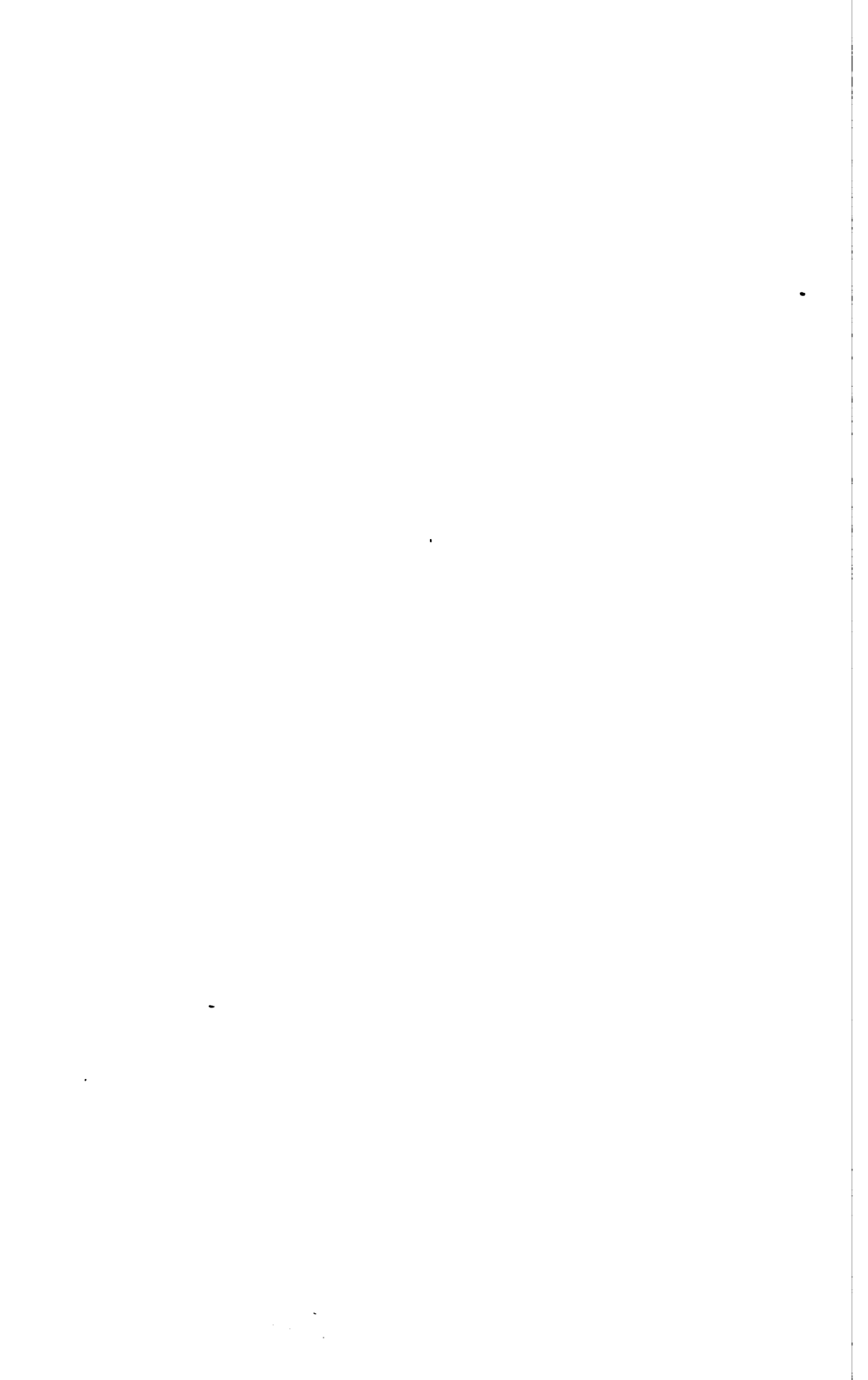
While I am fully convinced that the whole scheme is erroneous, beginning in fact at the wrong end of the problem, I am equally convinced that if such laws are to be enacted, and we are to obtain justice, it must come through the creation of separate boards. If the Governor can find honest and honorable men in the one school, he certainly can find them in the other. To intimate otherwise is a slander upon the profession. Therefore, if the Allopaths are seeking, as they claim, the protection of the people, they can secure it equally well through separate boards, and should give the same their support. In failure of which they give unmistakable evidence of their desire to act to the prejudice of our school, thus exposing themselves to the charge of insincerity and fraud. Let us hope that better judgment may prevail in their councils; that the spirit of liberality so marked in every other department of science may extend its beneficent work to that of medicine. Then, and only then, can we hope that *law* will take the place of conjecture, and that experimental research, based upon law, shall entirely supplant mere theorizing and dogmatic assertion.

I will close this subject with the following extract from remarks made before the joint Judiciary General and Health Committee at Harrisburg last winter: "The existence of a board of examiners and licensers practically under the control of the self-styled regulars should be persistently opposed, because, first, the Homœopathic school has for years been in the forefront of progress and deserves in this movement full recognition by the State. Secondly, such control of the licensing power by our opponents would stand as a

constant menace to our school; on the one hand through unjust discrimination, and on the other by leading many students to seek, for prudential reasons, their degree in medicine from colleges in affiliation with the majority of the board. Thirdly, by granting such power to the dominant school the laity would naturally infer that the State regarded the Homœopathic school as deficient in educational requirements, thus lending color to the false accusations of our opponents. Fourthly, the granting of such power must be viewed as but an entering wedge directed toward still further restrictive legislation. Fifthly, such *unjust restrictive measures* are diametrically opposed to the genius of American thought and principle, and can only retard progress in medicine as they would if applied to any other department of science.”

And now, in closing, permit me to thank you for the honor which you have conferred upon me in electing me your presiding officer this year. With your help we will endeavor to so expedite the business of our sessions as to render our meeting a source of both pleasure and profit to all.





VALEDICTORY ADDRESS

DELIVERED TO THE

GRADUATING CLASS

OF THE

HOMŒOPATHIC MEDICAL COLLEGE

OF

PENNSYLVANIA,

AT THE

FOURTEENTH ANNUAL COMMENCEMENT,

March 3d, 1862.

BY

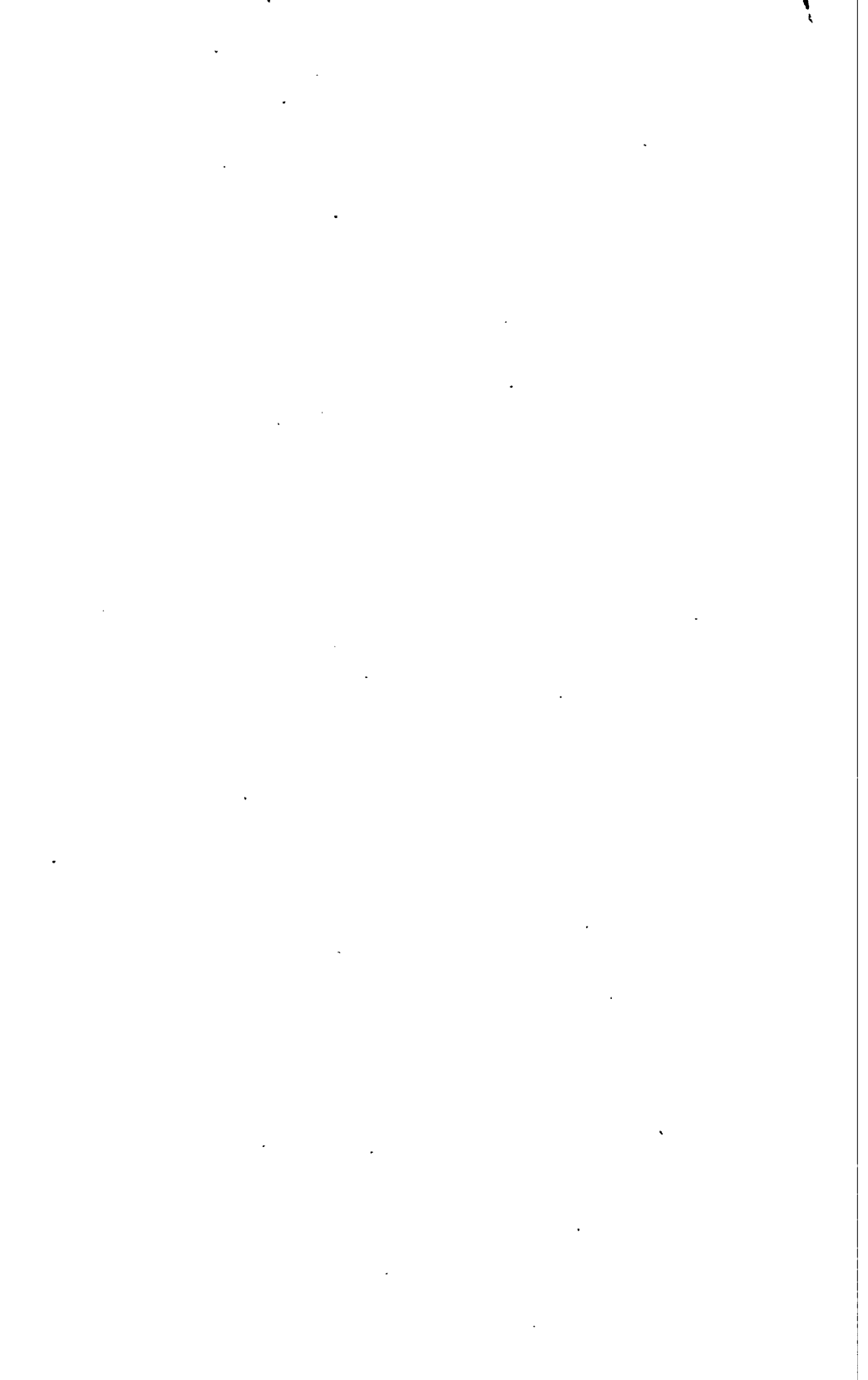
J. K. LEE, M. D.,

PROFESSOR OF MATERIA MEDICA AND THERAPEUTICS.

PHILADELPHIA:

COLLINS, PRINTER, 705 JAYNE STREET.

1862.



VALEDICTORY ADDRESS

DELIVERED TO THE

GRADUATING CLASS

OF THE

HOMŒOPATHIC MEDICAL COLLEGE

OF

PENNSYLVANIA,

AT THE

FOURTEENTH ANNUAL COMMENCEMENT,

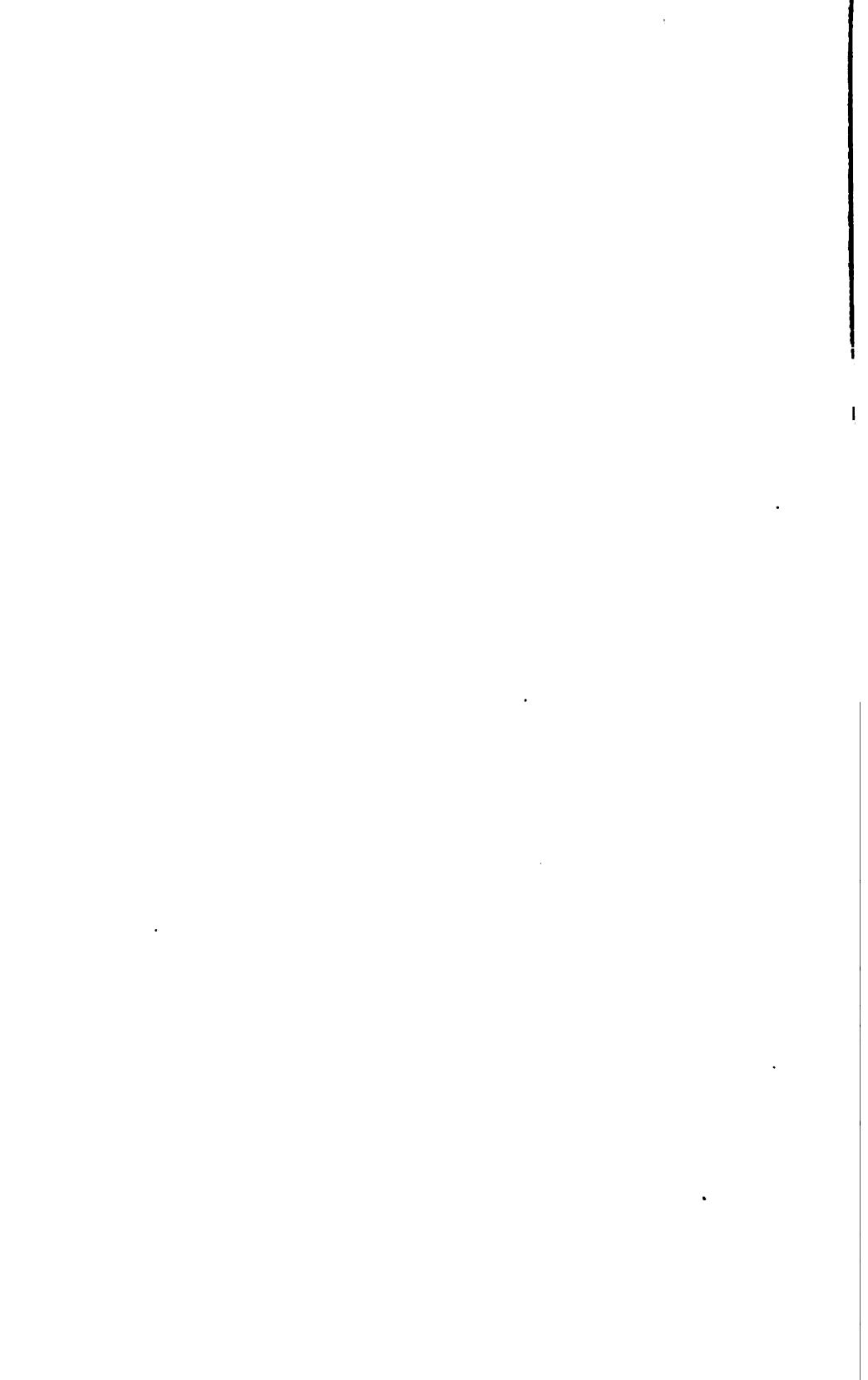
March 3d, 1862.

BY

J. K. LEE, M. D.,

PROFESSOR OF MATERIA MEDICA AND THERAPEUTICS.

PHILADELPHIA:  
COLLINS, PRINTER, 705 JAYNE STREET.  
1862.



## VALEDICTORY ADDRESS.

---

GENTLEMEN OF THE GRADUATING CLASS—

WHILST to others the formalities of this occasion may appear empty and unmeaning, to you they are fraught with peculiar and momentous interest. They indicate that you have passed successfully through the required curriculum of study and been adjudged worthy of official authority to exercise the office of a physician.

And with this conferment, you assume responsibilities of the gravest character—responsibilities which have no parallel in the ordinary avocations of life, and are only second in importance to those which devolve on him who is divinely commissioned to minister at the sacred altar.

Hitherto you have been revelling amid the wild dreams of fancy or culling the sweet flowers of youthful enjoyment, without an anxious care to repress your buoyant spirits or ripple the undisturbed tranquillity of your minds, save, perhaps, when you have sought to penetrate the misty future and solve the intricate problem of your destiny; but now you are about to leave your quiet moorings and embark upon the tempestuous sea of life, to test its stern realities and dare its latent dangers—sometimes to gallantly career before the favoring breeze with flaunting sail and not a lowering cloud to portend the approaching storm or bode of evil; and again to be rudely tossed like the noble vessel which creaks and groans in every timber,

when lashed by the furious waves and threatened with their yawning depths.

“ Thus the ever-changing course of things  
Runs a perpetual circle, ever turning,  
And that same day, that highest glory brings  
Brings us unto the point of back returning.”

Nevertheless, as Byron beautifully expresses it—

“ All when life is new  
Commence with feelings warm and prospects high,  
But time strips our illusions of their hue.”

Thus, whilst age enfeebled and disappointed, sullenly retires from the bootless conflict to seek a sanctuary in retirement, impetuous youth, with trenchant blade, is ever eager for the fray and heeds not the voice which warns of danger; so that to him, the darkest cloud is spanned with the rainbow of promise and present griefs seem but the shadows that enhance the opening glories of the future.

But whilst with all the characteristic ardor of earlier years, you are restive under restraint and pant for a participation in the active scenes that await you, in order that you may respond to the natural instincts of your nature and win the meed of praise and the honors of renown, still I am persuaded, that you would rush not headlong with all the implicit confidence of presuming ignorance, and trust to blind chance for the accomplishment of your high purposes. With a prudent forecast which is commendable, you have carefully surveyed the difficulties which encompass your undertaking and sought to provide yourselves with every appliance to insure success. With this cherished object in view, you have foregone the rounds of pleasure, and the temptations of ease, and like a recluse withdrawn from the world and its blandishments, in order that you might discipline your mental powers for effort, expand their capabilities and freight them with the treasures of knowledge.

For years have you thus toiled like the galley slave, in threading the intricate mazes of science and sounding the depths of professional learning, never once relaxing your efforts or faltering in your purpose, although at times disappointments weighed upon your spirits, and human nature faint and weary from constant application, was ready to succumb.

And to-day, as a partial reward for all these sacrifices and denials, you witness the culmination of your brightest hopes and the fruition of your arduous labors.

But it must not be presumed that when the term of pupilage ends and the student expands into the physician, habits of study can be relinquished, and the mind lapse into a condition of sluggish stupor. He who adopts this erroneous idea, is guilty of an act of fatuity which clips the wings of ambition and strips him of the ability to soar to the heights of distinction, and enrol his name on the annals of enduring fame. He may perform the ordinary routine of duties with some degree of acceptability, and win for himself a local reputation, still he will ever grope amid impenetrable darkness, and leave behind no trace of his existence, no lasting monument to perpetuate his memory and endear him to posterity. He may enjoy the prestige of wealth and honorable lineage, but instead of these contributing to his success, they will only render his failure more conspicuous and deny him that small boon which oblivion would prove to his expiring moments.

Nor can we predicate success on the mere possession of native genius or brilliancy of intellectual endowments; for although these may flash and flame like the meteor in his fiery orbit, like that erratic luminary, they will only dazzle and coruscate for a brief period, and then fade from human vision and be quenched in eternal night. In short, there is no excellence without great labor, and when the Almighty sounded in the terror stricken ears of our first parents, the inflexible decree that man should earn his



bread by the sweat of his brow, he proclaimed a law the benefits of which no pen can describe or tongue enumerate. Poetry in flowing numbers has hymned the praises of labor and eloquence laid her noble tribute at its shrine, the chisel has made the cold inanimate marble speak its worth, and the glowing canvass in living colors portrays its glories: and yet the story of its achievements remains untold, and the theme is unexhausted and exhaustless. It is this which discovers and opens up the teeming resources of nature, and makes them tributary to the wants of our species; it is this which arouses to action the dormant intellectual energies and moulds and develops their capabilities, until they expand into godlike proportions; and it is this, assisted by divine grace, that so renovates and refines our moral organization as to eliminate its inherent impurities, and render it fit for the companionship of angels and the hallowed presence of Deity. And it is this alone upon which we can safely base our expectations of success in the great struggle of life. Other foundations are as yielding and unreliable as the drifting sand, but this is firm as the eternal granite, and upon it we can rear a superstructure which may defy the pelting storm or even the corroding tooth of time. Labor moreover, or its equivalent energy of character conjoined with habits of severe study, renders us not the subjects but the masters of circumstances, so that the most adverse are controlled and made to contribute to the accomplishment of our designs. And whilst the sea of life is everywhere strown with the wrecks of those who were nursed in the lap of luxury and enjoyed all the advantages of hereditary honors, it proudly bears upon its bosom those who were born in obscurity and disciplined in the severe school of poverty. And of all those who have illuminated the pages of history by the lustre of their achievements and the renown of their virtues, much the larger number were the sons of penury endowed with few natural facilities, but having an indomitable will, which more than

atones for the absence of other advantages, they struggled manfully with every difficulty, and forced their way up despite every obstruction and discouragement, until they attained the summit of their ambition and claimed a peerage with the most illustrious of their age. Wealth, instead of fostering genius, tends rather to emasculate it by the influence of its effeminating indulgences, and so far from promoting its expansion, it more frequently dwarfs its budding energies and extinguishes the last spark of its internal fires. Nor is this mere hypothesis or a deduction from assumed premises, since history, the impartial chronicler of events—that venerable teacher whose lessons are the embodiment of stern inflexible truths—fortifies and confirms our position by the inexorable logic of facts. Her pages abound in numerous examples which teach us that nations which were once distinguished for their manly virtues, their enterprise, their proud achievements, and their moral elevation, became debauched by the influence of opulence, declined in power and relapsed into their primitive insignificance.

Imperial Rome, which sat enthroned upon the Seven Hills as the queen of the world, and received the homage of all mankind, felt its corrupting and blighting influence, and her ruined cities and broken columns alone remain to tell the story of her former greatness and splendor.

And classic Greece, the foster mother of song and eloquence, and the focus of every refinement, where learning flourished in its fullest vigor and the arts were cultivated until they reached the perfection of development, maintained her proud position and diffused the benign influence of letters, until she grasped after the sceptre of universal empire and the tribute of her conquered provinces flowed into her coffers; then luxury with its concomitant vices sapped her foundations, and she crumbled into ruins, ever to receive the adoration of the scholar down to latest posterity. And as nations are but the aggregation of individuals of which they are the type,

it follows that the same causes will produce the same results in the one as the other, the difference being only in degree.

Moreover, man is naturally an intellectual as well as a moral and physical sluggard, averse to effort, save when prompted by interest or necessity; and if we would stir him to action and excite him to an exertion of his godlike powers, we are forced to appeal to this selfish principle of our nature; and when this elicits no response he continues imperturbed and indifferent to every other influence. Like the tortoise, he remains inclosed in his invulnerable shell and only ventures forth when impelled by want or lured by the fascinations of pleasure. And when wealth surrounds him with her allurements and ministers to his appetites and passions, he yields himself to her irresistible charms, passively submits to her control and breathes not an aspiration for intellectual pre-eminence or moral worth. And in this fatal embrace have ignobly perished some of the finest intellects that have emanated from the Creative hand—intellects which, if fostered and fully developed, might have enthroned their possessors on the highest pinnacle of fame and invested their memories with a halo of undying glory. But like giants unconscious of their strength, they slumbered on, and, stupefied by the opiate of sensual pleasure, they awoke not to feel those generous impulses which inspire to noble deeds.

But if close application is necessary for success in the ordinary pursuits of life, it is much more essential for him who dedicates himself to the practice of medicine. He must not only thoroughly understand the complex machinery of the human organism, and the appropriate function of each individual part, but with promptness recognize their aberrations and with facility restore them to their normal action. To fulfil this requirement, he must not be satisfied with the meagre pittance acquired during a brief collegiate course; for although, to the novice, this may appear ample and sufficient, it is nevertheless but the skeleton

which subsequent study and observation must clothe with muscles and nerves and all the other essentials of complete organization. Whilst I would not disparage the incalculable benefits which may be derived from an attendance upon the lecture-room, still I would lift my warning voice against that fatal delusion cherished by some, that its occupants leap forth from its walls, as did the fabled god, fully armed for a successful contest with disease. Although the living teacher is a valuable and almost indispensable aid to the student, greatly facilitating his progress by simplifying the abstractions of science, elucidating obscurities and removing other impediments in his pathway, still, at most, he but furnishes the foundations on which to build and not the superstructure.

And to the knowledge here acquired, the physician should constantly seek to make additions, by enlarging the circle of his investigations, and extending his researches far up the ordinary channels of information until he reaches the rippling stream which gushes from their fountain-heads. He must descend from generalities to the study of minute details, from the consideration of principles to a careful analysis of the premises upon which they are based, ever earnestly endeavoring to discriminate between truth and error, so as to winnow the wheat from the chaff and separate the gold from its alloy.

And to intellectual culture and rigid application, he must bring an unreserved devotion to his profession which would cause him to abnegate self, and, if necessary, suffer immolation on the altar of humanity.

Nor must this proceed from the suggestions of a vaulting ambition which—

“ Courts a glorious doom—  
A bright destruction and a shining tomb ;”

but from a higher and holier influence, from a profound conviction of duty. For it is this alone of all things else, which can enable him to fulfil his sacred mission and pre-

sent the grand moral spectacle of an individual asserting the dignity of his manhood and boldly confronting disease, when like a withering simoom it sweeps over the land, blighting and blasting every living object in its pathway; nor even recoiling from his task when death is exhausting his full quiver, and an effort to stay his progress may involve a forfeiture of life itself. Instances of this character by no means rare in the annals of our profession, afford an example of true heroism before which pales the valor of the warrior, though chanted by song and honored with the wreathing laurel; because it was prompted by a spirit of pure benevolence, whilst the other, too often, is the mere offspring of a sordid selfish ambition. It may not awake the trump of fame or enter into story, but it enjoys a richer reward, the approval of conscience and the benediction of heaven.

But, gentlemen, whilst you may be oppressed and overwhelmed with a profound sense of your unfitness for the efficient and satisfactory performance of the duties incumbent on you, in consequence of the professional relation you are about to assume, still you have the consolation to know, that you possess an important advantage not enjoyed by your cotemporaries of the dominant school. Whilst they grope in thick darkness, without even the twilight of approaching morn to gleam upon their pathway and gladden their bewildered vision, you bask in the clear sunlight of *similia similibus curantur*, the daystar of hope to suffering humanity and the harbinger of a new era in the history of the art of healing. Nor is this a mere dogma evolved by the lucubrations of some visionary enthusiast and destined after a brief celebrity, to lapse into merited oblivion, to add another to the long catalogue of exploded doctrines which form the staple of medical history; it is something more, it is an immutable and essential principle of nature, evoked by the genius and indefatigable research of Hahnemann, and it promises to do for medicine what Newton did for physics, and Kepler

for astronomy—rescue it from the uncertainty of hypothesis and invest it with the dignity and importance of a science.

Conscious of its well-founded claims to recognition as the great central law of cure, it appeals to the tribunal of reason and philosophy, challenges their most rigid scrutiny, and expresses its entire willingness to acquiesce in their impartial verdict. And as often as it has been subjected to this trial, and been awarded even-handed justice, just so often has it vindicated its legitimacy and silenced the voice of rational objection.

But, inasmuch as human ingenuity may so far pervert the powers of intellect, as by a process of refined and intricate reasoning, to cause the most patent error to assume the guise of unquestioned truth, the doctrine of similitude has consented to undergo a still further ordeal, in order to satisfy the most sceptical and demonstrate its strong claims to public confidence and respect; it has, therefore, been placed in the crucible of practical experience, and tried by all the varied tests the inventive mind of man could suggest; and from this fiery furnace, also, it has invariably come forth radiant with new lustre, its untold virtues displayed in clearer light, and its rational basis made more apparent. And, although its opponents have aimed at it their envenomed shafts, and pursued it with all the rancor of malignant hate, it has, nevertheless, ever presented an impregnable front, and, hurling defiance at its adversaries, advanced in its conscious and aggressive power with the resistless tread of a conqueror, every day making fresh conquests and winning new trophies and more widely extending the sway of its mild sceptre. From Germany, the focus of Hahnemann's efforts, the rays of light have been diffused and distributed until in every land they have shed their genial influence around many a hearthstone where hope was flickering ready to expire, and sent pulsations of joy to hearts over which despair had long been brooding, restored the healthful flush to many a wan cheek and lustre

to many a glazing eye. And notwithstanding its enemies have classed it with those delusions that have blazed like meteors soon to be quenched in utter darkness, and ill-boding prophets in their vaticinations have predicted its speedy decline and extinction, it still lives to rejoice like a strong man to run a race, and flushed with the past unparalleled triumphs, it already clutches after the reins of universal dominion.

But divested of all the coloring of metaphor or the garniture of rhetoric, let us revert to the circumstances that surrounded its conception, its struggles for life and recognition, and with these, briefly contrast its present position and power, and we must conclude that it requires not the aid of prophetic vision to look down the vista of coming years, and foresee the early dawn of that period when the tricolor of Homœopathy will make the circuit of the world and receive the homage of every grateful heart. At first friendless and proscribed, it now enjoys the patronage of royalty and the protecting ægis of the civil law. Then its votaries were few and despised, now they comprise millions and are distinguished for their intelligence and virtue. In its infancy it was derided and persecuted, in its manhood it is caressed and honored. In almost every populous city, hospitals are open where its benefactions are dispensed and in many, colleges are erected where its principles are expounded and its lessons of instruction are imparted. "Men commendable for their scientific distinction and medical attainments, members of faculties, hospital physicians and eminent practitioners have embraced it." Journals have been established and societies instituted in various countries for the purpose of disseminating its doctrines and promoting its practice, and as a tribute to its illustrious founder, he has been enthroned in bronze amid the plaudits of a grateful world. In short, we everywhere discover indubitable evidences, strong as holy writ, to convince us that its march is onward to final victory, and that Allopathy with its dark and bloody memories, its un-

expiated sacrifice of human life, is ever retreating at its approach, and must ultimately succumb to its authority.

But to achieve this devoutly wished for result, we must labor to preserve our system intact, free from interpolation or abridgment; and not suffer it to be emasculated or shorn of its virtues by those who would inaugurate what they would dignify with the imposing appellation of a rational Homœopathy, in which fancy weaves her gossamer web, and sophistry constructs her perplexing mazes. This, gentlemen, is the wooden horse, which, if not teeming with armed men, contains at least the elements of destruction, and in relation to which, it behooves us to heed the admonition of Virgil,

“Timeo Danaos et dona ferentes.”

It is just as true in medicine as in moral ethics, that he that is not for us is against us; and those are to be regarded as the most dangerous foes who would explain away even the minor principles of our school, and thus lower its standard and pluck the well-earned laurel wreath from the brow of its illustrious author, in order to conciliate opposition or with the less honorable motive of promoting their personal aggrandizement or pecuniary profit. We very much fear that too many of this class are as indifferent about the *true* interests of Homœopathy, as was that honest Hibernian, who being in bed in a violent storm and told the house would tumble over his head, made answer, “What care I for the house? I am only a lodger.”

But whilst it is our imperative duty to repudiate and goad with the barbed arrows of truth till they cry out in utter agony, all those whose teachings are subversive of the distinctive and essential tenets of our school, yet we must beware lest we vibrate to an opposite extreme, and in a spirit of intolerance and mistaken zeal, repress mental activity and rational controversy, and thus blight and scathe the first buddings of truth; for even excessive



agitation is less to be deprecated than the undisturbed calm which broods over the Dead Sea.

Although the principles of our science are fixed and immutable, still there underlie and spring from it questions that admit of an honest difference of opinion and are the legitimate subjects of discussion. But unfortunately our discussions are too prone to degenerate into bitter personalities and become a mere contest for victory, instead of having for their great paramount object the elimination of truth and the increase of knowledge. "That there is a fearful amount of illiberality, narrowness and cant, of contemptuous and scornful invective, of self-satisfied and haughty condemnation in the tone and conduct of medical men, no one well acquainted with them can for a moment doubt." And although this condition of things is painful and humiliating to acknowledge it is nevertheless so patent and notorious that it cannot be disguised or gainsaid. It ramifies throughout our ranks and is the prolific parent of nearly all the evils that afflict and curse our profession. It checks and drives back upon the ingenuous heart the free issues of spontaneous feeling and renders our intercourse frigid and conventional. It applies the keen edge of the dissecting knife of cynical criticism to the characters and productions of our associates and searches for their follies and peccadilloes with inquisitorial rigor. In short, it is the fountain from which flows the bitter waters of dissension and acrimony, and the incubus which presses with leaden weight upon our cause and retards its onward march. And instead of being extenuated or justified as an inevitable necessity, we should earnestly labor for its banishment and extirpation, since it is not in sympathy with the spirit of Christianity that willetth no evil to his neighbor, or in accordance with the well established principles of criticism; for as Lord Kames properly observes, "to censure works, not men, is the true prerogative of this science." Instead of indulging in unholy strife over empty abstractions and wasting our energies in futile

endeavors to solve abstruse questions of no vital importance, we should harmonize our efforts and emulate each other in our devotion to the noble science that has for its lofty aim the enfranchisement of our race and the promotion and conservation of its dearest interests, our sole ambition being to increase its facilities for usefulness and better qualify it for the accomplishment of the high mission for which heaven has ordained it. Let us rise superior to the baleful influence of petty jealousy and turbulent passion and recognize all as brethren and colaborers who acknowledge the validity and supremacy of the great central law of *similia similibus curantur*. Let this be our shibboleth and not lateral issues upon which there never can be a coincidence of opinion. Then and only then, can we participate in the true irrepressible conflict, in which reason is arrayed against prejudice, truth against error, and light against darkness. Then will our unity and fraternity be a prelude to a new era in our history, when our embattled hosts will become formidable and strike terror into the ranks of our common foe, and our cause advance with ever increasing power, until in its peaceful triumph it has reduced all mankind to its sway and belted the world with a fairer and richer zone than ever clasped the waist of Cytheria.

But gentlemen, I have already detained you too long and must desist, since you are impatient to rejoin the domestic circle and receive those cordial greetings and congratulations which await you. In conclusion, therefore, permit me in behalf of those whom I have the honor to represent to assure you, that your uniform courtesy and propriety of deportment, your respectful attention to the voice of instruction, and untiring devotion to study, have won for you not only our profound regard but enshrined you in the warmest affections of our souls.

And although our daily intercourse may be interrupted and the endearing relation of teacher and pupil dissolved, still our hearts will pulsate with joy at the intelligence of

your success, and tenderly sympathize with you in the darkest hour of misfortune. And as a parting injunction, let me entreat you to be true to your God, to humanity, to your country, and to the cause which you have espoused, and then will your Alma Mater ever proudly point to you, as did the mother of the Gracchi, as her jewels.

**MATRICULANTS OF THE COLLEGE,**  
**SESSION OF 1861-62.**

---

|                                  |               |
|----------------------------------|---------------|
| Bailey, Geo. W. . . . .          | New York.     |
| Barnes, Geo. L. . . . .          | Rhode Island. |
| Bender, J. S. . . . .            | Pennsylvania. |
| Boericke, Francis E. . . . .     | Pennsylvania. |
| Brickley, Jeremiah W. . . . .    | Pennsylvania. |
| Brouse, H. Kelsay . . . . .      | Pennsylvania. |
| Bumstead, Samuel J. . . . .      | Illinois.     |
| Chambers, Wm. C. . . . .         | Pennsylvania. |
| Chamberlain, Chas. H. . . . .    | Vermont.      |
| Danforth, Richard H. . . . .     | Connecticut.  |
| Dudley, Pemberton, M. D. . . . . | Pennsylvania. |
| Earhart, Wm. I. . . . .          | Pennsylvania. |
| Farrington, H. Walter . . . . .  | Pennsylvania. |
| Foster, G. S., M. D. . . . .     | Pennsylvania. |
| Gilchrist, J. G. . . . .         | Pennsylvania. |
| Hewitt, H. T. . . . .            | Connecticut.  |
| Homer, Horace . . . . .          | Pennsylvania. |
| Iorkenson, Joseph . . . . .      | Pennsylvania. |
| Kittinger, Leonard . . . . .     | New Jersey.   |
| Middleton, Caleb S. . . . .      | New Jersey.   |
| Monell, John F. . . . .          | Pennsylvania. |
| Pratt, Henry C. . . . .          | Pennsylvania. |
| Pfeiffer, Casper . . . . .       | Pennsylvania. |
| Rasch, William . . . . .         | Pennsylvania. |
| Rose, John F. . . . .            | Pennsylvania. |
| Sharp, Anthony H. . . . .        | Pennsylvania. |

|                             |                |
|-----------------------------|----------------|
| Slough, Franklin J. . . . . | Pennsylvania.  |
| Smith, Geo. B. . . . .      | Connecticut.   |
| Starkey, Daniel F. . . . .  | Massachusetts. |
| Taylor, Richard G. . . . .  | Pennsylvania.  |
| Tindall, V. R. . . . .      | Delaware.      |
| Wallens, Miles W. . . . .   | Pennsylvania.  |
| Willard, Lewis H. . . . .   | Pennsylvania.  |
| Wilson, Pusey . . . . .     | Delaware.      |

# INAUGURAL ADDRESS

---

**What Constitutes a Homeopathic Physician**

---

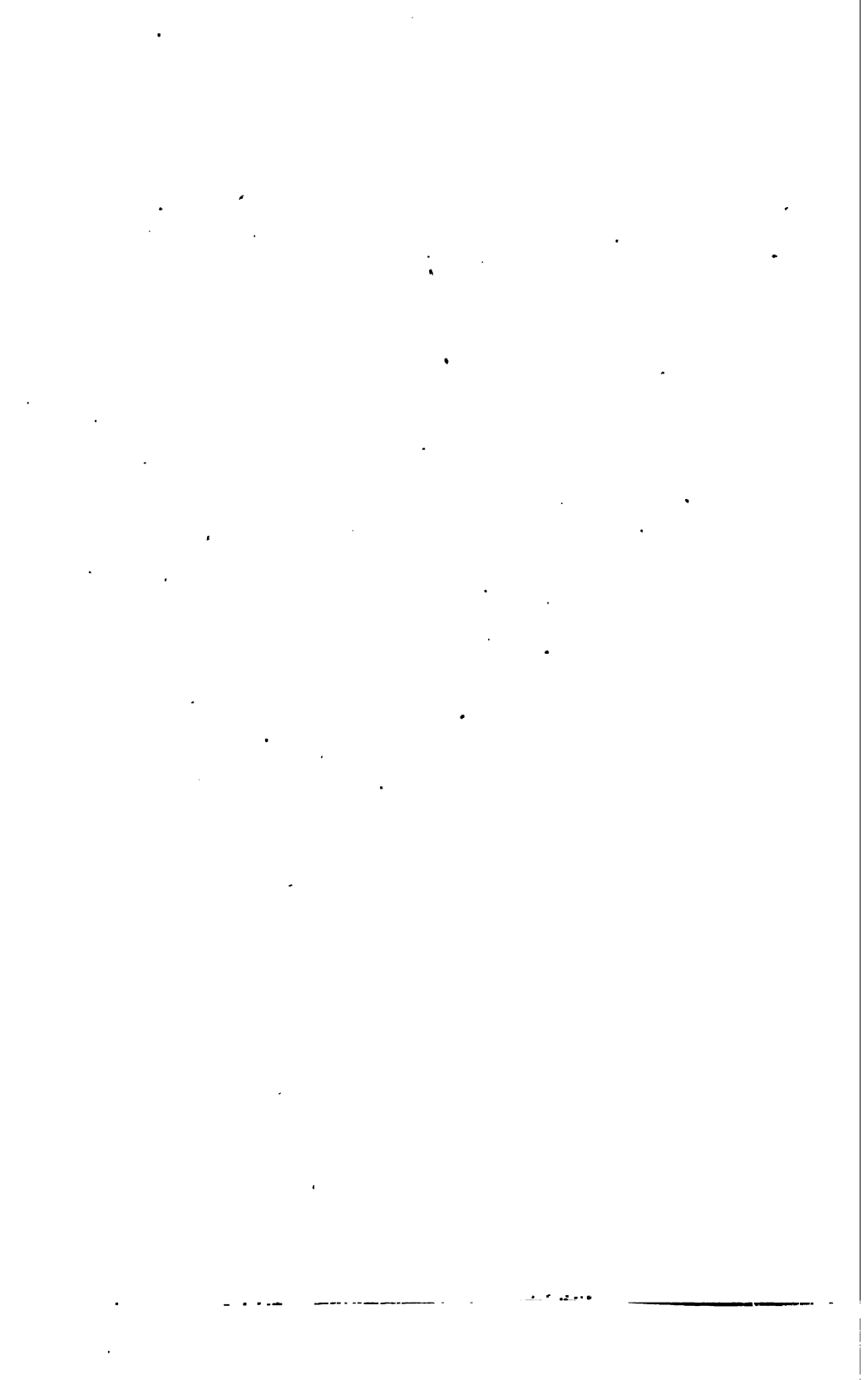
**Opening** of Fourth Annual Course of Lectures, C  
Homeopathic Medicine and Surgery,  
University of Minnesota.

---

OCTOBER 6, 1891.

---

**PROF. WM. E. LEONARD, M.D.**



# Inaugural Address.

---

## What Constitutes a Homeopathic Physician.

---

Delivered Oct. 6, 1891, by Prof. Wm. E. Leonard, M. D.

**LADIES AND GENTLEMEN:** We have come together here to-night to inaugurate the fourth annual session of the College of Homeopathic Medicine and Surgery of the University of Minnesota.

We meet as the faculty, students, practitioners, and the friends of homeopathy, to properly commence an eight months' course of study, as a part of, and under the patronage of, a great state institution, than which not more than ten in America have more students in all departments, than which none are better equipped for thorough work.

In our brief career as a University College, we have gained faster in proportion than any of its various colleges, both in the number of students and in clinical advantages. In number of students in the four years we have increased from eight to fifteen last year and twenty-six this. In the four years since the establishment of the University Homeopathic Free Dispensary, from which is gained much of the material for clinical instruction, about 4,000 patients have been treated and over 16,000 prescriptions made, while in the year ending May 1, 1891, the average has been five new patients each day.

At this rate of increase, with the strong impetus towards medical education so noticeable throughout our branch of the profession, we may confidently expect that the classes of homeopathy will fill the rooms to be allotted them in the new medical building just commenced upon the university campus.

We as a faculty welcome you as students who are not afraid to stand for a principle in a student body where necessarily some prejudice attaches to the minority. You will receive nothing but fairness and courtesy from the entire faculty, nor will the university authorities permit any display of partisan-



ship. We expect, as Old England always has of her soldiers and sailors, "Every man to do his duty." The greater your diligence, the greater your proficiency, the better your scholarship, the greater credit will you do yourselves and the college in which you have matriculated. Such rivalry is healthful anywhere, and your success as students is the best possible antidote to the calumny of ignorance once so common against those of our school.

Since the organization of the intercollegiate committee in our national society, the American Institute of Homeopathy, in 1874, when eight colleges were represented, as contrasted with sixteen now, we may truthfully say that the homeopathic standards of medical education have been decidedly high. The action of this intercollegiate committee at their session in June, 1891, and of the several western state boards of health and examining boards, in demanding a four years' course, as a necessary qualification to practice, has resulted in making the course at this university one of four years—one year at present consisting of preparatory study. Our Boston University School of Medicine is the *first* American college to announce and live up to, beginning this fall, a *full four years' graded course* of instruction, in this going even one step farther than its ancient and revered neighbor, Harvard University.

It is inspiring to reflect that in any movement towards progress, at any period in history, *minorities win in the long run*. Listen to a few of the abounding illustrations of this fact. The persecuted Christian sect of Nero's time grew numerous enough in a little less than three centuries to convert Emperor Constantine, and through him the empire, to their belief. Centuries later, when the church thus founded became too imperious and corrupt, the fires of the Reformation were lighted, and have dissipated the dense darkness of the middle ages, until we now enjoy the glorious light of modern civilization. In politics, the spread of the republican idea is an excellent example of the growth of a thing originally unpopular. Read the dire prophesies of the fate of these rash colonies of America, hurled over the Atlantic only one hundred years ago, and now see almost this entire hemisphere, even

pown to Patagonia, a group of republics, and two of the same governments firmly established in Europe itself.

The civilized world, and especially this generation, recognizes how essential to the advancement of society are those fearless men who stand for what they believe to be the truth. Reformers—"cranks," popularly so-called—in religion, politics, social science, medicine—to which class we happily belong—exist everywhere, and while some people laugh at them and conservatism ridicules them, there never was a time when they had more influence or received more attention than now.

Therefore you need have no hesitancy about being heterodox in medicine. Each year emphasizes the fact, in this stirring age, that protestants succeed in their protesting, and that it is no disgrace to depart from the beaten paths in any line of research, provided the thing sought for is *the truth*.

In America during the past thirty years, the therapeutic methods and dosage of all schools more nearly approach the homeopathic standards, because the more intelligent people will not be made to swallow the immense nauseous doses of a generation ago. Among the papers read before the American Pedriatic Society in June 1890, was one by Dr. Chas. W. Earle of Chicago entitled "Simple but Efficient Medication in Pedriatics," (Archives of Pedriatics, January 1891) from which I quote these startling sentences:—"We can avoid prescribing large mixtures, can stop giving teaspoonful doses, and in many instances give tinctures in water. \* \* It is best for the young physician to carry the drug and measure out enough at each visit for the coming twenty-four hours. \* \* \* Nothing makes the people appreciate the expensiveness of a doctor so much as, at the end of two week's sickness, having a table full of bottles partially emptied." In the discussion of this paper one physician made this remarkable statement: "We are not likely to reach accurate knowledge in therapeutics until we use drugs singly!" Hahnemann reached these conclusions and deduced these rules of practice some eighty years ago. In spite of these straws showing the way the currents run, our mission as a separate school is by no means yet ended. In the main, the old school imitation of homeopathy is still crude and empirical, according to its, (the Old School's) ancient traditions.

So much by way of introduction. As affording you something to carry away from this evening as food for thought during the months we shall study together as faculty and students, I will briefly outline for you *what*, to my mind *constitutes the homeopathic physician*, in the best sense of the word.

In the first place, the homeopathic physician is not, as many of his old school brethren in recent journals delight to call him, a "Hahnemanic." (Small 'h'). The term is justly applied to a few extremists in our ranks who are hero-worshippers, and appreciate nothing in medicine except Hahnemann and his writings. But to the great majority of the school, men thoroughly educated and notably successful, the term is one of unnecessary reproach. Yet the homeopathic physician cannot deny being a sectarian and schismatic in medicine. Nor is he to blame for this fact, since it was forced upon him by the attitude of a large portion of the medical profession towards the founder of his school, Samuel Hahnemann, and towards all his disciples since. Schools of doctrine and of practice had existed in medicine from the times of Galen, and exist to-day, in spite of statements to the contrary. Indeed each great school of medicine in Europe before Hahnemann's time, and some of the lesser ones fortunate enough to possess an original genius upon their faculties, were centers of peculiar systems of empiricism. The history of medicine abounds in schools. Students of medicine before this century evidently worshipped more blindly, and thought less for themselves, than they do now-a-days. Yet Hahnemann was perhaps the most bitterly persecuted of all, because his homeopathic system was too radical, and involved the destruction of the ancient methods by which both numerous honest apothecaries, and less numerous but more boastful medical men earned, earned their livelihoods.

You cannot be true homeopathic physicians without knowing somewhat of Hahnemann's struggles and triumphs. I will briefly outline these:

Hahnemann was born of the traditional "poor but honest parents," being the eldest of ten children, at the little German town of Meissen in Saxony on April 10th. 1755. Friends who recognized the genius of the lad found a place for him

in the royal school of the town, instead of allowing him to learn his father's trade, that of painting upon porcelain. At twelve years he was set to teach the elements of Greek to his young schoolmates. At twenty years young Hahnemann was sent to Leipzig, his father furnishing him 20 thalers (nearly \$15.00) with which to gain a college education. Through much adversity, he worked his four years, earning his living by teaching French and German, and making translations—which latter work often occupied his whole nights. If a brilliant example of a faithful, hard-working student is sought for, his modern disciples need not look elsewhere than the founder of the school. On August 10th, 1779, at twenty-four years of age, he became a doctor of medicine. Because of his merit as a student, he was favored in Vienna by Quarin, the Emperor Joseph's physician-in-ordinary, as being the only one Quarin would take to see his private patients, and, was later (1783) placed in charge of the town hospital at Dresden. Steadily his reputation as an extraordinary industrious, learned and skillful physician grew, together with his practice, until after publishing his "Organon of the Healing Art" in 1810, (that date should be remembered) he located in Leipzig in order to qualify himself at the University to give lectures upon his new system. Here Hahnemann and his pupils zealously engaged in proving medicines upon their own persons, and in active practice. The success of the latter excited the envy of the doctors, and the fact that he dispensed his own medicines incensed the apothecaries, and these combined drove him from the town, as they had already from many smaller towns throughout his native country. Now Leipzig has a beautiful statue of Samuel Hahnemann in its public square, and a homeopathic hospital of 200 beds within its borders. Hahnemann's experience in Leipzig reminds one of the poets lines:

"Seven cities warred for Homer being dead,  
Who living, had no roof to shroud his head."

For several years he found a place of refuge at the petty court of Coethen. After his wife's death in 1830, his second marriage to a French lady of cultivation and rank brought him to Paris in 1835, where he lived as a vigorous old man in the enjoyment of a marvelous practice and a world-wide

reputation for wonderful cures. He died in Paris on June 4th, 1844, being 88 years of age, not from the effects of tobacco and old age, (as is recently stated in a journal of the drug trade) but after six weeks illness with bronchitis.

Besides his immortal service to medicine in the enunciation of the law of cure, Hahnemann was noted among his contemporaries a skilled chemist, a most accomplished linguist (his preface to the Organon involves a knowledge of the language of all civilized peoples, and he even read Chaldaic,) and a scholar well-versed in the astronomy, geography, philology, etc., of his day.

Although this brief sketch of the founder of Homeopathy shows him to have been a giant among men, you must not conclude that the homeopathic physician of to-day is necessarily a blind follower of Hahnemann, or that no medical truths have been discovered since his day. Hahnemann himself credited the ancient Hippocrates, called "The Father of Physic and Prince of Physicians," who lived in the fifth century before Christ, with first appreciating the law of similars, and plainly shows in the preface of the Organon that many physicians since that early date, even down to his own cotemporary, Stahl the Dane, saw glimmerings of its importance in therapeutics. Granting that Hippocrates was the first homeopathist, how will our Old School brethren account for their violent opposition to an idea born of one of the most revered fathers of medicine?

At the late International Homeopathic Congress in Atlantic City, the name Hippocrates was placed on a great shield in the convention hall besides those of Hahnemann, Hering, Dunham, and the other magic names in the history of Homoeopathy.

Again, the Homeopathic Physician does not believe that the use of drugs is the sum and substance of therapeutics, although drugs are chiefly dwelt upon in our courses of instruction. He knows that Hahnemann and common sense alike teach that sanitary surroundings, the hygiene of dress and diet, and instruction in certain laws of chemistry and physics, may constitute the sole proper treatment of the patient, without any drug whatsoever.

But the Homeopathic Physician does believe thoroughly in the *science of therapeutics*. He swears by the law of "Similia Similibus Curantur," believes in small doses, and in the single remedy, and is therefore as a beacon-light in the gloom of experimentalism around him. He is quietly pursuing his way along these lines, building up a fine literature, and looking forward to the ultimate recognition of his work as a part of scientific medicine. Yet you must become accustomed to, which does not mean that you need humbly acquiesce in the arrogance of the Old School in assuming to themselves all medical science. Hear these sentences from the veteran physician N. S. Davis, of Chicago, who has had all the honors the profession of America could bestow upon him, in a introductory lecture before the Chicago Post Graduate School last February: "What constitutes the basis of scientific medicine, and what methods of investigation are best adapted for its study and more complete development, are questions worthy of most thoughtful consideration. There are still those, both in and out of the profession, who deny that medicine has any scientific character, and who talk and write of old and new "Schools of medicine," consisting of the theoretical dogmas of some dreamers of past generations. But in doing so they only betray the shallowness of their own attainments, and especially their ignorance of the real medicine of to day." Yet, after thus pouring ridicule upon homeopathy, in spite of much sound philosophy and information, his address does not even hint at any basis for the rational use of drugs in disease.

That the Homeopathic Physician is a *thorough diagnostician* should go without saying. This becomes true from the fact that he does not stop with the name of the disease, but necessarily delves deeper into the condition of his patient as a sick individual. In the very process of obtaining the "totality of symptoms," objective and subjective, essential to a right prescription, any errors in diagnosis are sure to be corrected. There is much in the natural history of disease not yet explained by pathology. So in the provings of our materia medica, even when carefully sifted into a "Cyclopedia of Drug Pathogenesy," there are many authentic results of drug action not yet susceptible of pathological explanation. Even tho' the

best pathologist in our ranks cannot account for one-third the symptoms of his chronic patients, he should aim to keep up with what explanation pathology thus far affords.

Especially is the Homoeopathic Physician *an out and out optimist in medicine*, and believes confidently in the ultimate triumph of Hahnemann's law of cure. "*Magna est Veritas et prevalebit.*" The history of homeopathy since the Master's death in 1843 has been more glorious by far than that of any school of medicine known to history. In that very year the first American homeopathic physician began practice in New York City. Now, as you should all know, homeopathy numbers about 15000 practitioners, controls 66 hospitals (34 general, 32 special) 16 colleges, 41 dispensaries, 25 Journals, and millions of patrons, in this great republic. Moreover, it has official recognition upon the National Board of Health, in four State Universities, on several State Examining Boards and State Boards of Health.

Even the Old School reluctantly acknowledge our position in this country, yet America our opponents to the contrary notwithstanding does not by any means contain all there is of homeopathy. Let me give you a few items from the reports at the International Homoeopathic Congress last June: In autocratic Russia there are 200 homoeopaths. Much advance is being made there among the nobility (a fact confirmed recently by the British Medical Journal,) new pharmacies and dispensaries are springing up, and Hahnemann's Organ has been translated into the Russian language.

Note the effect of a perfect state medicine upon any advance in therapeutics in Austria and even in free Switzerland, and let Americans take warning. In Austria giving even one dose of his own medicine debars a homeopathist from practice; and in Switzerland, the state dispenses sick funds so liberally by means of Old School physicians that homeopathy has no opportunity to spread among the people. In Mexico homeopathy won its first laurels in the cholera epidemics, and now has a strong state society and a good journal called "*La Reforma Medica.*" In Liverpool, England, a homeopathic hospital has just been established and endowed with one hundred thousand dollars. Melbourne, Australia, has a large homeopathic hospital, and one is soon to be built in Tasma-

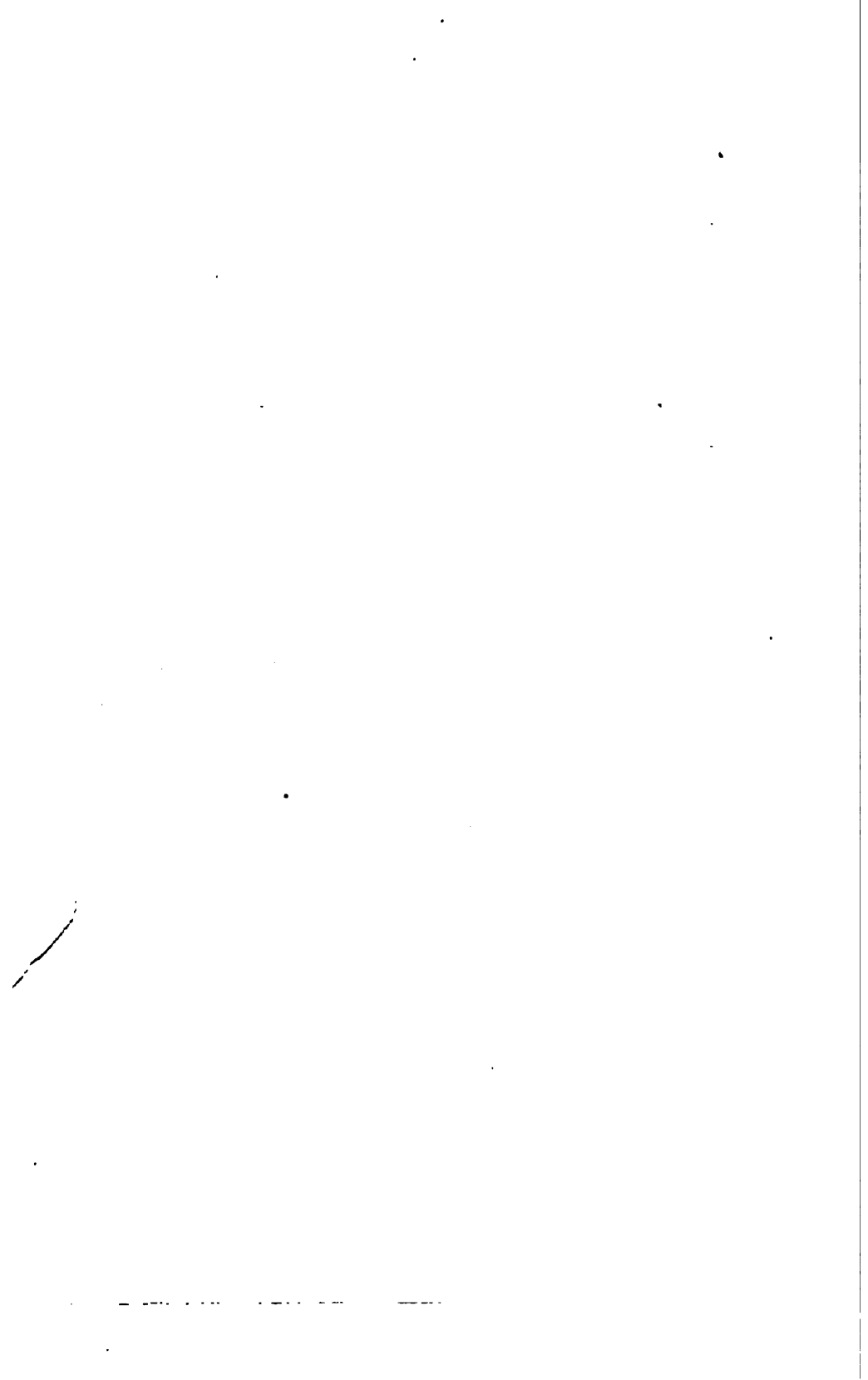
nia. In the treatment of Typhoid Fever in Australia, the Old School percentage of loss was thirteen, the homeopathic eight, as learned from the homeopathic journals and the city of Calcutta twenty practitioners of our School. The report says: "The method of Hahnemann has gained entrance into all the nooks and corners of that country."

In Germany, although they are denied army or state positions, there are 600 homeopaths, 50 having in the past five years passed the Prussian examination for dispensing. The younger men in the land of Hahnemann are becoming more and more aggressive. The homeopathic society of Denmark numbers 100. It is evident from these facts alone that homeopathy, the world over, is out of his swaddling clothes and in fact clothing himself in the habiliments of a lusty youth. We of this generation may live to see this triumphant youth grow into a vigorous and all-conquering manhood.

Finally, the homeopathic physician is thoroughly educated and keeps well informed in all the sciences allied to medicine. Because he believes in a law in therapeutics, in contrast to the therapeutic agnostics around him, he is none the less a good anatomist, a complete physiologist, and conversant with all the light that medical chemistry, histology, pathology, and kindred medical science can shed upon his difficult pathway. Accepting his "Similia" as comprising all that is as yet certain in the use of drugs, he is as free as any legally qualified and competent physician to use whatever else his knowledge brings him in order to accomplish his mission—i. e. healing the sick.

Towards this imperfectly outlined ideal of the homeopathic physician we as a faculty will endeavor to lead you during the course now inaugurated. Remember that we are only human instruments presenting these truths to you, and that ideals can only be realized by earnest, patient, persistent labor.





Valedictory Address at the Commencement  
Exercises, March 4th, 1875.

BY PROF. <sup>Samuel</sup> LILLIENTHAL.

[Published by Request of the Graduating Class of the N. Y. Hom. Med. College.]

“ Watchman, what of the night?  
Watchman, what of the night?”

And the answer cometh : “ It is the hour of midnight, the old day is done and another day commences :”

Thus, my good friends, it is with you : the “ old day” is passed, the long hours wherein, bound by the ties of a mutual friendship and one common purpose you have toiled together in the lecture room, the laboratory and the clinic, are gone forever. This very hour is to you the commencement of a new day, you now assume the grand responsibilities of your profession ; from this hour henceforth, you pledge yourselves to devote all your energies to the alleviation of human suffering.

A few moments ago, you were only the senior class of your Alma Mater. Now we proudly greet you as our Colleagues, and recognize in you the equal rights and privileges as Doctores Medicinæ, Chirurgiæ et Artis Obstetriciæ, which have been vested in you by the State of New York, and which we, your Seniors, have enjoyed for many a year.

In this glad, yet solemn hour, it may not be out of place to inquire into the duties of that profession which now opens its portals to you. To elucidate this, let us take up a good old book, which, among its many narratives, tells of a rare physician who went about doing good. Nowhere do we find it stated at what school he “ passed,” or whether he graduated anywhere ; nowhere can we learn whether he was a man of high scientific culture or not ; we read of him only the simple story that he went about doing good. Even when he lived, nearly two thousand years ago, sects and schools held opposite opinions, and many a lance was broken in trying to uphold dogmas and to strengthen ancient prejudices. Even then there were codes of ethics for all the world like that of the “ American Medical Association,” and ostracism was merciless

ly exercised on all who dared to differ with them. But what was the code of this good and upright physician? While it is so brief as hardly to fill up a line, it still includes enough to hold good forever. Do unto others as you would that others should do unto you, and when you are in doubt, give the benefit to your brother. How simple, and yet how complete!

In the practice of our profession we are brought into dealings with the rich and the poor, the learned and the ignorant, the gentle dispositioned and the irritable tempered; we shall have to deal with the wounded spirit and with the suffering flesh, with the mind as well as with the body—each will need a different treatment; but success will surely crown our endeavors, if we only follow in the footsteps of him who went about doing good.

Let us take up another volume and see the likeness of the worldly physician. Goethe, in his masterpiece, "Faust," introduces a scene where, during the absence of the master, Mephistopheles puts on the garments of the absent one, and a student enters to ask advice about the selection of a profession. Satan hates theology, and is rather jealous of the law. Then medicine alone remains, and the student asks:

"Of Medicine I still would fain  
Hear one strong word that might explain you.  
Three years is but a little space,  
And, God! who can the field embrace!  
If one some index could be shown  
It were easier groping forward truly."

(And the Devil replies):

(Aside) I'm tired enough of this dry tone,—  
Must play the devil again and fully."  
(Aloud) To grasp the spirit of Medicine is easy,  
Learn of the great and little world you fill,  
To let it go at last, so please ye,  
Just as God will.

In vain that through the realms of science you may drift;  
Each one learns only—just what learns he can;  
Yet he who grasps the moment's gift,  
He is the proper man,

If you but in yourselves confide,  
 At once confide all others in you.  
 A title first must draw and interest them,  
 And show that your's all other's art exceeds :  
 My worthy friend, grey are all theories  
 And green alone Life's golden tree !”

Here, my friends, you have before you in colors which cannot be mistaken the picture of the worldly physician—and yet, even from the devil we can get some good hints.

Of late our medical journals have teemed with articles on “Medical Education,” and you have just seen that in years past even as to-day, the cry was raised : “Three years are but a little space, and, God ! who can the field embrace ?” If ever a fitting reply was given, it is in the devil's pithy lines :

“Grey are all theories,  
 And green alone Life's golden tree.”

During the brief space of three terms, you, my young colleagues, could of necessity master only the rudiments of the various branches of Medical Art and Science, and from this day you will apply that knowledge to “Life's golden tree.” Experience thus gained will enrich you from day to day, inasmuch as you must remain students for life. The practical results gained are the fruits of “Life's golden tree”—and this you will retain forever. Such an *empiricism* built upon experience, aided by scientific researches, must make you good and skillful physicians.

An old proverb says : “Poeta nascitur, non fit,” but in all the sciences, diligence, patient investigation, and iron endurance are the indispensable requisites of success and of greatness. None ever excelled in chemistry, but he who had toiled for years in the laboratory ; none ever became a good microscopist but he who by long endeavor taught his eyes the art of seeing, and none ever became a true physician but he who at the bedside prayerfully labors to carry out the instructions received during college days, and then amplified by constant study.

Just here we candidly acknowledge that our lectures are

sadly deficient in the clinical element. But whose fault is it that in this great metropolis no suitable homœopathic hospital exists? Whose fault is it that of the many eleemosynary institutions which are an honor to the warm hearts and open hands of our citizens, that none is allotted to us? Do not our patrons, firm believers in Homœopathy, contribute a very large share of the taxes which support these institutions? But we must be shut out by the brave disciples of the domineering school. In behalf of Homœotherapeutics I fling the gauntlet at their feet and challenge them to take it up. I beg you, Gentlemen of the Press, who honor fair play, to make this open challenge known. For many a year have we been denied our rights, and to-day, both Science and Humanity demand that they shall no longer do us wrong.

Gentlemen of the Allopathic School, the day is past when you could call every Homœopath a quack and a pretender; you no longer see the meagre minority which even then you vainly tried to crush. Look at our Ophthalmic Hospital, and note how its record in both surgical and therapeutical results compare with your own.

Gentlemen of the old School, you cannot deny that when we had a fair opportunity to compete with you, the palm has been ours. We have shown you that homœopathic surgeons equal those of your school in operative skill, and we have demonstrated to you what homœopathic therapeutics can do in lessening post-operative mortality. In the name of science we challenge you to meet us in open trial. In the name of suffering humanity, we demand an opportunity to do our duty. Give us hospitals, and then by our works you shall know us, and by our fruits we will gladly be judged.

Far be it from us to give this challenge in a boasting spirit, for the poet teaches us another lesson when he says:

"Learn of the great and little world you fill,  
To let it go at last, so please ye,  
Just as God will."

Yes, as God will. He is the arbiter of life and death, and with child-like trust we must leave the weal of our patients in

His hands. But God commands us to do our duty; and duty must keep you from despairing. *Stick to your case*; never give up a life until it has returned to him from whence it came. Years of practice will teach you to have courage, but take my word for it at the start: never give up a case. Ask any physician of long experience, and he will confess that he took more pains in the treatment of one severe case, than in many others together, and that the midnight hour found him many a time toiling over ponderous volumes in order to satisfy his conscience that everything was done that could be done to prolong a life entrusted to his care; and even when the death knell sound—if we only can put our hands to our hearts and feel that still small voice within us not complaining—feel that we did the best *we* knew, feel that no fault can be laid to our feet, then we can quietly and serenely retire to our couch with the consoling prayer on our lips:

“Thy will be done on earth, as it is in Heaven.”

Let us consider another lesson which we may learn from Satan, when he says:

“If you but in yourself confide,  
At once confide all others in you.”

Many a physician, possessing great medical knowledge, fails to gain more than a mere livelihood, and ekes out a scanty subsistence in spite of his far superior attainments, whereas the man described by the poet as:

“Well made you are, 'tis not to be denied,  
The rest a bold address will win you,”

carries the point and gains a large and remunerative practice. The French call this the “*savoir faire*,” the intimate knowledge of frail humanity to know how to play upon the weak points of man or woman, and as Hamlet says: to know the stops, to sound people from their lowest note to the top of their compass. Call it humbug if you please, it is no such thing, and human nature must be well understood in order to gain its confidence.

In the treatment of children, for example, you must become a child yourself, or else that little waif will be afraid of you.

Suppose that by the advice of your patrons *you*, their family physician, are called to the bed-side of a stranger-patient, the right physician will feel his way in order to gain the friendship of those who make the attempt to have confidence in him. Here, above everything, strict individualization is necessary to gain the good will of the patient as well as of his family. Be careful, therefore, my young friends, in your demeanor at the bed-side, and without being pompous or ostentatious, show by your calmness that you are master of the situation, and that by your treatment the confidence in your skill was fully justified ; for,

He who grasps the moment's gift,  
He is the proper man.

Do not speak to me of good luck and bad luck, or that it is of no use to fight against fortune or fate. I do not believe in such trash—I rather think that every one is the arbiter of his own destiny, and he who knows to grasp the moment's gift, he who has the pluck to keep his head erect even in trying times—my word for it, *he is the proper man*, he will come out victorious at last, for he understands to hold firmly to that moment which becomes the turning point of his life.

My friends, to reach the top of the ladder, we must start from the lowest step. Be, therefore, not ashamed to be seen going the rounds in the hovels of the poor, and to minister good council and physic even to the fallen. You follow thus only the example of that good physician who went about doing good. But even in a material point, *it pays*. The poor suffering woman, whom your skill and your kindness restored to health, is also proud of *her* physician ; she will enter the lists for him, she will urge and entreat, and recommend him wherever she goes, and thus it pays in the long run. For after all we live in a matter-of-fact age, and it is necessary for the physician to live in a style commensurate to his profession ; the world demands this, and the world has a right to demand it. But you also have the right to demand from this world that your services be promptly and cheerfully remunerated. Many a time I was asked by young physi-

cians just starting in *business*, what should *we* charge for our services, should we be satisfied with less than the usual fee? And my answer is invariably: *Never*, you are our equals, and have equal rights to all privileges which we enjoy. In order to be charitable and a ministering friend to the poor, it is necessary to collect your fees from those who are able to pay, and sometimes I really doubt whether anyone, who is fully able to pay his doctor's bill and fails to do so, can ever enter the Kingdom of Heaven.

In conclusion, for the last time let me call you

“OUR STUDENTS,”

and allow an old man to give you his parting advice :

Before our heavenly Father let us be meek and lowly.

At the bedside of our patients let us be hope-inspiring and cheerful.

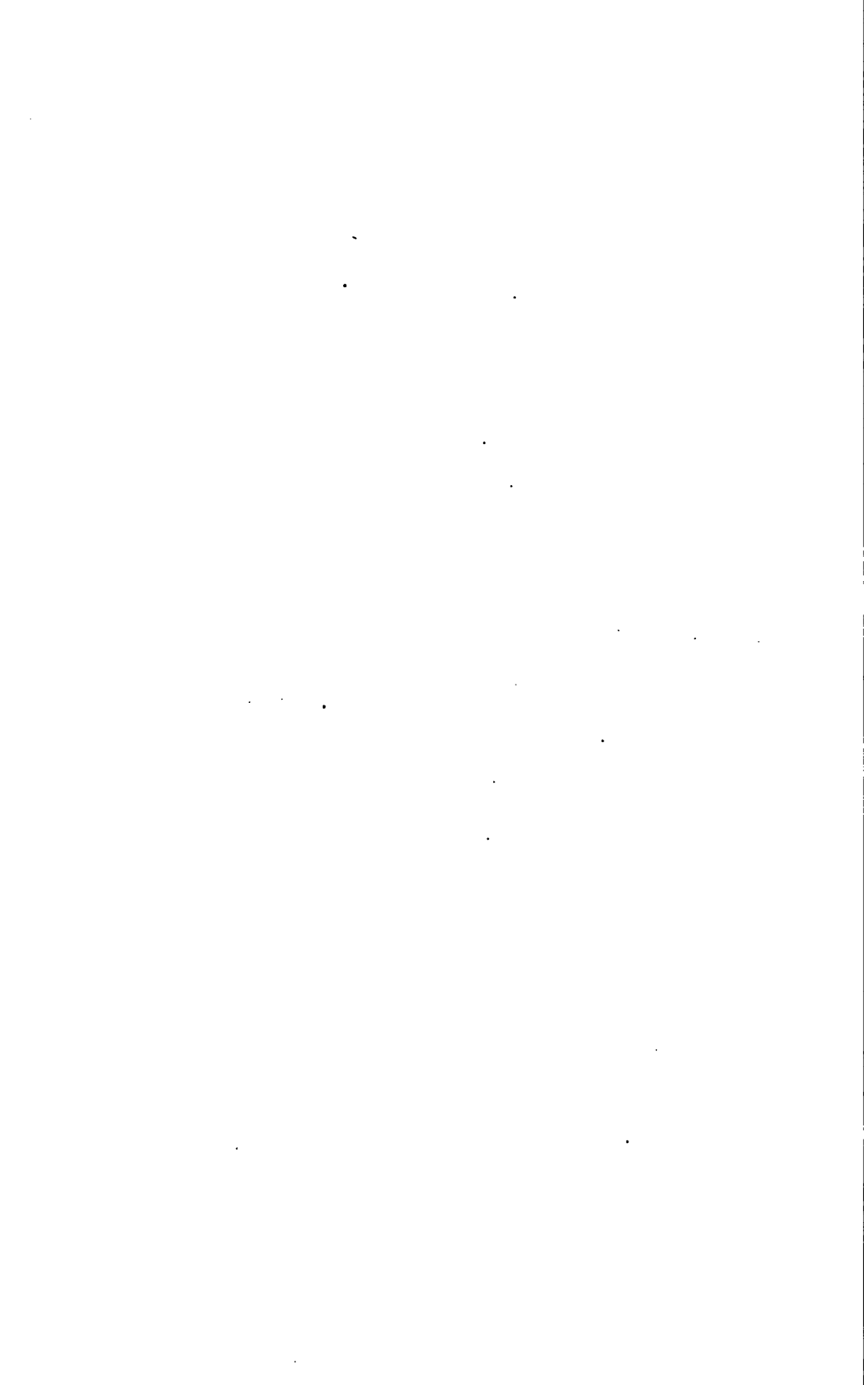
In selecting our means of treatment let us be sure we are right before going ahead.

When the day has closed its labors, let us commune within ourselves whether we did our duty to the best of our poor abilities, and let us study earnestly what improvements could be made.

Thus day by day, and years by years, will pass on and leave only pleasant memories behind, so that when finally our sun begins to set, we may be invited to a new commencement, and may there the recording angel be justified and willing to hand us the diploma of

“Well done, good and faithful steward.”





**Who is a Homoeopathician?**

---

**A LECTURE**

DELIVERED BEFORE THE

**HAHNEMANNIAN INSTITUTE,**

**PHILADELPHIA, FEBRUARY, 17th, 1865,**

BY

**ADOLPH LIPPE, M. D.,**

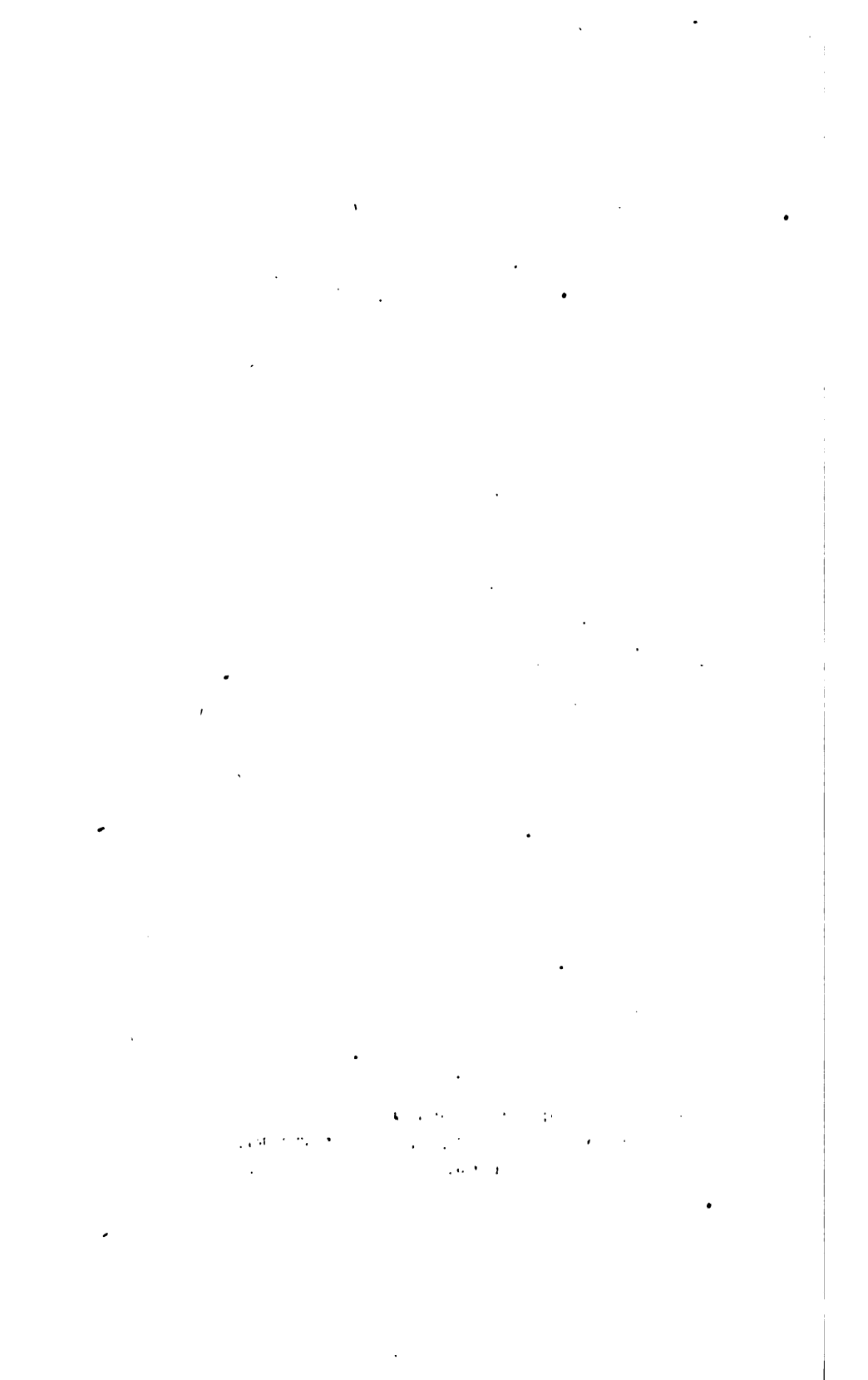
**Professor of Materia Medica at the Homoeopathic College of Pennsylvania.**

---

**PUBLISHED BY ORDER OF THE HAHNEMANNIAN INSTITUTE.**

---

**PHILADELPHIA:**  
**KING & BAIRD, PRINTERS, No. 607 SANSON STREET.**  
**1865.**



LADIES AND GENTLEMEN:

Thankful for the honor conferred upon me by the invitation of the Hahnemannian Institute to deliver the annual address, I feel that I cannot better fulfil their request than by choosing for my subject the solution of the question: "Who is a Homœopathician?"

A Homœopathician is one who practices Homœopathy, while a Homœopathist believes in Homœopathy.

A person who practices Homœopathy, or believes in it, is supposed to understand Homœopathy; that is, the fundamental principles, the exposition of its laws of cure, and its comparative merits over all other methods for the treatment of diseases, based on the results of its practical application. Were this so, it would be superfluous at this present time to dwell on the solution of the question; but, as erroneous and fallacious ideas on this subject exist, the Hahnemannian Institute, as such, will no doubt join me in the assertion that at this time there is a necessity for a clear definition of Homœopathy: its principles; its past, present and its future position; and also the relation in which stand those persons who are Homœopathicians and who practice it, and those who do not practice it.

We will then, to accomplish that object, define Homœopathy and its fundamental principles. This definition can best be given by stating the historical development of the science. We must do so, because a proper comprehension of the new healing-art can only be obtained by a careful following of Hahnemann, arriving with him, step by step, at what he termed Homœopathy. Hahnemann, in calling

his new healing-art Homœopathy, gave us the formula: "Similia similibus curantur. This formula is not the law of cure, but it expresses it in its widest sense, as an accepted and acknowledged formula by all Homœopathists: all the theoretical explanations and practical rules must accord with it. We can take for example the formula adopted by our Republic. On every coin we find the mystic words: "E pluribus unum." This formula is not the Constitution and the laws under which we live; but it collectively expresses the fundamental principles of our form of Government; and no action of the people forming this compact could be termed constitutional, if not in harmony with the accepted formula, Should we compare it with the formula of other nations, living under opposite forms of government, as for instance, "Dei Gratia," we find a different but, collectively, and clearly expressed formula, with which all their laws and institutions are and must be in harmony.

We accept then, as Homœopaths, our own formula; and will now explain the fundamental rules, principles and practice which must be in harmony with it: if contradictory, they would not belong to the system which the formula represents. Homœopathy is entirely founded on facts; and if we but carefully and consistently follow the great master, we will find how facts only led him to establish his system and its formula.

Hahnemann translated Cullen's *Materia Medica* from the English into the German. In the second volume of Cullen's *Materia Medica*, on the 91st page, treating of Peruvian bark as one of the "Tonics," is the following passage: "We proceed therefore upon the supposition that the bark possesses a tonic power, and that the action of this power in the stomach sufficiently explains its operation in preventing the recurrence of the paroxysms of intermittent fevers: for I see no reason for referring it to any mysterious and unexplained specific power which, however, some writers seem still disposed to maintain. I hold it to be established as a fact, that both astringents and bitters, in their simple and

separate states, have proved often sufficient to prevent the recurrence of the paroxysm of intermittent fever; and that they most certainly do it when combined together. . . . .  
 . . . And although I should admit that what is frequently alleged on this subject is a frivolous argument, as a different degree of power it does not affect the general question concerning the nature of that power." To this passage we find Hahnemann's foot-note on the 110th page of the second volume of his German translation. He says: "It is evident by what the author says, that he is sorry not to be able to demolish all the objections of the opponents. His zeal seems to be directed against those who continually speak of the specific effect of the bark, and who themselves do not understand what they mean by it. Had he contemplated that much more bitter and astringent substances than Peruvian bark might be composed from the Extract of Quassia and Nut-gall, but yet that such a compound was not capable of curing an intermittent fever of six-months' standing; had he had any suspicion that the bark possessed a power to cause an antagonistic fever (as some other newly-discovered Cinchonas possess, very likely in a still higher degree and without the tonic power): it is certain that he would not have sustained his declaration so stubbornly.

Cullen continues, on page 92: "And whilst it is allowed to be a very safe and powerful remedy, the only questions which remain respecting it are: In what circumstances may it be most properly employed? Hahnemann solves this question. He knew that Cinchona had cured *some* cases of intermittent fever, but not other cases; and the great question with him was, how could it be ascertained what cases of intermittent fever were curable by Cinchona? or, in other words, what were the unfailing indications of the remedy? Would not the healthy organism when subjected to the effects of this drug give an answer? Carefully preparing, then, an alcoholic tincture of Cinchona officinalis, Hahnemann took it himself, and experienced symptoms *resembling* those of intermittent fever; they ceased.



## LADIES AND GENTLEMEN :

Thankful for the honor conferred upon me by the invitation of the Hahnemannian Institute to deliver the annual address, I feel that I cannot better fulfil their request than by choosing for my subject the solution of the question : " Who is a Homœopathician ? "

A Homœopathician is one who practices Homœopathy, while a Homœopathist believes in Homœopathy.

A person who practices Homœopathy, or believes in it, is supposed to understand Homœopathy ; that is, the fundamental principles, the exposition of its laws of cure, and its comparative merits over all other methods for the treatment of diseases, based on the results of its practical application. Were this so, it would be superfluous at this present time to dwell on the solution of the question ; but, as erroneous and fallacious ideas on this subject exist, the Hahnemannian Institute, as such, will no doubt join me in the assertion that at this time there is a necessity for a clear definition of Homœopathy : its principles ; its past, present and its future position ; and also the relation in which stand those persons who are Homœopathicians and who practice it, and those who do not practice it.

We will then, to accomplish that object, define Homœopathy and its fundamental principles. This definition can best be given by stating the historical development of the science. We must do so, because a proper comprehension of the new healing-art can only be obtained by a careful following of Hahnemann, arriving with him, step by step, at what he termed Homœopathy. Hahnemann, in calling



the medicinal powers of drugs, they proceeded to apply these facts to the cure of diseases; and they found that all diseases were cured by such substances as were capable of creating an alteration in the organism similar to the natural disease.

The provings on the healthy had demonstrated both by experiment and experience that Peruvian bark caused sensations in the organism similar to intermittent fever, and that it cured the same symptoms when they occurred in intermittent fever; that Copper produced symptoms similar to a form of epilepsy and cured the disease if similar symptoms appeared; that Belladonna produced symptoms similar to scarlet fever, and if similar symptoms appeared it cured that disease, etc. From these accumulated facts and the verification of their application in the cure of diseases arose at first the *Organon*, and later the *Chronic Diseases*, explanatory of the new discoveries in the healing art.

Up to this present time it is believed to be correct, that in order to become a true physician it is necessary, first to possess a comprehensive knowledge of what is to be cured; secondly, a knowledge of the most efficient curative agents; thirdly, a knowledge of their application. Hahnemann, in his *Organon* gives the most explicit and comprehensive advice to physicians in order that they may examine and ascertain all that is essentially necessary to learn from the patient, that a cure may be the result. To ascertain the symptoms and individualities of the patient: the strictest discernment of the case is the first and indispensable duty of a physician; for the object of healing is not the disease in the abstract, but the patient. The scientific and educated physician must exercise circumspection, common sense and great attention, studying, profoundly examining, and patiently individualizing the picture of the disease. The objective local symptoms give him, collectively, the picture of the disease, the subjective, peculiar, unusual or additional complaints give him the characteristic individuality, and

the analogy and great similarity of the subjective symptoms guide him in the choice of the truly curative medicine for the patient. After having obtained a full knowledge of what is to be cured he must next possess a knowledge of the medicines through which to cure, and the curative powers of the medicines which must be applied. The only mode by which we are, have been or ever will be enabled to ascertain what curative powers that or the other medicine may possess, is to find, through the experiment, what power it possesses to cause distinct alterations in the sensation of the human organism. Under the power of medicines causing diseased disturbances in the healthy organism, or under medical symptoms, it is not understood that the organism remains passive and suffering. The symptoms are not attributes of the medicine but of the organism; showing through them their activity, proving that their influence on the organism are a joint production of the medicinal power and the activity of the organism. The *peculiarity* of the symptoms depend alone on the affecting medicine. It is certain that each medicine, be it mineral, animal substance or a plant, possess different powers peculiar to it in causing a diseased condition; and therefore a different combination and succession of phenomenas, conditions and sensations in the organism will be the result. Their external differences, their chemical and physical distinctions already point them out as substances differing from each other. Each plant differs from all other plants in external appearance, in peculiar growth, in taste, smell and color; each metal and salt differ in physical and chemical properties from all other metals and salts, and in like manner each of them possess a different power to produce a diseased altered condition of the organism, and the same power to change this diseased condition into health; each and every one differing one from the other. Former efforts to ascertain the effects of medicines had been made by the aid of chemistry, and were found to be exceedingly deficient; it was also known that the similarity

of the effects of plants belonging to the same natural order gave only very vague indications, and that further, the sensitive properties of medicinal substances (smell, taste, color and shape) only evinced general indications; that the experiments made on animals by injecting medicinal substances into their veins, or by administering to them the medicines in the ordinary manner was a very crude one, and that the relation of the animal to man was so vastly different, that no conclusions could be drawn to define the very delicate and varying action of medicines by such gross proceedings; therefore the only positive manner to ascertain the effects of medicines was by trying them on the human organism. That necessity had been known at all times, but the only and extremely improper manner in which it had been done was by trying the medicines on the sick. This trial on the sick might be made in a twofold manner: either a single medicine to be tried in all diseases, and on all patients, or all the medicines to be tried in a certain form of disease in order to ascertain which medicine would cure the disease with most certainty. That nothing could be thus learned by this mixture of medicines is more than self-evident. There is but one manner possible by which to ascertain in what peculiar manner each medicine affects and changes the mental and bodily condition of man; and that is only by the careful, pure experiment on the healthy individual. How these experiments should be made, Hahnemann teaches us in his organon.

Having obtained the necessary knowledge of what is to be cured and a knowledge of the positive effects of medicines, the question remains to be answered: by what fundamental principles does the physician apply the medicine known to affect the condition of the healthy organism in order to cure the sick? Homœopathy is based on the principle of similarity, and it is so expressed in the formula, as the fundamental principle to be applied in the treatment and cure of the sick, a fundamental principle from which arises and on which depends other principles; as for

instance the principle of simplicity, to administer only one single medicine at one time; *not* a mixture of medicine, not medicines in alternation at short intervals, nor a variety of medicines at the same time: furthermore to administer the medicine in so small a dose as will cure the patient without causing unnecessary suffering which could only disturb the healing process—the dose to cure the sick must be smaller than the dose which will cause in the observer while in a state of health; a perceptible change of his sensation; a medicinal disease.

In order to cure the sick the physician chooses among the known and proved medicines the one, which not only corresponds with the principal symptoms of the disease, but which corresponds especially with the most prominent unusual characteristic symptoms of the patient. He will pay especial attention to the mental condition and the character of the patient, the medicine must correspond in its characteristic effects with the characteristic symptoms of the patient. The scientific physician knows well, that it is wrong to try to effect by a multiplicity of means what can be accomplished by a single process; he, therefore, does not find it necessary to administer more than one single medicine at a time. In cases in which it seemed as if one medicine best corresponded with one part of the symptoms, and another medicine with another part of the symptoms, some physicians have tried to give the two medicines in alternation. It is positively certain that two medicines so administered cannot each develop its own characteristic actions, but that they must interfere one with the other: the one counteracting the other or partly destroying its effects; or that a medicinal action is produced which could not be foreseen and, therefore, could not be desirable. Two medicines given in alternation cannot be expected to develop their specific peculiar effects each separately for his corresponding part of the disease; both collectively for the patient's cure and by analogy, two medicines when administered to a healthy person cannot produce collectively

a disturbance in the sensations of the prover, and, besides that, develop each for itself separately its own peculiar characteristic sphere of action.

After having stated in a concise manner the fundamental principles of Homœopathy, and having explained the formula expressing them, we will glance for a moment at the past and present state of Homœopathy and draw our conclusions from these observations as to its future. Hahnemann met at the outset with an opposition more bitter, relentless and undeserved than any one who had ever promulgated a new truth. The powerful and influential part of the profession who directed and controlled the first opposition were guided by prejudice and interest. They resorted to ridicule and tried to ignore it altogether, instead of examining the claims of Homœopathy by the experiment as they were asked to do, they resorted to old superannuated laws, and denied the physicians the right to administer their own medicines; if that law was transgressed they caused fines to be enacted and the medicines confiscated. But Homœopathy nevertheless, grew in strength, its principles were true, and therefore, its vitality was indestructible. Its literature increased; Hahnemann, by the aid of some true and devoted friends, was enabled to give the world a *materia medica pura*. Journals were published advocating the new principles and proving their correctness by well authenticated cases, giving also the proof by which they could claim these cases for it. Soon Homœopathy spread over other nations, finding meanwhile a home in this country, where the opposition to its progress could not be checked by the aid of oppressive laws. On the contrary, charters were obtained whenever they were asked for. Colleges and hospitals were opened, the benignant laws of a free country sheltered the young giant who gladly took refuge under the wings of the eagle.

But let us pause here and take cognizance of what took place in the interior development of the young science. The adherents were increasing in and out of the profession;

the marvellous cures made by Hahnemann and his disciples had shed a lustre over the growing heresy; ardent friends and grateful patients urged the progress of what they had learned to be a great truth and a great blessing. But the enemy is never quiet, and soon a doubt was expressed by some, we will suppose charitably, well-meaning friends, whether the progress of Homœopathy could not be better served, if some of Hahnemann's dogmas were allowed to be dropped, if, in short, we would strive to make a compromise with Alloœopathy. It was suggested "that we might, with propriety, admit the use of caustic or irritant eye-washes to inflamed eyes; of nitrate of silver to sore throats, the introduction of medicated bougies, or stimulant injections, as in hydrocele, ascites, etc., and the application of blisters, caustics, iodine, etc., to ulcers, erysipelatous and other cutaneous affections; for, after all, nothing else would be done than what we contend for, that a similar artificial disease was induced in the diseased tissues." It was charged "that Hahnemann had thoroughly imposed the despotism of a master over his disciples; that the profession must get rid of that despotism, and that Hahnemann must fall back to a subordinate place; that Homœopathy reformed, emancipated, and *rationalized* would be established on a stronger and more scientific basis," and as a final result to this speculation it was claimed "that whilst Homœopaths were no longer Hahnemannians, the Old School would approach to Homœopathy with rapid strides." Above all things Homœopathy had to get rid of the small doses. The apparent inadequacy of the means to effect the end in view, was considered the great stumbling-block in the way of the new school. While it was admitted that "the dose, like the law itself, was not a matter to be settled by theory and speculation, but a mere matter of fact and experiment;" it was falsely stated "that the principle had no reference to the dose:" "that he who gave an ounce of Epsom Salt prescribed homœopathically just as truly as though he gave the same substance in the hundredth million part of a grain."

It was further truly stated "that Hahnemann and his disciples began by giving large doses, but produced such aggravations that they were obliged to diminish them greatly;" but the assertion "that it was believed by most Homœopathists that the attenuation process was pushed to an unnecessary and absurd degree," is utterly unfounded in fact.

Hahnemann pursued his onward course, and by an increased knowledge of the effects of medicines on the human organism he was enabled to prove his doctrine with accumulating evidences; through experimental science he gradually decreased the dose, and gave the world his experience, in his great work entitled the "*Chronic Diseases*." Hahnemann's followers and his most faithful disciples resolved to determine, by experiment, at what degree of potentization the curative power of the medicines ceased to show itself. However while they thought that the whole scale from the crude natural substance up to the highest infinitesimals should be open to the choice and the practice of all candid and rational men, they also wished to discover and determine where the highest appreciable infinitesimals were to be found. Joehnichen, imbued with zeal and a strong will, made the first extensive experiment; he was ridiculed and insulted by some physicians calling themselves Homœopathicians, while others with more liberality, honesty of purpose, and ability of application, tried his preparations called high potencies, and found them more efficient for the cure of diseases than they had found all other preparations they had used before. These facts were published and laid before the profession. The point at which the curative power of medicines ceased was *not* found; on the contrary, it appeared evident that the latent curative power of medicine continued to be further developed by potentization, from the fact that diseases which had not yielded to the formerly known potencies had actually been conquered by the so-called high potencies. The physicians who tried these high potencies in the cure of

diseases, affirmed and reported their efficacy and their individual experiments. Another class of physicians, also claiming to be Homœopaths, were anxious for compromises, and expressed "their preference to our medicines in very small, but still appreciable quantities—quantities which would have no influence whatever in health, or on any part of the system, except upon the diseased point." Had those physicians been inspired with the desire to define clearly their position, instead of uttering vague and unmeaning phrases, as habitually done by the Alloceopathists, they would have tried to obtain the knowledge of what appreciable quantities of medicines could have no influence whatever in health. The experiment was made and the report published. The Vienna Proving Society, composed of men of great learning and honesty of purpose, again proved *Natrum muriaticum*, a substance possessing no medicinal and curative powers in its crude state. Contrary to their expectation, contrary to preconceived but erroneous ideas these men in their report confessed that they were sorry to be compelled to admit, that the higher, the thirtieth potency of *Natrum muriaticum*, had developed more and decidedly characteristic symptoms on the healthy organism than the lower potencies. Either willfully closing their eyes to these and other facts, or what would be almost worse, ignorant of them, and quite satisfied with the utterance of a plausible absurdity, they calmly folded their arms and continued their efforts at compromise with the Old School; adding nothing to our *Materia Medica*, and the further development of it, but assailing the multiplicity of symptoms, vainly hoping to find specific medicines for specific diseases, and entirely losing sight of our great formula, they became eclectics to all intents and purposes.

The question of doses being then discussed by them, one assertion after the other was brought forward to sustain their assumed position. Clinical observations were asserted to have established the superior curative effects of the lower and larger doses over the higher one, these assertions were



ot accompanied by definite and precise statements or statistical tables; while the results of experiment made by various potencies in the treatment of pneumonia during a long period of years, and reported by Dr. Eidherr at Vienna, showed clearly and conclusively that, as in proportion the potencies employed were higher, the time of curing the disease was shortened. These statements were ignored as not available to the purpose of carrying on an argument by other means than by bold assertions, they were ignored in the same manner in which the Old School has or pretends to ignore all our statistical statements, however well they may be sustained; bold assertions being preferred to patient inquiry. The question of doses was from time to time discussed in the journals, but did not lead to any solution of the question. Later provings were commenced with the higher and highest potencies, but no potency as yet has been found so small as not to effect and have influence on the healthy organism, more than this, these provings not only confirmed the former observations obtained by comparatively larger doses, but they developed more characteristic symptoms of the medicine. All communications to that effect were laid aside, treated with distrust and satire, the publications refused under the ridiculous plea of the fear to offend some one; it must certainly have been an undisguised expression of fear which prevented otherwise enlightened men to give countenance even to further experiments with the higher and highest potencies, in order that the important question might be solved: "at what point of potentization the medicines no longer developed an influence on the human organism?" The question is as yet open, and has not yet been answered, and the discussion on the question of doses having led to no satisfactory solution, the evidence being strongly against the empty unsupported assertions, further questions were asked, viz.: "What is Homœopathy?" and, "Who is a Homœopathician?" This question was asked by men who contended that Hahnemannism had ceased to exist, and

reformed Homœopathy had taken its place; in their opinion it made no difference whether one believed in the theory of potentization or not, if he only seemingly pretended to advocate the formula; that in fact we could easily induce the Old School to adopt our system if we would only rid it of the objectionable dogmas—that is, if we would drop small doses, pick up again the lancet, clutch the caustic, admit purgatives, venerate pathology, and abandon our *Materia Medica*, in fine, capitulate to the enemy. When these men are reminded of the fact that neither Homœopathy nor the *Materia Medica* could exist without the potentization theory, that the otherwise inert substances were proved, and could only be proved after they had been potentized; they could scarcely pretend ignorance on that point, resort to assertions and unmeaning phrases, and avoid arguments on facts of which they must either be ignorant, or try to pervert. They are anxious to compromise with the Old School, no matter at what price.

If we wish to draw conclusions from the past and present state of Homœopathy and to the future, we cannot do better than to find a parallel case in the past. The historical time in which we now live offers an opportunity for comparison. The past, present, and future state of our great Republic may be regarded as closely resembling it in its developments and progress; also in its present state of purification and its prospective glorious future. And so, also, passes before us the same different stages of Homœopathy, that were, are, and will be. The Republic as well as our formula were newly established principles, but yet were not new,—the mode of applying them was new. The Republic and Homœopathy would have met with no serious impediment, if all who professed either the Republic or Homœopathy had been true to their inherent principles. The deviation of these inherent fundamental principles and the unhappy belief that compromises could give stability where positive opposition to vital principles prevailed, pre-

vented either from becoming permanently and peaceably established. One compromise necessarily encourages the demand for another; the party granting a compromise always gives evidence of weakness; either the position which was first assumed was in itself fundamentally wrong or from other causes untenable; in either case it betrays weakness of the assumed position. In a few words I will explain the position of the Republic in parallel with Homœopathy.

The first historical document of the Republic is the Declaration of Independence, and in it we find this sentence, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by the Creator with certain unalienable rights; that among them are life, liberty, and the pursuit of happiness." In the second historical document, the Constitution of the United States, we find in the 5th article of the amendments among other things, "No person shall be deprived of life, liberty, or property without due process of law." Had we consistently adhered to this Declaration and the Constitution, had we rejected all offers of compromise, had we insisted upon it that according to the principles so laid down we knew, could know nothing of slavery or distinction of races or color, and that liberty the endowment of the Creator could only be forfeited by process of law; the great struggle would not have come after many fruitless compromises to settle these first fundamental principles. This painful war the offspring of an unfortunate rebellion would not have brought sorrow and grief to our firesides; the great Republic would not have been shaken to its very foundation, and our common enemies the crowned despots of down-trodden Europe would not have been flattered by the vain hope of destroying our great Republic; they could not for a moment have indulged in the hope,—a fallacious one I trust,—that our institutions which daily and hourly they fear, might vanish from the earth; but overcome by the moral influence of this government, they would have been

compelled to slacken the reins of their own despotism. As the history of our country plainly shows the bond of the Union which hold together the free States who see no right established by the Constitution to sanction slavery, and the slave States who claimed to possess a legal hereditary property in their slaves, inherited and legalized under the monarchy, and therefore claiming the right to ignore some of the fundamental principles of the established government; this bond has been kept from dissolution but by successive compromises. This compromising policy could only for a time avert the final catastrophe; it had to come, compromises were only palliatives, and who among us does not look back on the past, regretting the unhappy, necessarily unsuccessful policy, the result of a want of moral courage to uphold and permanently establish all the principles without any exception, on which rest, and which are contained in the Constitution of the United States? Further compromises were rejected and rebellion broke out; war is now upon us, but the Institution which the enemies of the Republic hoped to preserve and perpetuate is no more, the first principles of the Republic are all without exception established, and the rebellion is almost crushed. We have learned to know ourselves, and the great resources of the country developed under the free institutions; we look forward to a great future, to a permanent establishment of the Republic, to great results from moral influence over our common enemies!

We will now return to the starting point Homoeopathy, with its fundamental principles and its own formula, not created, promulgated and established in a moment, but developed principle after principle, and Hahnemann the father of the school avoiding the publicity of progressive development until he could show by experiment the correctness of his proposition. The principles of Homoeopathy diametrically opposed to the practice of the Allopathic school form a unit as compact, indivisible and logical as does that unsurpassed historical document the Constitution

of the United States. Every physician adopting Homœopathy is understood to accept all and every one of the principles, just as every citizen of our Republic is bound to accept and support the Constitution of the United States. As there were found men forgetful of their obligation, like the good citizens who violated some of the inherent principles of that Constitution, and adhered to and wished to establish permanently in the Republic, slavery, the offspring and inheritance of the Old School Monarchy; who, while they deny and ignore an essential principle of the Constitution boldly demand from the consistent adherents of the Republic to compromise with them; so are now found among the Homœopaths, men who boldly negative some essential fundamental principles of that system. We find it boldly asserted "that Hahnemann is falling back to a subordinate place; and Homœopathy reformed, emancipated and rationalized is becoming established on a stronger and more scientific basis than ever." Under "Homœopathy reformed" is meant the small doses, the potentization theory and in fact most of the master's practical rules are rejected. It is further stated that "if Hahnemannism were Homœopathy, the system would long ago have been demolished." These assertions are nothing but preposterous phrases. How and by whom was Homœopathy established? How could there be a Homœopathy that was not Hahnemannism; and any and every kindred system of medicine not based on the practical rules of Hahnemann assuredly can have no claim to Homœopathy. Halfway acceptances are an impossibility, nay, a logical absurdity, and while we abstain from charging persons so forgetful of first principles with a complete ignorance of what they utter, we are inclined to put the most charitable construction on their erroneous course; undoubtingly they desire a compromise, they think to bring themselves with but a shadow of Homœopathy into the good graces of the Old School, and thus induce *them* also to adopt such a caricature of this system of medicine under an assumed name. These assertions and subsequent offers

for compromise are publicly made and supported by the so-called Homœopathic journals. Homœopathy like the Constitution must be accepted entirely or rejected. And why should we think of compromises when the past and present history show us too plainly where compromises lead to?

For this purpose, deeply feeling the subject, have I drawn this parallel, yet wishing to add one more weighty reason against these humiliating proceedings, and that is, that the Old School has long since made, and continues still to make, compromises and concessions. They have decreased their doses in the most exemplary manner; they have even formed societies to ascertain the true effects of drugs by experimenting on themselves in imitation of Hahnemann and his followers; the lancet is now almost entirely unused; they denounce, almost as energetically as we do, the use of quinine, opium, and calomel; Dr. Holmes, the great humorist, and opponent of Homœopathy, himself an Alloœopathic professor, declares "that if all the medicines in the world, except wine and opium, were thrown into the sea, it would be better for men and only worse for the fishes." The very fact that the Old School has made these concessions shows its weakness, and that what it held to be the true and best mode of practice fifty or twenty-five years ago is now no longer to be relied on. How then can any reasonable person doubt that ere long this tottering structure will fall to the ground overcome by progressive Homœopathy. Is it necessary that Alloœopathy should acknowledge Homœopathy? Certainly not. Wherefore did Alloœopathy make concessions? Was it not from necessity, by force of circumstances and by the very will of the people to whom they vainly thought that they could dictate in medical matters? The same cause will eventually compel them to capitulate. Did not Hahnemann at first address himself to the profession and to the most learned and influential among them? Did he not find the Faculty in the same mood as Columbus did the very learned professors at Salamanca? Hahnemann and the Homœo-

pathicians have received and receive the same treatment from the Faculty, but they addressed and continue to address themselves to the people. They never will offer a compromise; adhering strictly to the fundamental principles, and aiming at their development, they meet their opponents; and the final results of their respective practices are the only evidences brought before the people, who in the course of time will necessarily find it to their advantage to adopt the system which cures in the mildest, quickest, safest, and most permanent manner. The Homœopathicians neither offer nor allow any of their number to sanction a compromise, obeying the principles as they accepted them under the formula, and trusting the great unerring principles which enabled Hahnemann almost single-handed to establish a new practice; in short, to use the words of Croserio, to "cure where the rest of us could do nothing." The new system, attacked by envious men who could, but would not learn, even to the present day, by experience, established through the greatest and unparalleled success and favorable results, in individual cases and during the great devastating epidemic, the cholera, and thus not only by assertions or dogmas of Hahnemann. The denials of the Old School will amount to nothing against the success of the Homœopathician who is true to the cause. The community at large will be undeceived, and, sitting as judges, will give their decision to the deserving. The so-called regular physicians pretend to say that as they individually are getting along very comfortably, it would not be profitable to alienate their brother doctors; and besides they assert that Professor Andral, Professor Simpson, and Dr. Holmes, having examined the question fairly, had decided point-blank against it, and consequently that it should be now laid on the shelf. The small doses come in also for the main share of ridicule and incredulity, because they are an essential part of Homœopathy; without them we could not have found the characteristic symptoms of medicines recorded in the *Materia Medica*; without them a number of most

indispensable and most valuable medicines would never have been proved; we would have neither Silicea, nor Carbo vegetabilis, Lycopodium, Lachesis, or Natrum muriaticum, by means of which powerful acting remedies, made so by potentization, we have cured and continue to cure patients and diseases formerly considered beyond the reach of medical aid. The simple trial of them in disease is all that is asked. No a priori argument can convince any one, or can be advanced as proofs of their truth: it is a question only to be determined by experiment. Again, we hear that it is all "imagination;" and yet infants and horses are cured by it better than the most nervous or imaginative young or old lady. Then it is said to be the diet; and yet it is well known that we always permit a more liberal diet than the Old School physicians. Some attribute the cures to nature; but is it not wonderful that nature should always practice in partnership with us and not with the Old School? Instead of the experiment by which alone they should and could test the correctness of the fundamental principles of the New School, they resort to shallow, absurd, and ridiculous objections. The denial of facts, which can be appreciated by the community at large, will not help to retard Homœopathy; and we can complacently look at the violent efforts made by the opponents of Homœopathy to slay the giant whom they so often have pronounced dead, and who nevertheless is steadily growing, not on supposed tonics in any form, not by iron pills, magnetic chains, nor deceptions or false presentations; but by facts, accumulating facts alone; and when *these facts* come to the knowledge of every one, what then will be the future of Homœopathy? As we are placing *facts* before the world at large, the conviction that a free people can govern itself, that in the republic the greatest happiness for the greatest number can be obtained, provided as members of that republic we are true to the fundamental principles; so, as Homœopaths, we are now placing before the world at large facts—facts which show that under the Homœopathic treatment of dis-



eases the duration of them has been considerably shortened, and that the mortality in diseases has and will greatly decrease, provided that Homœopathy is practiced according to the original fundamental principles.

We have shown how Homœopathy was developed, what belongs to it essentially, and what therefore, belongs also indispensably to the Homœopathician. As all things have some characteristics by which we can know and discern them from all other things we will endeavor to point out clearly, distinctly, and strongly, the characteristics of the Homœopathician and the non-Homœopathician, to which latter class belong of course all those who are not of the first-mentioned class, no matter by what name they call themselves.

A Homœopathician speaks with the highest veneration of Hahnemann, of his writings, acquirements, genius and honest uprightness; of his superior gift of observation and success in applying his new method of cure with far better results than his pupils through his most intimate knowledge of the *Materia Medica* which he created. The older the student, and the more he admires the genius of the master, for he knows him better and trusts him more the longer he associates himself with his writings, gradually becoming identified and enabled to follow him by experiment.

The non-Homœopathist speaks disdainfully of Hahnemann; he calls him a man of straw, a visionary; declares him unreliable in his observations, his *Materia Medica* a mass of chaff, perfectly useless unless well sifted; his system he terms unscientific and ridiculous, in need of being modified, remodeled, or exploded. The less he knows of it the more fault he finds with it.

The Homœopathician treats the patient.

The non-Homœopathist treats diseases by their names.

The Homœopathician makes Pathology and all other collateral branches of the science of medicine subservient to the law of cure.

The non-Homœopathist makes the law of cure subservi-

ent to Pathology, and vainly looks for specifics in specific diseases; as for instance: China for intermittent fever, Crota-  
 talus for yellow fever, Iodide of mercury for diphtheria, etc.

The Homœopathician administers one dose of medicine at a time, and never repeats that medicine or gives another until this one dose has exhausted its effects; because he knows well the effects of his medicines.

The non-Homœopathist administers a mixture of medicines or alternates them; he never allows one dose of medicine to exhaust or even develop its effects, for he knows nothing accurately about the effects of any of his medicines.

The Homœopathician is liberal, and contends that the whole scale from the crude natural substances up to the higher and highest infinitesimals should be open to the choice and the practice of every sensible and candid person.

The non-Homœopathist is illiberal, and contends for appreciable quantities, sneering at the attenuating process and declaring it simply an absurdity.

The Homœopathician generally administers small doses, believing in potentization; he knows by the experiments that Hahnemann's discovery of the development of medicinal and curative powers by potentization is true, and he decreases his dose in the same proportion as he increases his knowledge of the *Materia Medica*.

The non-Homœopathist ridicules the pellet; he defiantly demands palpable doses, if unsuccessful, he never admits his ignorance of medicines but requires still larger doses; he does not see medicinal aggravations from his over-doses, but talks learnedly of the changed pathological conditions; in his hands the searing-iron, the caustic, the fly-blister, the scissors and the knife become blessings of no small virtue and of much more importance than the cultivation of the knowledge of the *Materia Medica*, which he despises through his dread of labor; he does not consult it, for he could not understand it, he boldly asserts that sleeplessness

is cured by opium in large doses, and in this manner he betrays complete ignorance of physiology.

The Homœopathician when he relates successful cures, enumerates at first *all* the symptoms discovered in the patient, and at once it is apparent that he has well examined the case; he next gives the remedy, and states what characteristic symptoms demanded the choice of this remedy in preference to all others; the communication, so made, carries with it the assurance of truth and is instructive.

The non-Homœopathist claims to have found the specific medicine or medicines for the specific disease or pathological conditions; he gives no reason but makes mere assertions and no instruction is gained by them; the credulous and ignorant only will follow his example—to fail!

The Homœopathician is consistent and true to himself and to the fundamental principles he has accepted in the formula, and as a foregoing conclusion he cures.

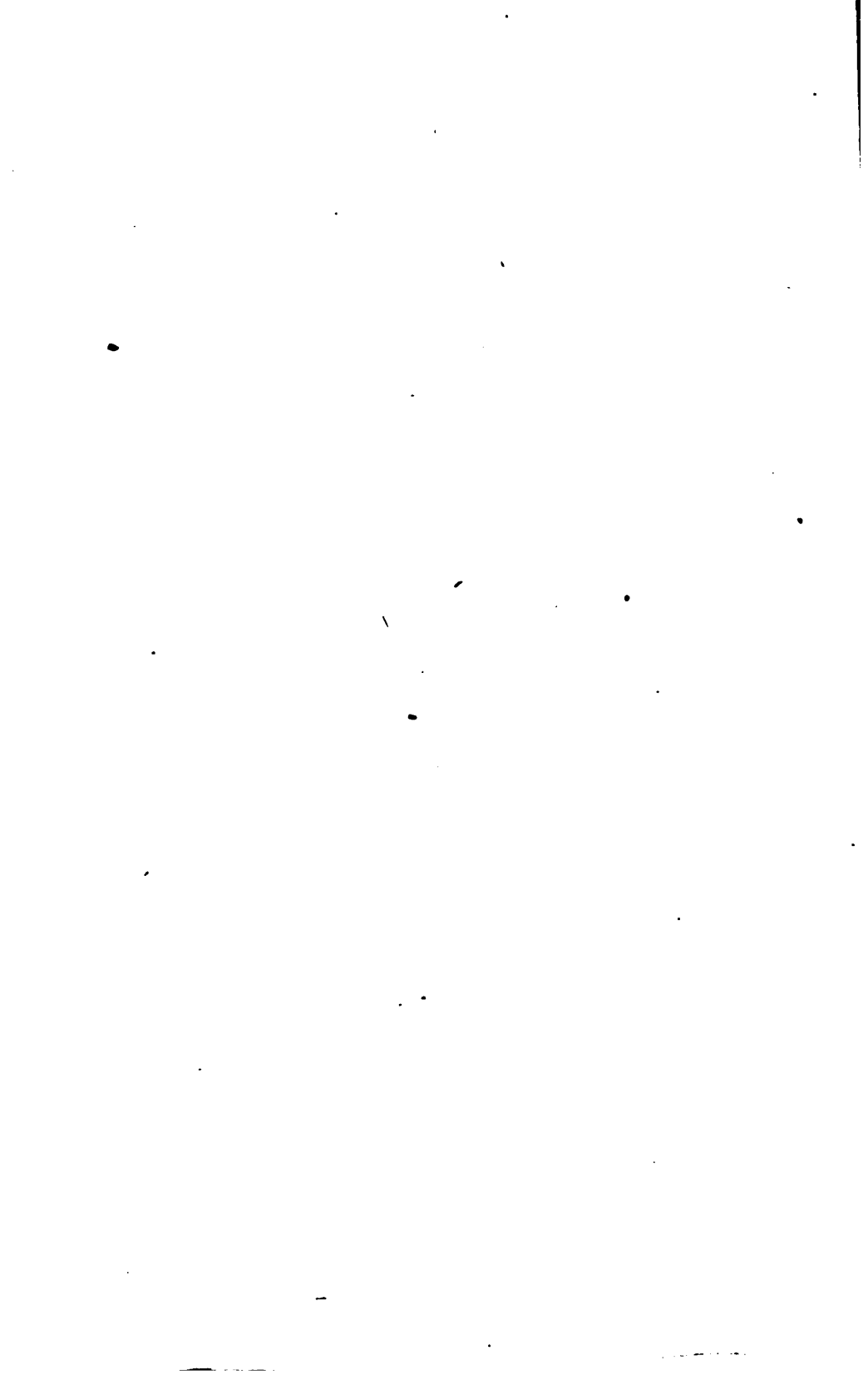
The non-Homœopathist is inconsistent, true to no principles; having none, he contends for empiricism, and his occasional cures are accidental occurrences.

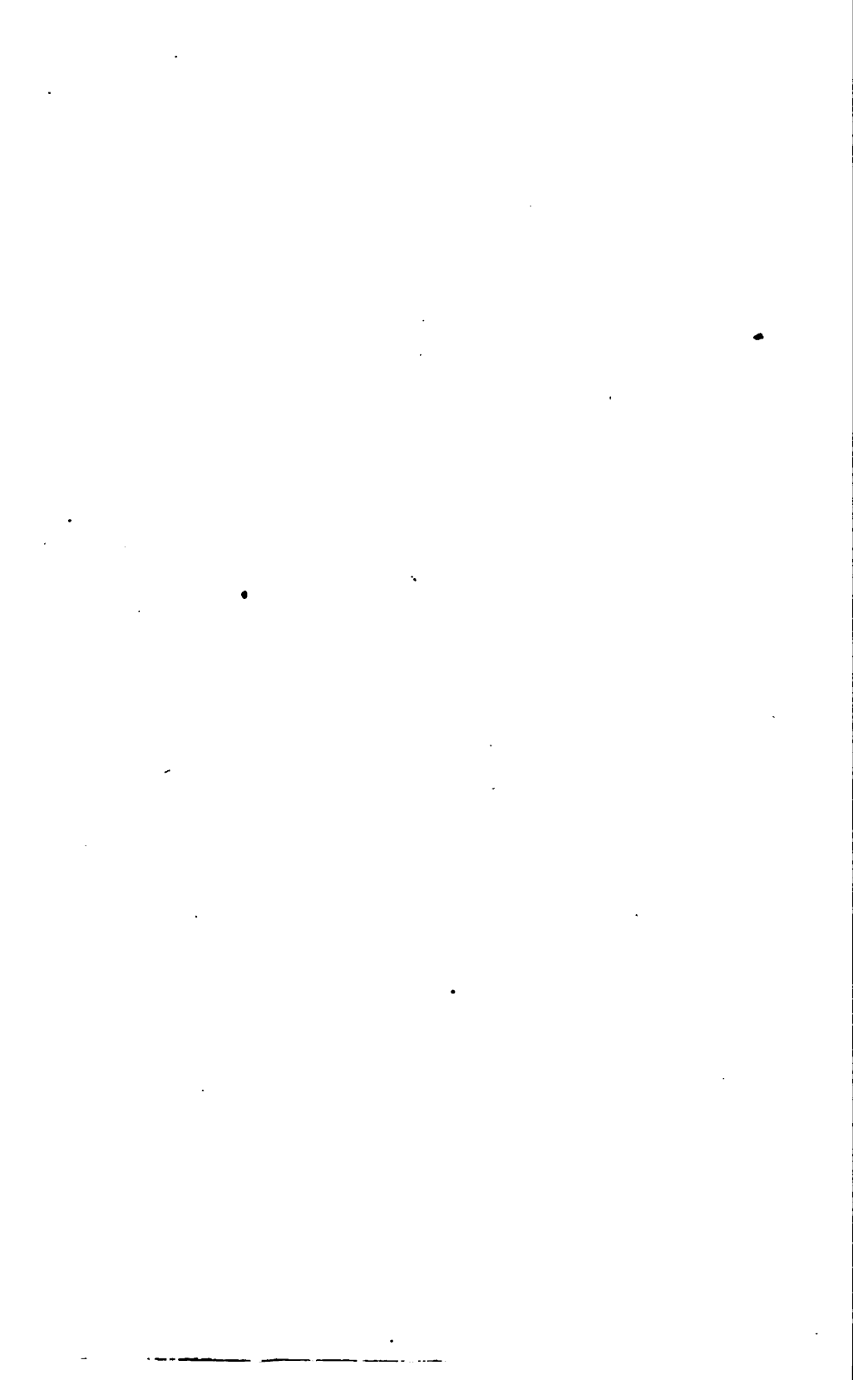
The Homœopathician represents the true democratic principle in the healing art, he courts inquiry and lays facts before the people by which they may judge of the validity of his claims to superiority.

The non-Homœopathist is tyrannical, denies the people the right of inquiry, lays no facts before them and dictates to them what they should believe.

The Homœopathicians accept the formula as Hahnemann gave it; their motto is:

*In certis unitas, indubis libertas, in omnibus charitas.*





18  
VALEDICTORY ADDRESS

DELIVERED AT THE

Eighteenth Annual Commencement

OF THE

HOMOEOPATHIC MEDICAL COLLEGE

OF PENNSYLVANIA,

By ADOLPH LIPPE, M. D.,

Professor of Materia Medica.

ALSO, LISTS OF

MATRICULANTS AND GRADUATES,

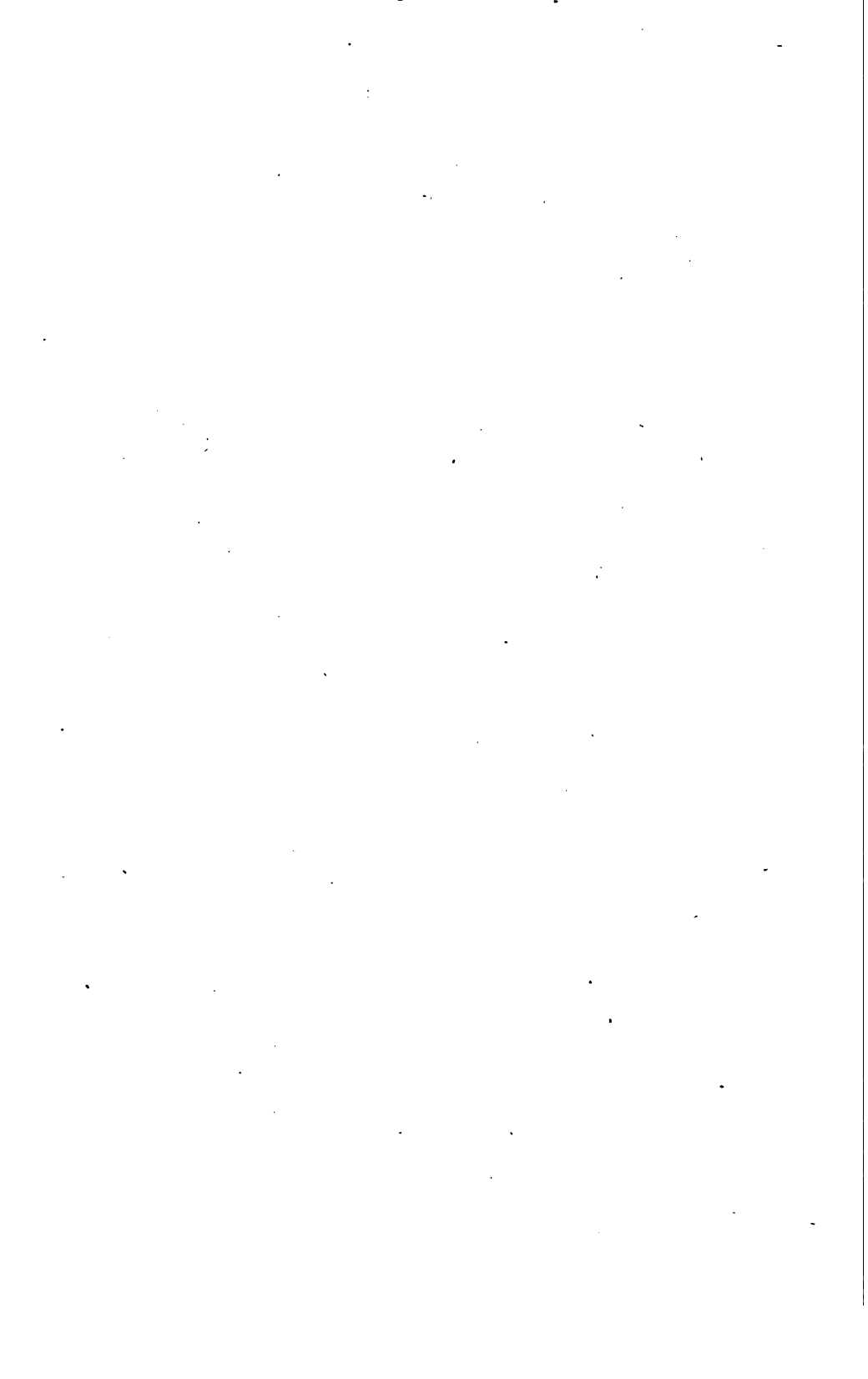
SESSION OF 1865-66.

---

PHILADELPHIA:

KING & BAIRD, PRINTERS, No. 607 SANSOM STREET.

1866.



# VALEDICTORY ADDRESS

DELIVERED AT THE

Eighteenth Annual Commencement

OF THE

# HOMŒOPATHIC MEDICAL COLLEGE

OF PENNSYLVANIA,

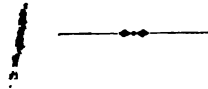
By ADOLPH LIPPE, M. D.,

Professor of Materia Medica.

ALSO, LISTS OF

MATRICULANTS AND GRADUATES,

SESSION OF 1865-66.

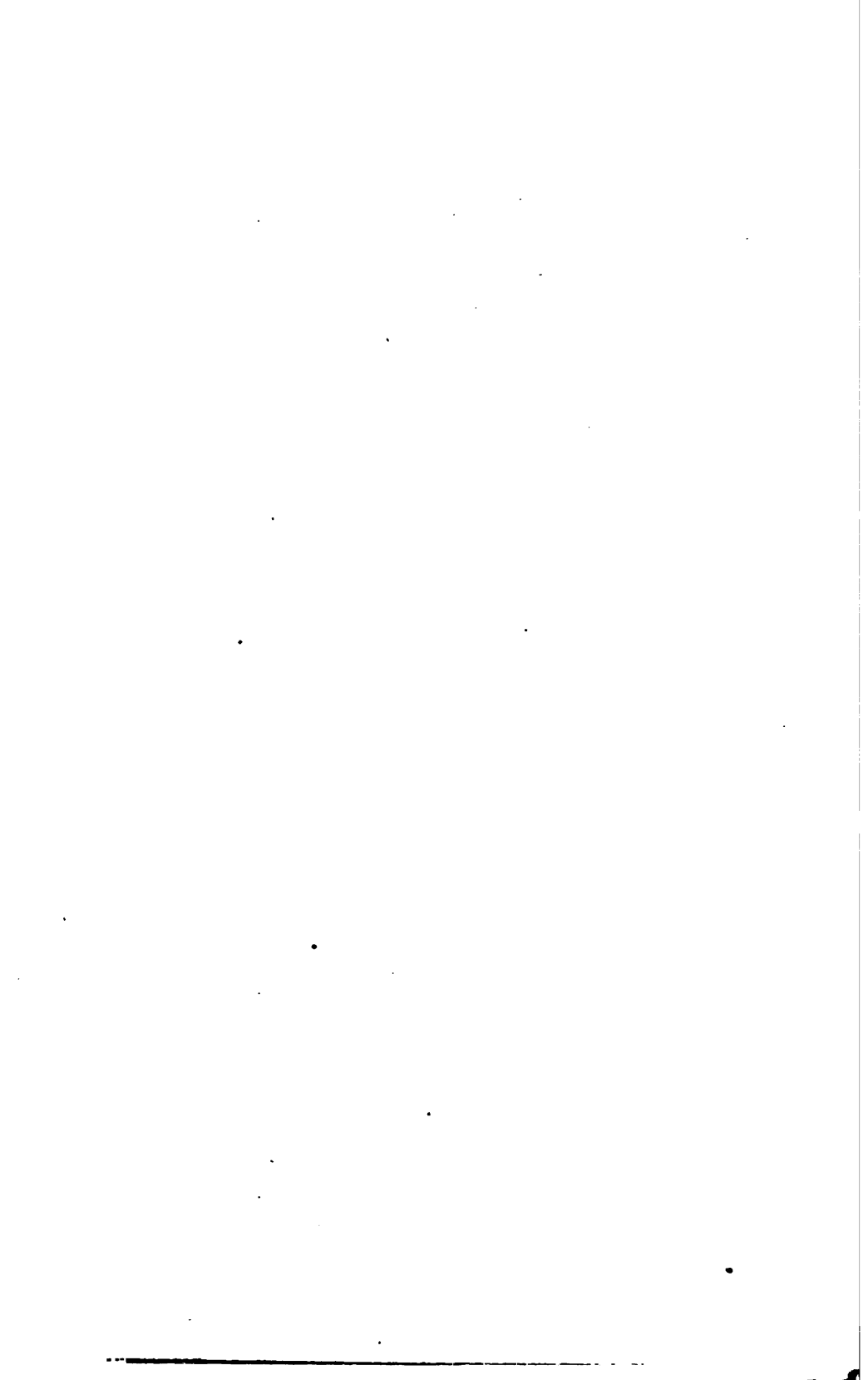


PHILADELPHIA :

KING & BAIRD, PRINTERS, No. 607 SANSON STREET.

1866.





# VALEDICTORY ADDRESS.

---

Delivered at the Eighteenth Annual Commencement of the Homœopathic  
Medical College of Pennsylvania, March 1, 1866.

BY ADOLPH LIPPE, M.D.,  
Professor of Materia Medica.

---

LADIES AND GENTLEMEN:

You have assembled here to witness a public act. The PRESIDENT of the Homœopathic Medical College of Pennsylvania will grant the degree of Doctor of Medicine, and especially of Homœopathic Medicine, to the candidates presenting themselves for that purpose to-day.

And the FACULTY of the Homœopathic Medical College have charged me with the honorable duty of giving their congratulant farewell Address, to the gentlemen whom they have had the pleasure of instructing,—who have complied with the conditions prescribed by our charter, and who are now to become members of the Medical Profession.

Conferring the degree of Doctor of Medicine, and especially of Homœopathic Medicine, upon these gentlemen, is a public act of which you will be the witnesses. And in this public act you will also be participators. For these degrees are granted, only by authority derived from the people of

whom you are a part; this authority having been conferred by charter upon this corporation by the people, through their representatives in the Legislature of the State, assembled on the 19th day of February, 1865.

One hundred years before this charter was obtained, one similar, and the first medical charter in the United States, was granted to the University of Pennsylvania, an institution still in existence. In subsequent years, the increasing population of the country, and the consequent increasing demand for more physicians, have led to the granting of other charters, and to the establishment of other and similar institutions, in this and in other States.

All the charters of the Medical Colleges in the United States were granted by the people, and had for their original object the promotion of instruction in the Healing Art, *for the best good of the people themselves*. Neither the charters, the colleges, nor the corporations were for the Medical Profession. But colleges and corporations, institutions of professional learning, and all the professional members themselves, were alike of and from and for the people!

Thus the diplomas conferring the degree of Doctor of Medicine were not to be regarded as badges of rank above the people,—not as the titular designation of a privileged class,—not as the *star and garter* marks of a professional nobility; but merely as proofs that their holders had complied with the requisite conditions of instruction. These diplomas were simply intended as certificates that their possessors were endowed with the requisite knowledge of Medicine; and that they had acquired this knowledge under the teachings of the Faculty thus testifying to their qualifications.

They were intended to serve the people as safeguards against ignorant and therefore unsafe practitioners of Medicine. Thus the Medical Colleges were founded and endowed with the power of conferring degrees, *by the people for their own good*. And the diplomas themselves were not so much the badges of a privileged order, as they were way-marks to guide the people to those whom they might trust.

The practice of Medicine was not formerly, and is not even now, an exact Science. It was and must ever remain an Art. It is indeed based upon natural laws; but the practical application of these laws to the cure of disease is necessarily more or less imperfect. So that while in the healing art great improvements have been made in the past, and in our own day, there will ever remain room for still further improvements in the future.

Samuel Hahnemann made known to the world the fact that *immutable natural laws could be applied to the cure of diseases*,—that these had always existed, although unknown or disregarded. And he laid down practical rules for rightly applying these laws. But no sooner had he announced his grand discovery in the *Science of Medicine*, and proposed and practically illustrated his wonderful improvements in the *healing art*, than a most malignant and vindictive storm of opposition was raised against him in the Medical Schools of his day.

That such should have been the case in monarchical Europe, where the voice of the people was of no avail, would not surprise us, still less will it surprise posterity. For such a course was in exact accordance with the aristocratical spirit of the political and professional institutions of those countries. For even the professional schools were political institutions. And they were all controlled for the chief good, not of the people, but of the privileged classes. Thus the people were not consulted as to what should be taught in the Medical Schools; and were compelled to submit to medical authority and medical treatment, not of their own choosing. And in many instances they could as little escape employing and submitting to the parish doctor, as they could subsequently escape being buried by the parish priest.

These Medical Schools being thus in no way responsible to the people, and deriving no authority from them, could only follow the example of the arbitrary authorities from which they derived at the same time their organization and

their support. And this example was as *intensely conservative* in professional treatment and principles, as it was *aristocratical* in its personal tendencies. Thus the Medical Schools of these monarchical countries were naturally as much opposed to progress in Medical Science and to improvements in the healing art, as their kindred political institutions were opposed to the extension of knowledge and of freedom among the people. Hence they refused to change their course of instruction,—excluded Homœopathy from their halls of learning, and persecuted and punished those who practiced upon its principles and dispensed its medicines.

In more modern days a change has taken place in this respect. Now the necessity of teaching our progressive healing art has become apparent; since many of the higher nobility, and even no small number of crowned heads have made themselves known as its adherents. In Austria and in Spain the authorities have opened the Medical Schools to us, and appointed professors for the purpose of teaching Homœopathy; and we may now look forward in the confident expectation of seeing, at no distant day, the study of Homœopathy, made one of the indispensable requisites of candidates for the degree of Doctor of Medicine in all the Universities on the Continent of Europe.

In England the Allopathists appealed to the people at a general election, and attempted to prevent the return of two gentlemen as Members of Parliament, because they were Homœopathists. But the result of the election showed that the people did not consider Homœopathy a sufficient ground for exclusion from public office. No longer ago than the year 1865, Captain Grosvenor, for Westminster, and Colonel Hughes, for Lambeth, were bitterly objected to, and their constituents informed that they were unfit to represent them, *because they were Homœopathists!* The organs of this allopathic opposition were the Lancet and British Medical Journal, aided by Punch, the mouthpieces of the aristocratical school in Medicine.

But this opposition was severely rebuked, and this allo-

pathic appeal to the people was decidedly rejected, since both these gentlemen, accused of Homœopathy, were returned to Parliament by handsome majorities. The great offence which roused the wrath of the *Lancet* after the election of Captain Grosvenor, was that Lord Grosvenor, his father, from his place in the House of Commons, had called for the Reports of the Homœopathic Practitioners and Hospitals; these reports having been withheld by the committee appointed to ascertain the results of the various modes of treating the cholera which prevailed in 1854.

In reply to this call from Captain Grosvenor, the Medical Council returned the following resolution: "Resolved, That by introducing the returns of the Homœopathic practitioners they would not only compromise the value and utility of the averages of cure, as deduced from the operation of known remedies, but they would give an unjustifiable sanction to an empirical practice, alike opposed to the progress of Science and the maintenance of truth." The reports so unjustifiably withheld were published in a second Parliamentary paper. By these reports, which the allopathic officials had shown themselves so unwilling to have made known to the people, it was shown that the mortality under allopathic treatment of cholera was 36 per cent.; and that at the same time the mortality under Homœopathic treatment of cholera was but 16 per cent. And let it be borne in mind that these reports could not be denied, since they had all been verified by the Allopathic Medical Inspectors. Is it to be supposed that the allopathic officials would have opposed the publication of these reports had they favored Allopathy instead of Homœopathy? Would they not have paraded them everywhere in triumph?

Thus it happened that the Medical Council, with the President of the College of Physicians at their head, could no longer hide their ignorance of Homœopathic treatment; and could no longer pretend ignorance of its greater comparative success. Nor could they any longer withhold from the people the statistics which would enable the people themselves to in-

stitute a comparison between the two modes of Medical treatment. Nor could they any longer escape the charge of having, in the interest of Allopathy, betrayed the trust reposed in them by the people. No longer could they deny having attempted to sacrifice the interests of the people at large, to promote the aggrandizement and maintain the dominant and domineering position of their aristocratical Medical Class. They could escape none of these consequences of the unexpected failure of their nefarious attempt to withhold most important public information from the public. But ten years later we find them incapable of learning a lesson of wisdom from their former folly, and still more foolishly attempting to persuade the people to reject the son, because the father was instrumental in exposing their own selfish betrayal of the trust reposed in them by the people themselves. But they succeeded in this case as badly as in the other. And in view of the failure of their original attempt at fraudulent suppression of the truth (fraudulent because based on false pretences), and in view of the signal failure of their recent attempt to punish those who exposed their first, it is highly probable that these high and aristocratical Medical officials are now employing themselves in seriously considering *whether honesty is not the best policy!*

In the United States, where the authority to teach, and to grant the degree of Doctor of Medicine, comes solely from the people, and has been conferred upon the corporations by the people for their own good, the opposition to Homœopathy has been still more determined. Feeling that their craft was in danger, and conscious that they had no actual and final support, except in public opinion, the Faculties of the different Allopathic Medical Schools have undertaken to crush Homœopathy. They have aimed at nothing less than to prevent it from becoming known to the people by experience. And by ridiculing its theory and at the same time excluding its practical development, they hoped to be able to prevent it from supplanting the old methods of medical treatment in the confidence of the community.

These corporations have not only refused to teach Homœopathy themselves, but they have attempted to proscribe it altogether. They have again and again refused to grant the degree of Doctor of Medicine to candidates known to possess a knowledge of Homœopathy or who were deemed likely to embrace this system, however well qualified to practice medicine they might prove in all other respects. And some of these Medical Corporations even now assume to grant the degree of Doctor of Medicine only with the proviso that the candidate shall pledge himself never to practice Homœopathy, and that his degree shall be declared null and void in case he breaks such pledges.

The people of the United States had a right to expect that the Medical Schools, which received from them all the authority to teach Medicine which they possess, would willingly accept an improved system of Medical treatment, or, at the very least, refrain from violently opposing it. But the event has failed to justify such reasonable expectations. And since these chartered corporations have thus allowed themselves to forget that all their authority came from the people, and was conferred only that *it might be used for the popular good*, the people themselves have been compelled to interfere; and they have been obliged to pursue such a course as would best indicate the folly of these bigoted corporations, in supposing that their arbitrary and interested conduct could hinder the improvement or retard the progress of the healing art.

Medicine was to be practiced for the benefit of the people; and not maintained as an exclusive monopoly for the advantage of a particular class. Thus the people had a right, and they availed themselves of that right, to inquire into the real merits of a Medical System so arbitrarily and so unceremoniously rejected by those in whom they had hitherto trusted, and upon whom they had, in times past, conferred such important privileges.

Under such circumstances, this dictatorial conduct of the Medical Schools, in refusing to graduate well qualified



candidates, *because* they were Homœopathists, could not but meet with a most decided rebuke from the people. This rebuke was therefore as well deserved and just as it was severe. And to render it the more practically effectual, the people have granted to the followers of Hahnemann the same rights and privileges which they had previously conferred upon the earlier Medical Schools.

Hence the Homœopathic Medical College of Pennsylvania acts under the same authority, equal in amount and originating from the self-same source, with that vested in the other Medical Corporations. And the Degree of Doctor of Medicine here conferred is as truly valid as that of any other Medical College in the country. And in addition to the knowledge of the Science and Art of Medicine in general, which our diploma certifies to as amply as any other, it proves that its holder possesses also a competent knowledge of the principles and practice of Homœopathic Medicine.

Since Medicine is to be taught and practiced principally for the benefit of the people, it becomes the interest, right and duty of each individual citizen to inquire into the comparative merits of the various Medical Systems, and to choose between them for himself. And in this most important respect we differ from those of the Old School, who contend for what they consider the exclusive privileges and vested rights of an established craft, and who hold that the people have no right to inquire into the mysteries of Medical Science; that they themselves have all the right to command in the premises, and that the people have only the right to obey,—the sole privilege of implicit, unquestioning submission.

Such a course as this, one so entirely inspired by purely aristocratical principles, however appropriate it might appear in a Monarchy, is out of place in a Republic, and insulting to its citizens; as if they did not know their rights, or knowing, did not dare maintain them.

The Homœopathists on the contrary, both teachers and practitioners, appeal to the people and invite investigation.

We contend that in the civil Republic, as well as in the Republic of Letters and Sciences, every person has equal rights and privileges. And that it is as much the duty as it is the interest of each one to seek for himself the truth in Medicine, as in Politics. The Allopathic School fears investigation; we solicit it. They wish to dictate to the people, to control them in their choice of Medical treatment; and wherever they have the power, they throw all possible legal hindrances in the way of all others than themselves, striving with all their might to compel the people to come to them as the only authorized practitioners of the healing art. We desire the people not to be thus controlled, but, in the utmost freedom and in the fullest light of intelligence, to choose their Medical treatment for themselves. We desire them to hear and examine for themselves, knowing that ever after they will all the more firmly hold fast to that which they find good.

*Revolutions never go back!* And the Allopathic School will never be able to stay the progress of Medical improvement and reform. With the wish as father to the thought, they have again and again predicted the decline and fall of Homœopathy. But unfortunately for them, Homœopathy not only still declines to fall, but goes on extending in influence and increasing in strength. In the New World, it grows with the growth and strengthens with the strength of freedom and intelligence. Were we inclined to act the prophetic part, we might as easily, and with far more reason, announce the decline and fall of Allopathy! But it is foreign from our wish to bandy such sinistral compliments! But this much we do most unhesitatingly say, that the measure of vitality which the Allopathic system manifests at this day is in no small degree due to its real though unacknowledged compliance with the principles of the Homœopathic School, and its adoption of the Homœopathic medicines and mode of treatment. In fact, had not the Allopathic School yielded in a great degree to the medical reform inaugurated by *Hahnemann*, the Prince of Medical Reformers, it would

long ere this have been swept away by the whirlwind of public opinion. Thirty years ago bleeding and salivation, calomel and the lancet, were the acknowledged sheet-anchors of the allopathic ship of state. Now few of her professors are bold enough to advocate their cause in public! While in the quantity of drugs administered, the change made in allopathic practice, in yielding to the irresistible influence of medical reform, is no less remarkable. Formerly the largest possible doses were given; and the more heroic the treatment, to use their own term, the more highly it was commended, irrespective of its results. Now the fashion is all the other way; and you will hear the friends of allopathic physicians extolling them, *as claiming to give very little medicine!*

Hitherto the influence of Homœopathy on the Allopathic system,—which is so palpable to the people, and which in reality is all that has preserved the old system from utter contempt,—has been entirely unacknowledged on the part of the allopathic professors themselves. But in the nature of things this cannot always continue. The time is coming when the Allopathic Schools will be compelled to teach, as accepted truths, the great therapeutic principles which Hahnemann announced to the world, and for which he was persecuted, literally compelled to flee from city to city. And even as in Leipsic, the city from which he was driven in disgrace as a medical reformer, they have now erected a splendid monument to his memory, so in the allopathic colleges, in which his name and principles have been a byword and a reproach for years, they shall yet be held up to the admiration and acceptance of future generations of Medical students. Revolutions never go back; and as in the past the Allopathic Schools have been obliged to modify their practice in accordance with the great change in public sentiment which resulted from the influence of Homœopathic success in healing the sick, so will they eventually be compelled to adopt the principles upon which all that success is founded.

GENTLEMEN OF THE GRADUATING CLASS:—You present yourselves here to-day, to receive in public the Degree of Doctor of Medicine, and especially of Homœopathic Medicine. The Degree conferred upon you to-day endows you with certain rights and privileges; and with these you assume also some corresponding obligations.

The Faculty who have had the pleasure of instructing you, and who have testified that you have acquired the knowledge requisite to enable you to enter upon the practice of medicine, are no less solicitous for your future welfare, than they have been to guide you aright while preparing yourselves for the responsible position you are about to assume. And the remembrance of the many pleasant hours your teachers have spent with you, will be rendered more and more grateful, year by year, as they learn of your success in the noble profession you have chosen.

You are now about to enter upon the active practice of Medicine; to become working members of the Medical Profession. And your Degree confers upon you all the civil rights and privileges which legally pertain to the Doctor of Medicine. The laws of the land now authorize you to ask for a license to practice Medicine; to testify as Physicians, in questions of medical jurisprudence before the courts; to give certificates requiring the signature of a Doctor of Medicine; and to perform all other acts which are necessary to be done by a medical man. You are legally as eligible to all offices held by medical men, as are the graduates of any other medical colleges chartered by the people, through their Legislatures.

These civil and legal rights have not always been accorded to the graduates of this or any other Homœopathic Medical Colleges, or to the Physicians who have become Homœopaths. In the Army and Navy of the United States, the professed Homœopathian has been refused examination; and the Allopathic practitioners have manifestly shown themselves afraid to admit the members of the Homœopathic School as competitors in healing the sick.

The temper and disposition of the physicians of the Old School, holding public offices by appointment, has been bitter, vindictive and unjust. Homoeopaths have been by them persistently refused examination for employment in the public service. And where any such have been discovered among the Physicians and Surgeons of the Army and Navy, they have been dismissed as soon as possible, on one pretence or another. But the Allopathic officials have done far more than trample upon the individual rights of the Homoeopathic portion of the profession, in thus denying them the privilege of serving their country with their best abilities, in her hour of sorest need. The enormity of the tyranny exercised upon free-born American citizens, by men clothed with a little brief authority, can scarcely be believed! But it is none the less true, that they prohibited the voluntary citizen soldier from choosing the kind of medical treatment in which he had most confidence. Nay, more than this; these arbitrary medical tyrants showed in the Army and Navy, where in time of war they had exclusive sway, just what they would do in the whole country at large in time of peace, if they had but the power. They *compelled the sick and suffering soldier to submit to such* medical treatment, in innumerable cases, as he utterly abhorred, and such as he knew would prove permanently ruinous to his health, if it did not actually destroy his life. If the citizen soldier, who had voluntarily taken his life in his hand to serve his country, declined to swallow the massive doses of calomel and quinine which were ordered for him, such conduct was considered a grave act of military insubordination! little less than a crime! In point of fatality, the wounds received on the battle-field from minnie rifles, and cannon and bursting shells, the casualties of "the imminent deadly breach," and exploding mines, were as nothing compared to the ravages of Camp Fever and Typhus. But I think I am far within bounds when I solemnly affirm my conviction that these and other diseases incident to the soldier's life, were rendered four-fold more fatal by the relentless system of

dosing and drugging with which they were treated in the camps and hospitals. What chance had the poor, exhausted soldier, worn out with forced marches, debilitated still more by loss of sleep, and his whole system diseased by unhealthy food, what earthly chance had he to survive a system of drug medication, or rather drug poisoning, which would have brought a well man to death's door? Not the ghost of a chance; as witness the unnamed hillocks which, through the far South, mark the last resting place of tens of thousands of "the unreturning brave" who never saw a battle! And for all these things shall the enlightened people of this country hold those who have been guilty of them to a strict account. The reaction from such tyranny, in the population of a country so vast as this, can scarcely be expected to develop itself at once. But it will none the less truly come; and it will be most severely felt.

Upon what pretext the graduates of a Homœopathic College have thus been set aside, we know not. Much less upon what pretence, those possessing the required qualifications of medical officers, and holding commissions as such, have been prevented from doing what they thought best for those under their professional charge. But this much we do know, that the entire community, the people at large, have been grossly insulted by the arbitrary conduct and unjust regulations of those intrusted with the management of the Medical Department. In this free country, where the Constitution especially guards against mental oppression, and where religious liberty is a fundamental principle, we have been compelled to see a class of men undertake to dictate in the most arbitrary manner how the sick and wounded should be treated. As if the citizen soldier had no personal rights, which medical men were bound to respect. This must not be permitted to occur again. Freedom of choice in medical treatment must be made as sacred, as inalienable a right to every citizen, whether soldier or not, as is his liberty to worship God according to the dictates of his conscience.

It is for you and for all of us to resent such flagrant insults,

which are aimed not against the poor soldier alone, but against the whole body of the people, of whom the soldier is still a member. For the same principle involved belongs to the whole as well as to the part; and this oppressive treatment of the few under their control, but too plainly indicates what such men would do with the many, with the whole people, had they but the power in their hands.

It is for you and for all of us to appeal to the people; and by all just and legal means to correct these evils, and prevent such illegal and unconstitutional assumption of authority in future.

The people, who authorize this corporation to confer upon you the rights and privileges pertaining to the degree you here receive, will most surely see to it that you enjoy these rights and privileges without molestation. And if any of the public servants of the people, forgetful of their duty, abuse the power entrusted to them, to set aside the decrees of the people, and trample upon your rights, you will have your legal remedy. And you must take care to use it; for this matter is not confined to the public service of the United States. The rank and file of the allopathic forces have followed the bad example set them by their leaders in the Army and Navy and in the corporate Medical Schools of the country. Even the State and County Medical Societies pretend to ignore our degrees, thus arrogantly setting themselves up above the people, and undertaking in the most insolent manner to refuse compliance with the laws of the land. By so doing they ignore not alone the right of Homœopathic physicians to practice Medicine; but they no less certainly attempt to ignore the right of the people to employ these physicians. Nay, more than this, ignoring the already existing charters of Homœopathic Medical Colleges, they seek to dictate to the people and to tell them they shall grant no charters to Medical Schools save their own. This is the tendency of the entire Allopathic School; and if its members have not fully succeeded in all this, it has not been from want of will or of effort on their part.

But this domineering, oppressive and despotic conduct is carried much farther, and rendered still more odious, when these Medical Societies, in combination with their parent Allopathic Schools, undertake to ignore their own Medical Degrees, when their holder becomes a Homœopathist. Such injustice and oppression is as gross as it is unparalleled. For these Medical Schools assume that persons whom they have instructed, whom they have publicly declared to possess the knowledge and qualifications requisite for the practice of Medicine, and upon whom they have accordingly conferred their degrees, become dispossessed of the requisite knowledge and unqualified to practice medicine, as soon as they prove themselves intelligent enough to appreciate and manly enough to acknowledge an improved and progressive system of medical treatment. And the individual members of the Medical Societies attempt to carry out these decrees of their Autocratic Collegiate Chiefs. And both parties, in thus joining hands in this iniquitous contract, are engaged in an attempt to destroy the rights of individuals and of communities. An attempt which, as it is instigated by the supposed interests of the few, and directed against the public and inalienable rights of the many, deserves to be held up to public contempt, as a crime against Liberty! Let me not be misunderstood in this connection. We are not complaining. When we numbered but three hundred Homœopathic physicians, we asked no favors; still less do we ask them now, when we number from four to five thousand. If our Homœopathic practitioners desired to go into the Army and Navy of their country, it was from no motives of personal interest; but they were anxious to sacrifice personal comfort and pecuniary interests, in order at once to serve their country and the great interests of our common humanity, by rescuing our poor soldiers as far as possible from an insidious internal foe of drug poisoning, more dangerous and fatal than the common enemy without and the still more common disease within the camp. Such was their avowed object. And because the allopathic authorities of the Medical De-



partment both knew this, and feared lest the Homœopathists might prove successful in exposing the notorious abuses and destructive methods of the *regular treatment*, they conspired together to exclude them from the public service.

It is not the Homœopathic system which is asking favors. The regular Allopathic system did not and does not now dare to allow a fair, open competition. It is not we who are making complaint in this matter. If we have appealed to Cæsar, it is for Cæsar's sake. We appeal to the people, in the interests of the people themselves. The time has long gone by when, if ever, we could have asked favors, even for humanity's sake; now we would not accept even offered favors. But conscious of our strength, and of the justice of our cause, of the cause of the people, in fact, we demand equal rights, everywhere and in all respects, and that a thousand times more for the sake of the people, whose agents and servants we are, than for our own sake.

And the corporate Colleges and Medical Societies which have thus conspired together against the rights of the people will be held by the people themselves to a strict account.

And it is for you and for all of us so to employ our superior mode of treatment in practical illustration of the great principles of Homœopathy, as to prove to the people that we are truly public benefactors. It is for you and for all of us so to use the rights and principles conferred upon us by the people, as at the same time to honor their confidence in us, and command their respect and their acknowledgment that we appreciate the free institutions of this Republic more correctly than do its representatives of the Allopathic School. Whatever course the opponents of our progressive system may pursue, your legal rights are secured.

From the very nature of the Allopathic system, from the exclusive aristocratical spirit which has always animated it, you must expect just such opposition in the future as we have ever experienced in the past. This should but stimulate you to put forth the more strenuous efforts to make yourselves pre-eminently successful in your private practice.

This should but serve to fill you with the stronger determination to prove yourselves public benefactors. It is thus you will most surely render futile all allopathic opposition. It is thus that you will enable the people to *believe in Homœopathy with reason*, as they see, in your constantly increasing success in healing the sick, a *constantly increasing reason for their belief*.

I have given you an insight into the animus of the allopathic opposition to Homœopathy. But such motives as I have portrayed, could not of course be openly avowed, even were they consciously recognized. Nor would I attribute any such unworthy motive as fear to any class of persons, had they not manifestly shown fear—fear of submitting their system to open, fair competition. None are so blind as those who will not see; and if the allopathic professors honestly believe their system to be more successful in treating disease than ours, why have they shown themselves so constantly and so bitterly opposed to fair competition? Unwilling then to give the true reason which animates their opposition—unable to satisfy the people that our System is not far more successful in healing the sick, and in saving life than theirs, they try to turn public attention from the substantial merits of the question. And since they cannot put down Homœopathy by argument, and by the results of experience, they attempt to give it a bad name! Homœopathy, they say, is *ridiculous!* For all their elaborate reasoning and profound mathematical calculations, stripped of their customary verbiage, amount to this, and nothing more!

When a new discovery in the arts, or a new development in science appears, which we do not understand, it is indeed very easy to call it ridiculous. But what does this amount to? What in fact does it indicate, beyond the ignorance of those who employ such terms, and their unwillingness or inability to learn?

The Indian, who for the first time saw the telegraph wire, listened with incredulity to his white brother's explanation of its use; and even when shown in the office the working of

the machine, exclaimed, "Ridiculous! impossible!" But he accepted an invitation to test the merits of this mysterious apparatus. He sent a message to the chief of his tribe, then on a visit to the Great Father at Washington, and received an answer in a short time. Then he believed; although he could not understand the natural laws which are connected with the Telegraphic System. Would that the Allopathic Professors could be induced to learn a lesson of candor from the son of the forest—and give Homœopathy a fair, practical trial. Then we should hear no more ridicule. For then, like the Indian, they would be compelled to believe in the reality of the system, even if they did not fully understand the principles on which it was founded.

Gentlemen—By the acceptance of the Degree you receive to-day, you incur certain obligations, on the fulfillment of which depends your future welfare and success in life. In addition to the common Degree of Doctor of Medicine, you receive and accept also the Degree of Doctor of Homœopathic Medicine. If your instructors have fulfilled their duty and honored the confidence reposed in them by the corporators of the college, you have been taught all the branches of Medical Science in general, and also Homœopathy in addition to these. And if from the recommendation of your instructors, you now receive the Degree of Doctor of Homœopathic Medicine from the agents of the people, the people themselves will have a right to expect that you will give them sound Homœopathic treatment. Your individual success will be the best if not the only test of the faithfulness of your teachers and of the correctness of their instructions. The reputation of this college will depend upon your skill and personal success in applying in practice the precepts and principles which you have learned within its halls. For, in truth, Homœopathy is eminently a practical system, nor could its principles be deemed reliable if they could not be confirmed in actual practice.

You are about to become members of a liberal Profession, to enter the Republic of Scientific Medicine. Here you will

find true liberty. But liberty is not license, or disregard of law or order. The highest freedom is consistent with, is inseparable from, the highest order or the most perfect obedience to law. As Homœopaths, you become endowed with certain liberties, and you must consequently be governed by some corresponding laws. The violation of any of these laws or fundamental principles, is license, violation of order, abuse of liberty.

In accepting the Degree of Doctor of Homœopathic Medicine, you at the same time accept certain fundamental principles, radical doctrines, or laws of medical order. These principles have been taught you with an unvarying unanimity, by each and every member of the Faculty. Never before has the Faculty of a Medical School more uniformly inculcated the same doctrines in Medicine. Nor could such harmonious agreement have been possible in these essential principles of Medical Science, had they not been confirmed by much practical experience during a long course of years.

As Homœopaths, we are agreed that in the selection of the curative remedy for the sick, we must be governed by the *law of the similars*—and that we can acquire a sound knowledge of the action of Medicines, only by the study of their provings upon those in health. We are also agreed that the similar remedy must be given *singly, by itself*. And finally, we are agreed that the similar and single remedy must be given in the *minimum dose*. That is, in the smallest dose which may be sufficient to effect the cure in the individual case. And as Homœopaths, we are not at liberty to violate either of these three fundamental principles. In fact the violation of either one involves the rejection of all; for they constitute an essential trine, an inseparable unit.

Upon the banner under which you now enter the contest, you see inscribed: The Law of the Similars; The Single Remedy; and the Minimum Dose. This was the banner unfurled by Hahnemann. Under this banner his disciples have gained unparalleled success. And this same banner, if you but follow it faithfully, will most assuredly lead you

to victory over disease, and to triumph over your opponents.

That the fundamental principles inscribed upon this banner have not been acknowledged by all men, must not surprise you. Other great truths, similarly based upon natural laws, have been promulgated, which have not yet been generally accepted. As a people who have chosen a Republican form of Government, we are in a minority among the nations of the earth. But has not our national experience been that of success unparalleled in the history of the world? Has not our Republican form of Government manifestly produced the greatest amount of prosperity and happiness to the many? Has it not shown itself capable of repelling foes from without and of subduing those from within? Have not the free citizens, the children of the Republic, proved themselves amply competent to maintain its institutions and confirm its stability, through the darkest and most trying seasons? Why then is not this great, fundamental principle everywhere acknowledged? Simply because there are royal families and privileged classes, whose claims are paramount to those of the people. These are the ruling orders; and so long and so far as they have the power, they will combine to prevent the adoption of the principles of free government in the nations. So in the medical world, the Allopaths have been the ruling class; and just so long and just so far as they have the power, will they conspire to prevent the introduction of improvements and progressive medical principles. Just so long and just so far as they have the power, have they shown themselves opposed to that perfect freedom of choice by the people, which would follow a fair and honorable competition of the old medical system with the new. As the Republican principles of free government are not adopted in many of the nations, because it is the interest of a small but powerful minority of the people that they should not be—so the most beneficent discoveries and fundamental principles of Medical Science are not generally accepted, because it is the interest of a small but influential

minority of the people, that they should be rejected and denied.

And even within our own ranks, there are those who fail to realize the fundamental importance of the three great principles which are inscribed upon our banner. Honest sustainers, enthusiastic admirers of Homœopathy as many of this class are, their support of the new system is too often inspired by zeal without knowledge. From the very earnestness of their desire to conciliate, to please all parties and so make Homœopathy popular, they are sometimes led to the fatal step of compromising its principles. Homœopathy is nothing, if not founded upon the necessary, fundamental principles of our nature.

Within the grand old historical building, near where we are to-day, the Revolutionary bell sounded forth the glorious news of the Declaration of Independence, based upon the Natural and Divine Law, *all men are created free and equal*. But even in this free, intelligent, Christian nation, it has taken almost an entire century to realize the full import of this great principle. There was a tacit compromise; and in the Constitution of these United States were sown the seeds of life and death, of freedom and of slavery! The tares and the wheat grew up together till the season of harvest. And we have seen the Angel of Death marshal his myriad forces on either side—forces which, through long years of blood and agony, have gathered and gleaned that awful harvest!

Let us then beware how we tamper with the essential, the fundamental, natural principles on which Homœopathy is founded. To compromise on these principles, is to undermine the very foundations of the system; and to replace them with elements whose internal development will most assuredly prove far more destructive than all the assaults of foes without. Let us be patient;—in upholding our standard;—in faithful adherence to the legends emblazoned upon its folds. Let us be true to the laws of Nature, and the God of Nature will be true to us.

As the great Republic, we address ourselves to the nations

of the world,—neither pressing our superior institutions upon their attention, nor yet allowing them to dictate to us,—but simply holding up for their inspection the successful results which follow the adoption of the natural and fundamental principle of Self-government. So, as Homœopathists, we neither demand attention, ask for favor, nor yet will we allow our rights and the rights of the people whom we represent to be infringed. In the Republic of Medicine we are at once the opponents of exclusive privileges, the upholders of freedom, and the representatives of the people. We but appeal to the people through our works; and ask them to judge of the merits of our system by the simple standard of the beneficent results which it secures to them.

As a Republic, we shall finally see our example followed by the other nations; see them consign the shackles of the slaves, the crowns of the tyrants and the badges of the privileged classes to the museum of antiquities, there to keep company with the silver shrines of Ephesus and the mummies of Egypt!

And as Homœopathists, as the representatives of the Republican principle in the medical world, we shall finally see added to these antiquarian curiosities, the emetics and cathartics, the diuretics and tonics, the iron pills and the blister plaster, the lancet and the cupping glasses, which were the follies and the bane of former generations. And we shall see the people themselves, enlightened by the followers of Hahnemann, emancipated from their medical tyrants and oppressors, and rejoicing in the beneficent results of their newly chosen system.

**GENTLEMEN:** in order that you may well and bravely accomplish your part in this glorious work, see to it that you are not allured by the decaying grandeur of the Old School, or misled by short-sighted or pretending friends of Homœopathy to degrade our noble system, by attempting to render it acceptable to the opponents of liberty and progress. See to it that you do not undermine the cause you seek to serve,

by subjecting it to fatal compromise of its fundamental principles!

Such are the duties you assume to-day: duties which you owe to the honor of the profession of which you now become members; and duties which you owe also to the people, by whose agents you are honored as physicians. And just in proportion as you faithfully discharge these duties, will the people still further honor and confirm the acts of their agents here to-day. And while thus becoming, in the interests of humanity, the beneficent, practical defenders of the School which represents Republicanism in Medicine, you will be none the less devoted to the welfare and prosperity of this great Republic itself. May you ever prove watchful and zealous in the use of all proper means to preserve the glorious institutions of this Land of Liberty. May you ever be found ready to meet and disarm the enemies of our common country.

The first sentence in the "Organon of the Healing Art," is: "The first and sole duty of the Physician is to heal the sick." And upon the full understanding and appreciation of this single sentence depend the further understanding and correct application of principles as important, as little understood and as liable to be misrepresented, as were the principles involved in that first sentence of the Bill of Rights, "all men are created free and equal." Seek then to preserve unstained the Hahnemannian standard of Homœopathy; as this nation has proudly redeemed the glory of its flag. Support then the one as you do the other, with faithful adherence to the principles which each represents. Emblems of political as of medical liberty, they mutually strengthen each other. For where all the institutions are free, undisturbed by privileged classes, there will a free government best succeed; and where the government is free, there true medical liberty and progress will most surely flourish.

And as you will not allow a single star to be plucked from your national flag,—so neither will you permit either of the legends emblazoned upon your medical standard to



be obscured or effaced. But as you strive to add new stars to the national galaxy, so will you also seek to render these fundamental principles more universal in their adoption, and more glorious in their application. And as you prove faithful to these great principles, so will you prosper in your newly acquired profession. And as you are thus faithful and prosperous, so will you become benefactors of the people, whose trusts you accept and whose honors you bear.

And now, in my own name and in the name of my colleagues, let me bid you,—as faithful followers of the illustrious founder of Homœopathy,—an affectionate farewell.

---

## LIST OF MATRICULANTS

OF THE

HOMŒOPATHIC MEDICAL COLLEGE OF PENNSYLVANIA,

SESSION OF 1865-6.

| Names.                      | Residence.            | Preceptors.                    |
|-----------------------------|-----------------------|--------------------------------|
| ARTHUR, CHARLES.....        | Philadelphia, Pa..... | <i>H. N. Guernsey, M.D.</i>    |
| ANDERSON, EDWIN S.....      | Marietta, O.....      | <i>W. Stanley, M. D.</i>       |
| ARNOLD, C. M.....           | Dillsburg, Pa.....    | <i>Geo. P. Arnold, M. D.</i>   |
| ANDREWS, PURNEL W....       | Camden, N. J.....     | <i>Henry F. Hunt, M. D.</i>    |
| ARROWSMITH, WM. L., M.D.    | Milton, Nova Scotia.  |                                |
| ALLEN, RICHARD C.....       | Frankford, Pa.....    | <i>W. F. Guernsey, M.D.</i>    |
| BOYNTON, SUNNER H.....      | Augusta, Me.....      | <i>Jas. B. Bell, M. D.</i>     |
| BARDEN, O. P.....           | Mansfield, Pa.....    | <i>Wm. M. Barden, M.D.</i>     |
| BREYFOGLE, CHAS. W....      | Columbus, O.....      | <i>Geo. H. Blair, M. D.</i>    |
| BARNABY, J. E.....          | Sharpsburg, Pa.....   | <i>R. C. McClelland, M. D.</i> |
| BARRETT, CHAS. B. JR....    | Philadelphia, Pa....  | <i>C. E. Toothaker, M. D.</i>  |
| BELDING, R. E.....          | Syracuse, N. Y.....   | <i>A. R. Morgan, M. D.</i>     |
| BUDLONG, J. C., M. D....    | Philadelphia, Pa....  |                                |
| BRADFORD, ———, M. D.        | Rutland, Vermont....  |                                |
| COOK, ISAAC E.....          | Floradale, Pa.....    | <i>Wm. H. Cook, M. D.</i>      |
| CLOUD, CHAS. R.....         | Woodbury, N. J.....   | <i>D. R. Gardiner, M. D.</i>   |
| CURRIE, JOSEPH J.....       | Woodbury, N. J.....   | <i>D. R. Gardiner, M. D.</i>   |
| COON, DAVID, M. D.....      | Mitchell, Canada West |                                |
| CAMPBELL, C. T., M. D....   | London, Canada West   |                                |
| COXE, GEO. H., M. D.....    | Germantown, Pa.....   |                                |
| DREHER, C. B.....           | Pottsville, Pa.....   | <i>Dr. Benj. Becker.</i>       |
| DUDLEY, EVAN.....           | Moorestown, N. J....  | <i>Pusey Wilson, M. D.</i>     |
| DEVER, ISAIAH, M. D....     | Eaton, O.....         |                                |
| DREIBELBIS, D. L., M. D.... | Reading, Pa.....      | <i>I. C. Detweiler, M. D.</i>  |
| DORAN, CHARLES B., M. D.    | Hagerstown, Md.....   |                                |
| FELLOWS, H. B., M. D....    | Sennett, N. Y.....    |                                |
| GRAMM, GUSTAVUS E.....      | Philadelphia, Pa..... | <i>Constantine Hering, M.D</i> |
| GRIFFITH, SILAS.....        | Philadelphia, Pa..... | <i>W. H. H. Neville, M. D.</i> |
| GARVIN, J. J., M. D.....    | Philadelphia, Pa..... |                                |
| HALL, WM. D.....            | Philadelphia, Pa..... | <i>Samuel Brown, M. D.</i>     |
| HAINES, FRANKLIN T....      | Cinnaminson, N. J.... | <i>Pusey Wilson, M. D.</i>     |
| HARPEL, M. H.....           | Lancaster, Pa.....    | <i>J. T. Baker, M. D.</i>      |
| HERBERT, REV. CHAS. D...    | Durham, N. H.....     | <i>A. H. Flanders, M. D.</i>   |
| HARMAN, R. T.....           | Wellsville, Pa.....   | <i>C. R. Doran, M. D.</i>      |
| HALL, IRVING S.....         | Augusta, Me.....      | <i>D. Whiting, M. D.</i>       |
| HAWKES, WM. J.....          | Pittsburg, Pa.....    | <i>Jas. A. Herron, M. D.</i>   |

| Names.                    | Residence.             | Preceptors.                      |
|---------------------------|------------------------|----------------------------------|
| HATCH, J. MORGAN.....     | Camden, N. J.....      | <i>C. E. Toothaker, M. D.</i>    |
| HAESLER, C. H., M. D....  | Pottsville, Pa.....    |                                  |
| JENNER, A. J. B.....      | Brisbane, Australia..  |                                  |
| LIPPE, CONSTANTINE, M. D. | Philadelphia, Pa.....  |                                  |
| LIPPINCOTT, AQUILLA B..   | Moorestown, N. J.....  | <i>Pusey Wilson, M. D.</i>       |
| LICHTENWALNER, MILTON D.  | Vogelsville, Pa.....   | <i>F. J. Slough, M. D.</i>       |
| LEE, JOHN K.....          | Etna, Pa.....          | <i>J. K. Lee, M. D.</i>          |
| MARSDEN, GEO. F.....      | Philadelphia, Pa.....  | <i>H. N. Guernsey, M. D.</i>     |
| MCCLURE, JOHN B.....      | Cabin Creek, Ky.....   | <i>W.H.M Granaghan, MD</i>       |
| NEVILLE, WM. H. H. M. D.  | Philadelphia, Pa.....  |                                  |
| MORGAN, A. R., M. D....   | Syracuse, N. Y.....    |                                  |
| MARTIN, ROBERT M., M. D.  | Richmond, Pa.....      |                                  |
| ORNGA, FRANCISCO.....     | Valencia, Spain.....   | <i>Ad. Lippe, M. D.</i>          |
| OWENS, J. B., M. D.....   | Lebanon, O.....        |                                  |
| PARSELL, GEO. H.....      | Auburn, N. Y.....      | <i>C. W. Boyce, M. D.</i>        |
| PATCH, ALFRED E.....      | East Knox, Me.....     | <i>J. H. P. Frost, M. D.</i>     |
| PACKER, REV. D.....       | Peacham, Vt.....       | <i>Milo H. Houghton, M. D.</i>   |
| PACKER, EDMOND H.....     | Peacham, Vt.....       | <i>Rev. D. Packer.</i>           |
| PITCHER, ALFRED O.....    | Mt. Pleasant, Iowa...  | <i>F. C. Pitcher, M. D.</i>      |
| ROBINSON, JOHN B.....     | Philadelphia, Pa.....  | <i>H. N. Guernsey, M. D.</i>     |
| RICHARDS, J. C., M. D.... | Easton, Pa.....        | <i>J. H. Detweiler, M. D.</i>    |
| REUD, WM. R.....          | Philadelphia, Pa.....  | <i>O. B. Gause, M. D.</i>        |
| SAWTELLE, GEO. B.....     | North Sydney, Me.....  | <i>Jas. B. Bell, M. D.</i>       |
| SHEPHERD, JAS. S., M. D.. | Petaluma, California.. |                                  |
| SHEPHERD, ALFRED, M. D.   | Springfield, O.....    |                                  |
| SMALL, EDWARD P.....      | Portland, Me.....      | <i>C. H. Burr, M. D.</i>         |
| SMITH, THOMAS H.....      | Philadelphia, Pa.....  | <i>P. Hitchens, M. D.</i>        |
| SMITH, J. HEBER.....      | Malden, Mass.....      | <i>A. P. Macomber, M. D.</i>     |
| SLOCOME, C. C.....        | Rutland, Mass.....     | <i>— Linnell, M. D.</i>          |
| SPRAGUE, WM. M.....       | Poplar Ridge, N. Y..   | <i>H. B. Fellows, M. D.</i>      |
| SKEELS, A. P.....         | Cairo, Illinois.....   | <i>Drs. Morgan &amp; Hawley.</i> |
| STREETS, JACOB G.....     | Smyrna, Del.....       | <i>Chas. L. Mann, M. D.</i>      |
| THOMPSON, AUGUSTIN....    | Union, Me.....         | <i>Nathan Bachelder, M. D.</i>   |
| THOMPSON, C. H.....       | Pittstown, N. J.....   | <i>Wm. M. Groynn, M. D.</i>      |
| TREGO, E. H., M. D.....   | Philadelphia, Pa.....  | <i>Ad. Lippe, M. D.</i>          |
| TINDALL, V. R., M. D....  | Philadelphia, Pa.....  | <i>D. M. Tindall, M. D.</i>      |
| VIRGIN, WM. T.....        | Mt. Pleasant, Iowa...  | <i>C. Pearson, M. D.</i>         |
| VOAK, J. EMORY, M.D....   | Atlanta, Ill.....      |                                  |
| VOAK, J. BENSON.....      | Rushville, N. Y.....   | <i>J. E. Voak, M. D.</i>         |
| WALKER, MAHLON M.....     | Germantown, Pa.....    | <i>Thos. Moore, M. D.</i>        |
| WALTER, ZIBA D.....       | Wilmington, Del.....   | <i>W. Stanley, M. D.</i>         |
| WERDER, MAXIMILIAN....    | Johnstown, Pa.....     | <i>F. X. Spranger, M. D.</i>     |
| WILSON, CHARLES S.....    | Hockessin, Del.....    | <i>P. Wilson, M. D.</i>          |
| WAGNER, JOHN F.....       | Hesse Cassel.....      | <i>J. H. P. Frost, M. D.</i>     |
| WILLARD, L. H.....        | Hathoro', Pa.....      | <i>H. N. Guernsey, M. D.</i>     |
| WILLIAMS, HARRY E.....    | New York City.....     | <i>J. E. Kent, M. D.</i>         |
| WIGGIN, NATHAN.....       | Rockland, Me.....      | <i>John Esten, M. D.</i>         |
| WOOD, H. C.....           | West Chester, Pa.....  | <i>J. B. Wood, M. D.</i>         |
| WOODBURY, BENJ. C.....    | Bangor, Me.....        | <i>J. H. P. Frost, M. D.</i>     |
| YOUNGHUSBAND, LANCELOT,   | A. M., M. D.....       | <i>Mt. Clement, Mich</i>         |
| ZEITLER, AUGUSTUS E....   | Philadelphia, Pa.....  | <i>T. C. Williams, M. D.</i>     |

# LIST OF GRADUATES.

---

## THE HONORARY DEGREE OF DOCTOR OF MEDICINE

WAS GRANTED TO

THEODORE J. RÜCKERT, M.D.....*Hernhuth, Saxony ;*

## THE SPECIAL DEGREE OF DOCTOR OF MEDICINE

WAS GRANTED TO

DR. BENJAMIN BECKER.....*Pottsville, Pa.,*

By the Homœopathic Medical College of Pennsylvania, at its Eighteenth Annual Commencement, March 1st, 1866. At the same time,

## THE DEGREE OF DOCTOR OF MEDICINE AND ALSO OF DOCTOR OF HOMŒOPATHIC MEDICINE

WAS CONFERRED UPON THE FOLLOWING NAMED GENTLEMEN:

| Names.                        | Titles of Theses.                                          |
|-------------------------------|------------------------------------------------------------|
| W. L. ARROWSMITH, M.D.....    |                                                            |
| L. YOUNGHUSBAND, A.M., M.D... |                                                            |
| FRANCISCO ORENGA, M.D.....    |                                                            |
| LEWIS H. WILLARD.....         | <i>Yellow Fever.</i>                                       |
| EDWIN S. ANDERSON.....        | <i>Erysipelas.</i>                                         |
| ISAIAH DEVER, M.D.....        | <i>Examination of the Sick.</i>                            |
| BENJAMIN C. WOODBURY.....     | <i>Purpura.</i>                                            |
| JAMES S. SHEPHERD, M.D.....   | <i>Results of Experience.</i>                              |
| SUMNER H. BOYNTON.....        | <i>Hahnemannianism the true<br/>Science of Homœopathy.</i> |
| AQUILA B. LIPPINCOTT.....     | <i>Dysentery.</i>                                          |
| JOSEPH J. CURRIE.....         | <i>Typhoid Fever.</i>                                      |
| SILAS GRIFFITH.....           | <i>The Homœopathic Law of Cure.</i>                        |
| ZIBA D. WALTER.....           | <i>Placenta Prævia.</i>                                    |
| JACOB G. STREETS.....         | <i>Physiology of Impregnation.</i>                         |
| RUFUS E. BELDING.....         | <i>Man and Disease.</i>                                    |
| GEORGE F. MARSDEN.....        | <i>Pleurisy.</i>                                           |
| EDWIN H. TREGO, M.D.....      | <i>Acute Peritonitis.</i>                                  |
| GEORGE H. PARSELL.....        | <i>The Liver and its Diseases.</i>                         |

- REV. DAVID PACKER.....*Philosophical View of the Law of Cure.*
- MILTON D. LICHTENWALNER.....*Proving of Cistus Canadensis.*
- DAVID L. DREIBELZS, M.D.....*The Blood.*
- JOHN E. BARNABY.....*Embryonic and Foetal Circulation.*
- EDWARD P. SMALL.....*The Influence of the Soul on the Body.*
- J. HEBER SMITH.....*Puerperal Mania.*
- CHARLES S. WILSON.....*Phthisis Pulmonalis.*
- J. BENSON VOAK.....*Dysentery.*
- RICHARD T. HARMAN.....*What shall we Eat?*
- HARRY E. WILLIAMS.....*Typhus Fever.*
- REV. CHAS. D. HERBERT, A.M...*The Phenomena of Taking Cold.*
- MAXIMILIAN WERDER.....*Embryonic and Foetal Life.*
- THOMAS H. SMITH.....*Homœopathy versus Nosology.*
- CHARLES ARTHUR.....*Dystocia.*
- JAMES B. OWENS, M.D.....*Duties of the Physician.*
- CHARLES R. DORAN, M.D.....
- NATHAN WIGGIN.....*Homœopathy and Allopathy Contrasted.*
- JOHN C. RICHARDS, M.D.....*Double Inclined Plane.*
- CLARENCE T. CAMPBELL, M.D...*Anæsthesia.*
- GEORGE B. SAWTELLE.....*Scarlatina.*
- CONSTANTINE LIPPE, M.D.....*Pneumonia.*
- ALFRED SHEPHERD, M.D.....*The Duties and Conduct of the Physician.*
- J. EMORY VOAK, M.D.....*Our Mission.*
- DAVID COON, M.D.....*Homœopathy.*
- A. J. B. JENNER.....*Effects of Climate on Homœopathic Medication.*

Philadelphia, Jan. 20th, 1866.

## CIRCULAR.

---

*I would respectfully call the attention of the Profession to my stock of High Potencies, which I believe is the most complete in the United States, comprising Jenichen's, Lehrmann's, Lentz's, Flucke's, Dunham's Preparations, and my own.*

*They will be sold, in pellet form, at the following rates:*

### LEHRMANN'S POTENCIES, (all 200ths.)

|                                       |                                      |
|---------------------------------------|--------------------------------------|
| $\frac{1}{2}$ Drachm Vials, 15 cents. | $\frac{1}{2}$ Ounce Vials, 50 cents. |
| 1 " " 20 "                            | 1 " " 75 "                           |
| 2 " " 30 "                            | 2 " " \$1.00                         |

A complete set, containing 143 remedies, in a SUPERIOR MOROCCO CASE in  $\frac{1}{2}$  drachm vials, \$20.00; in 1 drachm vials, \$25.00.

### DUNHAM'S POTENCIES, (all 200ths.)

Prices same as Lehrmann's.

A complete set, containing 131 remedies, in a neat paper box, in  $\frac{1}{2}$  drachm vials, \$15.00; 1 drachm vials, \$20.00.

**JENIOHEN'S POTENCIES, (from 200 to 40,000).**

$\frac{1}{2}$  drachm vial, 25 cents.

A complete set, containing 1,100 different Potencies, of 278 remedies, put up in a fine MOROCCO CASE, \$200.00.

**LENTZ'S POTENCIES, (200 to 5,000.)**

Drachm Vials, 75 cents. A set of 70 vials, \$45.00.

**FINOKE'S HIGH DYNAMISATIONS, ranging from 800 to 86,000.**

(For the sale of which I am Sole Agent.)

In vials containing above 1,000 pellets. For the first thousandth Potency \$1.00 and 10 cents more for each additional thousand. Thus:

|               |                  |         |
|---------------|------------------|---------|
| Lachesis,     | 1,000, per Vial, | \$ 1.00 |
| "             | 6,000, "         | 1.50    |
| "             | 11,000, "        | 2.00    |
| "             | 16,000, "        | 2.50    |
| "             | 21,000, "        | 3.00    |
| "             | 41,000, "        | 5.00    |
| "             | 71,000, "        | 8.00    |
| Lachnanthes,  | 76,000, "        | 8.50    |
| Phosph. Acid. | 86,000, "        | 9.50    |

**TERMS: Invariably Cash in advance.**

*Complete lists of the above Potencies, furnished free, on application.*

*On hand, also, all other articles pertaining to a Physician's outfit, such as Books, Tinctures, Triturations, Vials, Dilutions, Globules, Milk-sugar, Pocket, Buggy, and Office Cases, etc., etc.*

*Orders are respectfully solicited, and will be filled with scrupulous care.*

A. J. TAFEL,  
48 N. Ninth Street,  
PHILADELPHIA.

PROSPECTUS  
OF THE  
TEXT BOOK OF MATERIA MEDICA.

By ADOLPH LIPPE, M.D.,

Professor of Materia Medica in the Homœopathic Medical College of Pennsylvania.

---

IN FIVE PARTS, 144 PAGES EACH.

---

*Published by A. J. TAFEL, 48 N. Ninth St., Philada.,*

---

PART FIRST NOW READY FOR DELIVERY.

---

PRICE ONE DOLLAR.

From the constantly increasing ranks of Homœopathic Physicians, come numerous and urgent demands for a Materia Medica—demands rendered more imperative by the fact that the larger works on this branch of Medical Science are now entirely out of print, and that such of the smaller works as are still accessible are found insufficient, partly by reason of the unsatisfactory system adopted in their preparation, and partly because they do not contain a large number of important remedies now in daily use.

To supply this demand, as far as possible, has been one of the chief objects of the present work, and this Text Book will include all the old remedies, and most especially all the more important and useful of those recently introduced, whose provings are only to be found scattered through the pages of our Periodical Literature.

To facilitate a more thorough and radical study of the Materia Medica, is another important object sought to be obtained in this Text Book.



By preparing this book on a new plan, one involving a new principle, it is hoped that it may lead to a better method of study—a method which shall replace the ordinary superficial, partial and meager recollection of the symptoms of the remedy, by a complete knowledge of its *characteristics*, *principal indications*, and *key-notes*: a method which, without neglecting the minor symptoms, shall, at the same time, involve a thorough acquaintance with the whole sphere and scope of the remedy itself, and prove an unflinching guide to its application to individual cases of disease.

The old methods of study of the *Materia Medica*, especially such as are based on *Repertories*, not only lead to empirical, circumscribed, and routine use of the remedies, but also most effectually preclude a thorough and progressive knowledge of their capabilities, and of their adaptability to new forms of disease.

The plan adopted in this Text Book, consists neither in the republication of the entire mass of the symptoms, nor in the omission of any of them as useless and unreliable; but in the presentation of the most prominent characteristic symptoms, and those peculiar to each remedy. These leading and discriminating symptoms being thus fixed in the student's mind, he will readily associate the other and more common symptoms with them; just as having once mastered the bony skeleton, he can easily learn to assign the muscles to their proper places.

And the Text Book of the *Materia Medica*, founded upon this method, it is hoped will not only in part supply the present urgent demand for a practically useful work, and lead to a more thorough study of the remedies themselves, but serve also, both as a preparation, in advance, for the Complete *Materia Medica* of Dr. C. Hering, and as an aid to its study when published.

**To be procured at any Homœopathic Pharmacy.**

# A. J. TAFEL'S PUBLICATIONS.

---

## **CACTUS GRANDIFLORUS.**

A correct translation from the original, by AD. LIPPE, M.D.,  
Professor of Materia Medica, at the Homœopathic College of  
Pennsylvania. Price, post paid,..... 25  
Will be sent by mail on receipt of price.

## **ON HIGH POTENCIES AND HOMŒOPATHICS, CLINICAL CASES AND OBSERVATIONS.**

By B. FINCKE, M.D., Brooklyn, N. Y. With an appendix, con-  
taining Hahneman's original views and rules of the Homœopa-  
thic Dose, chronologically arranged. Price..... 1 25  
Will be mailed, post-paid, on receipt of price.

## **HOMŒOPATHICS: WHAT IT IS, AND THE LOGIC OF IT.**

Price, post-paid..... 25

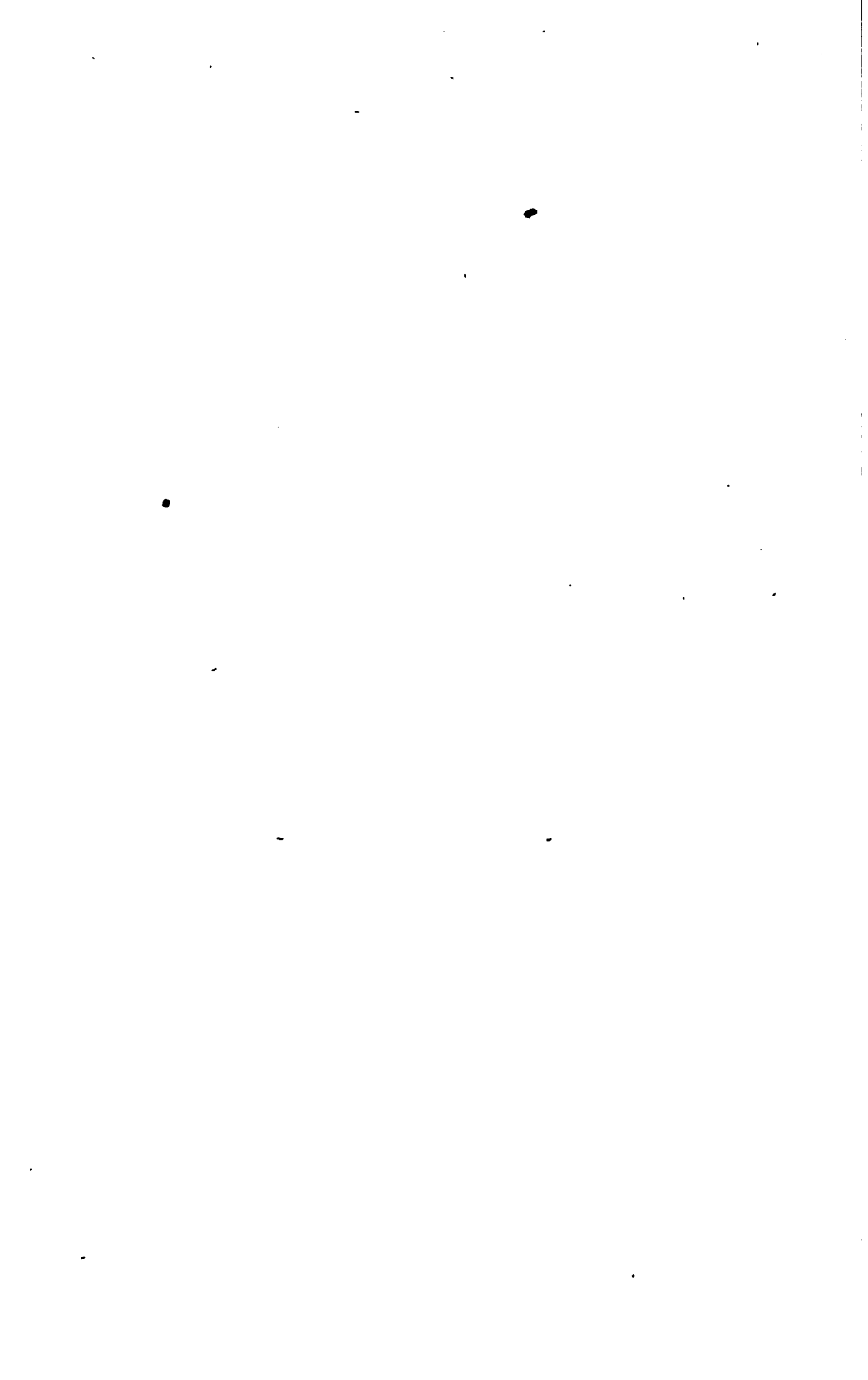
## **TEXT BOOK OF MATERIA MEDICA.**

By AD. LIPPE, M.D.. Professor of Materia Medica at the  
Homœopathic Medical College of Pennsylvania.

To be published in five parts, at one dollar each, which will appear as  
fast as the work can be carried through the press.

The first part will be ready for delivery about the first of February.  
Parties remitting \$5.00 will have the numbers mailed, post-paid, to their  
address, as fast as issued from the press. Single numbers sent upon the  
receipt of \$1.00.









# THE HAHNEMANNIAN MONTHLY,

Conducted and published by the Faculty of the Homœopathic Medical College of Pennsylvania, will be issued upon the first of August.

The objects sought to be obtained in establishing a new Homœopathic Periodical may be briefly stated as follows:

I. To disseminate, to advocate, and to defend, in their simplicity and purity, the great Homœopathic principles of the Law of the Similars, the Single Remedy, and the Dynamized Medicine.

II. The development and improvement of the *Materia Medica*, by the publication of Proving, and by recording the results of clinical experience with single remedies, in cases illustrative of the Homœopathic Law.

III. To promote the best interests of Medical Education and of Homœopathy itself, by elevating the standard of our Schools; and by advocating pure Hahnemannianism.

IV. To establish and confirm in the Homœopathic Faith, its enlightened and intelligent friends and supporters, by making them better acquainted with the principles and the practice of our Science and our Art.

The Hahnemannian Monthly will secure for the benefit of the Profession and of the community, much valuable material in elucidation of the *Materia Medica*, which might otherwise be irretrievably lost.

The current Medical Literature of the day, Homœopathic and Allopathic, will be carefully noted, that the readers of the Monthly may have the benefit of everything new and important in Medical Science.

Important Medical and Scientific Works will be reviewed; and every effort made to render the Monthly in the highest degree practically useful to the Profession.

Believing freedom of discussion essential to the development of the truth, we shall exclude no good Article because it may not accord with our own views; each writer being alone responsible for his own Articles.

The Hahnemannian Monthly will be published in octavo form; each number to contain 48 pages, similar in size and general appearance to the *American Homœopathic Review*.

Price \$3, invariably in advance.

Communications to be addressed to

**J. H. P. FROST, M. D.,**

911 Race Street, Philadelphia, Pa.

Foreign Correspondence and Exchange Journals to be addressed to

**AD. LIPPE, M. D.,**

1204 Walnut Street, Philadelphia, Pa.

19

VALEDICTORY ADDRESS

TO THE

GRADUATING CLASS

OF



**Abnemann Medical College,**

OF CHICAGO,

**FEBRUARY 28, 1872.**

*By F. A. LORD, M. D.,*

*Professor of Physiological and Medical Chemistry.*

WITH

THE PRESIDENT'S ADDRESS, THE REPORT OF THE DEAN, AND  
CATALOGUE OF STUDENTS AND GRADUATES.

103-7 S. CANAL ST.



NEAR MONROE ST.





VALEDICTORY ADDRESS

TO THE

GRADUATING CLASS

OF

*Hahnemann Medical College,*

OF CHICAGO,

**FEBRUARY 23, 1872.**

*By F. A. LORD, M. D.,*

Professor of Physiological and Medical Chemistry.

WITH

THE PRESIDENT'S ADDRESS, THE REPORT OF THE DEAN, AND  
CATALOGUE OF STUDENTS AND GRADUATES.

---

103-7 S. CANAL ST.



NEAR MONROE ST.



## VALEDICTORY ADDRESS.

---

*Gentlemen and Ladies of the Graduating Class :*

You have come at last to the time so long and hopefully looked forward to. You have received at the hands of our worthy President your degrees of Doctor of Medicine. To us the occasion marks but the completion of another cycle of accustomed labor; to you it is unique; an end and a beginning that can come but once in a lifetime; probably the most important epoch of your personal history. We will strive to regard it, as we are in duty bound, as much as possible from your own standpoint, and we congratulate you upon the success which to-day crowns your patient and earnest endeavor.

Solomon in his day made the discovery that much study is a weariness of the flesh, and of making many books there is no end. What think you would have been his language had he lived in our day, and been a student of modern medicine? I am sure you fully realize the truth of the wise man's conclusion. Of bones and corpuscles, of nerves and Nitrogen, of fractures and anæsthetics, of Pulsatilla and pelves, of percussion and protein, of pathology and practice. and so on to the end of the chapter, you are weary of hearing. Our long familiar voices have grown dull upon your ears; you are impatient of further words, and anxious to try your now full-fledged, albeit unpracticed, wings. But, in sundering the pleasant relations that have subsisted between you and your instructors, it seems a fitting occasion to remind you that in receiving this degree you are formally

admitted to the ranks of a profession in which something more is essential to success and honorable position than the possession of the mere technical knowledge required to pass a final examination.

I feel sure that I scarcely need remind you of the importance to one of your chosen profession of a gentlemanly deportment. (It would certainly be superfluous to say anything to the ladies of the class on this head.) I need not tell you that a certain degree of refinement and gentleness of manner is not only eminently befitting, but is, and ought to be, one of the essentials to your success and usefulness. A natural boor will hardly make a good physician. A rude or awkward doctor need not expect many patients. A really illiterate practitioner of all others in these days cannot be a favorite among intelligent people. Many a man of more than average abilities, of excellent judgment it may be, and fair medical education, has failed as a medical practitioner on account of his rough manners, outlandish expressions, and original discoveries in orthography.

But as dress and easy manners do not necessarily constitute a gentleman, so if these externals of deportment be not the natural accompaniments of real nobility of character, they cannot long suffice to shield from merited scorn the villian and hypocrite at heart. The relation of physician and patient is necessarily so intimate and personal in its character; so surrounded on every hand is the physician by relations and circumstances tending to draw out and expose the true character of the man, as well as to test his professional skill, that he cannot hope to escape the scrutiny of the truly good, and especially the intuitions of the really pure in heart. A bad man may possibly deceive the community for a time; but the mask is sure to be lifted sooner or later. By some species of incomprehensible psychometry most persons of real purity of character are conscious at once of the very presence of an unprincipled man. The refined sensibilities somehow *feel* the atmosphere of moral turpitude long before the reason is convinced by positive evidence. This power of intuitive discernment is not unfrequently especially acute in

the sick room. Many an enfeebled body harbors a soul as sensitive to an evil presence as the photographer's plate to the light of the sun. The maternal instincts, too, in anything that concerns the welfare of the child, are wonderfully delicate as well as wonderfully strong, and may nearly always be trusted. No bad-hearted physician need hope to escape this marvellous soul-scrutiny to which he is certain to be subjected. One may possibly succeed to some extent in making the world think he is wiser than he really is ; it is not so easy to successfully counterfeit genuine worth of character.

Next to purity of character and agreeable manners, you will need to cultivate that self-poise and decision of character which comes only of mental discipline, conjoined to thorough acquaintance with the resources of your art.

The medical man must be able thoroughly to command himself and all his resources in every emergency. He must not be given to hasty judgments or rash conclusions—not easily disconcerted, bold yet cautious, fertile of expedient, quick to see the indication and ready promptly to fulfil it. When all about him are alarmed and excited, he must be calm and composed ; when dangers *like a wild deluge come*, he must seem least afraid ; when life or death hangs on the decision of a moment, he must be prompt to act and instant to meet the responsibility. No truer heroism can ever be required of any man than the physician and surgeon is frequently called upon to exercise, without even a suspicion of the greatness of the emergency being shared by any but himself alone. Wisdom, prudence, courage, forethought, decision and self-possession, must largely enter into the composition of the good physician. He must be at once seer and benefactor, wise man and hero.

The true physician can never be a selfish man ; or, if he be such by nature, he must ever find his duties most irksome. One of the first things the medical practitioner has to learn, and that which he must most constantly put in practice, is a certain forgetfulness of self—a merging of his own interests in those of others—a habit of regarding the comfort and

welfare of those entrusted to his care as paramount to his own. Self-denial must be the physician's daily meat and drink. The good he is able to do must be bestowed with no grudging hand; not stopping to carefully calculate the value of the benefits conferred, in order to exact in return a full equivalent in dollars and cents. A poor estimate, indeed, of the worth of his own professional services must he have who is always thinking of the *quid pro quo* — who must needs be perpetually balancing between dollars and cents and services rendered. There can be no relation of exact equivalence between the services of a skilful and conscientious physician and the fees received therefor. The better portion of the community recognize and understand this, and the physician who by language or act lowers himself and his profession in this regard, exposes himself to the contempt of all intelligent persons. The fact is, that in ordinary practice, the best physicians, and oftentimes the *best paid* physicians, are but poorly remunerated. The services of an ignoramus, or of a physician who is only anxious to line his own pocket, are dear at any price.

It is proverbial that in proportion to the amount of business done, physicians make more bad debts than any other class of men who depend upon their personal labor for a living. The Doctor's bill is usually the last to be provided for, and he is expected to perform a greater amount of gratuitous service than any body else in the community. This all comes very naturally from the very nature of our vocation, and we have no right to grumble about it. I very much doubt whether a man has a right to enter the profession of medicine, or to remain in it mainly for the purpose of amassing wealth, any more than a clergyman has to exercise his professional functions because he can make them pay well. At all events, the instances in which physicians have become wealthy from the practice of their profession are well known to be extremely rare. If any of you have entered upon the study of medicine from any such motive, or expectation as that of making money, I advise you before you get any further on the road, that you are on the wrong track entirely.

The chances are ninety-nine to a hundred that you will be woefully disappointed. You had better buy Chicago real estate on trust, or speculate in Pennsylvania oil-stock by my advice.

But without dwelling longer upon topics of this nature, I wish especially to remind you that there is no profession or vocation in life that so imperatively demands of its students and followers freedom from all prejudice and bigotry — a broad and catholic spirit in the true sense of the term — as that which you have chosen. All party lines, as far as possible, all disposition to cherish factions, all exclusive claims to true science, all tests of orthodoxy in medicine, should be carefully avoided and discountenanced.

Nothing so tends to narrow the mind, to limit the vision, to warp the judgment, and diminish the influence of even the ablest men, as extreme devotion to sects and parties, whether in religion, politics, or medicine. In science surely there should be no parties, and we claim that medicine belongs to science, although, unfortunately, not yet to the *exact sciences*. And who shall tell how much of the inexactness and imperfection of medical science, and indeed of all science, at the present day, is owing to this very spirit of bigotry which we are condemning? It is most humiliating to human nature to reflect that every innovation of established opinions and tenets in the world's history, every decided step that has ever been taken in advance of generally accepted views, has been accomplished in the face of the bitterest denunciation, and the keenest ridicule of the very ones who should have been the first to recognize and accept it. The names of Galileo and Harvey, of Columbus and Fulton, of Spinoza and Savanarola, have been mentioned so often in this connection as to have almost lost their force as means of illustration. It is regarded as trite and common-place even to allude to the persecutions of these acknowledged benefactors of their race; and yet we need to be often reminded of the great lesson taught in their lives and sealed with their suffering—the lesson of charity, the lesson of large-mindedness, the lesson of hatred of all cant and bigotry, the lesson of faith in the



continued progress of the human race—in a word, *the lesson of liberality*.

On the other hand, as long as human nature is fallible, and human knowledge comes short of omniscience, so long will there always be room for honest differences of opinion among men, and the necessity for the exercise of judgment and discrimination in regard to all important considerations. A reasonable conservatism must always be a mark of a wise man. All change is not improvement; all revolutions are not justifiable; all progress is not in the right direction. Any fool may pull down and decry; the wise alone can build enduring monuments.

But a disposition to run after every new and vaunted thing in medicine—the weakness that leads to instability and vacillation—is as much to be deplored as bigotry and narrowness of mind. In avoiding Scylla, we must not run upon Charybdis. Between the extremes of weak credulity on the one hand, and wilfully blind conservatism on the other, there lies the precious golden mean of true wisdom and true liberality. To seek and to find it—to be able to practice it, is doubtless great gain; but we are obliged to confess that even among doctors this is a thing of somewhat rare attainment.

Nevertheless, all that can be truly said, in a general way, upon this subject, seems to be specially applicable to medicine and medical men. On every account, and by every consideration, it is the duty of physicians to be liberal-minded. What might have been the advanced state of Therapeutics at the present day, for instance, if the great truth enunciated by Hahnemann had been acknowledged and appreciated by his contemporaries, instead of being hated and condemned, and its promulgator driven by persecution from city to city? What if the time and energy that have been devoted to opposing Homœopathy and traducing its practitioners, or even that wasted in quarrelling among Homœopaths themselves, had been spent in perfecting the *Materia Medica* and the science of therapeutics in the way originally pointed out by Hahnemann, and now beginning to

be advocated and adopted by the best minds of all schools in the profession, viz.: by the proving of drugs upon the healthy, or, in modern phraseology, investigating their *physiological action*?

All that the essential doctrines of Homœopathy need, or ever needed, in order that their truth might be seen and understood of all men, is candid investigation. This they have never yet received at the hands of the profession generally up to the present time, prevented solely by the bigotry, intolerance, and pride of opinion of those chiefly concerned in forming and controlling the medical opinions and tenets of the so-called regular school, and by the lack of independent thought and action, and the extreme deference (I might say servility) of the masses of allopathic practitioners to the framers of current views and theories.

For no better reasons than these, while Anatomy, Physiology, Pathology, Chemistry, and Diagnostics, have made immense strides toward perfection, Therapeutics, to which all other medical science is but tributary and elementary—Therapeutics, the grand crown and culmination of all, has been suffered to languish and run to weed, and to-day is in such an utterly chaotic and unsatisfactory state, that candid writers of the old school are compelled to confess, while they blush for the truth, that they know no science of Therapeutics; that it has made little or no progress since the days of Hippocrates.

In our own school, alas, this same evil spirit has done more than all else to hinder the progress and destroy the practical usefulness of Homœopathy. From this source have sprung nearly all the extravagances and excrescences that have clung like millstones about the neck of Homœopathy from the old age of Hahnemann, distracted and driven to desperation by fierce persecution, to the young age of some of our eastern contemporaries, the *Homœopaths par excellence*, who think that wisdom and Homœopathy will surely die with them at last.

Seeing, therefore, the evil it has wrought, in all the past and present history of medicine, you will pardon me, I trust,

if I avail myself of this occasion to warn you against any yielding on your part to the spirit of intolerance in matters pertaining to medicine. No one man, or set of men, or school of doctors, ever had, or ever can have, any exclusive right or patent upon knowledge. The older you grow the more thoroughly will you be convinced of the vast wisdom condensed into that brief sentence of one of the fathers of medicine: "*Art is long—life is short—experience fallacious, and judgment difficult.*" Few things are certain, many doubtful in this life. Let your motto then be, "*In certis unitas, in dubiis libertas, in omnibus charitas.*"

Lastly and most emphatically I would impress upon you the importance, nay, rather the necessity and the duty of continual and life-long study and improvement. In the short period of your pupilage the most industrious of you have been able to obtain but the rudiments of medical education. To complete and perfect this education is now the work of your lives. If you have not learned this in your relations to us as your teachers, we have failed to impress the most important lesson of the curriculum. I utterly despair of a man who enters any vocation with the idea that he knows all there is to be known about it—that he has nothing to do but to reap a rich harvest from the knowledge already stowed away in his cranium. His case is hopeless. He is morally sure to disgrace himself and the profession or calling he enters, I care not whether it be medicine, or law, or the ministry, or the humblest mechanical trade. And I think this is especially true of medicine. Such a young doctor will prove a most certain and lamentable failure. The very prime condition of learning or knowing anything is consciousness of ignorance, or at least of imperfect knowledge. You know it is said of one who had made greater attainments in physical science than any man of his time, that it seemed to him at the close of life as if he had but gathered a few pebbles upon the beach of a boundless unexplored ocean beyond him. Believe me, the little you have here acquired is but the unsealing of the eyes to the light of a new realm—the unstopping of the ears to the accents of an unknown tongue. You

see and hear you scarcely know what. By and by, if indeed you have gotten your eyes and ears *well open*, and keep them so, objects will begin to assume a somewhat definite shape, and sounds will take the form of intelligible language; and at length you may come to walk abroad in the new realm, into which we have tried to introduce you, with confidence and firmness of step, recognizing on every hand only familiar objects and well-known voices. Nothing is so prejudicial to this eye-and-ear-opening process, nothing so fatal to all real progress, as self-sufficient egotism and satisfaction with ones own present attainments. As the God of nature deigns only to hear the prayer of the meek and lowly of heart, so Nature herself, through any of her various forms of manifestation, communes only with the humble spirit.

But many who make a fair beginning, from lack of the accustomed stimulus of competing fellow-students and exacting teachers, fall into negligent and unstudious habits soon after they set out for themselves. Such are apt never to get beyond the stage of seeing men as trees walking. They go stumbling and bungling through life, about as apt to go wrong as right, and never attaining to any clear views or definite knowledge of the subjects pertaining to their profession. As surely as "eternal vigilance is the price of liberty," so surely is unceasing study and unwearied labor the price of any high degree of usefulness or success in the business to which you have devoted your lives.

See for a moment what a vast and delightful field is open before you wherein to labor. The range of study absolutely fundamental to medical practice is large to begin with, including Anatomy, Physiology, Histology, Chemistry, *Materia Medica*, Pathology, Therapeutics, Surgery and Obstetrics. Any one of these sciences, in fact almost any department of any one of them, if specially pursued, is capable of engrossing the energies of a lifetime; so rapidly do these subjects grow upon the hands of those who devote time and labor to them; so largely do they magnify themselves, and so intensely does the interest in them increase, when regarded from the near standpoint of intimate acquaintance.

But the study of medical science naturally and inevitably leads on to natural science. No department of natural history but is more or less directly linked to medicine. Indeed there is no science of matter or mind but has been, or may still further be, laid under contribution to assist the physician in healing or alleviating human suffering or disease.

In a word, the intelligent physician is constantly invited to extend the range of his investigations through man himself to the world and the universe to which he stands so nearly related.

It has been elegantly and forcibly said that "the proper study of mankind is man." Of the physician this is true in a doubly emphatic sense. Man is the supreme object of his study; and to no one else are given such abundant and excellent opportunities for studying the never-ending phases of human nature, physically, mentally and morally, as to him. And as it is true that man is the sum and culmination of all the works and phenomena of nature; as all the laws and forces and elements of nature find in man their highest development and illustration, so it is likewise true that the study of man includes the study of all nature, of the world and the universe of which he constitutes so important a part. Not a mote in the sunbeam so insignificant, not an orb in space so immense, that it may not teach to man some lesson of himself, or serve to illustrate the essential kinship of all material substances and forms, the oneness of all forces, the unity of plan and purpose that prevades the universe of God.

I have thus barely hinted at the wide and attractive range of studies to which you are invited and urged by virtue of their relation to medicine, and the liberal scope of the education which, in the fullest and widest sense, qualifies one for its intelligent and successful practice. The old adage that "Well begun is half done," is not quite true; but to have made a beginning with proper ideas of what has been undertaken, and the full determination to accomplish all that is possible with the time and means allotted is very much.

Never abandon the idea that you are still students. Make it a point to master thoroughly the history, pathology and

therapeutics of every case and every type of disease that comes under your observation. Read everything you can get hold of bearing upon the case in hand. This you can easily do in the first years of your practice, and the habit and knowledge thus gained will last you a lifetime. Do not think you must always complete your diagnosis and prognosis of the case at the first visit. Take time for this, as, indeed, the most experienced and reliable practitioners are wont to do. If cautious in giving a positive opinion, your judgment will not only be more valuable and satisfactory to yourselves, but will soon come to have all the more weight with the people. Establish a reputation for careful, candid, discriminate judgment. Nothing will eventually do you so much good. Cultivate a habit of watchful, deliberate observation, without any ostentatious parade of examining your patients. Labor unceasingly *to benefit those under your care*. Let them see that this thought and endeavor is ever uppermost in your mind. So beginning, so continuing, and so ending only when life shall end, shall you be worthy members of the noblest profession that can engage the energies of man.

Finally, I trust you have well counted the cost of becoming healers of men—the cost not only of getting your diplomas, but have deliberately formed something like a just estimate of what is demanded of a medical man in this year of grace, 1872. I take it for granted you have considered well the meaning of the word *physician*, and are fully determined that sacred name shall never be unworthily attached to you because of either deficient education or lack of moral stamina. If not, let me warn you while yet upon the threshold, by all that is worthy of mankind, not to enter the temple with careless step or irreverent head. Remember the fate of the sons of Zeruiah who sacrilegiously attempted to officiate in the holy place.

Build not your house upon the sand, lest when the rain descends, and the floods come and the winds blow and beat upon that house, it shall be said of it that it fell, and great was the fall of it.

But we look for better things, and are persuaded that you are of the number of wise men who, in laying the foundations of your medical reputations, have *digged deep*, and of whose fair fame it shall be said that when the flood arose and the stream beat vehemently upon that house, *it could not be shaken; for it was founded upon a rock.* FAREWELL.

# ANNUAL REPORT.

BY R. LUDLAM, M.D., DEAN OF THE FACULTY.

*Mr. President :*

In presenting my Report for the Twelfth Collegiate year of the Hahnemann Medical College, of Chicago, I have the honor to state that its affairs are in a most prosperous condition.

During the year we have had two Lecture Terms—one for the spring of 1871, and the other for the present winter. The former commenced in the middle of March last, and was continued for ten weeks. This course afforded *one hundred and fifty* lectures, which were attended by a class of twenty-three pupils.

The Winter Term opened with a series of *thirty-six* Preliminary Lectures, beginning September 27th, 1871. The Regular Winter Session followed, commencing October 11th, 1871—two days after the Great Fire. This Term, which has but just closed, has been attended by ninety-three students, in whose hearing *six hundred and sixty-five* lectures have been given.

During the current year the pupils of this Institution have, therefore, enjoyed the privilege of hearing *eight hundred and fifty-one* lectures. More than one-fourth of these lectures have been Clinical, a fact which has added very much to the *practical* character of the instruction given. Our College and Hospital clinics owe much of their interest to the sympathy of former classes of pupils, who have sent us more patients from abroad during the past winter than we have



ever had from them before. This has enabled the Surgical chair to afford an unusual number of capital operations, including ovariectomy, gastrotomy, resections, amputations, etc. While the number of lectures may seem large, it is but simple justice to say of my colleagues that they have not permitted the quality of their instruction to deteriorate.

The class for the Winter Term numbered about fifty students less than it would have done but for the great calamity that befel our city just at the beginning of the session, and which had the effect to drive these pupils elsewhere. With the excellent advantages offered in this Institution, however, and its growing reputation, this loss is but temporary, and there is no doubt that in another year the number of those seeking instruction within its walls will be very much increased.

Thirty-two members of the class have passed a final and plenary examination in the various branches taught in our curriculum. These persons are known to the Faculty as industrious, earnest, competent and promising, and are most heartily recommended as deserving of the Degree which it is your province and privilege to bestow.

# REMARKS PREVIOUS TO CONFERRING THE DEGREES.

BY A. E. SMALL, M.D., PRESIDENT OF THE COLLEGE.

---

## *Candidates for graduation :*

Before conferring upon you the distinguished honor which your several teachers, after a final examination, have pronounced you worthy, and to attain which you have toiled in private study,—in the lecture-room and amphitheatre,—for years, allow me to address you briefly in words apropos to the occasion.

Your time of pupilage is about drawing to a close, but, in all probability, your toil and study have just commenced. A more extensive field for self-denial and usefulness awaits your formal introduction into the calling you have chosen. Your honored professors have labored unselfishly and diligently to prepare you for this occasion. They have persevered through difficulties and trials; through rain-storm and cold, and at great personal sacrifice, without the remotest hope of remuneration, for the able and faithful services they have rendered, and for this you will ever hold them in grateful remembrance. After years of enthusiastic devotion to the cause which you have espoused, they have succeeded in perfecting the course of instruction in Hahnemann Medical College of Chicago, and have given permanency to the institution by the erection of a suitable college edifice, conveniently arranged, and with appropriate appointments, for the liberal advantages you have enjoyed, and for which you will

be ever mindful, and proud to compare with those of any similar institution in our country. You will henceforth experience grateful emotions when your memory recalls the wide range of subjects that you have been made familiar with during your pupilage. The plain demonstration, and the clinical and didactic instruction received from your *Alma Mater*, and the flourishing hospital under its direction, we humbly trust, are sufficient to secure your lasting friendship and loyalty. You cannot fail to note the immense amount of self-sacrifice and money these institutions have cost your teachers and a few of their friends.

They have freely given their labors for twelve long years, besides the liberal pecuniary contributions they have made, to furnish the entire profession with a home and a name that carries with them power and strength into every community. The return, we are proud to say, has been considerable, but far from an adequate offset to the benefits conferred. The status of our school of medicine twelve years ago, in point of elevation and character, would compare but feebly with that which it enjoys to-day, and this is mainly attributable to the indefatigable and persevering labors of our colleges and hospitals. In view of this manifest utility, and indispensable support to the profession, we feel assured that you will gladly receive your credentials and go home with firm resolution to honor your *Alma Mater*, and to remember her dispensary, museum and hospital with kindly and friendly returns. While your teachers still labor in the college halls, you will not fail to build up for yourselves a reputation and a name. You will keep your minds well stored with practical truths and principles, and by reading and observation; it is enjoined upon you to note every new and valuable discovery that can be made available in mitigating human suffering. Subject yourselves constantly to self-culture and discipline, and habits worthy of your calling. Your hearts must be filled so thoroughly with kindly and humane sentiments, that you will make no unworthy distinctions between the unfortunate victims of disease. In a professional sense you will look upon the beggar and the prince, the haughty lady and weep-

ing Magdalene, as equals. It is related of the eccentric Abernethy that he refused to visit a duchess until he had first visited a poor suffering fishwoman who had sent a prior request for his services. An example worthy of imitation! In a word, when battling with the ills that assail human beings, note every new feature and symptom, as well as the most successful remedies, and, whatever you discover of a valuable or practical benefit to the profession, your honor requires you to contribute to the literature thereof. In receiving your diplomas a pledge is implied, that you will seek some suitable channel through which to communicate to the profession the *valuable* results of experience. This will be *creditable* to yourselves, and a valuable testimonial of friendship and liberality to your brethren, and the best offering you can make in the honor and support of your Alma Mater.

You can only keep pace with the advancing spirit of the age, by the greatest liberality and toleration, by devoting much of your leisure to reflection and study. The more you reflect on what you read and observe,—the more you study, and the more you cultivate Christian sentiments,—the higher will you ascend in usefulness.

“ To taste the sacred sweets, the hill of science yields,”

The more certain will you feel that your present success and future happiness will depend upon a scrupulous regard for all the Christian virtues, and the more certain will be your effort to be useful in this world: “ Till the Master calls you home.” We live in an age that favors perfect liberation from the narrow prejudices and bigotry of the past. Science, open to all, has supplanted the wild notions of philters and charms, and has banished witches and witchcraft from respectable society. It is rapidly passing from speculation into life, and in it both men and women find a mighty power, by which nature becomes opened to thought and subjected to our needs; and since man was created, male and female, and gifted with intellectual distinction, both men and women are needed in the domain of the occult sciences, to penetrate deep into the mysteries of nature,—not to acquire a know-

ledge of her secrets merely, for matters of speculation, or topics of discourse, or even for an employment for the intellect — but for the high and noble purpose of acquiring power to multiply human comforts — to heal the sick — make the blind to see, and the lame to walk, — to repair the injuries and mitigate the sufferings incident to the perilous voyage of life.

Science does not burst the bounds of propriety when it bestows its power impartially upon men and women ; for it is mainly from this source that fathers and mothers gain insight into the laws of the visible, invisible, and imponderable agencies, that bring either good or evil, health or disease, upon their sons and daughters.

Woman, in one age, made man's drudge, and in another his toy, is now sharing with him, more and more, the highest labors ; and without detracting from her high character as priestess of the household, instilling by her gentle voice the highest principles that mould human character. May she not light up the medical curriculum also, by her prowess in battling with disease. May she not go forth on errands of mercy, under the protection of Divine Providence, to stay the pestilence, and aid the suffering with no restriction whatever, except the outermost bounds of her ability ? We cannot reply to these questions more appropriately than by conferring upon several highly intelligent and respectable ladies the well-earned honors of "Hahnemann Medical College of Chicago." And may you ladies, and may you gentlemen, of the Graduating Class, be impressed by a full knowledge and realization of the responsible position you are about to take. After which, may you return to your homes, where other scenes and pleasant greetings will surround you—pure in heart and purpose, each to find a field of labor and usefulness —"and Providence your guide."

# MATRICULANTS

FOR THE SESSION OF 1871-1872.

---

| NAME.               | RESIDENCE.        | PRECEPTOR.             |
|---------------------|-------------------|------------------------|
| ADAMS, CHARLES      | <i>Illinois.</i>  | Prof. Mitchell.        |
| BAERNES, A. Z.      | <i>Indiana.</i>   | Practitioner.          |
| BASCOM, HENRY M.    | <i>Illinois.</i>  | Prof. Ludlam.          |
| BLACKMAN, O. B.     | <i>Illinois.</i>  | Dr. Field.             |
| BOULTER, MRS. S. E. | <i>Indiana.</i>   | Faculty.               |
| BREED, G. H.        | <i>Illinois.</i>  | Dr. Breed.             |
| BREED, S. R.        | <i>Illinois.</i>  | Practitioner.          |
| BROWN, EDWARD F.    | <i>Michigan.</i>  | Practitioner.          |
| BROWN, C. W.        | <i>New York.</i>  | Dr. Seely.             |
| BUTTON, HENRY P.    | <i>Nebraska.</i>  | Practitioner.          |
| CARLSON, O. W.      | <i>Wisconsin.</i> | Dr. Leuthstrom.        |
| COLLARD, G. W. A.   | <i>Canada.</i>    | Faculty.               |
| CHEEK, ALEX. M.     | <i>Illinois.</i>  | Drs. Bronson & Merrill |
| CLARK, WHITMAN E.   | <i>Ontario.</i>   | Faculty.               |
| COWELL, MISS A. A.  | <i>Illinois.</i>  | Dr. Cowell.            |
| COWELL, MISS L. A.  | <i>Illinois.</i>  | Dr. Cowell.            |
| COGSWELL, J. E.     | <i>Illinois.</i>  | Dr. Cogswell.          |
| CURRIER, L. M.      | <i>Iowa.</i>      | Dr. Beaumont.          |
| DAL, JACOB          | <i>Illinois.</i>  | Faculty.               |
| DENSLOW, —          | <i>Iowa.</i>      | Dr. Woodyatt.          |
| DEETRICK, JOHN      | <i>Penn.</i>      | Faculty.               |
| DE LA MATER, N. B.  | <i>Illinois.</i>  | Dr. Buck.              |
| DESNOYERS, DONTAGNE | <i>Ontario.</i>   | Dr. Swan.              |
| DICKENSON, JESSE D. | <i>Illinois.</i>  | Faculty.               |
| DODGE, M. M.        | <i>Illinois.</i>  | Practitioner.          |

| NAME.                           | RESIDENCE.         | PRECEPTOR.         |
|---------------------------------|--------------------|--------------------|
| FOSTER, F. H.                   | <i>Illinois.</i>   | Dr. Williams.      |
| FOWLER, S. MILLS                | <i>Michigan.</i>   | Dr. King.          |
| GILBERT, T. W.                  | <i>Ontario.</i>    | Dr. Luton.         |
| GRAVEL, MISS G. H.              | <i>Ontario.</i>    | Faculty.           |
| HAGGART, D.                     | <i>Indiana.</i>    | Practitioner.      |
| HALL, HARRY                     | <i>Illinois.</i>   | Dr. King.          |
| HARRIS, MRS. R. H., <i>M.D.</i> | <i>Iowa.</i>       | Practitioner.      |
| HASSELL, S. E.                  | <i>Wisconsin.</i>  | Dr. Brenton.       |
| HERBERT, J. B.                  | <i>Illinois.</i>   | Dr. Breed.         |
| HERRICK, JNO. J.                | <i>Wisconsin.</i>  | Faculty.           |
| HIGGINS, MRS. U. L.             | <i>Ohio.</i>       | Practitioner.      |
| HOPPINS, H. J.                  | <i>Iowa.</i>       | Faculty.           |
| HOPPINS, MRS. H. J.             | <i>Iowa.</i>       | Faculty.           |
| HOME, F. B.                     | <i>Illinois.</i>   | Dr. Hollingsworth. |
| HOUGHTON, W. F.                 | <i>Michigan.</i>   | Dr. Lodge.         |
| HULLHORST, F.                   | <i>Indiana.</i>    | Practitioner.      |
| HURLBUT, MRS. M. L.             | <i>Wisconsin.</i>  | Dr. Woodruff.      |
| JOHNSON, MRS. MARIA N.          | <i>New York.</i>   |                    |
| KANOUSE, A. W.                  | <i>Wisconsin.</i>  | Dr. Kanouse.       |
| KEELER, HORATIO                 | <i>Illinois.</i>   | Dr. Burnside.      |
| KRIDLER, SAMUEL R.              | <i>Illinois.</i>   | Prof. Mitchell.    |
| KJENY, B. F. A.                 | <i>Illinois.</i>   | Dr. Evans.         |
| LEWIS, EMLÉN                    | <i>Nebraska.</i>   | Dr. Sisson.        |
| LOWRY, NELSON H.                | <i>Illinois.</i>   | Dr. Parsons.       |
| LUTON, ROBT. M.                 | <i>Ontario.</i>    | Dr. Luton.         |
| MAGEE, MISS H. E.               | <i>Illinois.</i>   | Mrs. Alexander.    |
| MANNING, E.                     | <i>Illinois.</i>   | Dr. Prentice.      |
| MARCY, A. L.                    | <i>Illinois.</i>   | Dr. Mann.          |
| MARSH, B. P.                    | <i>Illinois.</i>   | Dr. Wright.        |
| MARYATT, W. W.                  | <i>Illinois.</i>   | Prof. Lord.        |
| MCDONALD, A. P.                 | <i>Kansas.</i>     | Prof. Lord.        |
| MELLEN, W. H.                   | <i>Illinois.</i>   | Dr. Veness.        |
| MESSLER, E. G. H.               | <i>Michigan.</i>   | Faculty.           |
| MITCHELL, GEO. R.               | <i>Wisconsin.</i>  | Dr. Beebe.         |
| MOORE, SAM'L A.                 | <i>Iowa.</i>       | Dr. Herbert.       |
| MUNSON, CLINTON                 | <i>California.</i> | Practitioner.      |
| MUSSINA, E.                     | <i>Illinois.</i>   | Prof. Ludlam.      |

| NAME.                       | RESIDENCE.        | PRECEPTOR.             |
|-----------------------------|-------------------|------------------------|
| NELSON, PETER               | <i>Illinois.</i>  | Faculty.               |
| PAINE, R. K.                | <i>Minnesota.</i> | Dr. Dornberg.          |
| PARKER, MISS C. L.          | <i>Wisconsin.</i> | Faculty.               |
| PEER, T. J.                 | <i>New York.</i>  | Practitioner.          |
| PETTIT, WM.                 | <i>Illinois.</i>  | Dr. Soule.             |
| PRATT, E. H.                | <i>Illinois.</i>  | Prof. Pratt.           |
| SABIN, ROBT. C.             | <i>Wisconsin.</i> | Drs. Douglas & Perine. |
| SAWYER, E. W.               | <i>Tennessee.</i> | Practitioner.          |
| SEYMOUR, MISS A. J.         | <i>New York.</i>  | Mrs. Cooke.            |
| SCHULTZ, —                  | <i>Penn.</i>      | Practitioner.          |
| SEVERANCE, C. L.            | <i>Wisconsin.</i> | Dr. Leland.            |
| SHOUSE, H. C.               | <i>Illinois.</i>  | Dr. Blanding.          |
| SINCLAIR, M. C.             | <i>Ontario.</i>   | Dr. Luton.             |
| SMITH, D. G.                | <i>Illinois.</i>  | Dr. Triplett.          |
| SMITH, EZRA                 | <i>Michigan.</i>  | Practitioner.          |
| SPENCER, FRED W.            | <i>Wisconsin.</i> | Dr. Beebe.             |
| SPOBK, MRS. EMILY           | <i>Indiana.</i>   | Faculty.               |
| STANHOPE, C. D.             | <i>Wisconsin.</i> | Dr. Bradley.           |
| STEARNS, MISS L. E.         | <i>Illinois.</i>  | Faculty.               |
| STINSON, CHAS. E.           | <i>Illinois.</i>  | Dr. Trott.             |
| SVANCE MISS MILLA           | <i>Illinois.</i>  | Prof. Lord.            |
| TAYLOR, CHAS.               | <i>Illinois.</i>  | Prof. Ludlam.          |
| TAYLOR, MRS. E. W.          | <i>Illinois.</i>  | Dr. Prentice.          |
| TUTTLE, A. M.               | <i>Iowa.</i>      | Goodhue.               |
| VINCENT, A. W., <i>M.D.</i> | <i>Indiana.</i>   | Practitioner.          |
| VINCENT, T. H.              | <i>Wisconsin.</i> | Dr. Leland.            |
| WEIS, J. WM.                | <i>Missouri.</i>  | Dr. Hyde.              |
| WESSEL, HENRY               | <i>Iowa.</i>      | Dr. Wessel.            |
| WHITMAN, FRANK S.           | <i>Illinois.</i>  | Dr. Soule.             |
| WOODWARD, JOSEPH            | <i>Michigan.</i>  | Dr. Drake.             |
| YOUNG, JNO. R.              | <i>Iowa.</i>      | Dr. Clarke.            |



# LIST OF GRADUATES

FOR THE SESSION OF 1871-72.

| NAMES.               | RESIDENCE.         | TITLE OF THESIS.                      |
|----------------------|--------------------|---------------------------------------|
| ADAMS, CHARLES       | <i>Illinois.</i>   | Necrosis.                             |
| BROWN, E. F.         | <i>Michigan.</i>   | Medical Empiricism.                   |
| BUTTON, H. P.        | <i>Nebraska.</i>   |                                       |
| CHEEK, ALEX. M.      | <i>Illinois.</i>   | Medicated Inhalations.                |
| CARLSON, O. W.       | <i>Wisconsin.</i>  | Membranous Croup.                     |
| COWELL, MISS A. A.   | <i>Illinois.</i>   | Pleurisy.                             |
| COWELL, MISS L. A.   | <i>Illinois.</i>   | Pneumonia.                            |
| DAL, JACOB           | <i>Illinois.</i>   | Osteitis.                             |
| DODGE, M. M.         | <i>Illinois.</i>   | Proving of Iberis.                    |
| FOWLER, S. M.        | <i>Michigan.</i>   | Carbolic Acid in Burns.               |
| FOSTER, F. H.        | <i>Illinois.</i>   | Pneumonia.                            |
| HASELL, S. E.        | <i>Wisconsin.</i>  | Alcoholismus Chronicus.               |
| HERBERT, J. B., B.S. | <i>Illinois.</i>   | Odontalgia.                           |
| HURLBURT, MRS. M.L.  | <i>Wisconsin.</i>  | Diseases of Women.                    |
| JOHNSON, MRS. M. N.  | <i>New York.</i>   | Mechanism of Motion.                  |
| KEELER, HORATIO      | <i>Illinois.</i>   | Pleuritis.                            |
| LEWIS EMLÉN          | <i>Nebraska.</i>   | Fœtal Circulation.                    |
| LOWRY, N. H.         | <i>Illinois.</i>   | Variola.                              |
| MOORE, S. A.         | <i>Iowa.</i>       | Podophyllum.                          |
| MUNSON, CLINTON      | <i>California.</i> |                                       |
| MUSSINA, E.          | <i>Illinois.</i>   | Hypochondriasis.                      |
| NELSON, PETER.       | <i>Illinois.</i>   | Human Skeleton.                       |
| PEER, T. J.          | <i>New York.</i>   |                                       |
| SABIN, R. C.         | <i>Wisconsin.</i>  | Proving of Iberis.                    |
| SMITH, EZRA          | <i>Michigan.</i>   |                                       |
| STEARNS, MISS L. E.  | <i>Illinois.</i>   | Treatment of Parturient Women.        |
| SPENCER, F. W.       | <i>Wisconsin.</i>  | History of Medicine.                  |
| TAYLOR, MRS. E. W.   | <i>Illinois.</i>   | Science of Sleep.                     |
| WEIS, J. WM.         | <i>Missouri.</i>   | Signs of Pregnancy.                   |
| WESSEL HENRY         | <i>Iowa.</i>       | Scarlatina and Diphtheria.            |
| WHITMAN, F. S.       | <i>Illinois.</i>   | Requisites of a Successful Physician. |
| YOUNG, JOHN R.       | <i>Iowa.</i>       | Surgery.                              |

*FUNCTIONAL DISEASES.*

---

AN ADDRESS

BEFORE THE

MASSACHUSETTS

HOMŒOPATHIC MEDICAL SOCIETY.

1881.

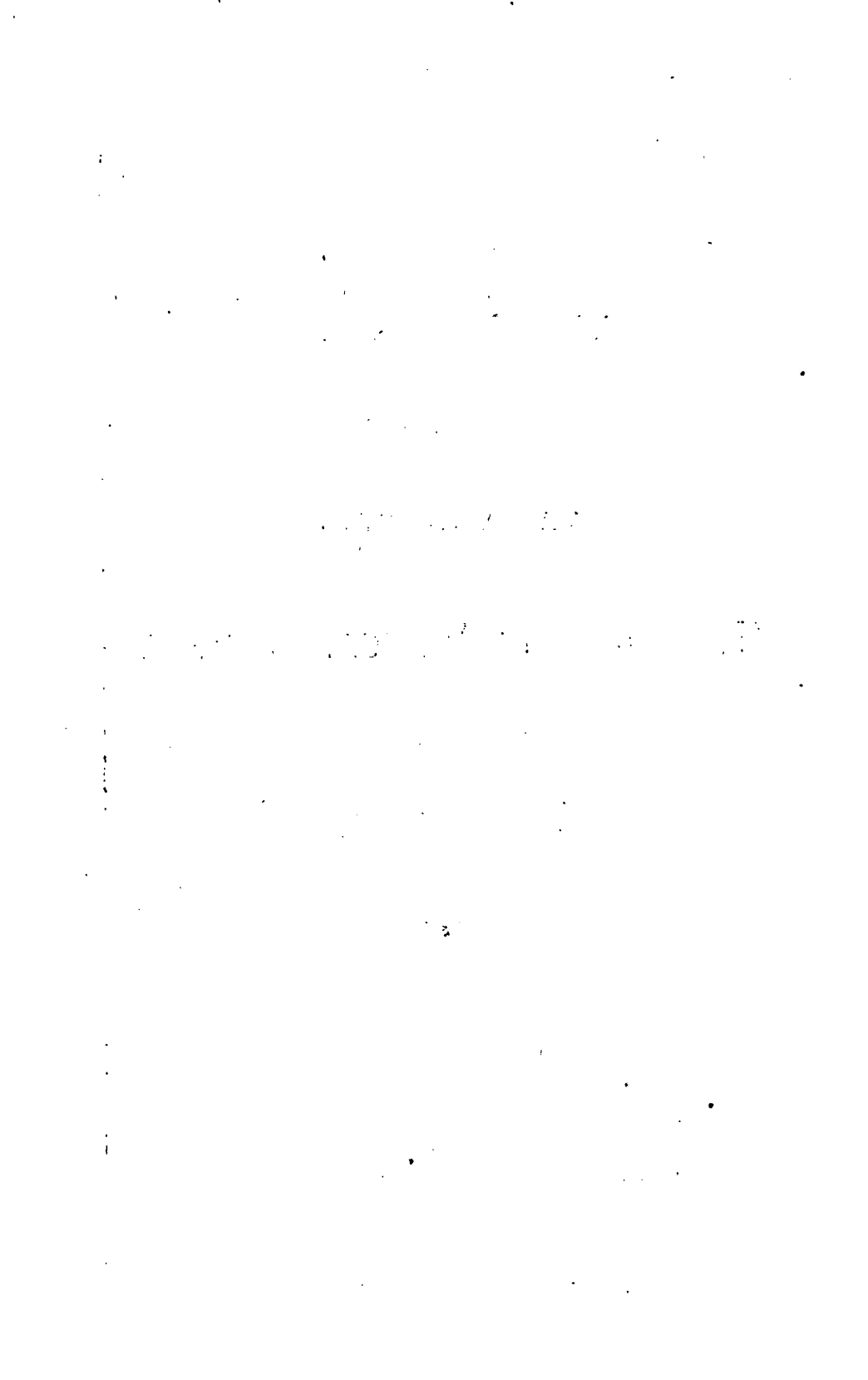
By W. H. LOUGEE, M. D.,

PRESIDENT OF THE SOCIETY.

---

BOSTON:  
PRINTED BY DUFFY, CASHMAN CO.  
FAYETTE COURT, 803 WASHINGTON STREET.

1882.



*FUNCTIONAL DISEASES.*

---

AN ADDRESS

BEFORE THE

MASSACHUSETTS

HOMŒOPATHIC MEDICAL SOCIETY.

1881.

By W. H. LOUGEE, M. D.,

PRESIDENT OF THE SOCIETY.

---

BOSTON:

PRINTED BY DUFFY, CASHMAN CO.,

FAYETTE COURT, 603 WASHINGTON STREET.

1882.



## ADDRESS.

---

FELLOW MEMBERS:—The By-Laws of this Society make it obligatory upon your presiding officer to deliver an address at its annual meeting. In my effort to fulfil this obligation, I have selected for a subject upon which to offer a few remarks,—“Functional Diseases.” I have not undertaken the task without fully understanding the difficulty which lies before me, therefore my greatest effort will be to present the subject to you in such a manner as to stimulate your study of the physiological action of the nervous system, as also its pathological condition in disease, that you may be better qualified to assist in the important work of developing a corresponding class of neuro-therapeutics.

Before advancing further upon this subject it will be better first to understand quite fully the influence of the nervous system upon the smallest divisions of matter in the human system, and this can be done in no better way than to lay before you the conclusions of the prominent biologists and physiologists of the present day; which are, that when we reduce the human system, with all its wonderful mechanism, its power of mind and strength of body, to its simplest elementary parts, we find these to consist of bioplasm and protoplasm. As biologists have decided that the Amœba is the

simplest form of living matter into which the animal organization can be resolved, I shall use the *Amœba* as representing elementary forms of living matter. The *Amœba* closely represents the white corpuscle of vertebrate blood. They are wholly or almost wholly composed of undifferentiated protoplasm, in the midst of which lies a nucleus, though this is not always present. By flowing round the substances it meets, it swallows them, digests what is suitable for food, and rejects the rest. The history of the existence, the life, and the death of the *Amœba*, shows that it contains vital properties. It is contractile, irritable, and automatic. It is receptive and assimilative. It can take food, digest and assimilate it, thereby converts dead matter into new, living protoplasm. It is metabolic and secretory; with the reception of new material, there is going on an ejection of old material; that which is retained for the development of new protoplasm is called secretion; that which is thrown off as waste matter is called excretion.

The energy expended in the movements of the *Amœbæ* is supposed to be chemical. It is respiratory, for it takes oxygen and excretes carbonic acid. It is reproductive, for while it exists as a unit, it possesses the power of dividing itself into many other *Amœbæ*, each of which possesses the same power as the parent *Amœbæ*. There seems to be some difference of opinion among biologists as to whether these *Amœbæ* divide in the nucleus, or in the protoplasm, or in both. Practically it makes but little difference which way they divide, therefore we will not sum up evidence on either side. In tracing out the morphology of the protoplasm, we find the animal body to be wholly composed of groups of *Amœbæ*. Groups of *Amœbæ* form tissues

which contain certain characteristics, one group forming muscular tissue, while another group forms nerve tissue, and so on until the system is complete. While the *Amœbæ* is susceptible to influences from without, yet it has a will of its own, and is capable of executing movements entirely independent of outside influences. Next is the division of the automatic cell into two cells, of which one confines itself to the simple development of impulses as the result of stimulation, while the other performs the labor of automatic action and the transformation of the impulse generated in itself. These two divisions are termed motor and sensitive nerve cells. Most of the work performed by the automatic cell is reflex action, and would naturally be withdrawn from the surface of the body, while the other, the sensitive cell, would naturally remain on the surface of the body, so as to be readily affected by the outside world. We thus find the arrangement of the nervous system to consist of a sensitive cell on the surface of the body connected by means of a sensory nerve with the internal, automatic, central nervous cell, which in turn is connected by means of a motor nerve with the muscular fibre cell.

Beal, Stricker, Schultz and Tyson have separately demonstrated that these spiral and straight nerve fibres follow the arteries in all their branches in a peculiar manner, permeating and entwining themselves through the walls and in the coats of all vessels except the capillaries. When we realize more fully that every part of the human system, from the smallest cell up to the largest organ in the system, is under the immediate and constant control and guardianship of the nervous system, so that the slightest touch upon hand or foot will cause a temporary suspension of blood corpuscles



coursing through distant capillaries, we are better prepared to understand and treat molecular disturbances, which are gaining such prominence in the pathological developments of the present day. The only symptoms to be recognized in many diseases are the changes in the degree with which certain organs perform their functions, no new element having been introduced into the category of vital action. Function is a correlated force, it is the manifestation of the life of the structure. In this manifestation the structure itself undergoes change, it is wasted and repaired, and so long as the waste does not exceed the repair, there is integrity of tissue, consequently no disease. So when we understand that there cannot be altered function without a correlated change in nutrition, we can begin to understand the importance of maintaining an equilibrium of action throughout the whole system, if we would maintain the system at the highest standard of health. The great advance made in medical science within the last quarter of a century, has pretty effectually done away with the idea that disease first exists in the blood, after which its influence is felt upon the nervous centres, and then the system in general. Physiological Chemistry shows that disease is first a disturbance in molecular action, the equilibrium between nutrition and waste is disturbed for several days before the disease germ, or the waste which follows severe attacks of sickness, is discoverable in the blood. This would be a strong argument in favor of disease first existing in the protoplasm, rather than in the fluid which nourishes it. This fact would seem to increase the importance of a thorough knowledge of functional disturbances. It has been too often the case that we treat too lightly disturbances in the human system which are only func-

tional, and attach importance only to those diseases which are structural. But, oftentimes, functional diseases are of more importance than structural, because the disturbance occurs in the very centre of life,—the Amœba.

In order to better understand the diseases which result from depression or over-excitement of the nervous system in part, or as a whole, we must first understand the different nervous systems and their offices, also the different ganglia and their functions. Each ganglion is in fact as much a nerve centre as brain or spinal cord. Each ganglion seems to have functions to perform, independent of brain or spinal cord, so far as originating or transmitting impressions by the organ over which it presides. Therefore, in order to clearly understand how to increase or depress the functional activity of any organ, or set of organs, or area of the body, we must understand what ganglion presides over that area. It will not be necessary for me to mention all the different sets of nerves, or ganglia, with their special functions, to have you understand the object of this paper, but only to mention a very few typical ones. The first to which we invite your attention for a few moments is that centre which presides over respiration. It now seems very clearly established that there is an automatic respiratory centre in the medulla oblongata. The afferent, which, under ordinary circumstances or conditions, would, on reaching an automatic nervous centre, give rise to movements, may, under certain conditions, when brought to bear upon an automatic nervous centre, stop or check movements by preventing efferent impulses. This interference with efferent impulses is called inhibitory action. This inhibitory action, which is sometimes plainly visible, would seem

to originate in that portion of the medulla between the centre of afferent and efferent impulses. The importance of thoroughly understanding this respiratory centre, and the best means of affecting it, will be better appreciated when we understand more fully the great influence which respiration has upon the circulation of blood through both the arterial and venous systems. When we shall have acquired the knowledge how to regulate the force of the circulating current by means capable of stimulating or depressing the action in the respiratory centre, we shall have gained a point which will be invaluable in the treatment of functional disturbances. To accomplish this it does not follow that we must assume that the respiratory centre is wholly automatic, nor wholly dependent upon afferent impulses for its action. Experiments prove beyond a doubt that respiration depends upon both the automatic action of the cells comprising the centre, and the stimulus imparted to the centre cells by the afferent impulses, and so long as the rhythm is not disturbed we have normal respiration. But when this rhythm becomes disturbed by some centric cause, and overpowers the afferent impulse approaching the respiratory centre through the vagi, thus producing inhibitory action in the vagi, then it is that the physician should be able to step forward armed with a remedy capable of quieting this undue excitement in the respiratory centre, allow afferent impulses to approach it, and efferent ones to depart from it, and thus restore again the respiratory rhythm.

Some six years ago, while waiting on a lady in her confinement, I noticed that after several hours of severe labor her respiration began to change, and that after every pain her respiration became slower and slower,

until I feared fatal results from paralysis of the pneumogastrics. The countenance had greatly changed, eyes were staring, face livid, lips purple, hands cold, pulse slow and feeble. Ordered stimulants given freely, and proceeded to deliver with forceps, without any special regard as to any results except the emptying the uterus in the quickest possible time. When delivery was accomplished, patient was cold, pulseless, and respiration had so nearly ceased that we believed the patient dead, but we kept up our exertions by stimulating, rubbing, applying heat, and giving her, when able to swallow, *Digitalis*. These efforts were rewarded by the return of respiration and general warmth to the body. To my mind this was a case where the inhibitory action came so near paralyzing the vagi, that life was greatly endangered. The exciting cause of this inhibitory action was to be found in the automatic cells in the respiratory centre, which had been aroused by the powerful contractions of the uterus through the sympathetic system and its filaments, so that when the afferent impulses reached it through the vagi it could not send out motor impulses, consequently, through this inhibitory action, the vagi became well nigh paralyzed, so far as being able to produce healthy respiration. Had we then been in possession of a remedy capable of quieting excitement in this respiratory centre, the situation would not have seemed so critical.

We will now ask your attention for a few minutes while we consider the influence of the nervous system upon the action of the kidneys. It is an established fact that the amount of fluids and dissolved substances which passes through membranes, depends largely, upon pressure; therefore the discharge of urine by the kidneys must be the result of pressure, and the amount

of urine excreted must depend largely upon, or correspond to, the amount of blood pressure in the renal artery. The governor which presides over the dilatation and contraction of the blood-vessels is the vaso motor nerves, therefore the supply of blood to this or that organ or area of the body may be influenced by stimulating or depressing the automatic centre of the vaso motor nerve which supplies the organ or area. It has been demonstrated that when the blood pressure falls below a certain standard, secretion of urine ceases altogether. This fact should stimulate us as physicians to search out the nervous centre or centres which have the greatest influence in regulating the blood pressure in the renal arteries, and then to ascertain what remedies or other means, acting through this centre or centres, are capable of increasing or diminishing the blood pressure in the renal arteries. It may be possible to accomplish this object through more nerve centres than one. In proportion as you paralyze the renal nerves you increase the secretion of urine by dilating the blood-vessels in the region of the kidneys, and especially stimulating the splanchnic diminishes the flow of urine; while a section of these nerves increases the flow of urine, a section of the spinal cord below the medulla oblongata lessens or almost entirely suspends the secretion of urine. What we most need to understand is, what drugs or other influences are capable of acting directly upon the motor nerve centres, thereby regulating the blood pressure in the region of the kidneys, and also the amount of force or power necessary to be applied to stimulate impulses or to quiet over-excitement in these centres, when already existing. This knowledge, when attained, will mark a new area in the management of functional diseases of

the kidneys, and afford our only hope of relieving suffering, and prolonging life in structural diseases of the kidneys. We will illustrate the importance of this knowledge in practice. For instance, we have a severe case of typhus which has nearly reached its acme, and so far the kidneys have performed their functions with great regularity, but now the medulla oblongata has become involved, and is steadily growing worse until the amount of disturbance of the principal motor nerve centre which regulates the pressure of blood in the region of the kidneys is so great as to almost produce anuria, and, what is still worse, uremic intoxication. If the blood pressure in the renal arteries cannot again be restored, and the secretion of urine again re-established, our patient must die from uremic poisoning. What we ought to be able to do in a case like the above is perfectly clear, but just how to do it is not quite so clear now as it will be in the future. We know we must increase the blood pressure in the renal arteries, re-establish the secretion of urine, and thus allow the blood to free itself of waste matter.

The influence of the nerves over the normal and abnormal action of the kidneys is a subject demanding thought and scientific experiments with drugs and all other means known to effect, through the nerve centres, the functions of the kidneys.

According to the experiments of Rutherford, the stomach receives its stimulus to secrete healthy gastric juice from the vagi; but the inference is, and it seems well grounded, that it must be in the central end of the vagi, for stimulating the peripheral end of the vagi produces no effect. Therefore it appears that the afferent impulse ascends the vagi, while the efferent impulse descends through the sympathetic.

This fact will become of much greater importance to the physician, when we come to understand more fully that almost all dyspepsias arise from some disturbance of the afferent impulses while on their way through the vagi to the vaso motor centre in the medulla, which governs, through the sympathetic, the gastric blood-vessels. Here, as well as in the kidneys, you will readily understand that without being able to regulate the blood pressure in the region of the stomach, there is but little we can do of benefit to our patients. In my judgment, our knowledge of drugs, which are capable of doing this, is too limited; Neuropathy has not become so far advanced in its therapeutics as in its physiology, etiology and pathology; therefore it seems to me that to our school of medicine the work of selecting and classifying these remedies has been most fittingly assigned. And why should we not be able to do this work better than any other school of medicine? Have we not been trained from the very development of the law, which is the guiding-star of every homœopathic physician, to the work of individualization? And does not that kind of training better educate the faculties for the work of observation and classification than when only taught to generalize? Therefore I feel that we have a special work to perform, in regard to establishing neuro-therapeutics upon a scientific basis. Without the establishing of neuro-therapeutics upon a scientific basis, there can be no marked success in treating diseases of the nervous system. When most of our remedies were proved, pathology was in its infancy, chemical analysis of the blood unheard of, zoo-chemical analysis a thing of the future, and the physiological action of the different nervous systems was unknown. The great advance made in

these different departments of medical science not only necessitates, but the honor of our school of medicine demands, a reconstruction of our neuro-therapeutics. For one, I realize that they are deficient; therefore, fellow-members, I hope that for the next few years, at least, you will devote your energies to the study of the nervous system and its needs.

It is important that we study this subject in all its bearings, because it so affects the health and happiness of the American people. Diseases of the nervous system are to afflict us, as a people, much more in the future than they have afflicted us in the past; and already we have suffered more than any other nation in the world from nervous diseases. Dry air is known to produce extraordinary evaporation or exhalation from the human body, and nowhere outside of extreme heights do we find a country with so dry an atmosphere as America. We get a better idea of its influence upon the human system, when we know that it takes only two generations to transform a phlegmatic Englishman mentally and physically into a nervous, energetic, wizened American.

You may prefer the charge of partiality against me, by claiming that my remarks are intended more for the younger members of this society than for the older and more honored members. If so, I shall plead guilty to the charge, and bring for my defence the old and trite saying, "Old men for counsel, young men for war"; which, with a medical interpretation, means that old physicians are, perhaps, the best judges of what is good and practical in the past discoveries made in medical science. This would seem most natural and proper, for the young practitioner has not had the time necessary to test the different theories in vogue and



apply them in practice. Therefore, for the best judgment upon the different theories which have been spinning out of the busy brains in the medical world for the last century, we would naturally turn to the physician whose locks have become whitened in the study and application of these theories in practice. For one, I believe in looking for truth everywhere; and, as truth is the highest thing in the world, in grasping it wherever we find it. Nothing in science is exclusive; therefore, when thought stirs a ripple upon the ocean of one's mind interested in and actively engaged in searching after the key with which to unlock the rich storehouses of knowledge contained in nature, art, and the sciences, the world is to be benefited, whether the result be a success or a failure.

But for the competition of ideas, truth would never be attained in any of the sciences. Therefore, when we come to the aggressive work in medical science set apart for every generation, to whom can we turn with the greatest assurance that the work will be done, and well done, if it be not to the younger members of the profession? In my judgment, we should expect most in aggressive thought from the younger members; for it is at this age of man that visualizing, a faculty too much neglected, is developed and trained for its most effectual work. A thought in such a mind not only creates an idea, but, as quick as thought, theories are formed, systems projected; in other words, the end is seen from the beginning. It is a fact which cannot easily be denied; and we repeat it, not for the discouragement of the advanced, but for the encouragement of the advancing, that it is seldom that any great or important discovery is made by a man past fifty. Therefore, if the younger members of the profession

hope to win distinction in the future, they must train their mental faculties to close and vigorous thinking. Their visualizing faculties must become trained and developed early in life to forecast the future; for only in this way can they divine the tendency of medical thought, which is the precursor of medical science. When the younger portion of this society shall become so aroused, can there be any doubt that there will soon be large accessions to our knowledge in the fields of pathology and neuro-therapeutics, which shall render invaluable assistance to the general practitioner in the diagnosis and treatment of functional diseases? There may be those of our number who would discourage the young practitioner in his search for pathological knowledge sufficient to enable him to make a correct diagnosis; but, for one, I hope every student of medicine in our ranks will strive first of all to become a good diagnostician. Welcome all physicians as peers, but allow no one to become your superior in the knowledge of the diseases which afflict the human family. In order to understand the great revolution which is going on in the medical world, in regard to functional diseases and their treatment, one must understand the first cause of the functional disturbance going on in the Amœbæ. Then, with a reliable knowledge of the drug action upon the same nerve centres, one might be able to select quite readily a remedy capable of stimulating or depressing that very centre; thus enabling the physician to readily, and before changes in nutrition have taken place, control the functional disturbance in an organ or an area of the body. Some of the finest experiments in physiology have demonstrated the truthfulness of one very important feature of Homœopathy, viz.: that a light stimulus will quicken

the action of a nerve centre, while a more powerful one will paralyze it.

It would afford me great pleasure, fellow-members, had I the time, to speak to you of my own experience in the treatment of nervous diseases from this standpoint, demonstrating to you the power of heat, cold, electricity, and drug action, in controlling diseases through their influence in controlling blood pressure by their action upon either their peripheral or centric ends; but I have thought best to shape my remarks in the manner presented, that we might solicit thoughts, observations, and experiments upon functional diseases, and their best methods of treatment, from every member of this society. Then we shall have a very much larger number of observations and experiments from which to formulate a set of neuro-therapeutics.

May we not hope that, in our study and researches into functional diseases and their treatment, our minds and our thoughts shall be stimulated by the same inspiration which so long characterized the noble efforts, in the field of science, of two of the world's greatest chemists,—Wohler and Liebig? And shall we not hope that all our efforts to advance the science of medicine shall be characterized by the same unselfish love for *truth* as that which made the name of Samuel Hahnemann immortal?

ON THE

21

SOURCES AND BENEFITS

OF

# Professional Earnestness

BEING AN ADDRESS

DELIVERED IN JACKSONVILLE, NOV. 2D, 1859,

BEFORE THE

Illinois Homeopathic Medical Association,

BY

R. LUDLAM, M. D., OF CHICAGO.

HALSEY & KING:

CHICAGO HOMEOPATHIC PHARMACY.

168 Clark Street.

1859.

---

Press and Tribune Steam Print,  
51 Clark St., Chicago.

---

## ADDRESS.

---

*My Brethren and Friends:* Custom has in a manner made it obligatory that the annual address before this Association shall be in some sort a popular review of the principles of Homeopathy. Since our organization, each year has yielded the fruits of worthy effort in this direction, and it is not, perhaps, meet that, in our turn, we should pause to plough the soil in so far prepared towards the harvest.

The child does not wax to maturity in a night; the bud may not blow ere its foliage is developed; and the fragrance of the rose is not discovered in the little sprig that shoots up in the spring-time of its existence. Nor do we need an argument to prove that time and culture will write the marks of manhood on that fair brow; to satisfy us the green leaf is the forerunner of the flower: or to whisper us that little sprig is the bearer of odors the most grateful and delicious. The germ of its future is hidden from view, but in each, time and opportunity will unfold its beauty and its utility.

So is it with Homeopathy. Fresh air and fair play will develop her resources; and it may not be well to spoil the child by too much of adulation just now.

I shall enter on no encomium upon Homeopathy; she does not require it at my hands. Her virtues are being unfolded every hour, her merits discussed and developed in many a household, and we may not fear the result of such silent and unheralded tests. In such a community, and before such an audience, we may declare us ready to appeal from the platform to the patient. There is not an

individual before me but, directly or indirectly, has been benefitted by Homeopathy. Her influences permeate the deposits of ages, and so modify the strata of medical science that her future history will not read as her past. This science is not mathematically *exact*, and never may be, but there is a growing approximation to it which it is beautiful to behold.

Content, therefore, that this substantial sub-soiling has been so thoroughly accomplished, and firmly persuaded that our greatest hope for the future lies in the fidelity with which she is represented in the court of public opinion ; with the approval of our worthy President, we have decided to address you upon the subject of **PROFESSIONAL EARN-ESTNESS, ITS SOURCES AND ITS BENEFITS.**

Of the sources of this virtue we may claim that they originate among the higher and holier incentives and aspirations of the human heart. To go about doing good, in our poor measure ; relieving suffering ; subtracting from the sorrows which embitter the cup of our fellows ; administering the antidote of malaria, of pain, and of pestilence ; to keep Death at bay, that we may prolong life to the society of loved ones, and all the delightful perquisites of existence ; to fulfil such a mission most successfully and acceptably, are not these incentives to the cultivation of our calling sufficient to stimulate the most apathetic among us to do or dare in its demands all that we may, and of right ought to perform ?

Add to this the thought that such silent influences may shed their healing benefits about every hearth-stone ; that, in civilized communities, there is not an individual, of high or low estate, but may reap the fruits of our labors ; that we are philanthropic to the last degree ; spend our days in the earnest investigation of the causes that inflict disease ; of the means to off-set their baneful effects ; and in pouring the oil of joy and gladness into wounds which tell of sin, and sorrow, and sighing. Well has it been written :

“ A wise physician, skill'd our wounds to heal,  
Is more than armies to the public weal.”

When Sir Humphrey Davy had constructed the safety-lamp which bears his name, and its use had become general among the miners, it was found to be a remedy against almost constantly occurring calamities, resulting in the loss of human life. *HYGIENE*, the object of which study is the *preservation* of health, is the safe-lamp of medical science. To be skilled in employing the "ounce of prevention," should rank as one of the proudest accomplishments of the humane physician. He may be as earnest as possible in acquiring a knowledge of the laws of Hygiene, but will find there is always something more to be learned. This fact stimulates exertion, keeps him at work, develops hidden resources, and brings the blessing. He is not only to prescribe for lost health, but, in anticipation, to protect from such a resulting calamity. And how noble a function is this; one which calls for the exercise of the holiest and most hearty endeavor. To avert the disaster of a sweeping pestilence; to remove, through study and observation, the thousand contingencies of diseased action everywhere about us; to protect, preserve, and supply, by a species of inferior providence, the blessing of health to one's fellows; what stronger incentive to diligence, what nobler and brighter spring to duty need we demand? My brethren, here is an argument in advocacy of professional earnestness which may not be controverted, and which, of itself, were sufficient theme for the brief hour allotted us.

A great desideratum of medical treatment consists in curing our patients as speedily and safely as possible. The study and application demanded of him who would prosecute his enquiries in this direction far enough to be practically available to the needs of his species, is too unlimited and all-engrossing to allow many moments to other pursuits, or more than the narrowest margin to leisure. The Homeopathist, if he would be successful, must be a student; otherwise it is impossible that he attains the end and design contemplated in his responsible calling. We are all familiar with the maxim, "The Law is a jealous mistress." But how many in our ranks forget that medicine is equally so; that, in-



asmuch as the blunders of the incompetent physician involve the more vital interests of life and its responsibilities; so, and in even a greater degree, is it requisite that we fill up the measure of our time with this "one science only." Nothing is more certain than that to attempt eminence in a plurality of pursuits, is to attain mediocrity in all. The great object of the physician's reflection and research is, that he may heal the sick at the least cost both to their present and subsequent welfare. We do not mean cheaply to the pocket alone, but to the physical and mental wear-and-tear of the patient. We do not recommend the physician of either sex, or any school, whose habit it is always to promise a speedy cure at a relative cost, for such are generally ignorant, both of the mechanism of the man, and of the true capacity of remedial measures. The more one promises, the less he performs, will apply as well to physicians as to politicians.

Our system is not comprised in the hap-hazard routine of the fathers; and we may not content us with driving leisurely along in the old wheel-tracks they have worn for us. In striking out new paths, and while engineering a roadway to health across the morass of disease and disorder, we may not be annoyed by the theoretical mists about us; nor should we pause to speculate upon this or that atmosphere as being freest of cloud, and clearest in the dim light we may borrow. No, no; there is quite too much of this quarreling about the symbols to be engraven upon the stones we shall set up as marks of our progress. We lose our latitude if we linger too long over such small matters. Doctrine is attractive, and good doctrine, a something we all should cherish; but doctor-ing is a different thing, and good doctor-ing a something of infinitely greater value. The one may spring of zeal, over-worked and over-tasked, alone; the other comes of zeal with *knowledge*. The one is the smoke, the other the sun-light of science, with healing in its beams. The smoke may so stain the glass of our observation as to enable us to look more calmly and clearly into the face of the great orb of Truth; but it may also, if improperly employed, render the media opaque and

worthless. And so is it with doctrines, medical and moral. The most rigid sectarian is he, who, endeavoring to look for the truth and through an *opaque* doctrine, sees only the dogma of some fellow mortal, and mistakes it for the mandate of Superior Wisdom.

Science is a word of one, and yet of many meanings—often taking its color from the reflex of the interests of those who use it. Homeopathy represents that department of medical science, which we believe to be most promising of beneficial results to the sick and the afflicted. If our estimate be a true one,—and he is a hypocrite who practices Homeopathy without indorsing its superior utility, then, in just such measure as its duties are fruitful of good results, and its method more safe and excellent than others, are its demands upon us for the most indefatigable labor and care to develop them to the best of our ability.

It may, in a certain and selfish sense, appear against our interests that we use such exertion,—for the bungler will have enough to do to patch up his broken vases, while by conscientious application and assiduity, employing his means to good and never to unfortunate consequences, the Homeopathist may actually run himself out of business; but the reward will be certain to follow. A professional friend assures us that he has healed the families of his diocese, embracing one of the most flourishing of Western villages, not an hundred miles from Chicago, so effectually as to be obliged to look him another location! And we have sometimes questioned whether, if people should cease journeying, and the “old system” were to suspend operations for a twelve-month, sealing up every avenue to her abominable wares, regular and irregular, a large proportion of her busiest sons, and some of us also, might not be spared to other and very different pursuits?

There is no mistaking the signs of the times. If Homeopathy has no other merit than the simple and single negative one of checking the tide of drugs which men have taken for centuries, to the detriment of their physical and mental selves, and of which they still seem so pertinaciously fond,

she is performing an Herculean task. This virtue alone, negative and unappreciated as it is, were sufficient to immortalize her founder.

It is related of the celebrated Dr. Graves, that, being thoroughly impressed with the importance of supplying the systems of his febrile patients with nourishment, he expressed a desire that the following words in metaphor should be placed as an epitaph on his tomb: "He fed fevers!" If Homeopathy were dead, and past the power of a resurrection to her more positive labors, it were neither an inappropriate nor an inglorious epitaph for her which should read—"She proscribed drugs!"

But, my friends, the science we advocate, the art we practice, yields not only the negative results of which we have spoken, but likewise those which are more positive and clearly demonstrable. As the effect must follow its cause, so certain is it that our remedies, if properly employed, will not prove themselves inert and worthless. They may work silently, but it is surely; may seem to be slow, but are more direct than any others; may appear childish, but are nevertheless curative; impart no taste to the tongue, but will tell on the tissues; may be pronounced imponderable, but will prove themselves remedial; may not kill,—for their mission is to cure.

It is given to us, my brethren, to develop these resources. Homeopathy and Nature may work together in the most perfect harmony. Neither will blindly venture the responsibility which *others* assume with the organism invaded by disease, to persecute its more vital interests, pervert its functions, and still further to derange, if not absolutely to destroy, its beautiful mechanism. Both stand opposed to doing evil that good may come; for both prefer to work by silent and unseen influences, catalytic or Providential—no matter what men style them—to the production of results the most gratifying and absolutely marvelous.

In developing these resources, a very important item will be to dismiss from our minds the idea that, individually or collectively, *we* shall ever attain to all possible knowledge upon the subject before us. Those who desire thus to limit

the value and applicability of Homeopathy to what HAHNE-MANN, or any hundred of his disciples have been able to accomplish thus far, and are ready to content themselves with his or their *ipse dixit* alone; to be bound down to the developments of Pathology and Therapeutics, as these latter were expounded and set forth half a century ago; are not the men for the age. Like Columbus' crew at the Sarghasso Sea—the supposed centre of the whirl, they imagine themselves at the limit of navigable waters, and fancy that beyond them lies only chaos and confusion. And this stereotype opinion suits them exactly;—it is so much easier to tack about and to sail again on the smooth sea toward Spain, than to breast the waves of trial and adventure, *even to the shores of a New World!*

One of the main springs of Professional Earnestness lies within the sphere of individual influence and accountability. Let us illustrate:

A most interesting feature of animal physiology, as applied to man, consists in what are styled “the compensating relations of his organism.” This arrangement familiar to the student whose researches lead him more especially to contemplate life, both in its aggregate and individual functions, provides that, when certain organs are overtaken, or when because of disease they are rendered incompetent to acquit them of accustomed and necessary labor, another and a different organ may assume the liability, and take upon itself the double duty of performing its own function, and likewise of aiding its neighbor out of present embarrassment.

Thus, it is remarked by physicians that between the skin and the kidneys there exists a most intimate relation. If the function of the former be impaired to any considerable degree, the latter will have a double duty to perform, and *vice versa*. The same may be said of the liver and the lungs, and also of other organs whose aggregate presence and capacity make up the machinery of life within us.

Again, we shall find that nature, ever wise and beneficent in her operations, has so provided against the contingency

of a diseased member losing its function by being permanently impaired, that, in case of the more delicate of these, she has furnished them in *pairs*, so that one may stand for another, or for both, without the sacrifice of any office whose uninterrupted performance is essentially vital. If one eye be diseased, the other may, while freed from suffering, prove itself competent to that duty which hitherto, has given employment to both. And so on, through the whole economy of the man physical, a prominent feature of which is its dualistic arrangement of organs for the performance of functions the most delicate and susceptible.

Now, if we apply this principle of "compensating relations" in a wider sense; if we classify man as a single organ, endowed with capacities to act and to operate, and bearing the responsibility of an individual function which he must perform to the best of his ability; if we deem the most perfect acquittal of duties imposed upon him, without neglect, delay or disorder, to signify health; if the opposite be disease, and if because of it he cannot labor; if, per consequence, the "compensating relations" of society are taxed to carry on what himself should accomplish; the plainest reason would argue that the disorder should be removed or remedied as speedily as possible, that he may maintain his own individual integrity, and that his delinquencies may not cripple the usefulness of some brother who has been kind enough to shoulder his short-comings.

Perhaps there is no one thing pertaining to the profession, of which we so frequently lose sight as of the fact that every one of us, like the different members of the bodily organism, is put in trust of some important function, whose proper play and performance must tell upon the order which reigns in the body we aggregate.

It is the forgetfulness of this which occasions so much of indifference concerning the performance of individual labor by the individual himself created to effect it; it is this neglect which overloads the backs of those most willing to bear their own burthens; it is this childish disregard of consequences which clogs the "compensating relations"

of our medical republic to the detriment of its whole organism ; and it is this listlessness which dozes away the day, while others labor, even beyond their capacity, to hasten the dawn of a more enlightened and cultivated state of our beloved science.

It is astonishing to contemplate how numerous the host, who, with all the assurance of a morbid indifference regarding the consequences, fall back upon these "compensating relations" of society, to perform such duties by proxy as are essentially individual, both in application and accountability.

And, as in the physical man, so in the professional organism ; if too onerous a duty be imposed upon one member, in order to make up for the deficiencies of another, there is a very considerable hazard that both may suffer the consequences, and diseased action result as the secondary effect of what may have been a very trivial cause at the first. So that, by one's neglect of duty, we shall find the burthen of another augmented ; and also, that in addition to the accountability of the former, will be that of jeopardizing a brother's usefulness with his own. Thus are our relations mutual, and, to a certain extent, our responsibilities also.

To shirk them is to stamp the impress of disorder upon what was designed to be harmonious and complete in every function, as in every organ.

If one lung be incapacitated because of disease, and unable, therefore, to labor for the general health, in carrying on the respiration in a normal, physiological manner, its partner and co-worker, the other lung, must see to it that this labor is performed ; that the system does not suffer from defective creation of the blood ; must take its place for the time being, or until health be restored again, and these twin-workers shall be ready each to acquit itself of duties too vital to be adjourned, and too delicate to be entrusted more than temporarily to a delegated member, though it be of the same order of organs.

Exactly so is it here. The "compensating relations" of society are of great benefit to us all, if we may properly

appreciate and adjust them ; but, if disorder insinuate itself as the fruit of too great a reliance upon them, as a means of good in themselves considered, we need not marvel at the result if they shall prove an injury rather than a blessing to us.

The ways and means to direct one's thoughts into the proper channels of effort are not wanting. To add to the renown of the noblest of arts, the first, and last, and only object of which is the alleviation of human suffering, we may embrace any or all the numerous facilities afforded. Through the Medical organization, the Journal, the study of the masters, and the mastery of the study of disease and its treatment, we may acquaint us with our privileges, make available the knowledge already possessed, and, contributing each his own mite, enhance and exhibit the quality of being useful. Each of these means is open to all. The respectable graduate of good standing may connect himself with our Societies, contribute his own, and draw some grains of information from the experience of his brethren. A few moments daily, with habits of close thought and application in the constantly varying lessons of the sick chamber, recording impressions, and sifting the seed of knowledge from the chaff of theory and hypothesis, will enable every physician to contribute at least one good practical paper yearly to some Medical periodical.

The best artists are in the habit of referring to the old masters as types, if not indeed perfect specimens of the excellence to which themselves would attain. And so may we not gainsay the labors of the fathers. Nor should we, on the other hand, be quite content with their conclusions, settling us firmly in the conviction that the soil which they have rejected or overlooked is indeed barren, and will admit of no new productions. Mirabeau has justly remarked "that to suppose everything in any science to be discovered, is like taking the horizon for the limits of our earth."

The sturdy oak is slow in attaining its majority among the trees of the forest or the plain, but its chief prop and support, its reliance and hope for the future, lie in the simple

workings of organic chemistry, the appropriations of which to its coming shadow and strength, like the days of its youth and maturity, are silently given the great work of its growth.

And very much will depend upon the right employment of these means. To be violent in opposition of what we may judge to be wrong in principle or practice, is not always to be victorious over it. The most uproarious are not the most useful men we have. Agitation is no criterion of ability. We are not to agitate merely, but to operate—to demonstrate, in face of the world and of all opposition, that the responsibilities which devolve upon us *will be met*. To succeed, and not to slander and villify; to win, and not to wrangle, should be the end and aim of our exertion. And when our banners betoken success, we shall hear no more of heresy and treason against the best interests of the science, and of society at large. Treason?

“Treason is ne'er successful—what's the reason?  
'Cause when successful, none dare call it treason.”

The dead-level of empiricism will permit of easy locomotion; but to aspire, to let one's superiority be known, an expenditure of effort must be had, or we shall never gain the ascent. Intuition, the boast of the charlatan, develops but ignorance and vanity. Diligence and discipline are the requisites of success; to “drink deep, or taste not,” the motto of the man who is in earnest. A physician of our times writes to his pupils: “I would liefer live after I am dead than die daily all my life long.”

It is not in the “physiology of probabilities” that one shall prosper in securing and retaining an enviable position among his fellows, unless he deserves it. Of what value is success if it betray the small amount of capital in trade possessed by a medical pretender we wot of, and whose title to merit reads as follows: “I have the finest horse in town, and no doctor drives so grand an establishment as I, *ergo, I know more than they all!*” Such an one, in our ranks, will do more harm than ten good and capable men can repair. His only yield is found in a crop of false principles, and



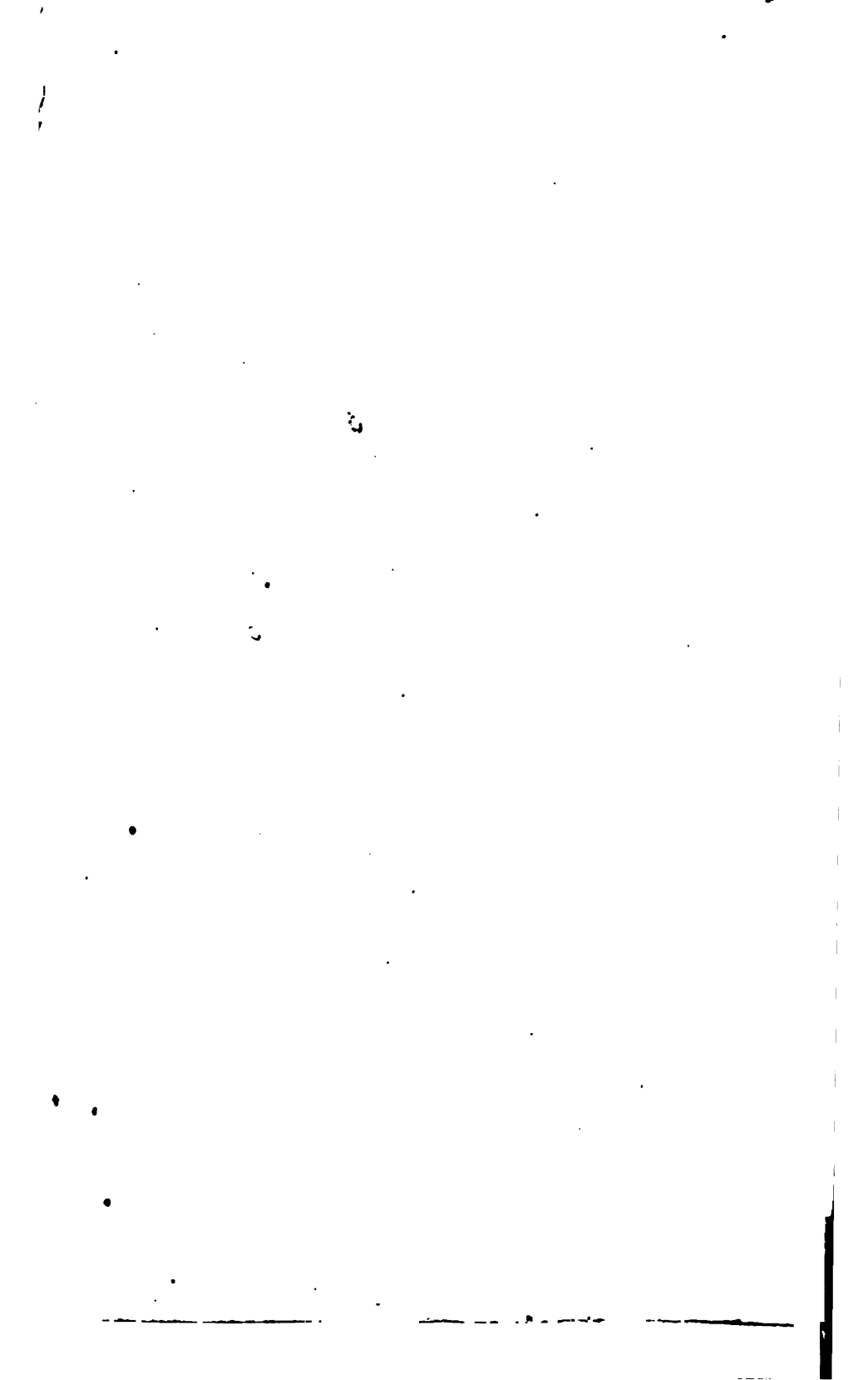
practices, which are as noxious as they are inveterate. These are the ill weeds which grow apace, and one should withhold the seed of which he would not gather the fruit. Only a diamond will cut your autograph upon glass, and great care is requisite to record it well upon such a ground; but, when engraven there, the least vicissitude of atmosphere or temperature, or the slightest jar, may shiver it to atoms. So is it with one's moral and professional reputation. In these regards we may not stop short of all possible acquirement, for the legitimate growth of such sentiments is the cultivation of a higher type of Professional Earnestness.

There are more than *two hundred* physicians, Homeopaths, resident and practicing in this State of Illinois alone. Let us suppose that each of these were practically and thoroughly to exhibit the virtue of which we have been speaking. Think for a moment, what products of mind and experience, what blessings incalculable, would redound to the race and to the fraternity to which we belong! Or, if but one-half of this number were to become productive, to become Members of this Organization, and to report yearly to the journal of its Proceedings the amount of but five pages of printed matter each, how would these annual volumes enrich our libraries, and augment our individual acquirements! Gentlemen, it is for you to say if this result may be realized. It is but for the profession to pronounce it possible, and practically to adopt the opinion, and henceforth each yearly cycle shall afford us a volume replete with the gleanings of an hundred harvests.

The public are interested in the blessing of a well-qualified ministry of medical men. Witness their presence in these halls to-night. They will second your endeavors; will learn to admire the zeal you shall display, and the efforts you may put forth to elevate, to dignify, and to ennoble our beneficent art. They will joy to share the fruits of your labors; and they will sustain you in every good word and work.

Let this, therefore, with the considerations already presented, be sufficiently stimulus to cheer us on! Let us

labor to perpetuate to our successors and survivors the blessings and benefits which grow to the hand of the diligent. Let us see to it that both they who live among us, and they who come after us, may attain the greater proficiency through our having well-done whatever we may have been able to accomplish.



22

VALEDICTORY ADDRESS

TO THE

GRADUATING CLASS

OF

HAHNEMANN

Medical College and Hospital,

OF CHICAGO,

MARCH 19th, 1874,

BY

*R. Ludlam*  
R. LUDLAM, M. D.,

Professor of Obstetrics and the Diseases of Women and Children,

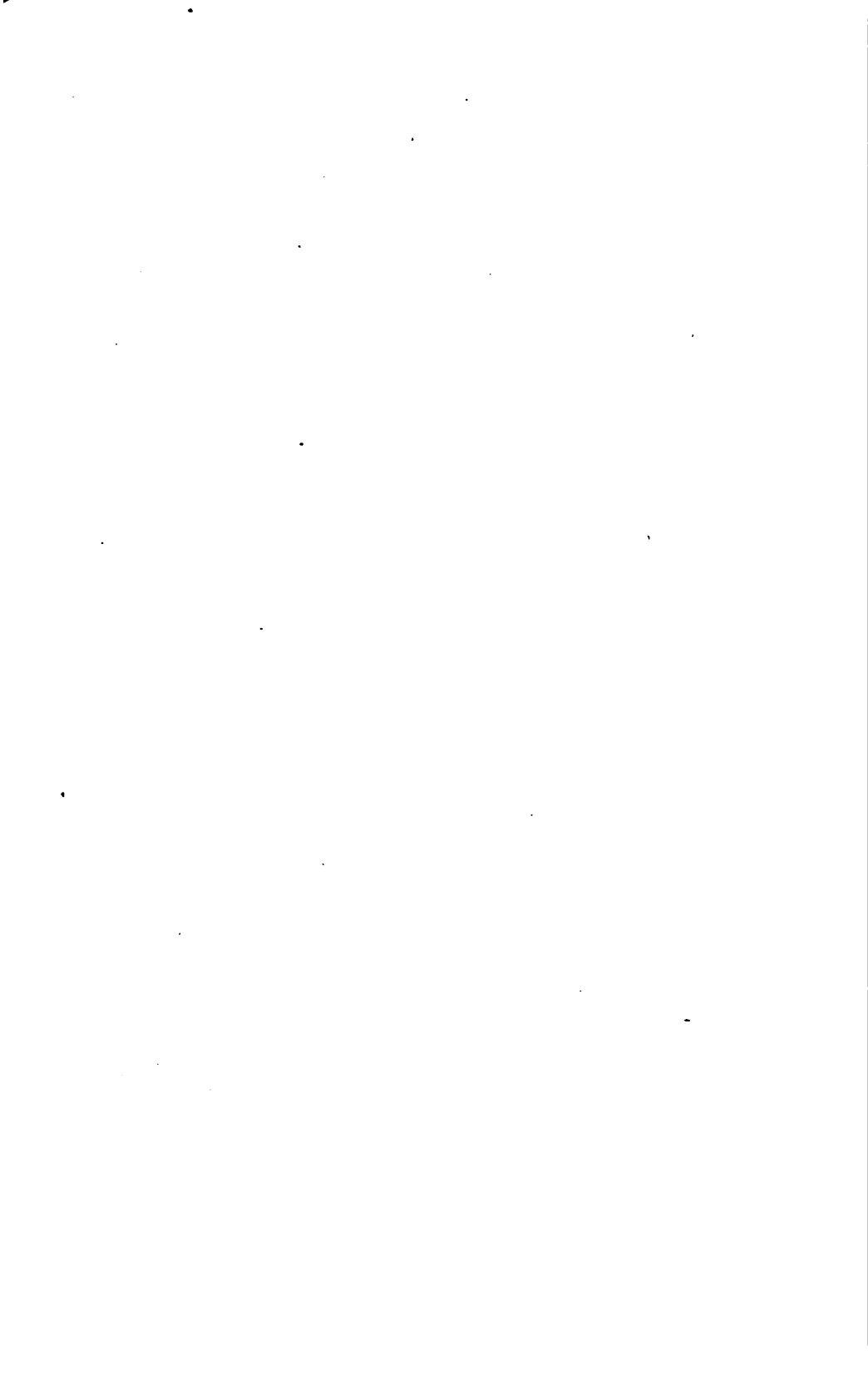
WITH

THE REPORT OF THE REGISTRAR, THE PRESIDENT'S ADDRESS, AND CATALOGUE OF THE STUDENTS AND GRADUATES.

---

CHICAGO:

SINCLAIR & BLAIR, Book and Job Printers, 182 & 184 Clark Street,  
1874.



VALEDICTORY ADDRESS  
TO THE  
GRADUATING CLASS  
OF  
HAHNEMANN  
Medical College and Hospital,  
OF CHICAGO,  
MARCH 19th, 1874,  
BY  
R. LUDLAM, M. D.,  
*Professor of Obstetrics and the Diseases of Women and Children,*  
WITH  
THE REPORT OF THE REGISTRAR, THE PRESIDENT'S ADDRESS, AND CATA-  
LOGUE OF THE STUDENTS AND GRADUATES.

---

CHICAGO:  
SINCLAIR & BLAIR, Book and Job Printers, 182 & 184 Clark Street,  
1874.

# FACULTY.

---

A. E. SMALL, M. D.,

*Emeritus Professor of Theory and Practice of Medicine.*

C. J. HEMPEL, M. D.,

D. S. SMITH, M. D.,

*Emeriti Professors of Materia Medica.*

R. LUDLAM, M. D.,

*Professor of Obstetrics and the Diseases of Women and Children.*

R. WELCH, M. D.,

*Professor of Chemistry and Toxicology.*

J. S. MITCHELL, M. D.,

*Professor of Theory and Practice of Medicine and Clinical Medicine.*

TEMPLE S. HOYNE, M. D.,

*Professor of Materia Medica and Therapeutics.*

WILLIS DANFORTH, M. D.,

*Professor of Clinical and Operative Surgery.*

S. P. HEDGES, M. D.,

*Professor of General and Descriptive Anatomy.*

E. M. HALE, M. D.,

*Professor of Medical Botany, Pharmacology, and Therapeutics of New Remedies.*

LEONARD PRATT, M. D.,

*Professor of Special Pathology and Diagnosis.*

W. H. WOODYATT, M. D.,

*Professor of Ophthalmic and Aural Surgery.*

CHAS. ADAMS, M. D.,

*Professor of Surgical Pathology and Minor Surgery.*

J. R. KIPPAX, M. D.,

*Adjunct Professor of Theory and Practice of Medicine and Clinical Medicine.*

E. H. PRATT, M. D.,

*Adjunct Professor of Anatomy.*

CHAS. C. BONNEY, LL. D.,

*Lecturer on Medical Jurisprudence.*

GEO. A. HALL, M. D.,

*Lecturer on Institutes of Surgery, and Surgical Anatomy.*

A. G. BEEBE, M. D.,

*Lecturer on Physiology and Pathology.*

## VALEDICTORY ADDRESS.

---

### MEMBERS OF THE GRADUATING CLASS :

In the name of the Trustees and Faculty of your *Alma Mater*, it is my pleasant duty to tender you their warmest congratulations on the successful accomplishment of your desires, and on the fact that you now stand clothed with the honors of the Doctorate. This fruition of your hopes is very gratifying to your teachers, as well as to yourselves and to your personal friends. And in parting with you, I am bade to say something which shall indicate our interest in your welfare, and which may influence your future career.

The Trials and Rewards of the Physician are peculiar. As the years roll by, you will realize what they are. You are now upon the threshold of professional life; henceforth you will be engaged in, and engrossed with, a practical pursuit that will involve the application of what you have learned. And, since the step just taken places you in new relations with yourselves and with everybody else, let me rehearse some of the ups and downs that you will be likely to note in your march through life.

The *signs* of the times will soon indicate your whereabouts; but the trouble will be that nobody will see them. They may creak, and groan, and beckon for a long time, day and night, before a special Providence sends you a paying patient. The busy world will rush by while it is well, and when it is ill will run for the "old" doctor instead of the "new" one. And so you may be left, perhaps for a tedious period, to curse the Fates because your hair is not grey, or your whiskers grown, or because you have not a patriarchal household of your own as a criterion of your professional ability.

Nobody's lot is more forlorn than that of the young physician who has lighted in the midst of a great congregation of strangers, who care nothing for his present attainments, or for his undeveloped capacities. You will feel the wet blanket coming down on your aspirations when



you must live upon hard-tack and wait for cripples. It will test your love for your calling, your honor, your determination and endurance, and your real merit also, to see those prosper who have engaged in other pursuits, while you are praying and hoping to get a start and to succeed.

Under these circumstances a case of hysterics would be like the heavenly manna in the wilderness. If the tailor's son would only drop his father's goose on his toes, and you could be sent for; or, if the selfish old-doctor across the way would now and then say a word in your favor; if there was some practical and positive reason for your going somewhere, for something, to please somebody, and to cure somebody, and to get your pay for it, your professional adolescence would be more tolerable. But to sit "like Patience on a monument" is as nothing compared with being forced to sit on one's own monument waiting for patients.

Men sometimes complain of "doctors' bills," but the bills that come to the young doctor before he can return the compliment, are more frightful and formidable by far. For how shall he live, and wherewithal shall he be clothed? If he was a clergyman or an attorney, he might mix in society and make acquaintance; but a doctor has no more business than an undertaker where people are sound in health and jolly withal.

The young parson gains the ears of the people legitimately, and the young lawyer may set them by the ears in the shortest space. No reason is assigned why a young dentist should not begin to extract our teeth as soon as he is strong enough; and merchants and druggists, and even editors yet in their teens, are no rarity. But the young doctor is under the ban of advertising. He must serve a probation, the length of which, as a rule, is in ratio with his reputation in later years.

" 'Tis not now, who's stout and bold,  
But who bears hunger best, and cold;  
And he's approved the most deserving  
Who longest can hold out at starving."

To find himself in the full tide of practice, directly after taking his degree, might be the worst thing that could happen him. This accident has made more drones and parasites, more mediocre practitioners than all other causes combined. And yet, the road before the beginner is so long and tedious and discouraging that such a misfortune is likely to be courted and coveted, no matter what the ultimate

cost. By and by he may have cases that are troublesome and unpromising, but they will never worry him like the early and incurable tongue-tie of his own door-bell.

In the outset it is very natural that our young hero should feel himself thoroughly prepared for the practical duties of his profession. But whether the execution will equal the promise it is impossible to predict. Much will depend upon the quality as well as the number of his patients, his tact and contact, his dress and address, and also upon a mutual good feeling and forbearance between the doctor and those who consult him.

The Diploma just conferred certifies to your medical and surgical ability, but it will not shield you from criticism. It gives you a legal protection and sanction, but the most ignorant man in the community may sue you at the law for the error of having saved his life. The autographs of this honorable Faculty which are appended to the instrument, will not protect you from abuse. And one of your earliest and sorest trials will be that your advice will not always be taken, and that your honest efforts to restore health, and to preserve it, will be counteracted and thwarted by those who assume to know more than you. These inconsiderate quacks are omnipresent, and almost omnipotent. How to antidote their impertinence, which has indeed been sugar-coated with a friendly interest in the sufferer, will often put you to your wit's end, and tax your good nature to the utmost.

Perhaps one reason why physicians are less tolerant of each other's peculiarities than they should be, is that they are forced to be amiable to all their patients and to indulge them in all sorts of caprices. Nothing so mortifies the young doctor as to be discharged, and to find his place supplied by another. But, if his course has been an honorable one, and if he has faithfully endeavored to cure his patient, such a dismissal implies no disgrace. There are social, personal, and morbid antagonisms which make this experience inevitable. To accommodate himself to circumstances; to obey the dictates of that politeness which is

"To do and say

The kindest thing, in the kindest way;"

to make the best of the rebuff; and not to loose his head, or in any way to commit a professional suicide, may tend to the development and

discipline of his character. And, when the wheel comes around, he will succeed his neighbor.

To be forced to give place to a mere pretender, a member of the Veneering family, who is all surface and show, and who lacks the ingrain, textural, organic qualities of the genuine physician; to compete with incompetency, with one whose claims are meretricious, no matter what his school of practice, is exceedingly disagreeable. To witness for the first time that doctors themselves are fallible; that the members of a learned and liberal profession, so-called, are especially beset with, and often overcome by the sin of prevarication; and to discover that the nearer and more intimate the relations of a profession with the domestic, home-life of the people, the greater the proneness to discord among its members, is very discouraging.

When you are fairly launched upon the sea of experience, the false lights that are set up in our periodical literature especially, will often deceive and disappoint you. You will be slow to believe that very many clinical reports which are thus published, are compounded of one part fact and twenty parts fiction. How to know the true from the false, and how to test the merits of the remedy proposed, and to realize for yourselves and your patients all that has been promised, is the question. The chances are, that since so many of these marvelous results are fallacious and untrue, you will finally become disheartened and skeptical. For there are those who set their face as a flint against all medical journals and societies whatever, because so much that they contain and produce is so trashy and untrustworthy. The whole yield of this species of boasted experience is a fraud upon the profession and the public. It is full of the self-saturation of the Quack; it toys with our confidence, and trifles with human life; it makes a permanent record of the professional ignorance and credulity, and will testify against us in the years that are to come.

In the nature of things, there must always be differences of opinion and schools of belief among physicians. Each theory of cure is an intellectual stair-way by which to gain admission to the different apartments in the Temple of Medicine. It would be unreasonable to insist that either of these apartments, however large and thoroughly furnished, could possibly contain everything, whether new or old, that might be of use in the practice of the Healing Art

If we spend our time exclusively in building, ornamenting, or in climbing one of these stair-ways, we lose what involves a sacrifice of human life; for the means of cure are not in the means of access merely, but in the resources that we draw from the great storehouse of Medical Fact and Experience, when we have them in hand and know how to apply them.

It is characteristic of the age in which we live that our very Liberality, like the elevators in our grand hotels, will lift us to a higher plane, save our strength, and keep us comfortable and harmonious by the way. Our mission is not to wage a warfare against those who hold different views, with the hope of exterminating them, but to battle against Disease and Death, and carefully to plant and to water the germs of Life and Longevity. If you will bear this distinction in mind, you will not waste your golden opportunities in wrangling and discord.

Our fields of labor may be divided and separated, but the fence between them need not be so high as to exclude the shower and the sunlight. Nor need it bar a brother's intercourse. It compensates for many of the trials of our calling to "compare notes" with those who are working for the same result, but in a different way. And when I see a doctor who is more anxious to separate himself from his neighbor than to uproot his own prejudices, and to clear the soil of his mind for the seed and the sun of intelligence and experience, I put him down as one who will be more likely to do harm than good. A gentleman traveling on horseback, came upon an Irishman who was fencing in a most barren and desolate piece of land. "What are you fencing in that lot for, Pat?" said he; "a herd of cattle would starve to death on that ground." "And sure, yer honor, wasn't I fencin' it in to kape the poor bastes out av it." When we build and repair our sectarian walls, we should be careful lest they enclose a barren field and a worthless piece of property.

One of the peculiar trials of the physician comes of his not being his own master, but the servant of others, and subject to their call at any moment. He may sit in his office all the day long waiting for a message, and without interruption, but in the evening, when he is about to participate in a social gathering, or to attend church or the opera, he will be sent for and spirited away. It would be all the same if he had the gout or was going to be married; for the doctor must go when

he is called, or the patient might get well, or worse, if there was any delay. Somebody's only child, or somebody's only wife, or, what is more provoking, somebody's only husband, is in extremity and must be relieved. And so he is left to chew the cud of a foregone vision, and to content himself with the good he may do by going.

The more popular and experienced he becomes, the more frequent are these obtrusions and disappointments. In due time his sign attracts too many patients, and his office-bell threatens never to hold its tongue again. Sundays and holidays are blotted from the calendar, and those whom he serves sometimes forget that the seeds of sleep and of mortality are in him. For him there is no sure margin of leisure for social or domestic life. If he could command an hour each day, he might cultivate his mind in other than medical subjects, and so keep pace with his neighbors. If his ears were not stuffed with complainings; if he could eat and rest like other mortals, and if he could always be punctual, and did not have to plod and pull perpetually, the case would be different. But he must tolerate these annoyances, and do his work cheerfully. This much is indispensable.

To be a successful practitioner, skilled in the analysis and cure of disease, he must build a special sense for each particular department of study. At the same time, he must be careful that these petty trials do not put a twist in his perception of right and wrong, and of duty and privilege. It is one of the insoluble mysteries of his destiny that he is expected to overlook and to overcome so much that is disagreeable and vexatious, and from which the common day-laborer is exempt.

I need not pause to consider another of the trials to which, as young physicians, you will be especially exposed. I allude to the propensity which some of the good old ladies and nurses will have for prescribing for your patients, and for posting you in what Dr. This-or-that would have done under similar circumstances. You will need as much grace as would carry you through a domestic equinox to answer the questions which these people will ask, with all due courtesy, and yet without giving them any particular information.

But, my friends, we are not all martyrs and missionaries. We get our pay for what we do and suffer, if we deserve it. The drill and discipline of the first few months is compensated when we are watched for and welcome at the bed-side. You will revert to this discouraging

period with thankfulness if it has multiplied your points of contact with the suffering and your means of cure in after life. Each hour of dreary waiting has its correspondence in blessings on those for whom it is our privilege to labor. We must pause to take root lest we be overthrown. Bud and blossom, and fruit will come in due season. It is better that we ripen slowly. The only way to a merited distinction is through toil and privation. If you work and wait, your claims are as sure of recognition as the sun is to shine. By the time the parson is ready to be transplanted, and the lawyer to be promoted to a real-estate operator, or to the legislature; before the juvenile dentist has cut his eye-teeth, and the editor's scissors have clipped his own wings, your name will be a household word, and your resources an absolute necessity.

I commend you, therefore, to the improvement of this space, which is allowed by Providence for your more thorough preparation. For the habits you form and follow during this interval will be decisive. And you must not forget that "self-culture is self-perpetuating."

The reward of modesty is to enjoy the confidence of your patrons, not as the fruit of clamor and of artifice, of trickery and deceit, but of real downright merit. To find yourself beloved by your patients, and not forced to inflate your claims, like a life-preserver to keep you afloat, will afford you a good measure of genuine satisfaction. The essence of quackery lies in that presumption of superior knowledge and skill, which breaks over the restraints of propriety and vaunteth itself continually. It is just as impossible for one who is blessed with a proper measure of self-distrust and of self-respect ever to be a charlatan, as it is for those in whom these virtues are lacking, ever to be anything else. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

Your diploma is and will always be a reward of merit. It has been earned by diligence and sacrifice. It is a letter of credit, a deed of trust, a certificate of stock, a parchment that conveys an interest in a royal estate, the badge of legitimacy, the medal of honor, a written, permanent and unqualified credential, of which no one can ever rob you. In accepting it you have taken the oath of fidelity to the best interests of the profession and the public, and you promise never to do or say anything that will disgrace either party. For there are wolves in

sheep-skins, and those who take advantage of such an endorsement as we have given you, to wound their *alma mater* and to bring reproach upon her sons and daughters. Upon that little roll, with its bit of gay ribbon, our names are inscribed in solemn compact against ignorance and empiricism. You will carry away the roll, we will retain the record, and both will keep the pledge.

Dean Herbert showed that a plant does not necessarily grow in the situation which is best adapted for it, but where it can best hold its own against its hostile neighbors, and sustain itself against unfavorable conditions generally. The same is true of doctors. Plant them where they can grow at all, where the conditions for making a reputation are secured, and time, and culture, and contact will do the rest. They must wait patiently, work diligently and unceasingly, and, as the opportunity offers, become acquainted with the people.

This last condition is very important. Our spheres of labor, of duty, and of reciprocal influence, must touch each other, even although they sometimes collide. If the rays of light did not impinge upon the retina, we could have no perception of beautiful objects. Seal the papillæ of the tongue from contact with the savory particles of our food, and taste is obsolete. An odor will not be recognized if its invisible atoms do not rap at the right door; nor can we hear the voice of a friend, or a note of music, until a wave of sound has washed it into our very ears.

It is just as true of the physician as it is of anything, or anybody else, that he must be known in order to be appreciated. But the method whereby he becomes acquainted, and the means which he takes to bring himself into notice, will help the people to decide upon his merits. Being short-lived, the quack is always in haste to be famous. With him the question involved is one of expediency. He is after the loaves and the fishes, and how to obtain them before changing his occupation, or running off to another field, is what most concerns him. He cares nothing for the Code of Ethics, and is innocent of any intention to practice the old-fashioned precept of the Golden Rule. He is like one who drives a blind horse at a high rate of speed, regardless of consequences. The dash attracts attention, the fools are run over and injured, and sensible people get out of the way. Unfortunately, however, the latter class is apt to be small in numbers.

Speech has been defined as "the art of putting things." Tact, like theft, is the art of taking things. It is the art of adaptation to circumstances and of accommodation to the contingencies of life. It implies skill and adroitness, whether inborn or acquired, in seizing upon the right moment and means, and the proper word and act in whatever we say or do. It is a species of delicate discernment between right and wrong, and between the ways of getting on in the world and of going backwards. It shuns obstacles instinctively, sees through a threatening shadow, and accomplishes its end silently and without a prodigal waste of time and of effort. It personates a living, practical, abiding faith in the law of Cause and Effect. By it, whatever is pleasant and grateful in ourselves and in others, is recognized, as face answereth to face. It is a special sense which all do not possess, and which only a few can acquire. It is that intuitive, intangible something by which we are attracted, and by which the world is drawn to us. In a word, tact is the measure and index of our physical, mental and moral dexterity, and indirectly, of our capacity and usefulness also.

Without this delicate but powerful lever, no man works at such a disadvantage as the doctor. Culture, capacity, talent, and the best intentions are often slain upon this altar. If you would succeed, in the largest and best sense of the term, you must exercise that tact which will bring you to dwell in an atmosphere of human sympathy; else, no matter what your attainments, you may live without respect and die without regret.

Ill-health has more compensations than most people imagine. Some of these accrue to the sufferer, and some to others. The sick-chamber is the nursery in which certain of the best and rarest virtues take root and begin to grow, and from whence they are to be transplanted, either into human society again, or into that of Paradise. The sweetest traits of character blossom in such an atmosphere, and shed their fragrance all around. When one of my best patients said to me a few days ago that, but for her present illness she might never have read or learned to prize the works of a certain author, I was reminded that writers of history, fiction, and sentiment are not the only toilers who find their most appreciative audiences where you would least expect them. We can not estimate the reciprocal influences constantly in operation between those who are at work in the world at large, and with a good measure



of health, and those whose infirmities cripple their bodies and keep them at home only to increase the force of their character, and their unselfish devotion to the best interests of the race. The streams that irrigate the soil in which the germs of good intentions and of good works also, grow most luxuriantly, have their source in many a little rill that first bubbled and flowed in the sick-chamber.

And, so it is, that a "fellow feeling," and a common sympathy and experience, builds and supports our hospitals and dispensaries, suggests and sustains our churches and charities, whether large or small, and sends the doctor along with the preacher to the mission field. It is through design, and not by accident, that there is not a parish, nor a community, a social, civic, or military organization, a club, or even a school, in which this reflex interest is lacking.

You will find the sick and the sorrowing wherever you go. Your life will be one of toil and privation. All the annoyances that I have named, and a thousand more, will worry and vex you. But when a fellow mortal appeals to you for relief and you are able and willing to give it; when a mother begs you to save her child, and, under God's blessing, you can gratify her; when you can lift the burthen from the shoulders of a brother who has fallen beneath its weight; when you stand where you can shield the innocent, and turn away the shafts of the destroyer, these little hindrances will vanish, and you will have your reward. For the sweetest recompense of the physician is evolved from the trust and confidence which are reposed in him. With the right motives and a reasonable stock of resource, you can not come into such a relation without benefitting others and being blessed in return.

Ah! my friends, these experiences will enable you to forego the pleasures and the diversions which others seek, and with which they are satisfied. They will lift you over the rough places in a toilsome journey. In the darkness of night, and through the pitiless storm, they will incite you forward. They will draw out and develop your sympathies and the best traits of your character. They will bring you under the mellowing influences which settle around a home in affliction, and a household with its stricken member. You will come to those who can not unburthen their minds to any other mortal, and through the inef-

fable gift of tact and skill, perhaps without a word from them or to them of what is so painful, discharge the cloud that threatens, and lighten their sky forevermore.

When I reflect upon your mission in all the breadth of its influence, and consider that you enter upon your career with increased facilities for doing good at every turn and perpetually, I am envious of your prospects, and could wish that our positions might be reversed. With some of us the professional meridian is passed; but your sun is in the ascendant. We look toward the merciful twilight which sooner or later must close in upon our labors; but you aspire to a greater degree of usefulness and renown. If you are faithful, sincere, unselfish, and honest toward yourselves and toward others, you will learn that, although the trials of the Physician are many and peculiar, even in this life they are more than counterbalanced by the precious nature and quality of his rewards.

GOD BLESS YOU : FAREWELL !

# ANNUAL REPORT,

BY TEMPLE S. HOYNE, M. D., REGISTRAR OF THE FACULTY.

MR. PRESIDENT :

In presenting my report for the 14th Collegiate year of the Hahnemann Medical College and Hospital of Chicago, I take pleasure in stating that its affairs are in a very prosperous condition.

The consolidation of the several courses hitherto given during the year, into a single term of over five months' duration, and the division of several of the chairs, has been of incalculable advantage to the class. Such action of the Trustees and Faculty is in accord with the demands of the entire profession, and has secured a more thorough and comprehensive study of all the branches. It has also permitted the greater elucidation of all points which were at all obscure, without slighting any important subject belonging to the chair—a condition of things which was not possible under the old *regime*. In truth, the lengthening of the term, and sub-division of many of the chairs, has met the hearty approbation of the whole medical profession; and has proved eminently successful. Over seven hundred lectures have been delivered in the hearing of the class, during the present session.

The clinics, medical, surgical and gynecological, have been unusually interesting. Cases have been brought before the class which were exceedingly difficult of diagnosis, but operations decided the opinions held to be correct. Not only have our students been regular in their attendance at the clinics of Hahnemann Hospital and the College Dispensary, but many of the advanced class also visited the clinics of the County Hospital, securing to themselves a practical familiarity with the

different methods of treatment; thus enabling them to place greater confidence in the system of cure which they have voluntarily selected.

Owing to the financial panic which occurred about the time of the opening of the session, the class was not quite as large as that of last session. Had it not been for this cause, our number would have been greatly in excess of last year. The class numbered seventy-six, who were attracted here from every portion of the country by the excellent reputation of the school. Of this class, twenty-one members have complied with the College requirements, and have passed a final and very thorough examination in all the branches taught in our curriculum. These persons are known to the faculty as competent, honest, earnest and industrious, and are cheerfully recommended as fit subjects for the degree of Doctors of Medicine and Surgery.

---

## REMARKS PREVIOUS TO CONFERRING THE DEGREES,

BY A. E. SMALL, M. D., PRESIDENT OF THE COLLEGE.

---

### CANDIDATES FOR GRADUATION :

After listening to the annual report from our honorable Registrar, and particularly to that portion which makes honorable mention of your attainments in medical science, permit me to congratulate you upon the event of your having passed a final and plenary examination, which justly entitles you to the distinction we are called upon to confer.

You undoubtedly have accustomed yourselves to hard study, and have listened to the instruction of your teachers, in order to creditably acquit yourselves as students—but rightly viewed, your studies have only commenced, and will only end with your lives.

The relation which has existed between you and your teachers is, at this hour, brought to a pleasant termination. They will not assume,

hereafter, to instruct you, *ex cathedra*, but to meet you on equal terms as members of the medical profession.

To the firesides you left in quest of knowledge, you will soon return, bearing the testimonial of your *Alma Mater*, which certifies to your fitness to assume the responsibilities of the calling you have chosen, and as a parting remark, suffer me to impress you, that the design of your education is to prepare you for a life of active usefulness as physicians—to be ever ready to minister for the relief of physical suffering—and to render your services always acceptable, let honor, honesty and truthfulness preside over your doings.

That ALL SEEING EYE, which surveys your actions and notes your very thoughts and motives, will whisper words of encouragement in well doing, while at the same time, ignorance, carelessness, neglect of duty, insincerity and dishonesty will be reproached by the same "still, small voice," with an awful distinctness, to which all the loud curses of men would be as nothing. Be careful that no witnesses of this kind rise up against you, and you will be able to sit even by the bed of death, comforted by the silent whisperings of peace from an approving conscience. May this ever be your lot. And now, with flattering hopes and heartfelt desires, that your future lives will be an ornament to society and a blessing to your fellow-men, we commend you to the duties which are before you, and to the confidence of mankind.

# LIST OF MATRICULANTS

FOR THE SESSION OF 1873-74.

| NAME.                       | RESIDENCE.         | PRECEPTOR.              |
|-----------------------------|--------------------|-------------------------|
| ADAMS, C. H. ....           | Illinois .....     | Drs. Van Liew & Ricker. |
| BAILEY, MRS. A. E. ....     | Illinois .....     | Drs. Small & Burt.      |
| BAKER, J. E. ....           | Ohio .....         | Dr. A. O. Longstreet.   |
| BALLARD, MRS. L. A. S. .... | Tennessee .....    | Dr. L. S. Stowe.        |
| °BELT, MRS. L. D. ....      | Illinois .....     | Faculty.                |
| BOOTH, A. J. ....           | Illinois .....     | Dr. Jno. Eddy.          |
| BRACE, C. C. ....           | Nebraska .....     | Dr. W. A. Burr.         |
| °BROOKS, B. ....            | Illinois .....     | Dr. R. Pitzer.          |
| BROOKS, ROBT. W. ....       | Pennsylvania ..... | Dr. D. S. Pratt.        |
| CHURCHILL, W. R. ....       | Wisconsin .....    | Dr. M. C. Thompson.     |
| °COLGROVE, CHAS. H. ....    | Connecticut .....  | Faculty.                |
| °COOMBS, L. D. ....         | Wisconsin .....    | Dr. S. J. Martin.       |
| CORNING, GEO. A. ....       | Illinois .....     | Dr. L. W. Carter.       |
| COWELL, MRS. ETTIE R. ....  | Illinois .....     | Dr. Cowell.             |
| CURTIS, CHAS. C. ....       | Maine .....        | Faculty.                |
| DAVIS, J. J. ....           | Wisconsin .....    | Drs. Douglas & Sherman. |
| DICKINSON, J. D. ....       | Illinois .....     | Dr. E. Parsons.         |
| DUNCAN, FRANK, .....        | Illinois .....     | Dr. T. C. Duncan.       |
| EDGINGTON, LEVI L. ....     | Illinois .....     | Dr. A. H. Barbour.      |
| ELLIOT, L. W. ....          | Indiana .....      | Practitioner.           |
| FREED, J. D. ....           | Ontario .....      | Dr. G. F. Clark.        |
| FULTON, FRANK, .....        | Illinois .....     | Drs. Small & Burt.      |
| GASSER, J. J. ....          | Illinois .....     | Faculty.                |
| °GATCHELL, E. A. ....       | Wisconsin .....    | Dr. H. P. Gatchell.     |
| °GATES, J. W., M. D. ....   | Wisconsin .....    | Practitioner.           |
| GODFREY, E. L. ....         | Michigan .....     | Dr. L. M. Godfrey.      |
| GORHAM, GEO. E. ....        | Pennsylvania ..... | Dr. J. L. Corbin.       |
| GRAESER, B. ....            | Illinois .....     | Faculty.                |

| NAME.                 | RESIDENCE.   | PRECEPTOR.                |
|-----------------------|--------------|---------------------------|
| HALEY, H. A.          | Illinois     | Faculty.                  |
| HAZELTON, C. N.       | Illinois     | Dr. S. E. Trott.          |
| °HCPPINS, H. I.       | Iowa         | Faculty.                  |
| °INCE, E. A.          | Pennsylvania | Faculty.                  |
| JAMES, Miss L.        | Illinois     | Faculty.                  |
| KELLOGG, A. C.        | Wisconsin    | Practitioner.             |
| KENYON, W. O.         | Wisconsin    | Dr. L. Tabor.             |
| LATSON, J. W.         | Michigan     | Dr. J. R. Hyde.           |
| LEWIS, JOS., Jr.      | Wisconsin    | Drs. Leuthstrom & Carlson |
| LOOMIS, W. H.         | Wisconsin    | Faculty.                  |
| LUDWIG, C. H.         | Michigan     | Dr. H. Ludwig.            |
| MACDONALD, A. P.      | Nova Scotia  | Dr. J. H. Light.          |
| MAINE, E. C.          | Wisconsin    | Practitioner.             |
| MARTIN, T. W.         | Wisconsin    | Dr. S. J. Martin.         |
| MAXON, J. S.          | Wisconsin    | Dr. J. A. Macdonald.      |
| MAY, C. E.            | Wisconsin    | Dr. C. C. Olmstead.       |
| °MILES, Mrs. ELLA L.  | Indiana      | Dr. A. L. Fisher.         |
| MOORE, ANDREW         | Illinois     | Faculty.                  |
| MILLER, C. T.         | Wisconsin    | Drs. Bowen & Ingman.      |
| NIXON, S. E.          | Iowa         | Dr. W. T. Virgin.         |
| OLIVER, W. A.         | Ohio         | Dr. Geo. Young.           |
| PARSONS, E. C.        | Iowa         | Dr. B. A. Wilder.         |
| PARSONS, G. R.        | Illinois     | Practitioner.             |
| PETTIT, W. H.         | Illinois     | Dr. Soule.                |
| PURINGTON, Mrs. L. C. | Illinois     | Faculty.                  |
| RANDALL, GEO. W.      | Illinois     | Dr. R. B. Johnson.        |
| REED, M. L.           | Illinois     | Dr. R. H. Pratt.          |
| REYNOLDS, JNO. W.     | Illinois     | Drs. Small & Burt.        |
| °RICE, A. A.          | Illinois     | Dr. L. C. Rice.           |
| ROBERTS, H. W.        | Wisconsin    | Drs. Patchin & Bishop.    |
| RUE, G. H.            | Illinois     | Dr. J. A. Aikman.         |
| STRAYER, J. B.        | Illinois     | Drs. McC. & W. A. Dunn.   |
| SCHLOEMILCH, ALB.     | Wisconsin    | Dr. F. C. John.           |
| SEIDLER, WM.          | Iowa         | Faculty.                  |
| °SOMERS, Mrs. M.      | Illinois     | Faculty.                  |
| STANHOPE, C. D.       | Wisconsin    | C. A. Leuthstrom.         |
| °STEARNS, Miss M. S.  | Illinois     | Faculty.                  |
| STORKE, E. F.         | Wisconsin    | Dr. H. B. Dale.           |
| TITUS, W. H.          | Michigan     | Dr. C. W. Prindle.        |

| NAME.                  | RESIDENCE.      | PRECEPTOR.            |
|------------------------|-----------------|-----------------------|
| TRITELINE, JNO.....    | Illinois .....  | Faculty.              |
| TUTTLE, A. M.....      | Iowa .....      | Dr. O. A. Goodhue.    |
| °WAY, MRS. H. H. ....  | Illinois .....  | Faculty.              |
| WEGENER, H. F.....     | Illinois.....   | Dr. Wm. T. Kirk.      |
| WELLES, A. P.....      | Illinois.....   | Faculty.              |
| WILLSON, W. H.....     | Wisconsin ..... | Dr. Patchin & Bishop. |
| WILSON, W. R.....      | Illinois .....  | Dr. B. M. Campbell.   |
| WINSLOW, R., M. D..... | Wisconsin ..... | Practitioner.         |
| °WRIGHT, CARRIE A..... | Illinois .....  | Faculty.              |
| °WRIGHT, L. D.....     | Illinois.....   | Faculty.              |

°Partial Course.

---

RECAPITULATION BY STATES :

|                     |    |                    |    |
|---------------------|----|--------------------|----|
| Illinois,.....      | 35 | Nebraska,.....     | 1  |
| Wisconsin, .....    | 20 | Maine,.....        | 1  |
| Iowa, .....         | 5  | Indiana, .....     | 1  |
| Michigan,.....      | 4  | Connecticut, ..... | 1  |
| Pennsylvania, ..... | 3  | Ontario,.....      | 1  |
| Ohio, .....         | 2  | Nova Scotia, ..... | 1  |
| Tennessee,.....     |    |                    | 1  |
| Total,.....         |    |                    | 76 |



# LIST OF GRADUATES

FOR THE SESSION OF 1873-74.

---

| NAME.                     | RESIDENCE.        | TITLE OF THESIS.                               |
|---------------------------|-------------------|------------------------------------------------|
| BROOKS, ROB'T. W.....     | Pennsylvania..... | Intermittent Fever.                            |
| CHURCHILL, WESLEY R.....  | Wisconsin.....    | Report of a Case.                              |
| CORNING, GEO. A.....      | Illinois.....     | Chorea.                                        |
| CURTIS, CHAS. C.....      | Maine.....        | Variola.                                       |
| DICKINSON, JESSE D.....   | Illinois.....     | Malaria.                                       |
| FULTON, FRANK.....        | Illinois.....     | Epilepsy.                                      |
| GASSER, JOS. J.....       | Illinois.....     | Hysteria.                                      |
| GORHAM, GEO. E.....       | Pennsylvania..... | Nephritis Vera.                                |
| LATSON, JOEL W.....       | Michigan.....     | Puerperal Convulsions<br>and Fever.            |
| MACDONALD, ALLAN P.....   | Nova Scotia.....  | The Functions of the<br>Circulation.           |
| MAY, CLARENCE E.....      | Wisconsin.....    | Traumatic Orchitis.                            |
| NIXON, SAMUEL E.....      | Iowa.....         | Morbilli                                       |
| PARSONS, GEO. R.....      | Illinois.....     | Oleum Cajuputi.                                |
| PETTIT, WM. H.....        | Illinois.....     | Placenta Previa.                               |
| PURINGTON, MRS. L. C..... | Illinois.....     | Moral Pathology.                               |
| ROBERTS, HORACE W.....    | Wisconsin.....    | Typhoid Fever.                                 |
| STANHOPE, CHARLES D.....  | Wisconsin.....    | Digestion.                                     |
| STORKE, EUGENE F.....     | Wisconsin.....    | Ovarian Neuralgia.                             |
| TITUS, WILLARD H.....     | Michigan.....     | Proving of Physostigma<br>Vénosum.             |
| TUTTLE, ADELMER M.....    | Iowa.....         | Comparative Mental<br>Symptoms.                |
| WEGENER, HENRY F.....     | Illinois.....     | Some advantages of Hom-<br>œopathic Treatment. |

---

## HONORARY DEGREE:

DR. J. L. CORBIN, Athens, Bradford Co., Pennsylvania.

23  
A LECTURE INTRODUCTORY

TO THE

*SEVENTEENTH ANNUAL COURSE OF INSTRUCTION*

IN THE

HAHNEMANN



OF CHICAGO.

---

DELIVERED OCTOBER 3, 1876.

By R. LUDLAM, M. D.

*PROFESSOR OF THE MEDICAL AND SURGICAL DISEASES OF WOMEN,  
AND DEAN OF THE FACULTY.*

---

CHICAGO:

PRINTED BY S. H. OAKLEY, 151 SOUTH CLARK ST.

1876.

CHICAGO, NOVEMBER 14TH, 1876.

PROF. LUDLAM,

DEAR SIR:

At a meeting of the Class of Hahnemann Medical College and Hospital, held on Monday, Oct. 16, T. B. Grow, of Vermont, having been called to the chair, it was resolved unanimously, to publish your very able and eloquent Introductory Lecture to the present Class. The undersigned being appointed a Committee to solicit a copy, do earnestly add their wishes to those of the Class, that you will comply with their request, which will ever be appreciated by them, and by us individually, as a source of the most grateful remembrance.

We have the honor to subscribe ourselves,

Your most obedient servants,

W. A. BARKER, ILLINOIS.  
W. E. TAYLOR, WISCONSIN.  
J. W. ROCKWELL, OHIO.  
L. W. TODD, INDIANA.  
Z. W. SHEPHARD, MICHIGAN.  
J. H. TIMPKIN, MISSOURI.  
J. R. CAUCH, CALIFORNIA.  
V. M. LAW, IOWA.  
J. W. BARRETT, MASSACHUSETTS.  
E. S. BAILY, NEW JERSEY.  
W. H. CAIN, MINNESOTA.  
H. FALK, TENNESSEE.  
O. E. DANIELS, NEW YORK.  
E. A. INC, IRELAND.  
L. GOESCHEL, GERMANY.

526 WABASH AVENUE, NOV. 15, 1876.

MY DEAR FRIENDS:

It gives me pleasure to comply with your polite request. Please present my acknowledgments to the Class, with the assurance that my earnest desire is to serve you faithfully and acceptably.

Your Friend,

R. LUDLAM.

To Messrs. Barker, Taylor, Rockwell, Todd, and others, Committee, &c.

## INTRODUCTORY LECTURE.

---

LADIES AND GENTLEMEN :

Your presence is a sign of interest in the practical lessons that you are to receive within these walls; and our duty and pleasure will be to direct your steps in the most interesting and useful studies that can engage your attention. I welcome you therefore to this Institution and its privileges. All the facilities which we can give you, and all the facts that you can glean, will help to qualify you for the exercise of the honorable and responsible duties that await you in the future.

Of late there has been a great deal of discussion concerning the comparative importance of didactic and of clinical teaching. Some believe that the hearing of systematic lectures, which have been carefully prepared and read before a medical class, is more instructive than attendance upon a clinical course. These physicians hold that the college-term is so short, and that the number of subjects embraced in the curriculum is so large that the time allotted should be devoted almost entirely, if not exclusively, to theoretical instruction. They would have the student drilled in the collateral sciences, but would leave the experimental art, or the applied knowledge of the means of cure, to be acquired after graduation, in the home of the patient, and in the private capacity of the practitioner. In other words, they would have them thoroughly versed in what has been styled book-medicine and book-surgery.

Others insist that what one sees he never forgets; that facts, and not theories, are most instructive; that clinical investigation furnishes a series of object-lessons which, no matter how common-place they are, must yield an increment of knowledge;

and that the healing gift is more easily acquired by direct example and illustration on the living subject, and is many times more useful if one becomes possessed of it in this practical way.

It is not improbable that you are setting out at the beginning of this session with a prejudice in favor of one or the other of these two modes of teaching. But let me advise you to dismiss that prejudice as soon as possible, for it is wrong to give either of these methods an unqualified preference over the other. It would be like saying that one of our bodily organs, as for example the brain, or the stomach, was really more useful than its neighbor. Such a thing is manifestly impossible. Each organ has its proper form and function, and, within the limits of its own sphere and capacity, can perform its own work and acquit itself more creditably than another could possibly do for it. But, outside of that realm of duty, all comparison of their relative dignity and importance either fails or becomes ridiculous.

So with the course of study that has been framed for this College and Hospital. The lectures that you will hear from my colleagues of the Medical Faculty will ground you in the knowledge which, while it is largely theoretical, is nevertheless fundamental and indispensable to the well-bred and thorough physician. Their teaching is as certain to be useful to you as it is to be popular with you; and I recommend you not to absent yourselves from the Lecture-room.

The Clinical advantages that we offer you are designed to give a practical application and finish to what you have already acquired; to teach you how to examine the sick, by proper questions and by the known means of physical exploration; how to diagnosticate their diseases, and to comprehend their full significance; to forecast their course and duration, to unravel and to avert their complications, and to foretell their termination; to decide what to give for their relief and cure; and, if surgical aid is necessary, to determine when and how to operate.

When the suspension-bridge at Niagara was built, the project of throwing a cable across the foaming river was effected

by flying a kite that first carried a string to the opposite shore. Then by means of that little cord the larger rope was afterwards drawn over and secured.

The engineer and architect of that wonderful structure, from the dizzy railing of which so many tourists have gazed at the Falls, did not abate their zeal, nor fail in the least particular to apply the rules of science to its construction, and to have everything ready for building it when they were ready to begin. But the art, tact, ingenuity and skill which could utilize the same toy that Franklin sent on a mission to the clouds, illustrate the genius that turns everything to the best account.

There are a thousand little expedients which in themselves are as trivial as that kite, but which play their part in bridging the chasm that separates Health from Disease. And it is the duty of the clinical teacher to tell his pupils what they are, and when and how to use them. His prescriptions should not be wholly scientific, nor yet altogether empirical. Perhaps the medicine that he orders would be as insufficient for the cure as the kite would have been to carry that heavy cable across the river. But as a final factor, as a means of starting the process when everything else is ready, and all the physiological prerequisites have been arranged, it may be indispensable. For the preliminary study of the collateral sciences is quite as essential to clinical teaching and practice as the plotting and planning of the engineer and the artisan were to the building of that famous and beautiful bridge.

These twin-courses are therefore mutually complementary. Both are requisite, and neither should be extolled or exalted at the expense of the other.

Medical authors have been divided into those who write *from practice*, and those who can not be induced to cease writing *for the sake of obtaining practice*. Medical teachers might be grouped in the same way into those who merely "fill the hour" assigned them, and those who fill the heads of their pupils with something to think about and to utilize by and by. I insist upon it that, taken in all its relations, there is no more respon-

sable position than that of clinical teacher to such a class as I see before me.

To hold the mirror so as to give you the best possible picture of the disease that presents; to sift its symptoms, without throwing the chaff in your eyes; to clear up its diagnosis; to bring the resources of modern medicine to bear upon its cure, and to teach you to do the same thing, is an undertaking that might tax the best energies of the best men in community. Surely this is no place for incompetency and inexperience. The ambitious yearling has no business with this function. Fitness for this post must be founded on what has occurred within the teacher's own knowledge. Our clinical resources are the cold-pressed juice of experience; and it is nonsense to claim that he can possess them without effort and application, or tell others how to use them if he has not first used them himself. A big booby *might* answer for the pulpit; an illiterate lawyer *might* serve to bamboozle a jury; but skill and special gifts are required in one who would impart the knowledge of curing disease.

Some years ago, two vessels collided in the river Thames, and the bodies of those who were drowned were cast ashore within four different jurisdictions. This necessitated four different legal inquests, or investigations into the cause of the accident. In each case the jury was required to render a verdict from a consideration of the same identical facts, at the mouths of the same individual witnesses. But, strange to say, they "brought in" four different "opinions;" and, because human nature is so fallible, left the people as much in the dark concerning the disaster as they had been before.

You know that when a "case" is submitted to a jury of two or more physicians, there may be as many verdicts as there are jurors. If the doctors happen to agree upon the cause and nature of the disease in question, they will be very apt to differ with respect to its treatment. All of which is proverbial, but the reason for it is not so clear. It really pertains as much to the patient as to the physician. The fallacy of human testimony is quite as apparent in the evidence upon which the

doctor must rely for his opinion as it was in that which was produced at the inquest aforesaid. And, unless they spring from ignorance, he should not be scandalized for his professional short-comings and disagreements.

Suppose that the ailment in question is of a very intricate nature; suppose, for example, that it pertains to my own department, and is therefore complicated with the peculiarities which beset the constitution of Women as a class. Bring it under the influence of a strong sexual bias. Add the contingencies that are incident to the menstrual crisis, to married life and to maternity; the direct and remote consequences of living without proper food and exercise, or the benefit of the sunlight; and the effects of all sorts of de-polarizing influences upon a delicate and sensitive organization, and do you not see that it may become a problem which the language of its symptoms and the logic of the doctor shall fail to solve?

The obstacles in the way of the gynæcologist are peculiar, I had almost said peculiarly provoking. They do provoke enquiry, but it is sometimes very difficult to overcome them. His patients are unlike those which seek out other specialists. They have certain characteristics which cannot be duplicated any more than they can be explained by the rules that apply to other classes. To learn what these characteristics are, and to comprehend the mystery of the delicate organization and susceptibilities of Women, is a lesson that you might study with profit for a life-time. For, although it is our good fortune to be surrounded and beloved by them; to live in a community in which they are so highly respected; to dwell with them in the same homes, and to meet them at every turn; and, from the cradle to the grave, to sustain the most intimate relations towards them, still very few of us can be said to understand them thoroughly. And if this is true of those who are well and healthy, what shall we say of those who are not?

Every sick woman is an individual mystery. The historian, the poet, and the novelist have tried to describe her, but in vain. Our libraries are full of these word-portraits. The physiologist and the pathologist have arranged these subjects



into classes, but the mere grouping of them does not satisfy when every such patient is a law unto herself. Her disease may be common enough, but her symptoms will be peculiar. Her story may seem to be the same, old, stereotyped one that you have so often heard; but, examine it a little more closely and you will find something in it that is odd and characteristic. Look through the rubbish of words for what lies beneath; exclude the emotional element from her conduct and recital; dismiss her prejudice in favor of this or that theory as to the name and nature of her complaint; cross-question her carefully, and get at the real facts, if you can, and you will learn that, while in general her disease resembles those to which other women are subject, yet it is stamped with the impress of her own individuality. It is indeed as much like her, and as really a part of her, as the delicate features of her face, or the tones of her voice.

If you apply this illustration, and include all the varied classes of patients for whom the doctor is expected to prescribe, you will certainly find that not a few of the causes of error and disagreement among the Fraternity lie outside of their own frailties and peculiarities.

There are certain difficulties which are inherent in the subject. No mortal can master all the possible phases of morbid action, any more than he could master all the possible combinations of the alphabet, or of the gamut. And, when the people ridicule the doctors for disagreeing, they should understand that because of their own peculiar organization and susceptibilities, half the evil is with themselves.

When I first crossed the Atlantic early in the month of May, nautical matters were as new to me as clinical studies are now to some of you. One morning, when we were off the coast of Newfoundland, the proper officer, wishing to know if there were unseen icebergs floating about us, tested the matter by dipping up a bucketfull of sea-water and plunging a thermometer into it. The temperature of the water was 65° Fahrenheit, and we were safe; but, if it had been below 50°, our ship would have been in peril, and we would have been obliged to change

our course to the south as speedily as possible. And so, that great ocean steamer, with five hundred people on board, was run in safety by the aid of such a little instrument as you can buy for a few shillings.

There are hundreds of men and women in this and in other communities whose lives have been shielded from harm since you came in at that door by some clinical expedient which is quite as direct and as delicate as a thermometer. For, as the shortest words are the most expressive, so the simplest means are often the most efficacious. When that little thermometer had told its story, it did not supersede the laws of navigation; the function of the officers, or of the men; the duty of the engineer; the use and application of steam; or our faith in the fidelity of the needle, which so tremblingly pointed to the north. But it supplemented all of these necessary conditions and utilities, and made it possible for us to foresee and to escape the local danger. It is the province of Clinical Medicine and Surgery to bring these important branches into the realm of the Applied Sciences, and through their instrumentality to save our neighbors and ourselves from a physical shipwreck.

Perhaps, it has never occurred to you that one of the strangest traits of the human mind is a propensity for prescribing? This propensity amounts to a bias, which even Herbert Spencer seems to have overlooked. You doubtless know that the first clinics and consultations were held in the market-places? Sick persons were exposed in these public resorts in the hope and belief that the passer-by would suggest the proper remedy for their disorders. Whoever came along was requested, and, in some instances cited by Herodotus, was *obliged* to prescribe for them.

Whether this propensity has its root in the custom of those old barbarians to prescribe on the wing and by the way-side; or if it comes from a spontaneous desire to do something for the relief of those who are suffering, we cannot always determine. But it seems quite as impossible for some persons to refrain from prescribing for those who are ill, or who have been injured, as it is for a certain class of impetuous politicians

and doctors to stop tinkering the finances. It is this instinct which makes almost every man and woman a born physician, as there are born theologians, and bone-setters. This is the germ of special gifts and genius in the art of healing, and likewise also of all the forms and pretensions of quackery. Nor is it the first instance in which, through a change of conditions, a good intention has ripened into a bad habit. The technical name for this morbid propensity should be *Iatromania*.

The self-restraint which ignorant people exercise when they forbear to recommend a specific for almost any disease is akin to that which keeps the tongue of the liar to the truth, and the hand of the thief from taking what does not belong to him. And the worst of it is that, while we have churches, religious institutions, and a system of morals to keep ordinary sinners within bounds, and to reform them, and a code of laws for their punishment, when they have transgressed; there is no particular agency, or influence, that is designed to correct the habit, to remove the temptation, or to chastise these self-appointed, Universal Doctors.

This propensity, which in the early ages was encouraged and fostered by a universal custom, has in latter times been in a measure at least, restrained by statute. There is no law, and there should be none, to prevent a layman from prescribing for his neighbor on the score of humanity and kindness of heart. He can draw from the wells of his own experience, and tap the great reservoir of hearsay with immunity from harm to himself if not to his neighbor. But, in several of the States, in older communities, and in Europe, it is not only illegal for the doctor to prescribe without a license, but his "sheep-skin" must be genuine, and worth more than the original pelt. It must bear the special legislative imprint, and be properly signed and sealed by men who have the authority, as well as the ability to teach.

In the early history of this Hospital, before the proper regulations were enforced, almost every doctor who came here thought it his privilege to prescribe for the patients indiscriminately; and some of them absolutely could not refrain from

doing so. On making my regular visit one morning, the Resident Physician told me that, within the space of six hours, one poor woman had been prescribed for by five doctors, including the matron, who had began the job by ordering her to swallow two compound (or confounded) cathartic pills! *We do these things very differently now.*

You might suppose that the members of the profession would be exempt from this peculiar infirmity; but it is not so. Only those communities which are blessed with one doctor, and no more, are free from the influence of this troublesome bias,—at least in so far as the “cloth” is concerned. The theory is that that doctor is too busy to be meddlesome, and consequently will restrict himself to his legitimate work. But, if the number of physicians in the neighborhood is multiplied, you will very soon discover that, “Satan finds some mischief still for idle hands to do.”

And the way it is done is through this propensity to prescribe for somebody, and everybody, whether they are ill or not, and whether the advice is desired or not. This is the original germ of professional discourtesy and disagreement. The temptation to interfere with the rights of another, for mischievous or mercenary reasons, is so strong that only the most conscientious and cultivated physician can resist it. Destroy that germ, and we would have no more need for a Code of Ethics than the lawyers have; annihilate that propensity, and even the Doctors could practice the principle of the Golden Rule.

If you ask why I speak of this subject on such an occasion as the present, the answer is easy; for you are of a like nature with ourselves. This little, insignificant propensity may warp your judgment, and dwarf your professional stature. It may hinder your progress, just as the pestilent grasshopper delayed the trains on which some of you came to town. For it is the fly in the honey, the mouse in the meal, the lion in the way of the medical student. It will insinuate itself between you and your clinical teachers, and your caprice will be balanced with their experience in such a way as that, unless you are very

careful, the best opportunities may go for naught. It will suggest doubts without helping you to solve them.

It will oppose your individual opinion to that of the written authorities; and, since the art of prescribing seems to be so easily acquired, may finally persuade you that, except as the condition for obtaining a diploma, the drill and discipline of the lectures and examinations, of reading and study are superfluous. But let me tell you that, however slowly it is acquired, there is a sense in which the necessary culture of the physician does not come by *degrees*, else every diploma-shop could furnish it at sight.

You must battle this bias in the outset. The only way to overcome it effectually is to be glued to your purpose, and determined to master the real proximate principles of medicine and surgery as the foundation for your life-work. Surface-ideas are not satisfying. The mere trick of prescribing is no compensation for a lack of training. The quack is a counterfeit that circulates because of its resemblance to the genuine coin, and not because of its intrinsic worth. Sooner or later somebody will detect it; but nobody will redeem it.

One great defect in the present system of Medical Education, is its lack of thoroughness. It has been smitten with the blight of superficiality. By multiplying the number of subjects, which are consequently but half-taught, it has placed a premium on mediocrity. By substituting a variety of studies for the cardinal branches, it has weakened and scattered our forces, and our attainments. As a consequence, the profession is becoming versatile at the expense of its practical character.

The blunder of mistaking accomplishment for qualification, and adornment for utility, is having a most mischievous influence. Our mental digestion is upset by such an elaborate and unwholesome bill of fare. We are like those people who will eat from fish to finis, or *vice versa*, and then suffer for it afterwards. Our minds will not be satisfied, and ought not to be, when the taste has not been consulted, and while we continue to be treated as if we were omnivorous. Nor, under

the circumstances, will the texture of our thought be compact and reliable. There will be a flaw in the fabric. For the appetite loses its avidity when the mental stomach is stuffed. The faculties are bewildered with a multiplicity of subjects, when the dishes that are offered are as varied as the gifts of Santa Claus, and when their flavor and digestibility are ruined by the order and the manner in which they are served.

What you need is *concentration*, else, when you come into practical life, there will be a fearful shrinkage in your acquirements; *application*, or the mental absorbents will not take up the aliment that is provided; and a *plain diet*, or you will become wretched and incurable dyspeptics. There are medical schools with such prodigious faculties, that they may be said to resemble a kite which cannot fly because its tail is too long and too heavy. Or, perhaps they are more like the queer fish described by Pouchet, which always developed the tail first, and which sometimes consisted of nothing else.

The Board of Trustees of this Institution is determined that henceforth its Faculty shall do what it pretends to do, thoroughly. The members of the Board have stood by our College and Hospital through good and through evil report. They know the nature of a well-grounded and of a well-founded character. They can tell you just what this modern veneering is worth by the square foot or the yard. They know how to appreciate the artist who has begun to paint before he had any knowledge of drawing. They can tell you that a man, like a magnet, gains strength by the weight that he carries. They know from experience that the sincere, earnest professional worker appeals to the sympathies and support of the best people; and that, the world over, these appeals are but the beatings of one lively, warm heart against another. Surely, if the aloe can wait an hundred years in order to bring forth one, full, perfect flower, you can take the time to be thorough in the preparation for your life-work.

This old, established institution would not be worthy of the Great West if she could not survive a crisis now and then. We refer you to her record and not to a mere prospectus; to

her work and her reputation in the past, and not alone to her promises for the future; to her alumni, in honorable professional relations in almost every town throughout the North-West; and to all those who appreciate stability of character in the management of educational affairs as in the conduct of an individual.

Only a few days ago I read that a surgeon, away off toward the sunset, had performed the exploit of taking a little woman away from a big tumor! Our Board of Trustees has made a capital operation of a similar kind, and their patient is in better health to-day than she has been for years before! My good friend, the President, has given you the details of that operation, in which it seems that anæsthetics were not used!

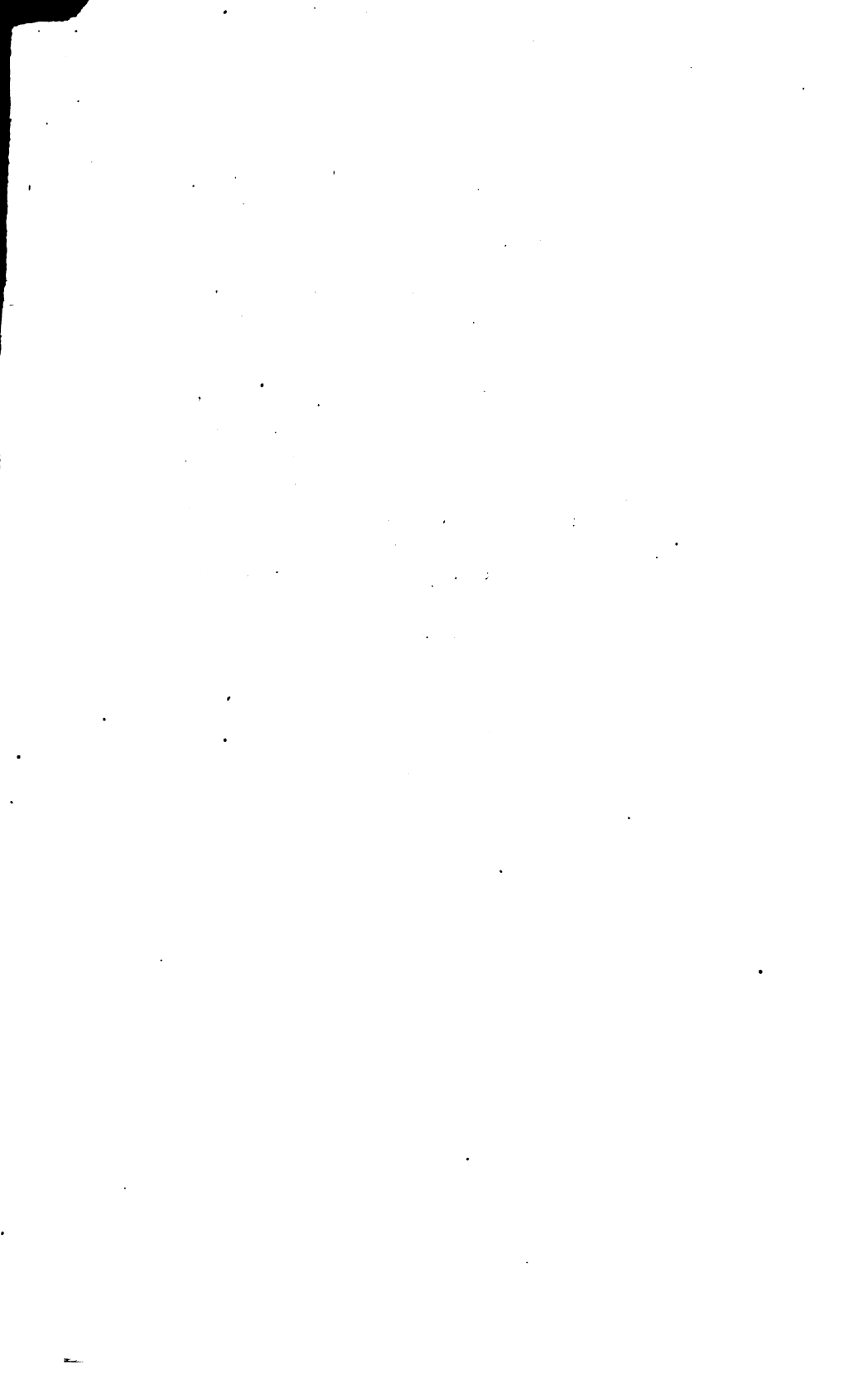
You have all read of Dr. Graves, the author of the famous work on *Clinical Medicine*, which was so highly commended by Trousseau, the man who told his class that his own epitaph might read, "HE FED FEVERS." Dr. Graves once set sail from Genoa in a brig bound for Sicily. The captain and crew were Sicilians, and there were no passengers on board but himself and a poor Spaniard, who became his companion and messmate. Soon after quitting the land they encountered a terrific gale from the north-east, with which the ship showed herself unable to contend. The sails were blown away or torn, the ship leaked, the pumps choked, and the crew gave up in despair. Graves was lying in the cabin, suffering under a painful malady, when his fellow-passenger in great fear entered and told him that the crew were about to forsake the vessel; that already they were getting out the small boat, and that he had heard them say that the two passengers were to be left to their fate. The Doctor sprang up, flung on his cloak, and looking through the cabin, found a heavy axe lying on the floor. He seized it, and concealed it under his cloak, gained the deck and found that the captain and his men had gotten the boat nearly free. He declared to the officer that the boat could not live in such a sea, and that the attempt to launch it was madness. He was answered with an oath, and told that he need not concern himself, for that he and his companion should remain behind. "If

that be the case," said he "let us all be drowned together; it is a pity to part good company;" and, as he spake he struck the boat with his axe and destroyed it irreparably. The captain threatened to kill him, but quailed like a coward before his calmness and self-possession. Then Graves virtually took command of the ship. He had the suckers of the pumps withdrawn, and furnished by cutting from his own boots the leather necessary to repair the valves, the leak was mastered and the brig was saved.

It is true, my friends, that part of the crew of our good old ship was awe-stricken; but conscience did not make cowards of us *all*. The cry that the old craft was unseaworthy aroused the three passengers, who were to be left on board. These Fellows had a Faculty for work. The deck was cleared, the pumps were cleaned, their valves were made new, the rubbish went overboard, the extra sail was taken in, the flag went up again, and the

**SHIP IS SAFE!**







# Hahnemann Medical College

## AND HOSPITAL,

### OF CHICAGO.

*The Regular Winter Session commences on the first Tuesday in October of each year, and closes on the fourth Thursday in February following.*

#### FEEES:

*For full course of Lectures, including Matriculation, \$55.  
Perpetual Tickets, \$90. Graduation Fee, \$25.*

#### FACULTY.

**R. LUDLAM, M. D.,**

*Professor of the Medical and Surgical Diseases of Women and Obstetrics.*

**TEMPLE S. HOYNE, M. D.,**

*Professor of Materia Medica and Therapeutics.*

**GEO. A. HALL, M. D.,**

*Professor of Operative Surgery and the Diseases of Children.*

**A. E. SMALL, M. D.,**

*Professor of Theory and Practice.*

**G. A. MARINER, M. D.,**

*Professor of Chemistry.*

**H. P. COLE, M. D.,**

*Professor of Anatomy.*

**W. J. HAWKES, M. D.,**

*Professor of Physiology and Clinical Medicine.*

#### AUXILIARY CORPS.

**C. H. VILAS, M. D.,**

*Professor of Diseases of the Eye and Ear.*

**C. H. VON TAGEN, M. D.,**

*Professor of Minor and Clinical Surgery.*

#### OFFICERS.

**R. LUDLAM, M. D., Dean,**

526 Wabash Avenue.

**G. A. HALL, M. D., Business Manager,**

972 Wabash Avenue.

**T. S. HOYNE, M. D., Registrar,**

817 Wabash Avenue.

**EDWARD BUTLER, Janitor.**

Persons wishing Catalogues should apply to

PROF. T. S. HOYNE, Registrar, 817 WABASH AVE., CHICAGO.

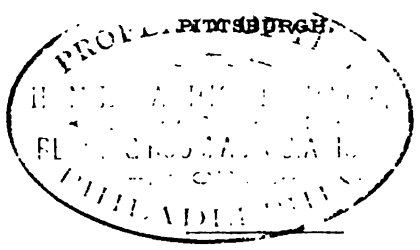
COMPLI-  
OF THE  
AUTHOR

24

# ADDRESS

DELIVERED BEFORE THE HOMŒOPATHIC  
MEDICAL SOCIETY OF PENN'A.,  
WEST CHESTER, SEPT. 1881.

*James*  
BY THE PRESIDENT,  
J. H. McCLELLAND, M.D.



REPRINT FROM THE TRANSACTIONS.

PITTSBURGH:  
PRINTED BY JOS. EICHBAUM & Co., 48 FIFTH AVENUE.  
1881.



THE  
**Homœopathic Medical Society**  
OF PENNSYLVANIA.

---

ADDRESS BY THE PRESIDENT,

J. H. McCLELLAND, M.D.,

PITTSBURGH.

---

FELLOW MEMBERS OF THE HOMŒOPATHIC MEDICAL SOCIETY  
OF PENNSYLVANIA:

It is a genuine pleasure to meet so many of my colleagues upon this occasion, and I make it my first duty to return hearty acknowledgments for the honor conferred, when, at the last annual session, you elected me your presiding officer. With less pleasure it becomes my next duty to explain that circumstances, with which many of you are familiar, have prevented the preparation of such an address as the time and place reasonably demand. In an informal way, however, permit me to bring to your attention some matters of professional and perhaps general interest.

The first topic suggested by the occurrences of the year, is by no means a new one, yet possibly interesting because the pro-

fession and the public have been placed in juxtaposition with it in more than one notable instance during this period. It is the old question growing out of the relation of our own to the old school of practice, involving the status of those who practice Homœopathy. Nor should I think it worth while to detain you now with a rehearsal of it, save for the extreme freedom with which our principles and practice are set forth and explained *for us*, and by those whom I fear care little to understand what they declare *ex cathedra*. It is scarcely an assumption, then, if we desire to speak for ourselves on such a matter, and you will bear with me if, in order to be understood by other auditors than ourselves, perhaps, I tell a somewhat familiar story.

The question then involves to some extent the merits of the system known as Homœopathy, and has a direct bearing as well upon the status of those who conceive it to be a correct method in therapeutics, and practice accordingly.

With regard to the first point, it is claimed that the "dogma" put forth by Hahnemann as the combined result of observation and experiment, simply formulates (does not create) a law of drug force—represents, in a word, the relation which drug action bears to disease action in the living organism. His investigations revealed the fact that drugs will always induce disturbances of the organism, "each after its kind," which exhibit a marvelous resemblance to the disturbances which obtain in disease. It became plain that this relation, if constant, furnished the key to a generalization in medicine, a therapeutic law, a law of cure.

The labor of verifying this discovery was begun by Hahnemann, and has been continued with unremitting vigor ever since. It involved the reconstruction of the whole science of *Materia Medica* upon the basis of physiological provings upon the healthy human organism; now admitted to be the only scientific method of obtaining a correct knowledge of drugs. For this the world is indebted to Hahnemann.

Just how far this law can be made available "for the healing of the nations" in the practice of medicine, including surgery and kindred branches, may be difficult to determine with exactness; it is clearly not the only method by which drugs may be employed in the treatment of disease. It is, however, without question, the

only generalization at present known to science which offers a scientific basis for the practice of therapeutics. Without doubt the discovery of this therapeutic law marks an epoch in the history of medicine, and is the most important advance that has ever been made toward making the practice of medicine *regular*. Can the old practice point to a single generalization *other than this*? Might we not with propriety inquire, what is the scientific basis upon which so called "regular medicine" is builded?

There has always been considerable distress among our old school brethren upon the subject of the small doses of Homœopathy, and they have expounded that also with much earnestness and fluency. But in the employment of remedies according to the "homœopathic dogma," which is becoming very frequent of late (as, for example, ipecac. for nausea, etc., etc.), they too have found that greatly diminished doses are not only necessary but more rapidly curative. I might illustrate this necessity by the following: if opium is administered to produce stupor, of course sufficient must be given to obtain this primary effect of the drug; but if it is called for in a given case of congestion of the brain (as it might be homœopathically), any one can plainly see what a fatal blunder it would be to give the dose that would be perfectly proper in the former case. This was Hahnemann's experience, and may be regarded as a correct therapeutic rule or generalization; although it remains, as it always has been, a matter for the individual judgment of each responsible practitioner.

A final difficulty is the pharmacology of Homœopathy. Upon this a vast deal of mathematical argument has been wasted. The science of numbers has been severely taxed to prove that the world would not hold the much diluted drugs, and yet one carries a sufficient supply in his vest pocket. It appears that Hahnemann, in seeking the diminished dose that seemed necessary as above intimated, came to find that sub-division or comminution of crude material increased its curative (not poisonous—hence homœopathic medicines are seldom hurtful in ordinary doses) ability in many instances. Of this we have examples in old school pharmacy; as for instance, where the almost inert quicksilver becomes the active mercurial when triturated with chalk or conserve of roses. So in new school pharmacology even such inert substances as calcarea and



silicea by trituration become capable of modifying the most intimate processes of nutrition. But Hahnemann found this to be more or less true of all drugs for purposes of administration in accordance with the homœopathic law of cure; and this suggested another generalization which has proven of great value. How far the process of trituration and dilution can be advantageously carried is a matter for experience and individual judgment. Neither the dose nor its manner of preparation affects in any degree the principle upon which homœopathic practice rests, viz.: that "likes by likes are cured."

This is offered as a "running exposition" of the essential principles of Homœopathy as I understand them. Although without a parallel as a *scientific method*, abundantly verified at the bedside (the *experimentum crucis*), it is not claimed that this embodies the whole science of therapeutics. There is much in the palliation and treatment of disease and injury that cannot, in the nature of things, come within the scope of Homœopathy, simply because specific medicine does not apply. For example, the employment of anæsthetics to temporarily obtund the senses; the use of narcotics to palliate some incurable malady or to secure their specific effect for a special purpose; finally, the whole range of mechanical therapeutics, hygiene, sanitation, and the thousand and one elements that go to make up "the practice of medicine."

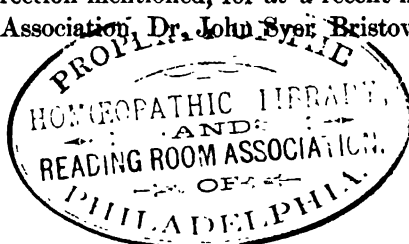
I have indulged in the above explanations in order that the second and more personal phase of this question, namely, the status of homœopathic practitioners, might be better understood as viewed by themselves.

We are at once confronted by the significant fact that the homœopathic practitioner, by education and degree, is a Doctor of Medicine in the common acceptance of the term, which infers the right of judgment as to the means employed for the relief and cure of the sick and injured committed to his care. If, in his judgment, a case requires an opiate, who shall question his right to administer it? If he considers it better practice to administer a drug in accordance with the law, "*similia similibus curantur*," upon what ground shall objection be raised? Singular as it will appear, just here lies the offense. He is charged with practising "ac-

ording to an exclusive dogma!" In prescribing for the sick, he has taken cognizance of a clearly defined principle of drug action, which within the sphere of its application is no more exclusive than the law of gravitation, and is just as free to all. But, it is said, Hahnemann created a sect, and they are his followers! Let me explain, briefly:

When Hahnemann offered for the irregular methods of the "regular" school a systematic basis for therapeutics—formulating his famous maxim, "*Similia Similibus Curantur*"—it was so different from the existing order of things, and partook so much of Method, that a distinctive name became a necessity, and thus the word Homœopathy (like affection) came into existence, and has ever since been a "rock of offense." Had this principle of drug action been recognized by the profession at large, as good judgment might have suggested, there would have been no such word as Homœopathy; there would have been no "sectarianism," and the prevailing practice of medicine would have been a science in fact as in name. Instead, however, the publication of his discoveries and his criticisms upon the prevailing fallacies of the schools, aroused the most virulent opposition, subjecting him and his theories to derision and contempt. This, in turn, made the reformer more unsparing in his exposure of these fallacies, and perhaps drove him also into certain extremes of both theory and practice. He proceeded to the best of his ability and knowledge to construct a *rationale* of this law of drug action, and in lieu of the absurd pathology which prevailed, he advanced his own theories of disease. While much of this work stands unmoved to-day, some of his speculations have not stood the test of time and recent discovery; furnishing text for much flippant criticism by those who forget their advantages of three-quarters of a century notable for its advances in pathology and kindred sciences—forgetting, too, that Hahnemann himself overturned much of the erroneous pathology then held by the scientific(?) men of his day. Clearly, however, his theories or hypotheses cannot invalidate the *facts* which he established.

But I may be in error in saying that all have overlooked his services in the direction mentioned, for at a recent meeting of the British Medical Association, Dr. John Syer Bristowe, who deliv-



ered the address in medicine, although sufficiently severe in some respects, made the following manly admissions: Referring to Hahnemann, he said, "that he had learning and ability and the power of reasoning, is abundantly clear. He saw through the prevalent therapeutical absurdities and impostures of the day; he laughed to scorn the complicated and loathsome nostrums which, even at that time, disgraced the pharmacopœias; and he exposed with no little skill and success the emptiness and worthlessness of most of the therapeutical systems which then and theretofore prevailed." When it is remembered that it is his own "regular" school that is referred to, one admires the honest candor of this deliverance. The above surely indicates that this leader in medical reform (Hahnemann) will some day be better understood, and be accorded his place in the long line of Worthies in medicine.

A few weeks ago I stood by the birthplace and by the grave of Galileo, and the story of his discoveries and subsequent persecutions for truth's sake, suggested the parallelism in Hahnemann's life and experience. He was driven from Leipsic because he dared to differ from those in authority, and because his discoveries in science overturned the current theories of the day. Recently, moreover, in London, at the largest gathering of medical men that has ever been held on earth, there was unveiled with great acclaim a statue of Harvey—tardy justice to a great man who was subjected to heartless persecution by his professional brethren, because of his discovery of the circulation of the blood. Contemplating the preparations for this event, I could not but feel that at some day in the not distant future there will be another such gathering, and the statue unveiled will be that of SAMUEL HAHNEMANN.

Having already detained you longer than I intended with this explanatory review, let us come finally to consider the status of those who practice Homœopathy. With regard to the professional standing of these practitioners we would simply point to their Degree as sufficiently significant; and the intelligence and character of those who place themselves and their families under their care should indicate that as physicians they are not considered unworthy of confidence.

While deprecating the spirit of antagonism and lack of pro-

fessional courtesy which has characterized the old practice in its relation to us, we rest upon this point of good taste,—and I think the sentiment is shared by every member of this Society, namely, that we have not the least desire for association, professionally or otherwise, with any person or school where it would not be mutually and entirely agreeable.

We are asked to renounce the name as the price of recognition. In reply let us answer, we are not sticklers for any name, but having subjected the essential principles of Homœopathy to the practical test of experience, we feel an honest conviction that they are correct therapeutic generalizations (although by no means the whole of therapeutics); we hold to them simply because of their practical utility in the healing of the sick, and (with all due respect) we cannot consent to sell our birthright for what is comparatively a mess of pottage. The name amounts to nothing except as descriptive of certain principles, but until the ordinary practice come to see the validity of these it may still serve a good purpose.

My own view is (and it is shared by many), that the title "Doctor of Medicine" is sufficient, and includes Homœopathy as a part of medical science, carrying with it the right to select a medicine according to one's best judgment, without being subjected to even the mild stigma of "irregular."

Without going into the question of consultations at this time, except as may be inferred from the above, it may be interesting to the generality of the old school profession to know how their own great men are viewing the subject at present; with the preliminary remark that at the recent International Convention, well known homœopathic practitioners were freely admitted as members, and took part in the discussions.

Here is a paragraph from the report of a speech by Mr. Jonathan Hutchinson, Senior Surgeon of the London Hospital: "Referring to the question of consultations with homœopathists, he held that there were some in that body who were honest workers in the public good, and concerning whom it was scarcely fair to adopt a hasty dictum that they were either knaves or fools."

The President of the British Medical Association, Mr. Barrow, thus refers to the homœopathic practitioner: "He practices a

system of medicine (although I have no belief in it)—nevertheless it is a *system*, and, if carried out in its purity, as laid down by the founder of the system, and as long as the homœopath adheres strictly thereto, I fail to see how he can be called a quack or why he should be tabooed by the profession, as it were cut off from a position among medical men, forbidden to gather together with them, and prevented from discussing publicly his system, and hearing the contrary from those practising legitimate medicine. The benefit would be mutual, and these discussions would be of benefit to the public, and an additional proof to them that their weal was uppermost in our minds.”

Dr. Bristowe, already noted, closes an address before this same Association, as follows: “That all homœopathists are honest men is more than I would venture to assert, but that in large proportion they are honest is entirely beyond dispute. . . . It is absolutely certain that men of learning and ability are contained within their ranks. If you care to dive into homœopathic literature you will find in it plenty of literary ability, and I have perused many papers by homœopaths on philosophical and other subjects unconnected with homœopathy, which prove their authors to be men of thought and culture, and from which I have derived pleasure and profit. . . . When homœopaths are honest and well informed, and legally qualified practitioners of medicine, they should be dealt with as if they were honest, and well informed, and qualified. I shall not discuss the question whether we can with propriety or with benefit to our patients meet homœopaths in consultation. I could, however, I think, adduce strong reasons in favor of the morality of acting thus, and for the belief that good to the patient would generally ensue under such circumstances. I shall not consider at length whether the dignity of the profession would be compromised by habitual dealings with homœopathists. But I would observe that it is more conducive to the maintenance of true dignity to treat with respect and consideration, and as if they were honest, those whose opinions differ from ours, than to make broad our phylacteries and enlarge the borders of our garments, and wrap ourselves up, in regard to them, in Pharisaic pride. Breadth of view and liberality of conduct are the fitting characteristics of men of science.”

This courteous mention from men characterized by the *British Medical Journal* as "two of the ablest, most deeply read, most philosophical, most acute, and most cautious representatives of medicine and surgery," is certainly refreshing to ears accustomed to other sounds from this direction. But even from such a source as the *Philadelphia Medical and Surgical Reporter* we find the following phenomenal editorial paragraph:

"For centuries, many regular physicians have practiced according to the rule of homœopathy, believing it to be the correct one, *as a rule*, and nobody has found fault with them."

As a result of such utterances, however, the London *Lancet* sounds the alarm and attributes these honest outbreaks to "a very deep and well concerted scheme laid by the Council of the British Medical Association, or those who govern the Council, to reverse the ethical principle which has regulated the attitude of the profession in all civilized countries toward homœopathy." Think of men actually scheming for the privilege of doing justice to the despised and rejected homœopath, as their better impulses evidently urge them!

It remains for me to speak briefly of "the progress of Homœopathy during the year," as required by your regulations. It would be quite sufficient upon this point to refer you to the admirable address delivered at the recent meeting of the American Institute of Homœopathy by the President, Prof. J. W. Dowling, M.D., but the meeting itself also gave abundant evidence of progress. I am reminded, too, of our recent International Convention in London, under the able leadership of Dr. Richard Hughes, of Brighton, England, and his indefatigable Vice President, Dr. Pope, of London. The meeting was a genuine success in every respect, and I am happy to announce that its valuable papers and discussions will soon be available in the Transactions which are shortly to appear. Need I say that he will be fortunate indeed who procures a copy from Dr. Hughes. A most valuable addition during the year to our literature is a second edition of that thoroughly excellent and most complete work on Hay Fever, by our esteemed colleague, Dr. Charles Harrison Blackley, of Manchester, England. This work records the results of much original research, and throws considerable new light upon this distressing

malady. Other valuable publications have appeared, of which I have not a list at hand.

While our hospitals, and colleges and journals are all showing evidences of progress, it is with no little satisfaction and pleasure that we observe the adoption of our principles in the practice of the old school. Here genuine progress is being made, even though acknowledgment is not always forthcoming. I cannot do better than advise the re-reading of the scholarly presidential address delivered by our esteemed fellow member, Dr. J. C. Burgher, before the American Institute at Put-in-Bay. In it this phase of the subject is most ably handled. I take the liberty of using one of his quotations in support of what I have said: "In the *Medical and Surgical Reporter*, of Philadelphia, March 30, 1878, page 246, Charles H. Hall, M.D., closes an article upon corrosive sublimate in dysentery, in these words: 'These cases are taken from my case-book to illustrate the efficacy of *small and frequently repeated doses in this disease*. There cannot be any doubt of the success, in the great majority of cases, of this method of treatment. I could furnish records of many more successful cases treated in this manner. My success, so far, has been gratifying. Ringer, who advises it in his book,\* deserves no credit for it except for popularizing it. Any one curious on the subject of his small doses, not only in this disease, but in almost every other one of his recommendations, has only to refer to homœopathic works and find that he has plagiarized. Take up any one of their works, even the domestic manuals of twenty-five years ago, and you will find corrosive sublimate put at the head of the list of remedies for dysentery. Although a regular of the *strictest sect*, I believe we should give credit even to irregulars when they deserve it.'" Parenthetically, we cannot but remark how sadly the old school are afflicted with "regular"-ism.

The International Convention (old school), which followed our own in London, was notable for the poverty of papers and discussions upon the subject of therapeutics; indeed, in this particular it may be said to have been almost a blank. Pathology and kindred sciences were splendidly represented, but on the subject of thera-

---

\* Hand-book of Therapeutics, by Sidney Ringer, M.D., Professor of Therapeutics in University College, London, etc., etc.

peutics these learned men from all parts of the globe were silent. One would imagine that the medical treatment of disease was no part of a physician's duty. This was in marked contrast with our own. General medical science was for the time waived aside, and attention strictly devoted to the subject of internal therapeutics. I refer to this to illustrate marked characteristics of the two schools. The unsatisfactory results obtained from drugs as administered by the ordinary practice has had the effect of creating widespread scepticism in their ranks as to the value of medication at all, (giving rise to the common remark that "such a doctor gives little or no medicine,") the profession devoting themselves to the study of pathology, surgery, hygiene and other practical branches, and pursuing what is called the "expectant method." On the other hand, the practitioners of Homœopathy, with the clear light of a guiding principle of drug action to direct them, have become more and more convinced of the efficacy of drugs in the cure of disease, and since the days of Hahnemann have devoted themselves to the reconstruction of the *Materia Medica* upon a physiological basis, in order to make every known medicine available for the cure of disease. This immense work so occupied the attention of earlier practitioners that other branches of medical science were neglected, and this, even yet, accounts for the lack of interest, shown by many practitioners, in surgery and kindred branches. I am ready to admit, for one, that this may be almost as great an error upon our part, as the throwing overboard of specific medication by the old school.

Before leaving this subject, I would refer to the sterling address delivered at the Convention above mentioned by the distinguished scientist, Prof. Pasteur, which was received with general favor. This address was upon "The Germ Theory," (reminding us of the able treatise by our own scholarly Drysdale upon "The Germ Theories of Infectious Diseases,") and reported the results of recent experiments in vaccinating animals with marvelously diluted virus in order to render them proof against virulent diseases of a *similar kind*. This, of course, is a further application of the principle of cow pox vaccination to prevent small pox, discovered by Jenner. Pasteur was enthusiastic over the success of his experiments, but it should be no occasion for surprise, as the principle is so mani-



festly correct, (the same as with vaccination), "like curing (or *preventing*) like," a pure Homœopathy in every respect, even to the small doses required. There is no reason for doubting that this same principle will be found applicable to scarlet fever and other diseases dependent upon a specific virus. Thus protecting childhood from many a dreadful scourge.

But the current literature and practice of the old school everywhere give evidence that our remedies are daily coming more into use, and we note the fact with increasing pleasure; for even by piecemeal, as it were, these principles of therapeutics will in time come to be acknowledged. When this is frankly done, then "Ephraim shall no more envy Judah and Judah shall not vex Ephraim," and we will be likely to realize "how good and how pleasant a thing it is for brethren to dwell together in unity."

The above facts and comments, hurriedly thrown together, will be sufficient to illustrate the points I have named, and I now ask your attention to an entirely different subject, viz.: *The Sanitary Inspection of Public Schools*.

The fact is notorious that many (most) of our public school buildings (and private ones too) are abominably ventilated and are defective in other hygienic particulars; that much of the ill health of teachers, and scholars as well, is directly traceable to living for several hours a day under circumstances of considerable nervous strain, in badly ventilated rooms, breathing impure air. This is a matter which should be under the supervision of the State authorities. Sanitary engineers, under authority of a State Board of Health, should inspect every school house and enforce correct sanitary conditions. No school house should be built without having a permit from the Sanitary Engineer, who shall have passed upon the plans for the same. This regulation should also be extended to all public buildings where the people congregate or are permanently gathered, as halls, churches, hospitals and asylums.

Proper regulations looking to this end would greatly conserve the public health, and it is a matter that could very properly occupy the attention of a Board of Health. If some such practical function could be assigned to it there would be less opposition to its creation by the Legislature and the people. While in London

I had the good fortune to meet Dr. Roth, of that city, who has lectured and written largely upon the subject of Government Inspection of schools and school children, and I became convinced that in our country the State could well afford to entrust so important a matter to a Board of Health. It is hardly probable that we could go to the length advocated by Dr. Roth, with regard to the inspection of school children, but we could at least give them healthful school rooms. I would therefore recommend that this subject be referred to the "Committee on Legislation" of this Society, with instructions to prepare a bill for the creation of a State Board of Health, incorporating this important feature.

I would next ask your attention to the provision in our By-Laws requiring the President in his inaugural address to "report upon the progress of Homœopathy during the year." This plainly restricts the President to one branch of medical science, important though it be. I therefore ask that he be left unrestricted in this respect, and that this matter be referred to the "Committee on Revision of the Constitution and By-Laws." I will only add that our National Body and International Congress are similarly restrictive, and I cannot but believe it to be a serious mistake; a narrow policy and one likely to give color to the oft repeated charge that we are only homœopaths, not physicians, in the more comprehensive sense. When it is remembered that we depend upon our own organizations for the benefits in general medical science that usually flow from such connections, it will be seen how unfair it is to those who desire to be informed as to progress in other branches.

In closing this already too lengthy address, I feel it a duty to refer to the startling and inexpressibly sad event that was announced to us last night by the solemn tolling of bells. President Garfield, after a struggle in which he exhibited almost unparalleled courage, has at last succumbed. It is not for me to speak in eulogy over our beloved dead, but I would suggest the appointment of a committee to prepare a suitable memorial, which they shall report early in the session.

Thanking you for your attention, I would ask you to proceed with the regular order of business.



VALEDICTORY ADDRESS

TO THE

25-

GRADUATES

OF THE

**Hahnemann Medical College**

*OF PHILADELPHIA,*

DELIVERED AT

THE TWENTY-FIFTH ANNUAL COMMENCEMENT,

HELD AT THE

ACADEMY OF MUSIC, MARCH 10, 1873.

BY

MALCOLM MACFARLAN, M. D.

*Professor of Clinical Surgery.*

PHILADELPHIA:

WILLIAM P. KILDARE, PRINTER, Nos. 734 AND 736 SANSOM STREET.

1873.



# VALEDICTORY ADDRESS.

---

GENTLEMEN OF THE GRADUATING CLASS:

TO-DAY has it fallen to my lot, according to the course prescribed by the managers of this college, to undertake the pleasing duty of addressing to you, at the same time, words of farewell and of welcome—Farewell to you as students in our college halls, Welcome to the ranks of our loved profession.

The trustees of the Hahnemann Medical College of Philadelphia, through their President, on recommendation of the faculty, and by the authority of the Commonwealth, are about to confer on you the degree of Doctor of Medicine, and more especially the degree of Doctor of Homœopathic Medicine. This day is one of the most momentous in your lives. Long will the emotions excited by this brilliant assemblage and happy occasion abide in your memories. The sympathies of your instructors are quickened into gladness as their own recollections carry them back to the day when they, like you, stood at the commencement of a career whose future was all unknown. With warm hearts we welcome you, and with hope look forward to your success. To-day, then, you sever your connection with us, as students, and you enter upon a larger sphere of action; no longer confined within

academic halls or the wards of a hospital, henceforth your "field is the world." See to it, gentlemen, that you till it well, so that its produce may not be thorns and tares, but the glorious fruits of laborious research, of careful endeavor, of attentive skill, all combining for the good of your fellow-man, and the advancement of our noble profession. Noble indeed is it to relieve the pain of the sufferer, to restore to health the form wasted by disease, to smooth the pillow of the dying. Our Lord and Master "went about doing good," and the records of His life and deeds show that the healing of the sick seemed second only to His great mission of saving fallen man. From His example, then, may we not wisely conclude that the office of the physician is near akin to that of him who has cast upon him the duty of caring for souls? Let your profession, therefore, gentlemen, be as dear to you as is the service of the altar to those who are in the ranks of the sacred ministry, and let every act of your professional career have for its aim the benefit of the suffering, or the advancement of the science of medicine. The true physician, like the faithful minister, should be a man of discretion and honor, and never betray the sacred trust of confidence necessarily existing between himself and his patient.

I usher you to-day into no path of ease or indolence. If you expect to attain eminence, or even success as a physician, you must *work*. The necessity of being students does not cease with the conferring of your degrees. There is no royal road to learning or distinction. Unceasing activity is the only condition of success. You must learn to *remove*—not

merely *bridge over* the difficulties that beset you ; to hew your way through opposition ; to exhibit the moral courage of rectitude and confidence when you are met by the sneers of ignorance or prejudice. And yet I would not have you approach your life-work with distaste, as though it were to be all conflict and no victory—all labor and no rest. Come to it with the feeling of him who sang of Divine Philosophy :

“Not harsh and rugged as dull fools suppose,  
But musical as is Apollo’s lute,  
And a perpetual feast of nectared sweets,  
Where no rude surfeit reigns.”

Your degree is merely a legal passport to the great realm of medicine, and your travels have just begun, never to cease ; you have been merely taught how to study your cases, that you may treat them successfully. To you, commencing where your teachers leave you, is committed the sacred trust of the advancement and development of medicine. Your career as earnest, enthusiastic workers has just begun and must continue to the end.

Though your duties be severe, yet if faithfully performed, they bring their reward with them ; but if you are *not* faithful in the performance of them, you deserve and will attain only reproach and failure. The physician must first receive his love for healing the sick from his Creator, it must be born in him, and amount to nothing short of enthusiasm. A man is led and carried along by what delights him, as a ship before the wind. In fact, what we love to do, whether good or evil, is the mainspring of every action. It is true that the desire to relieve suffering is natural and



common to all, but no school can implant a never-tiring enthusiasm for this great calling; it is a noble gift. The college cultivates it, practice or use increases it, but no one can buy it. The young man who studies medicine for any other object is merely a slave to his purpose, and although a graduate, is no physician. The unfortunate result of such a course is seen in the great number who abandon the profession within a few years after graduation with the humiliating conviction of having mistaken their calling. And this leads me to speak of the great responsibility which you this day assume. Heretofore this has been slight; your work has been subject to the supervision of others of greater experience than yourselves. Henceforth you must stand or fall by your *own* exertions; your action in each case must be decided by your *own* knowledge and ability. Never can you experience the anxiety, never appreciate the sense of responsibility resting upon the physician, until you stand by the bedside of a patient in dangerous illness, in the presence of what may be death.

“Lo! now a darkened room.  
 Look thro' the dreary gloom,  
 And see that coverlet of wildest form,  
 Tos't like the billows in a storm,  
 Where ever and anon emerges  
     A ghastly head,  
 While two impatient arms still beat the bed  
 Like a strong swimmer's struggling with the surges.  
 There Life and Death are on their battle plain,  
 With many a mortal ecstasy of pain.  
 What shall support the body in its trial,  
 Cool the hot blood, wild dream and parching skin,  
 And tame the raging malady within?”

These are questions sarcastically addressed by the

humorous poet, Hood, to our great master, and they are questions it will be your duty to decide. That you may answer them, and may answer them well and truly, I would direct you to severe, conscientious study, zealous devotion to your art, and a reliance upon the Great Physician for His Almighty power to supplement your skill.

While the physician has done and is doing all he can for a case, whether curable or not, his sympathy is sought, a sympathy which, born of his love of healing and tempered by wisdom and courage, stimulates his ability, but never interferes with duty. His calling, from its very nature, causes him at times intense anxiety, because of responsibility. On his treatment hangs life or death and there is no judge or accuser present between God and his conscience. As no man is perfect, because science at best is imperfectly developed, the torturing thought, "I might have done differently" will haunt you, should you not have acted according to the best method known to the observant and studious physician. Do the best you can at the time; seek counsel from the more experienced and be stimulated to better results.

I do not propose, gentlemen, to occupy your time in giving you a scientific discourse under the guise of a farewell address. Your own reading has made you familiar with the chief incidents in the life of the founder of our system, Hahnemann; careful instructors have made you acquainted with the principles that lie at the basis of homœopathy; your own observation and provings have shown you the practical effects of our remedies. At least, if your own work

has *not* been faithfully performed, if the lectures of your professors have *not* been diligently heeded and treasured, I could not hope in the few moments allotted me to say much that would be of great practical utility to you in the detection of disease or the application of remedies. Let me rather utter a few general words of advice which may be of value to you in your professional career.

And first and above all, I would urge upon you the prime necessity and importance of experiment. Upon this point let me repeat to you the eloquent words of the great tragedian who has recently passed away from us: "The acquisitions of learning, the discoveries of science, and the refinements of art, are the result of experiment. It was experiment that bestowed on Cadmus those keys of knowledge with which we unlock the treasure houses of immortal mind. It was experiment that taught Bacon the futility of the Grecian philosophy, and led him to that heaven-scaling method of investigation and analysis on which science has safely climbed to the proud eminence where she now sits, dispensing her blessings on mankind. It was experiment that lifted Newton above the clouds and darkness of this visible diurnal sphere, enabling him to explore the sublime mechanism of the stars, and weigh the planets in their eternal rounds. It was experiment that nerved the hand of Franklin to snatch the thunder-bolt from the armory of heaven." So too, you, gentlemen, are not to be content with the recorded observations of others; you must be able to enter into the feelings of your patients, you must experience their symptoms — you

must know by practical trial on your own person the effects of the agents you employ to counteract disease. This is not by any means a pleasant task, but for the sake of humanity, for the sake of your profession, it must be done. Let me remind you that the very foundation principle of our own practice, "*similia similibus curantur*," was the result of experiments made upon himself by the great founder of our school of medicine, Hahnemann. Struck by the contradictory properties ascribed to Peruvian bark in a work on *Materia Medica* which he was engaged in translating, and feeling unwilling to accept the unsatisfactory explanations of its operation in intermittent fever, he resolved to try its effects upon himself, and so marvelous were the results in the reproduction of the symptoms of that complaint, that he was at once convinced of the truth of the great law which is the ground-work of our system, though with that carefulness which should always characterize the conscientious experimenter, he refrained from committing himself before the world, until by personal provings of the severest nature — even at the peril of his own life — he had made assurance doubly sure. Let me urge upon you like devotion, like perseverance, like caution in proving new remedies and verifying old ones. So long as the human mind retains the power of analysis and human skill the power of synthesis, so long as anything remains undiscovered in the vast realms of the kingdom of Nature — so long must you assume a double character—now of humble disciples sitting at the feet of Wisdom, now of bold navigators steering

your barks over the waters of the unknown, in exploring the new continent of Truth.

In the next place let me advise you to be perfectly indifferent to the opposition or jeers of practitioners or adherents of another school. A sneer is not an argument—it is often but a proof of the weakness of one's cause. In the name of venerable antiquity, you will be assailed as the promulgators of "some new thing"—the same can be said against the printing press, the steam-engine, the telegraph. In the name of common sense, your enemies will inveigh against your dilutions and ridicule the size of your doses; let well recorded facts and your success answer, as Hahnemann answered his opponents by curing seventy-two out of seventy-three typhus patients placed in his charge at Leipsic—it being doubtful as to the single one remaining, whether death was the result of typhus or old age! But you, fortunately, will not have so much to fear from this opposition as did those who have preceded you. A more glorious future for doing and deriving good as well professionally and socially as in a pecuniary point of view, never before existed. For you the battle has been fought and won, and homœopathy has become firmly fixed in the hearts of so many, is making such rapid progress, that its eventual complete success is assured. It has been able to establish itself while being developed. Those now entering reap where they have not sown and are enabled by the labors of others to make better cures.

Homœopathy is no longer a lonely path with here and there a traveler. Beginning with the century, its ratio of increase has been simply marvelous. In

this land of liberty where truth best flourishes, it has eight colleges, numerous journals, and about five thousand practitioners with large patronage; and be it said to its honor, the main agency in effecting this has been the Philadelphia college with its eight hundred graduates. In the old world it is making rapid progress among staunch and intelligent converts, and everywhere it numbers among its patrons those of the highest intelligence and influence, and this in the face of the most determined opposition and ridicule from those who must of necessity be displaced by it. The great reproach, however, to the cause, has always arisen from the number of incompetent persons who assume by practice to represent it, as well as from so-called homœopaths, who, knowing very little of it, resort to a mixed practice in the attempt to compromise with the prevailing method, being neither one thing nor another. Practice your art for your art's sake, rather than for the pecuniary reward it may bring you. I do not say that it is your duty to continue your services in any family where there is lacking not the ability, but the disposition to pay for them. But I do say that it is your duty never to refuse attendance when you are called to render it to those who are too poor in this world's goods to recompense you. Above all, avoid that unmanly spirit which would fawn upon the rich and disdain the poor. This sort of pride will infallibly render you cold and unsympathetic, whereas a genial warmth of manner, kind words and an exhibition of interest in your patients will oft-times benefit them as much as your remedies. They tend to produce a

feeling of cheerfulness and a vigor of mental tone, the importance of which is hardly to be estimated, considering the intimate connection between mind and body—the spiritual and material. The manner in which a physician deals with his patient is by no means unworthy of consideration. Don't walk into a sick chamber like an animated tomb-stone, don't sit by the bedside of your patient with as solemn a face as if you had come to measure him for his coffin. Approach him with a quiet, pleasant, smiling cheerfulness, take his hand as a friend before you feel his pulse as a physician, say a few words which may lead him perhaps for a moment to forget his ailment and calm the excitement which your entrance may have produced. Let me add also, if your patient be of the gentler sex, never let your breath be tainted with the vile fumes of tobacco, nor the yet viler odors of the still. Be careful and neat also in administering medicines. I have been amused by hearing of an estimable lady who complains that her physician always treats herself and her dressing-gown for the same complaint, and administers an equal quantity of powders to each.

In the next place, be patient. If success does not at once attend your efforts, if practice does not flow in upon you, be content to wait. Confidence is a plant of slow growth and a few cases which you have time to study carefully, will be of more value to you in your professional duties, than a multitude sufficient to perplex you. For, however well grounded you may be in theory, I think I hazard but little in saying that you will find hardly a case in which you will

not have to supplement your knowledge gained from books by your own common sense and observation. Furthermore, never exhibit any jealousy of a rival of your own or any other school. To speak disparagingly of one's professional brethren—however well-deserved the censure may be, is by most persons considered but the venting of spleen; and if difficulties *must* arise, it is better to assume the attitude of defense than attack. But I would advise you to take even that position as seldom as possible. Forbearance will often turn your enemy into your friend, retaliation never will. "Charity suffereth long and is kind."

At the present time, when our school of practice is as yet in its infancy, when it has not the prestige of a long roll of honored names to rely upon, when its conquests must be made by virtue of its merits only, it is of the utmost importance for you to be able to answer the constant interrogation: "What is homœopathy?" To answer this question, you should make yourselves fully acquainted with its history and development, with its current literature and progress, and especially with its principles, which are to guide you to successful practice. In commencing practice, that you may pursue it aright, it is essential that you be supplied with the latest and fullest text-books on the various branches of your profession, a complete stock of medicines, and the instruments and appliances in ordinary use. Join the county, state, and national societies, cherish your Alma Mater, subscribe for and contribute to the journals whatever may add to the common fund of information, and while not neglecting



general practice, your taste will lead you to cultivate and become expert in some particular department. General literature will at once furnish you the necessary mental relaxation, and add to your social pleasures. And, at the risk of repeating what I have already said, let me urge upon you the necessity of a personal acquaintance with the effects of the drugs you employ. Compare those personal provings with recorded results, thus bringing to the aid of your own observation, the experience of others, and apply your remedies strictly in accordance with the law of the similars. The real homœopath is one who never deviates from, or sacrifices his known and proven principles and resorts to drugging for the sake of expediency, or retaining his patient, and is not an advocate of license to do so, while with all charity reserving to himself and allowing in others liberty in unsettled points of practice, for it is only in liberty that any advancement can be effected. You must also acquaint yourselves with all the assertions usually brought against our system and be able to refute them. Do not underrate your opponents. They have on their side the advantage of richly endowed schools of medicine, the possession of hospitals and whatever prestige may arise from the fact that they are still the dominant sect.

The fundamental principle of homœopathy is its claim, that it is a law of cure in medicine corresponding to the fixed laws of natural science. Like them it was discovered and verified by diligent and patient investigation, and when discovered a flood of light for the first time was thrown on the rationale of recorded cures that had been effected by unwitting application

of its principle of similars. The germ of the discovery has been already alluded to in speaking of the investigations made by the master into the properties of cinchona, by provings on himself and others. In these investigations only one medicine was proven at a time, proceeding on a truly scientific or certain basis. The same rule of giving one medicine at a time has been enjoined by Hahnemann and adopted by his followers in prescribing for the sick. It is also well known by medical men that those medicines antidote each other which have a close resemblance in effect. Admitting, after trial and proof, the law of the similars to be true, it follows, therefore, that he who will prove any one medicine on a number of healthy persons, to get the symptoms of that drug alone, (classified symptoms, common to all of the provers), will be enabled to treat or cure similar symptoms, when occurring in the sick.

But be careful to note the difference between identity and similarity. It is the taunt of our enemies to say, that according to our theory, when one is poisoned by a certain drug, he must take more of the same to cure him. The folly and dishonesty of this charge are too well known by you to need refutation, for it is clear that any increase in the identical cause of disease must be followed by increased aggravation of the symptoms. On the contrary, homœopathy *has* proven, and *will* prove to any honest and competent investigator, that drugs or other remedial agents will *cure*, in the sick, symptoms similar to those which they *produce* in the healthy. One medicine will antidote the evil effects of another, but not the evil

effects of itself, showing that there must be a correspondence between the cause of the disease treated and the medicine or remedy given, and the closer the similarity—but not identity—the better the prospects of a cure. The correct translation of our motto expresses the idea. Homœopathy, like every other exact science, progresses from certain fixed principles in a regular and gradual order, developed and improved by time and research. We are not able as yet to make a perfect application of its laws, as it is being built slowly on the sure foundation of experiment and the knowledge of truth.

Fifteen years after the discovery of the law of the similars, and the application of the single medicine, the principle governing the potentiation of drugs was announced; that is, it was found that by succussion or repeated shaking of the soluble drug in water, or if insoluble, by rubbing in a mortar with sugar of milk or other inert menstruum, the power for healing or curing was greatly increased. The visible quantity of the drug was lessened by this process, but at the same time the mere mechanical effect or irritant property possessed by every drug was entirely eliminated, its curative power alone preserved, increased, and in many cases created from substances having no effect in their crude form. The publication of this last discovery of Hahnemann, and his practical application of it, gave as great offence to many who were ready to accept the conclusions of his previous researches, as did the law of the similars to the general body of the profession to which Hahnemann had belonged.

Potentiation, particularly, has been laughed at,

and is now the main obstacle in the minds of many. It is considered a self-evident fallacy, that the curative action of a medicine can be increased by diluting it. It is not, however, to be explained on the simple score of dilution alone; for it is not dilution merely. By this process the characteristic curative force of the drug used is evolved and retained, whose presence can not be ignored or denied, since its power of producing and hence curing symptoms is capable of proof, by giving the preparation to a healthy person. It is true that these claims have not been generally recognized by the scientific world, of necessity but sharing the fate of every discovery; but nevertheless, it is a fact, as you know by trial, and like the law of the similars will in proper time *demand* and *receive* recognition. It is but the orderly outgrowth of the central principle; it is destined to open up a new and unknown field in natural science and furnish a starting point for future progress. The great difficulty with most people is that they cannot separate their ideas of force from matter; they look upon a globule, not in the light of the power it can exert, but simply in that of its insignificance in size. Heat, light and electricity are the great forces of the universe; they are evolved from matter; yet they are imponderable. Can joy, grief, or other emotions of the human heart be weighed in the most delicate balance? Yet what influences more potent upon health and disease!

And now, gentlemen, having thus offered you a few brief words of advice, and glanced rapidly and imperfectly at a few of the leading principles of our special school of medicine, I close as I began by

welcoming you into the ranks of our profession and I gladly bid you "God speed" upon your beneficent mission, whose importance I can not set forth better than by repeating to you the impressive words of the poet from whom I have already quoted, and with whom we will all agree in saying:

"Above all price of wealth  
The body's jewel—not for minds profane,  
Or hands to tamper with in practice vain—  
Likè to a woman's virtue is man's health,  
A heavenly gift within a holy shrine!  
To be approached and touched with serious fear,  
By hands made pure, and hearts of faith severe,  
Even as the priesthood of the One Divine."



## LIST OF GRADUATES—MARCH, 1873.

| Name.                         | Residence.                 | Subject of Thesis.            |
|-------------------------------|----------------------------|-------------------------------|
| JAS. O. H. BANKS.....         | <i>Philadelphia, Pa.</i>   | Cholera Infantum.             |
| ALBERT T. BECKETT.....        | <i>Philadelphia, Pa.</i>   | Diseases of the Eye.          |
| A. H. BIRDSALL.....           | <i>New York, N. Y.</i>     | Sphygmograph.                 |
| BENJ. F. BRONSON.....         | <i>Albion, N. Y.</i>       | Skin Diseases.                |
| M. C. BRAGDON, A. B.....      | <i>Chicago, Ills.</i>      | Value of the Microscope.      |
| I. B. CHANTLER.....           | <i>Pennsylvania.</i>       | Hydrocele.                    |
| R. E. CARUTHERS.....          | <i>Pennsylvania.</i>       | Repair of Fractures.          |
| B. CLIMENSON.....             | <i>Philadelphia, Pa.</i>   | Labor.                        |
| D. M. CASTLE.....             | <i>Philadelphia, Pa.</i>   | Future of Homœopathy.         |
| CHARLES D. CLAWSON, M. D..... | <i>Canoga, N. Y.</i>       | Cell Doctrine of Homœopathy.  |
| H. B. DRAKE.....              | <i>Detroit, Mich.</i>      | Typhoid Fever.                |
| G. E. DAVIS, A. B.....        | <i>San Francisco, Cal.</i> | "Aude Sapere."                |
| E. E. DUNBAR.....             | <i>Erie, Pa.</i>           | Dislocations.                 |
| M. B. TULLER.....             | <i>Vineland, N. J.</i>     | Homœopathy.                   |
| N. T. JERMAN.....             | <i>Smyrna, Del.</i>        | Ptelia Trifoliata.            |
| J. GROSSCUP.....              | <i>Slatington, Pa.</i>     | Typhus Fever.                 |
| E. P. GREGORY.....            | <i>Derby, Ct.</i>          | Autopsies.                    |
| F. HINES.....                 | <i>Wilmington, N. C.</i>   | Functions and Diseases of the |
| F. HILLER, JR.....            | <i>San Francisco, Cal.</i> | Ideas on Spontaneous Gen-     |
| R. L. HOFFMEIER.....          | <i>Manchester, Md.</i>     | Hydrops.                      |
| G. R. KNIGHT.....             | <i>Somerton, Pa.</i>       | Homœopathy.                   |
| W. F. KENNEDY.....            | <i>Smyrna, Del.</i>        | Dysmenorrhœa.                 |
| R. K. KNEASS.....             | <i>Philadelphia, Pa.</i>   | Cholera Infantum.             |
| C. H. LELAND.....             | <i>Boston, Mass.</i>       | Anatomy, its Relation to Man. |
| S. LONG.....                  | <i>Norristown, Pa.</i>     | Signs of Pulmonary Diseases.  |
| E. LIPPINCOTT.....            | <i>Kirkwood, N. J.</i>     | Homœopathy in Obstetrics.     |
| J. D. LECKNER.....            | <i>Philadelphia, Pa.</i>   | Dieffenbachia Seguinea.       |
| A. L. MARCY.....              | <i>Chicago, Ills.</i>      | Infancy                       |
| F. E. MURPHEY.....            | <i>Butler, N. Y.</i>       | On the Tongue.                |
| J. N. MITCHELL.....           | <i>Philadelphia, Pa.</i>   | Menstruation.                 |
| S. R. MOWRY.....              | <i>Centre Dale, R. I.</i>  | Pneumonia.                    |
| J. C. MCPHERSON.....          | <i>Mumford, N. Y.</i>      | Scarlatina.                   |
| J. W. PRATT.....              | <i>Springfield, Pa.</i>    | Leucorrhœa.                   |
| H. H. PEMBERTON, M. D.....    | <i>Ocean Port, N. J.</i>   | Pericarditis.                 |
| S. H. QUINT, JR.....          | <i>Camden, N. J.</i>       | Flatulence.                   |
| JAS. V. ROBERTS.....          | <i>Philadelphia, Pa.</i>   |                               |
| S. S. SALISBURY.....          | <i>Tonica, Ills.</i>       | Pneumonia.                    |
| E. R. SMITH, M. D.....        | <i>Nashville, Tenn.</i>    | Direction of Spermatozoa.     |
| E. B. STEPHENS.....           | <i>Philadelphia, Pa.</i>   | Diarrhœa.                     |
| J. L. SEWARD, M. D.....       | <i>Orange, N. J.</i>       | Rhus Poisoning.               |
| C. E. SMITH.....              | <i>York, Pa.</i>           | Phthisis Pulmonalis.          |
| L. D. TEBO.....               | <i>Philadelphia, Pa.</i>   | Inherited Disease.            |
| C. H. THOMAS.....             | <i>Baltimore, Md.</i>      | Infantile Mortality.          |
| H. A. UNDERWOOD.....          | <i>York Spring, Pa.</i>    | Scarlatina.                   |
| G. W. VAN DERVEER.....        | <i>Woodbury, N. J.</i>     | Digestion.                    |
| C. E. WALKER.....             | <i>Nautick, Mass.</i>      | Medical Education.            |
| J. WANDELL.....               | <i>Philadelphia, Pa.</i>   | Green and Melaenal Dis-       |
|                               |                            | [charges from the Bowels.     |

Total, 47.



26

**AN ADDRESS**

DELIVERED AT THE

**SEVENTEENTH ANNUAL MEETING**

OF THE

**AMERICAN INSTITUTE**

OF

**HOMŒOPATHY,**

HELD IN THE CITY OF PHILADELPHIA,

JUNE 6th, 1860.

**BY F. R. McMANUS, M. D.,**

OF BALTIMORE, MD.

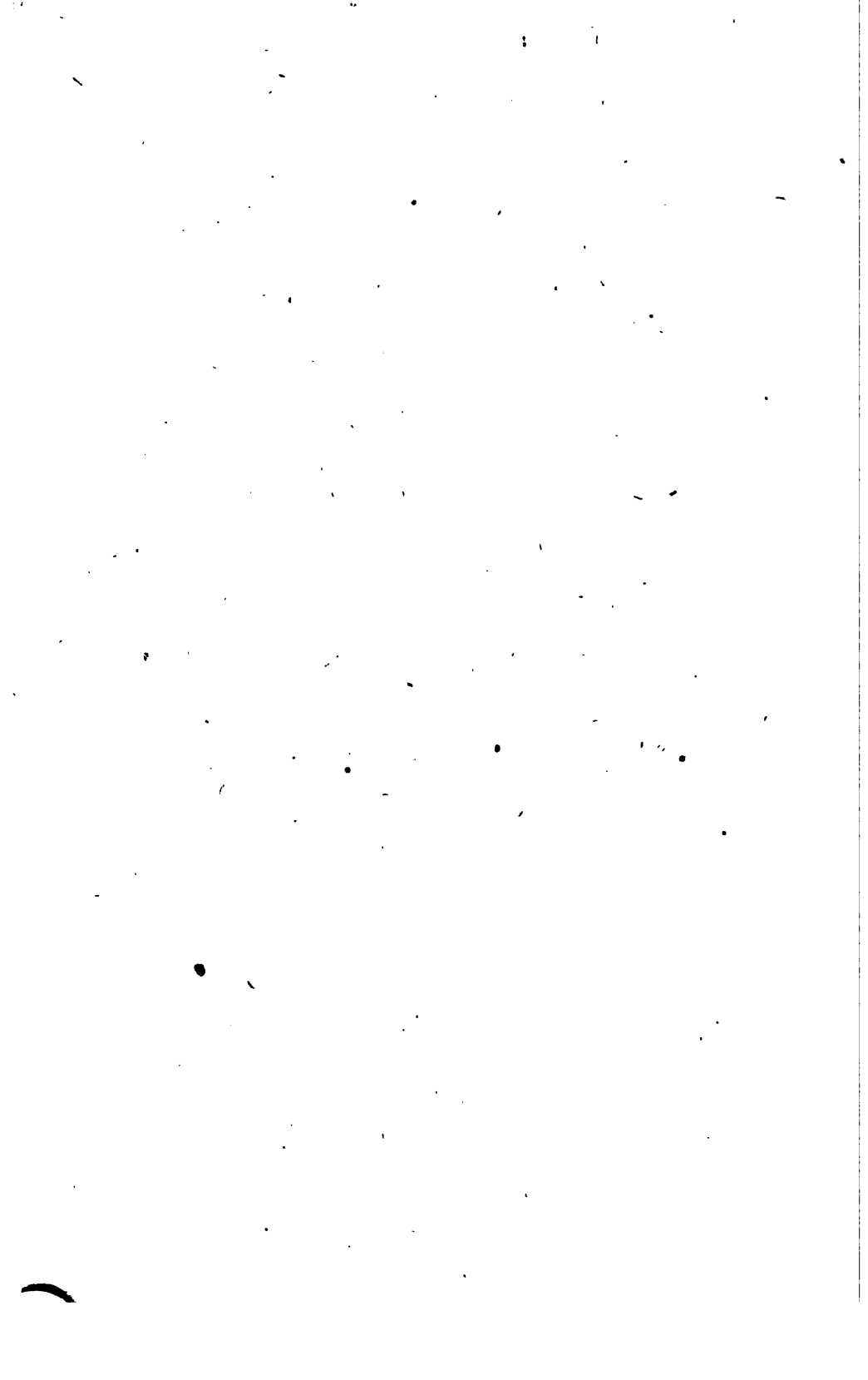
PUBLISHED BY ORDER OF THE INSTITUTE.

NEW YORK:

AMERICAN HOMŒOPATHIC REVIEW PRESS.

1860.





# AN ADDRESS

DELIVERED AT THE

SEVENTEENTH ANNUAL MEETING

OF THE

AMERICAN INSTITUTE

OF

HOMŒOPATHY,

HELD IN THE CITY OF PHILADELPHIA,

JUNE 6th, 1860.

BY F. R. McMANUS, M. D.,

OF BALTIMORE, MD. .

---

PUBLISHED BY ORDER OF THE INSTITUTE.

---

NEW YORK:

AMERICAN HOMŒOPATHIC REVIEW PRESS.

—  
1860.



# AN ADDRESS

DELIVERED AT THE

SEVENTEENTH ANNUAL MEETING OF THE AMERICAN INSTITUTE  
OF HOMŒOPATHY, HELD IN THE CITY OF PHILADELPHIA,  
JUNE 6TH, 1860,

BY F. R. M<sup>O</sup>MANUS, M. D.,  
OF BALTIMORE, MD.

---

In the cause of science and of humanity, my colleagues, we meet again, and, in a feeling of deep gratitude to God, I first thank Him for the bounty He has vouchsafed to us, in permitting us to assemble, in annual session, for the seventeenth time; and, secondly, I congratulate you, individually and collectively, upon the privilege thus conferred upon us. I am happy to see among you, those who have been made familiar by our annual meetings, and me-thinks I can perceive in your countenances, animated as they are with zeal, and brightened by hope, that it is a mutual pleasure to be thus again united in the cause and for the advancement of our beloved science—Homœopathy.

The very name of Homœopathy is sufficient to arouse in our nature an enthusiasm—a love—which no other name of earth can inspire. Many of us have been, for nearly a quarter of a century, united under its banners, diffusing its health-giving comforts to the sick and the afflicted. We can recollect well the opposition and obloquy we encountered, in years gone by, from the ignorant, the interested and the malevolent;

and, we can recollect, too, how often we felt the almost utter impossibility of being able to contend against forces so superior in number, so protected by custom, and so free to resort to the lowest means of warfare; to misrepresentations the most unjust, and opposition the most unnatural and intolerant. We can recollect when our adversaries covertly conferred upon us the epithets of ignoramus, fool, knave; when our pretended friends were secretly proving themselves to be our worst and strongest enemies; and when we were expelled from medical societies, and deprived of the common courtesies to which our education and diplomas entitled us; nay, even more, of all professional and social intercourse, because we had super-added to our stock of knowledge the study and practice of Homœopathy. Have we not observed too, when our science was in its infancy, that the friend and patron of Homœopathy would go behind a door to take a powder, rather than to be seen by or receive the ridicule and sneers of the jester? Yes, all this we have witnessed; nevertheless, with an independence and a firmness almost without a parallel, we have gone forward confiding in the sublime truth of Homœopathy and in the justice of our cause, acknowledging no criterion but success, and we have lived to see that which was once a small seed acquire the growth and size of a magnificent tree, under whose protecting influence the afflicted have been comforted, the weak strengthened, and the sick cured. We have lived to behold it extending over the habitable globe, from ocean to ocean, and from pole to pole, and to see its advocates and admirers increase by thousands. What a change! We may well congratulate each other that we have outlived our early trials, and that we have reached the period when many who had opposed, have united with us in the cause of truth; and, when even our greatest opponents look upon us, with an eye of jealousy and envy, rather than of pity and contempt.

As we are honored, on the occasion of our annual address, by an audience which is not exclusively a professional one, I will offer this evening, as appropriate, a few remarks upon

the principles of Homœopathy. My explanations will no doubt be tedious to those who are already acquainted with the subject, but they may not be useless or unacceptable to the many who have not had an opportunity of learning what those principles are, which have received so much ridicule and gross misrepresentation.

There is no subject of more importance to the community, in a temporal point of view, than that of the medical treatment of the sick. It is a matter in which all are interested; no age, sex or condition being exempted from the ravages of disease. The solemn fact is before us that each individual has but one natural life, which, once extinct, the whole world, with all its philosophy and power, cannot recall. What, then, can be considered of greater temporal concern than the means by which that life is to be, through the providence of God, preserved?

From the earliest periods of the world, diseases have been combated by a class of substances called medicines; and medicines, in the general, in certain proportions, are known to be destructive of the very life, which, in other proportions, they are used to preserve. It is an easy thing to understand, then, how an improper use of those substances would prove destructive instead of preservative, and how life could be thus destroyed by even those whose great desire would be to save it. It is to the genius of Samuel Hahnemann and his exhaustless industry, that the world is indebted for a process by which medicines, the most poisonous, have been deprived of their *destructive* properties, and yet retain their curative *powers*; and, when I say this of him, it at once erects to the perpetuation of his memory a monument, which no other human being, who ever preceded him, had a claim to, and which has won for him an admiration and a gratitude which will not be confined to this generation, but will be accorded to him by millions yet unborn. He has originated a system of medical practice whose beauty is to be found in its simplicity, and whose value is to be found in its safety; for simplicity and safety are its distinguishing characteristics. Had

he a right to this? Why not? Was it not his duty to make use of the intelligence, the genius, the intuitiveness with which God had endowed him, in a superlative degree, to use those qualifications of his mind in ameliorating the condition of diseased and suffering humanity? Certainly it was; and he possessed an amount of independence and industry commensurate with his mental endowments. He was the man for the age, and he was the man, as the instrument of God, for the great work which he lived to accomplish. Was he competent for such a task? It is not my intention to attempt, in the short time of an ordinary address, to give you his biography, nor will I give to you my views of the powers of his intellect. I will state here, however, the opinions of a few of his opponents in practice, with the names and reputation of two of them, most of you are acquainted, standing, as they do, high in the scale of professional and literary fame in our own country, I allude to Professors Valentine Mott and James McNaughton. I extract them from the first number of the first volume of "The Homœopathic Examiner," published in the City of New York, January, 1840, now twenty years ago, and edited by our late beloved and distinguished colleague, A. Gerald Hull, M.D. Giving the opinions of eminent allopathists, we find the following under the head of *America*—

"Valentine Mott, justly the pride of American Surgery, imbued with the becoming liberality of an unprejudiced and noble mind, visited Hahnemann during his first sojourn in Europe. Instead of denouncing this venerable philosopher as the conceptionist of a *puerile* and useless theory, he has had the moral courage to speak of the Master Spirit of Modern Medical History in the following language:—"Hahnemann is one of the most accomplished and scientific physicians of the present age."

Professor James McNaughton, of the Western Medical College of the State of New York, and late President of the New York State Medical Society, in his "annual address" before the society, made an avowal of sentiments that were

inspired by the pure spirit of philosophy. The Professor, said, "generally speaking, physicians have at once pronounced the whole subject absurd—a delusion—or, a gross imposition upon public credulity. Now, is this the proper mode of treating it? Is it philosophical to call anything absurd, professing to be founded on observation and experiment? If it be false, it should be proved to be so, by showing that facts do not warrant the premises, or the deductions drawn from them. It is possible that the homœopathic reasoning may be erroneous; it is possible that the medicines may act as specifics, like the vaccine virus, and that the mode of action may be altogether inexplicable in the present state of our knowledge. We are, therefore, more interested in determining the correctness of the alledged facts, than in the theory offered to explain them. Many of these facts are of such a nature as admit of easy examination, and can be readily proved or refuted. Whether Homœopathy be true or not, it is entitled to have its claims fairly investigated. The object of the profession is to ascertain the truth, and if it should turn out that in any disease the homœopathic remedies are more efficacious than those known to the ordinary system, they ought, unquestionably, to be used. It will not do for the members of the profession to wrap themselves up in their dignity, and to call the new system absurd without further enquiry. The history of the profession presents many lamentable instances of the obstinacy with which errors have been elung to, and improvements resisted."

In *Germany*, Hufeland, the venerable patriarch of the Allopathic School, conceded the existence of merit to the system of Hahnemann. "Homœopathy," said he, in his Journal, "seems to me to be particularly valuable in two points of view. First, because it promises to lead the art of healing back to the only true path of quiet observation and experience; and secondly, because it furnishes simplicity in the treatment of disease."

In *France*, Professor Broussais, in his public lectures, advised that impartial trials should be made before Homœo-



pathy was judged or condemned, and concluded his address with words that are honorable to his candour and philanthropy. "Many distinguished persons," said he, "are occupied with it; we cannot reject it without a hearing; we must investigate the truth it contains."

In *Italy*, Breera, who holds a distinguished rank in the Allopathic School, has uttered opinions with fearless liberality. He thus writes in his Journal,—“Homœopathy is decried by some as useless, and by others as strange; and, though it appears to the great majority as ridiculous and extraordinary, it can, nevertheless, not be denied that it has taken its stand in the scientific world. It has its books, its journals, its chairs, its hospitals, clinical lectures, professors, and most respectable communities to hear and to appreciate; even its enemies must receive it in the history of medicine, for its present situation requires it. If Homœopathy proclaims facts and theories, which cannot be reconciled with our present knowledge, this is no sufficient cause, as yet, to despise it, and to rank it among absolute falsities. Woe to the physician who believes that he cannot learn to-morrow what he does not know to-day. Do we not hear daily complaints of the insufficiency of the healing art? And are not these physicians, who honestly suspect the solidity of their knowledge, the most learned, and, in their practice, the most successful? Let us always recollect, that the greatest discoveries have given origin to the most violent controversies. Witness the examples of Harvey, Galileo, Newton, Descartes, &c.”

In *England*, Dr. J. G. Millingan, Surgeon to the British Forces, and an allopathic physician of distinction, has offered the following comments on Homœopathy in his “Curiosities of Medical Experience:”—“The mere hopes,” said he, “of being able to relieve societies from the curse of constant drugging, should lead us to hail, with gratitude, the Homœopathist’s investigations. Despite the absolute persecution that Homœopathy is at present enduring, every reflecting and unprejudiced person must feel convinced that its study and application bid fare to operate an important revolution in

medicine. The introduction of small doses, when compared with the quantities formerly used, is gradually creeping in. The history of medicine affords abundant proof of the acrimony, nay, fury, with which every new doctrine has been impugned and insulted. The same annals will also show that this spirit of intolerance has always been in the *ratio* of the truths that these doctrines tend to bring into light. From the preceding observations, no one can accuse me of having become a blind convert to Homœopathy; but, I can only hope that its present vituperators will follow my example, and examine the matter calmly and dispassionately, ere they proceed to pass a judgment that their vanity may lead them to consider a final sentence. It is possible, nay, more than probable, that physicians cannot find time to commence a new course of studies, for such this investigation must prove. If this is the case, let them frankly avow their utter ignorance of the doctrine, and not denounce, with merciless tyranny, a practice of which they do not possess the slightest knowledge.”

Such were the views entertained by these eminent allopathic physicians of Hahnemann and his discoveries,—men who held the highest rank in their several countries, and who have had the independence to lay aside the characteristics of professional proscription,—bigotry and intolerance,—and have accorded to Hahnemann’s genius and learning what they richly deserved.

In giving to the world his method of cure, Hahnemann called it Homœopathy, which is made of two Greek words, *homoios* and *pathos*, which signify similar disease or affection. What, then, is Homœopathy? It may be defined thus:—The system of medical practice by which diseases are cured, *with minute doses of medicines*, upon the principle, *Similia Similibus Curantur*. The precise quantity of a dose is not an essential point with Homœopathists; and, hence, you hear of high and low dilutionists; but, the essential point is the *principle of cure*, and you will understand, hereafter, the importance, nay, the absolute necessity, for the exclusive use of minute doses by those physicians who treat diseases upon

that principle. To explain, then, the law of cure—*Similia Similibus Curantur*, it means, simply, that *medicines are given in SMALL DOSES, to cure symptoms or diseases in the sick, precisely similar to the symptoms or diseases which the same medicines would produce, in LARGE DOSES, upon the healthy.*

I start, here, with the incontrovertible fact, that medicines, in large quantities, have a poisonous or destructive effect, in smaller quantities, a curative one; and this is a very important matter in the subject of my discourse. Is it true? Let us examine the assertion by referring to the action of what is considered a very simple medicine,—Epsom Salts. Give a table-spoonful of it to a man in the best health; does it not disturb the harmony of his system? Let the dose be repeated morning and evening for a week, and at the end of that time he may be really sick; and, if persisted in, instead of producing, as it at first does, a simple irritation of the mucous membrane, inflammation will ensue, and, perhaps, more fearful consequences. The drug I have selected is not a poisonous one, nor is the dose administered a very large one, nevertheless, its continuance might prove destructive; but, the destructive influence of numerous other drugs, in common use, would be far greater than that of Epsom Salts. I have stated that large doses of medicines have a poisonous or destructive effect,—small doses, a curative one. A very small dose of a medicinal substance produces an effect directly the reverse of that produced by an ordinarily large sized dose of the same medicine. A medicine, then, which will produce purgation (diarrhoea) in a large dose, will produce a reversed action in a very minute dose; and, hence, such a minute dose will cure precisely similar symptoms in a sick man. How? Why, by substituting a condition, created by the medicine, which nature can cure, for the one existing, the result of a morbid cause, which nature could not cure, and restoration is the result. A large dose of Colocynth will produce colic and diarrhoea; a very minute dose will relieve similar symptoms in the sick. A large dose of Opium will obtund the sensibi-

lities,—a small dose will excite them. Mercury will produce, in formidable doses, a species of ulceration; in minute doses, it will cure a similar ulceration, the result of diseased action. This is a fact, so far as regards Mercury, which is a matter of daily observation to allopathic practitioners. They call the effect *alterative*—we ask no more. If their doses are small enough to be curative and not destructive, the cure is, strictly speaking, homœopathic, that is, in accordance with the law *Similia Similibus Curantur*.

In his treatise on *Materia Medica*, Professor Eberle, who is good allopathic authority, giving the various actions of this medicine, says, “Mercury may prove remediate, first, by producing a new and peculiar excitement in the system, and thereby overcoming the morbid excitement. It is in this way, probably, that Mercury removes disease when *exhibited in such doses as to produce no sensible evacuations or affections of the system.*” “In diarrhœa,” he says, “Calomel, judiciously managed, is a remedy of great efficacy. In *minute doses*, (mark this,) it allays morbid intestinal irritation, more readily than any remedy we possess.”

It is known to every one that, in large doses, Calomel is purgative, that is, it produces diarrhœa; and here we have the testimony of a distinguished professor of the allopathic school to the fact that, in *minute doses*, it allays a similar condition in the sick, the result of “morbid intestinal irritation, more readily than any other remedy.” No one, who who is acquainted with the reputation of Prof. Eberle, as an author on *Materia Medica* and *Therapeutics*, will question the value of his testimony; and I can offer to you nothing which more strongly corroborates the truth of the homœopathic law of cure than this. It may be said that Prof. Eberle never administered doses as minute as homœopathy prescribes them; this may be true; nevertheless, that does not militate against the law. Homœopathy proclaims that this law holds good, in regard to every other medicinal substance with which we are acquainted, as well as with Mercury, and this is not based upon hypothesis but upon actual experiment and actual

fact. You will have perceived that Homœopathists do not give medicines to produce effects similar to those produced by the large doses of the allopathic school. It would be a great absurdity to suppose that we attempt to produce such mechanical effects upon the human system with minute doses, for, to produce mechanical effects, we should give mechanical doses, and, in a ratio proportionate to the size of such doses, would be the mechanical effects produced. It may be asked, Do homœopathic physicians ever administer medicines in mechanical proportions? Certainly they do. We never attempt to eject the contents of the stomach, to dislodge a poison, with attenuated doses. In cases of this kind, we resort to the ordinary and proper emetics. We also use, when necessary, chemical antidotes to poisons; and, where surgical appliances are necessary, we resort to surgical art. These, however, have nothing to do with our ordinary practice in the treatment of ordinary diseases.

I have explained to you the "law of cure," and I hope satisfactorily; and the subject now to be considered is,—How can minute or infinitesimal doses cure the sick? How can they effect the organism? It must be remembered that our doses are given to act upon *diseased* tissues or organs alone; and, in order that they should produce an effect at all, *there must be a susceptibility to their influence caused by disease, otherwise they produce no effect.* If a child, in health, would take a dozen doses of a homœopathic medicine, which are intended to relieve an adult of pleurisy, a dozen such doses, or half that number, might cure the adult of pleurisy; whereas, they would produce no effect upon the child, for the simple reason, that there is no pleurisy in the child, and consequently no susceptibility to the action of the medicine. If a physician will insert a small quantity of Vaccine virus into the arm of an adult, sixty years old, who has not had the small-pox and has never been vaccinated, and, at the same time, insert the same quantity of the virus from the same crust into the arm of a child three months old, who has been vaccinated, he will produce, in the adult, the vaccine disease,

while his vaccination will produce no effect upon the child ; because, in the latter, there is no susceptibility. The secret of the power of homœopathic medicine is to be found, alone, in its applicability to the disease for which it is administered, not in its poisonous character or in its mechanical proportions, for it has neither. Medicines are deprived of both of these qualities or properties, when prepared for homœopathic use, as I shall hereafter explain to you ; and you will understand how every substance, thus prepared, retains its *internal* or *specific* influence, when it will be made apparent to you that Arsenic is not more poisonous than common Salt. This I claim to be one of the distinguishing beauties of our system of medicine.

An incident comes to my recollection which occurred in Baltimore, about twenty-two years ago, the period at which I commenced the practice of Homœopathy. An allopathic physician, a neighbor of mine, who then numbered some three-score years, and who had acquired, deservedly, a large share of professional reputation, found, at one of his visits to a patient, several doses of homœopathic medicine ; and, to convince the inmates of the house of the inertness of the medicine, he very deliberately took the several doses, much to the alarm of those present. The good old doctor was, of course, ignorant of the fact that our medicines required the susceptibility hertofore explained ; without it, they would produce no action whatever.

In order to properly comprehend why it is that physicians of one school use very minute doses, and those of the other, large ones, it is necessary to understand that there is a difference, in the two schools, in regard to the pathology of diseases, as well as the manner in which they are to be treated. The allopathic physician cures diseases, in the general, by reaching them through the healthy organism and mechanically, hence he must use remedies in mechanical quantities ; whereas, the Homœopathist treats the disease portion alone, and reaches that through the medium of the nerves. Let me illustrate. Suppose the disease to be a violent head-ache, the

allopathic physician would prescribe a cathartic as a principal remedy, and thus relieve the head, by creating a diseased condition, temporarily, in the bowels, acting either as a counter-irritant, or, by its depletory influence, or both; and as he acts upon the disease through the healthy portion of the body, his remedies must be necessarily larger. If the disease be pleurisy, and he should consider bleeding necessary, by far the largest quantity of the blood abstracted comes from the sound or healthy parts of the body, and he is creating a disease of debility, if I may use the expression, in the whole of the healthy organism, while he is relieving the small portion which is diseased; and, thus, his bleeding must be, necessarily large. A man has no more blood in his body at nine o'clock at night, when he is attacked with pleurisy or pneumonia, than he had at nine in the morning, when he was in health. The allopathic physician, regarding his disease as an undue fulness in the blood-vessels, and, that the fulness must be emptied by mechanical means, adopts a practice which is rational with his theory. Our views, however, are different. We attribute all diseases, save, alone, those which result from mechanical injuries or from chemical poisons, to an altered condition of that portion of the nervous system which regulates and controls the action of the diseased organ or organs in health. We consider the nervous system to be the supreme regulator of the animal economy—organic and functional; and disease to be a disturbance or altered action, primarily, in that system. In accordance with this theory, and to be rational with it, we reach the diseased organ through that channel, and, for head-ache, we alter the condition of the nerves regulating that part which allowed it or caused it to ache; and in pleurisy, we alter the condition of the nerves of the pleura which allowed its blood-vessels to become congested and inflammation to ensue; and so we treat the catalogue of diseased organs. This will explain to you how the Homoeopathist relieves with small doses, and why he uses them in preference to larger ones. You have heard that his remedies act upon and through the medium of the nerves,

and I will try to give you an idea of the great increase of sensibility an organ has when diseased, in comparison with what it has in health.

In health, the ear can bear the thundering noise of the cannon's roar with impunity; in disease, the buzzing of a fly would be insufferable. In health, the stomach receives ordinary food with comfort; in disease, a tea-spoonful of water, nay, the sight or smell of food may disturb it. In health, the eye can bear the light of mid-day without inconvenience; in disease, the smallest amount of light would be intolerable. And so it is with the other organs of the body in a diseased state. In fact, we cannot estimate, by any possibility, the amount of the increased sensibility in diseased organs, nor can we estimate the smallness of the dose of medicine, if applicable to the disease, which would cure it.

I have endeavored to explain to you how minute doses of medicines cure diseases, and I propose the question—How small may doses be made, or, how much may medicines be attenuated and retain the power to affect the nervous system? I will reply, by saying, (astounding and absurd as the assertion may appear), that the mathematical ingenuity of the world, perhaps, cannot compute it, and I will prove the truth of the assertion by the statement of a few plain facts.

By way of illustration, let us consider that the essential medicinal power of Camphor resides in its odor. . You are all acquainted with the odor of this medicinal substance. Let us imagine how many persons could smell of a single grain of Camphor, and that, too, without any appreciable diminution of its weight. The numbers could not be counted; each individual of millions, although blind-folded, would tell it was the odor of Camphor. Let this experiment be tried with Musk, or any similar odoriferous substance, it would be the same; and I think I have already shown that it would puzzle the ingenuity of the mathematical world to compute the smallness of the quantity of odor emitted from one grain of Camphor or Musk, which could convey to millions the difference in the odor of each. This experiment applies to



the nerves of smell. Let us consider the effect upon the nerves of hearing, which would be produced in a densely populated city, by the tolling of a bell, the great attenuation of sound by which countless thousands would be apprised of the hour of the day, whether one, two or three o'clock. To compute the attenuation of sound caused by the vibration which the bell would produce upon the air, would be impossible. I might give many examples of a similar kind, but think it unnecessary, as I must have satisfied you of the truth of my proposition. You will recollect, however, that although I have selected the nerves of smell and of hearing to elucidate my subject, the remaining portion is as sensitive as these, and as susceptible of impressions, each portion having its peculiar office to perform. You cannot recognize with the nerves of smell, the sound of a bell, or, with these of the ear, the odor of a rose. So much for the attenuation of substances, and for the impressibility of the nervous system.

Until within the last few years, the great object of the medical profession was to ascertain how large a dose, of the several medicines could be administered, without proving destructive, and the practitioner who was the most heroic, bore the palm. This is not so much the case now, for, in view of the fact that patients *get well* under the care of Homœopaths, and that they cure *with nothing*, the more sensible members of the profession, instead of drugging as they used to do, recommend, particularly in chronic diseases, exercise in the open air, a visit to the country, a change of climate, strict *hygienic* observances, but *no medicine*. This much has Homœopathy done, in the way of reform, among those who ridicule it.

Considering, with much solicitude, that medicines were destructive, and having discovered that they cured the sick by virtue of the power which they possessed of making the well sick, Hahnemann adopted a plan by which he deprived them of their destructive character, and ascertained, to his satisfaction, how small he could make the doses without depriving them of their curative power. His paramount object

was to cure the sick with as little medicine as possible; and, having ascertained that grain doses produced an effect, he determined to ascertain the power of sub-divisions of a grain. To effect this, he made his first attenuation thus:—The medicine being a solid substance, he triturated one grain, with ninety-nine grains of sugar of milk, for one hour. By this process, each particle of the grain was intimately incorporated with ninety-nine grains of an inert substance, and that which had before the *size of a grain*, had then the extent of a *hundred grains*; and although each grain of this attenuation had only the one hundredth part of the original grain, he found it to possess a curative power. The second attenuation he made by taking a grain of the first and subjecting it to the same process; he found, also, a curative power in a grain of the second attenuation; and so he continued, in preparing succeeding attenuations, until he reached the thirtieth. In a grain of this attenuation he found a decidedly curative power; so much so, that he recommended the thirtieth attenuation or potency as more speedy and more decided in curing acute and chronic diseases than the lower attenuations. His maxim was—“*Ich rede aus erfahrung*”—“I speak from experience;” and he gave to the world nothing as facts, but that which was established and sustained by experiments, nothing was based upon hypothesis. That you may form some idea of the effrontery with which Hahnemann has been misrepresented, I will give here some extracts from a volume, published in this city, by Lindsay and Blackiston, the title of which is —“*Homœopathy; Its tenets and tendencies, theoretical, theological and therapeutical*, by JAMES Y. SIMPSON, M. D., Fellow of the Royal Society of Edinburgh, Professor of Midwifery in the University of Edinburgh, Physician to the Queen of Scotland, &c. &c. &c.” First American from the third Edinburgh edition. If titles are a guarantee of professional acumen and fame, you will conclude that Professor Simpson has a large claim to such distinction, for he is certainly rich in titles.

In endeavoring to give light to the world in regard to the

homœopathic attenuations, Professor Simpson says, (see pages 62 and 63 of his work,) "The thirtieth dilution, which Hahnemann declares as infallibly the most appropriate dose, *as well for chronic as for acute diseases*, consists of a decillionth of a grain or a decillionth of a drop of a drug, whatever drug that may be which is employed. The human intellect, however, can scarcely appreciate this quantity when expressed either in language or figures. And to obtain some slight idea of the infinitesimal exiguity of dose which is thus contained in the thirtieth dilution, let us take one or two illustrations to help the mind to some distant conception of the medicinal dose thus recommended to be used by him."

"I have already stated," says Professor Simpson (page 24), "that the earth is computed to contain, at the present time, some 900,000,000 human beings, and that if all these 900,000,000 had been called into existence when Adam was created, some 6,000 years ago, and had lived up to the present time, and each of these 900,000,000 individuals had, when first called into existence, begun to swallow, and continued to swallow up to the present hour, without rest or cessation, night and day, a decillionth dose of a grain, such as Hahnemann recommends to be used, these 900,000,000 beings would not yet, during these past 6000 years, have finished one single grain of the medicine. Nay, if each of these 900,000,000 men, now 6000 years old, had swallowed during every moment of their past existence, not a single globule, but *one million* of globules of Hahnemann's thirtieth dilution, they would not yet have finished a single grain, and would not finish it working constantly every second at the same rate for millions of centuries yet to come.

At page 66, of Professor Simpson's book, we find the following:—"Soon after the promulgation of Hahnemann's doctrines, it was suggested that, if the decillionth part of a grain have any efficacy, an ounce of medicine (Epsom Salts) thrown into the Lake of Geneva, would be sufficient to physic all the Calvinists of Switzerland. But more careful systematic calculations," says Professor S., "have shown that this

is stopping infinitely short of the truth, and that the thirtieth homœopathic dilution is, in such a parallel, enormously understated instead of over-stated. In fact, the tenth solution alone would, as Mr. Cap has shown, require for its proper solution a body of water five hundred times greater than the bulk of the Lake of Geneva, or a sea somewhat larger than the Gulf of Venice. To make the eleventh solution, a quantity of water greater than the Mediterranean Sea or the German Ocean would be necessary. The twelfth solution could scarcely be accomplished in a sea extending over the whole surface of the earth, and five hundred fathoms in depth. And if the whole Solar System were buried in an ocean extending in depth from the Sun to Neptune, *it would not form a sufficient fluid medium for adequately dissolving to the thirtieth dilution, a common dose of any of the common medicines of the Homœopathsists.*"

At page 73, Professor Simpson says :—"The waters of the collected oceans of the earth are computed to cover an area of about 147,800,000 square miles, and supposing their mean depth to be two miles, their cubic contents would be nearly 300,000,000 cubic miles. But an ocean many, many, many million of times larger, would, as stated in the text, be required to dissolve one single grain down to the thirtieth dilution." "*These computations,*" says Professor S., "*have been kindly revised for me, and authenticated by several of our most distinguished mathematicians.*"

These extracts will give you some idea of the mode by which allopathic physicians form their opinions in regard to what they call the absurdities of Homœopathy. Professor Simpson's work had reached the third edition in Edinburgh six years ago. It is considered by Allopathists a fair and masterly exponent of "Homœopathy,—its tenets and its tendencies." Those of his own medical faith, who have read it, profess to believe every word and assertion in it, and they are thus enlightened in regard to Hahnemann and his system of practice. Nay, more, they place this work in the hands of the non-professional readers to enlighten them also ; this is certainly a verification of "the blind leading the blind."

I venture the assertion that there is not a school-boy, of ten years of age, in the City of Philadelphia, who understands the rule of multiplication, who will not tell you that Professor Simpson's calculations, *practically speaking*, are absurd and ridiculous. You have heard that Hahnemann prepared his first attenuation with one grain of medicine to ninety-nine of sugar of milk; his second, with *one grain from the first* and ninety-nine more of the sugar of milk; and the successive attenuations were all prepared in the same manner. If a fluid medicine was to be attenuated, alcohol was used as a menstruum instead of sugar of milk, and succussion or shaking instead of the process of trituration. Well, how much sugar of milk will it take to make his thirtieth attenuation? If each one requires ninety-nine grains, how much will thirty require? Thirty times ninety-nine of course. Thirty times ninety-nine grains will make two thousand nine hundred and seventy grains, and this whole amount is ninety grains more than six ounces, apothecaries weight, very little more than half a pound; and Hahnemann has not only made the thirtieth attenuation out of this, but, in making it, he has made ninety-nine grains of each and every attenuation from the first to the thirtieth. If alcohol was used instead of sugar of milk, it would take between six and seven ounces to make the thirtieth dilution. If, then, 2970 persons would each take, at a dose, one grain of each attenuation thus made, they would consume not only the thirtieth attenuation but the ninety-nine grains of each and every one of the several attenuations, from the first to the thirtieth, in one instant.

I consider Professor Simpson's whole book a tissue of systematic misrepresentations. He has exhibited Hahnemann as carrying out the attenuation of *each and every grain of every attenuation*, instead of stating fairly and honestly, that Hahnemann took *one grain only, not every grain*, of one attenuation, to make, with ninety-nine grains of the menstruum, the next attenuation. In the broadest charity, I really do not know where to look for his apology. In attempting to expose Hahnemann and Homœopathy, he has only succeeded in con-

victing himself either of malice or ignorance. In contemplating the attenuating process of Hahnemann, it may appear strange to the casual observer that a medicinal power could, by any possibility, be preserved. According to the principles of the Atomic theory, matter cannot be annihilated. The *intrinsic principle* of a diamond is to be found in a particle the size of the head of a pin, as well as in a mass the size of a house. Ten millions of grains of Opium contain its active (dynamic) principle—Narcotine; but the ten millionth part of that quantity, one grain, also contains that active (dynamic) principle, and so does the ten millionth atom of that one grain contain it. The *intrinsic principle* of a medicinal substance resides in its atomic constituents or particles; and, by overcoming the attraction of aggregation or cohesion in these ultimate atoms, this active (dynamic) principle is developed. The aptness and power of Hahnemann's process of attenuation is now made apparent.

In a matter so important as the administration of medicines to the sick, and in view of the responsible office of the physician, it is absolutely necessary that he shall be certain that his remedies, whatever they profess to be, shall possess the power to control and cure diseases, regardless of speculative philosophy. Can the Homœopathist have such a certainty in regard to his remedies? Certainly he can, by administering them to the sick. Here he can have the testimony of his eyes that they are effective and reliable. He prescribes for all kinds of fevers, for croup, for pleurisy, for pneumonia, &c., and he surely would be the first to detect the want of efficiency in the medicines he administered. It would not require the opposition of his adversaries to change his practice; if his patients continued to suffer or would die, he would die with them, professionally, and his own interests, if he could disregard the sacred appeals of humanity, would compel him to change. Tell his adversaries, however, of the diseases he has cured, and the universal reply is—"they would have recovered if nothing had been given." Well, be it so. If the diseases required nothing, and he gave nothing, who can

question the utility of his course? While he can have the happy consolation to know that he did not afflict his patients by the administration of crude and disgusting drugs.

I do not say that diseases have not been, and are not now cured by allopathic treatment, according to the reversed principle—*Contraria Contrariis Curantur*. I would as soon say that travellers have not been conveyed from Philadelphia to Baltimore in the old-fashioned four horse mail coaches; but, I do assert, that the distance is now passed over more comfortably, and in one fourth of the time, by the aid of steam. And what was the objection to the use of steam, when first proposed for purposes of locomotion and of navigation? Its *simplicity*. It was nothing but water, whose power was developed by the introduction of caloric. We have lived to see and to enjoy its superiority as a motive power. What was the objection to the magnetic telegraph? Its *simplicity*: Many, who now hear me, recollect the time when Professor Morse applied to the Congress of the United States for an appropriation of \$30,000, to test the experiment of a line from Washington City to Baltimore; and, when that appropriation was granted, how almost every one felt and expressed dissatisfaction at the proceeding, calling the whole experiment a “humbug.” That was the common phrase. We have lived to see the utility of that discovery demonstrated, and to avail ourselves of its advantages. What was the objection to the discovery of the immortal Jenner, who first proposed the system of vaccination as a preventive of that most dreadful of all diseases—the small pox, the virus for which was obtained from so humble a source as the cow? Its *simplicity*. And, what has been the objection to the discovery of the immortal Hahnemann in giving to the world a mild and safe antidote to disease? Its *simplicity*. And is it possible that the *simplicity* of a proposed improvement should oppose its investigation or adoption? It is even so; and so it has been from the time of the Saviour of the world upon the earth, and, perhaps, for ages before His coming. The simplicity and humility of His birth—His life—His whole earthly career—were the greatest objections to His power.

But, Homœopathists are charged with deluding the public. How? Was there ever anything seen in the practice which was calculated to delude? On the contrary, there is no other method of medical practice which is not better calculated to impose upon human credulity than Homœopathy. In all other modes of practice the patient can taste, feel or see that the physician is operating upon him, even before he feels a curative effect; and, if he should be no better or really worse from the action of the remedies used, he has testimony that *something* has been done for him. This is not the case in homœopathic treatment; for, such is its simplicity, that it has, really, more the appearance of doing nothing, and the first tangible evidence the patient has that the physician is doing *anything*, is a relief from pain, or some other indication of a cure. At the commencement of my investigation of Homœopathy, I was forcibly struck with this fact, and I asked myself the question—If Hahnemann had a desire to impose upon the credulity of the world, why would he have proposed such a course of treatment? He certainly disregarded all the common devices of the Charlatan, and adopted a plan the least of all calculated to deceive, which the ingenuity of man could ever have invented.

When I had been engaged in its investigation but a short time, one of my medical friends, who felt much solicitude for my welfare, asked of me, "What will the profession think of you?" There is the great question, and, unfortunately, it is the governing principle with the weak-minded. The fear of obloquy has been the cause of having prevented many an honest physician from looking into this discovery. But, what is the moral character of the man who stops to ask this question? Is he to be trusted with so responsible an office as that of physician? I would say he was better suited for that of a grave-digger!

In conclusion, I would offer a few words to my colleagues of the American Institute of Homœopathy. On the 10th day of April, 1844, sixteen years ago, our Institute was organized in the City of New York, by a meeting of twenty-



five physicians. I had the privilege and the pleasure to be one of that number, and I have attended at every annual meeting since that time. I have seen its members increasing in number at every session, until now when it amounts to upwards of five hundred, giving to us an average increase of thirty a year, and I can truly assert that it is now one of the largest medical associations in the world. In and out of our Institute, we number, in the United States, alone, more than two thousand working homœopathic physicians. Sixty years ago, our distinguished leader wore the honors of his discovery alone, but he has handed down to us the rich inheritance which the splendour of his genius and his indafatiguable industry had achieved. Convinced, as he was, of the truth of his discovery, and of its value to mankind, he allowed no human obstacle to retard his progress, and, in the last days of his useful life, he was animated and sustained by the reflection that he would leave to posterity and to suffering humanity the greatest benefaction which history would ever record.

*We* have been permitted to see the truth and beauty of his discovery, and to be among those chosen ones by whom it is to be perpetuated. *Our* privilege is as great as our calling is responsible; and, we cannot be true to that privilege and to that responsibility without perpetual vigilance, close study and untiring industry. With a faithful adherence to these, we shall prove worthy of our position in society, and of the great trust confided, by Providence, to our care. Let us, then, discharge our obligations with fidelity, regardless of our oppositions and of our trials. Let us move on in the path of duty as a band of brothers, to honor and defend our sacred cause; and let us always remember and cherish the sublime maxim—"In truth, unity; in doubt, liberty; in all things, charity."

