

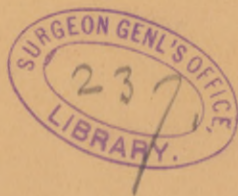
DE GERSDORFF (B)

Conservatism in its  
relation to homœopathy

Annual address

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apl. 10/1867.





Addressed to  
Conservatism in its Relation to Homœopathy.

ANNUAL ADDRESS,

DELIVERED BEFORE THE

MASSACHUSETTS

HOMŒOPATHIC MEDICAL SOCIETY,

APRIL 10, 1867.

By B. DE GERSDORFF, M.D.,

OF SALEM.



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## ANNUAL ADDRESS.

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I BELIEVE it is, at the present day, a generally acknowledged fact, that our earth is a moving body. Yet this has been admitted only about forty years by the learned body of councillors of the Holy Father of Rome, who, up to that time, had opposed this theory by his persevering *non possumus*. That we, the inhabitants of the earth, therefore, should be allowed to move with the earth, one might now expect; yet what is called the general progress of the human race has been always doubted and even opposed by a certain number of solemn-faced men, who are constantly comparing the wicked and brazen world of to-day with the good old times, the golden ages of the past, and who reject every new light in science as fallacious, and every new invention as dangerous.

When we inquire who these bat-like obscurants, these conservative terrorists, are, we find, to our surprise, that these men, ever admirers of the past and ever fearful of the future, are to be found, not so much among the ignorant mob or the sanguine youth, as among the very ven-

erable dignitaries in the realms of knowledge, and often taking a high rank in the learned world, in the Church, and in the State. This may seem at the first aspect strange; but the fact is evident, and the key to it is found in human nature, which is always limited, though ever aspiring. For error never forsakes us; but the innate longing for a higher state leads our souls slowly up to truth. The accumulated stores of knowledge of bygone ages may justly be considered the greatest inheritance of the human race. This it is which distinguishes us from all other creatures, and is making us gradually the masters of the globe. Yet it cannot be denied, that these inherited teachings of our forefathers have themselves often proved impediments to human progress in later years. Indeed, only by throwing them aside, like old garments, have we, the heirs of these treasures of the past, been enabled to make progress in our mental culture, and in our power over the elements. It has been truly said, that old laws have come down to us like inherited chronic diseases; so that what was our forefathers' right becomes our privilege, and may become our sons' curse.

And as in the history of social and civil law, so in that of the dogmas and theories of the sciences: some of the greatest absurdities, which have been religiously revered and upheld for ages as great truths, have been exposed and annihilated in a single day, by the rejuvenating power of the human mind. Therefore we find, that superstition in religion, conservatism in politics, and doctrinal obstinacy in science, are always combated, and finally overcome, by rationalism in reli-

gion, progressive radicalism in politics, and by experimental research in science. We shall understand this still better, when we consider that progress in civilization is twofold,—moral and intellectual. To be willing to perform our duty, is the moral part; to know how to perform it, is the intellectual part. The standard of morals and of knowledge changes from generation to generation. We fondly hope and believe it is progressive, although this progress has been not inaptly compared to the apparently horizontal lines of an Archimedean spiral. What in one period of history is attacked as an extravagant heresy, is in another period welcomed as a sober truth; and, in its turn, it is replaced by some later novelty.

Moral truths remain, on the whole, stationary; the great dogmas of the moral systems of the world have undergone very little change. In comparison with these, the progressive aspect of intellectual truths is great and often startling; and none are more startled and disturbed by this progress than the doctors of the dominant schools. Their eminence, their power and influence, can only last as long as their dogmas and theories prevail; therefore they dread innovation. We know that what men wish to be true, they are inclined to believe; and to consider as improbable or impossible what they do not wish to believe. Most forcibly does this manifest itself, when the old is perishing, and the new is forming. Hope and cowardice are mingled with each other in the tenacity of faith with which we cling to the wishes of our hearts; and so much do these take the place of reason, that the earnest desire is often mistaken for sober judgment.



Moreover, we find that earnest persons — thoroughly self-convinced men — are likely to be persecutors, and this even from benevolent motives. “Why,” they exclaim, “should we permit our brethren to perish? Let us put down false teachers by the strong hand of authority.” This world-old fallacy of all bigots is succinctly illustrated in the often-quoted speech of the French princess, who said, “It is a little remarkable, that I only am always in the right.”

Considering all this, can we wonder that human progress is mainly opposed by the men who represent the governments of the State and the Church and the faculties of the schools? In fact, from these arises the greatest enemy to progress, — the so-called protective spirit, which, in politics, stifles all liberty, and, in science, all inquiry. I need not remind you, that, under absolute monarchies, all progress is blighted and dwarfed, and that a fanatical spirit of conservatism has ruined countries and kingdoms. But not less evidently is this conservatism deadening all progress in the scientific world. Examples are numerous. The Academy of Sciences at Paris, in the present century, when consulted by Napoleon I. on the subject of steamboats, gave the verdict: “It is a mad notion, a gross delusion, an absurdity!” Men of science, when the first specimen of anthracite coal from Pennsylvania was laid before them as a proposed fuel, expressed the opinion, that, in the final conflagration, this article would probably be the last to ignite. The same spirit persecuted the men of new thought, the great inventors, the men whose memories are cherished at the present day. It was well



said, that the man who invented the telescope, and first saw heaven, was paid with a dungeon ; and the inventor of the microscope, who first saw earth, died in exile, of starvation.

That the history of medicine offers ample proof of the truth of the foregoing remarks, I think you will readily admit. Indeed, its pages show such a checkered field of human error battling with wisdom, the blindness of ignorance with the light of science, superstition and absurd dogmatism with common sense, that the diligent explorer almost despairs of finding any upward progress from century to century. The various absurdities of our forefathers in the art of healing would be ludicrous, did we not reflect that it was human life with which they solemnly trifled. Think of the times when priest and physician were represented in one person ; the times when the people believed in daily miracles, and when, therefore, wonder-workers were always found at the people's call ; the times when every epidemic or plague was considered a divine scourge and a punishment for the sins of the human race, and that, therefore, they were to be arrested only by public prayers and processions ! Think of the still more doleful influence which the belief in magic exerted on both patients and physicians ; of all the charms, amulets, bewitched decoctions, and nostrums, which were devised, applied, brewed, and swallowed ; the times when chemistry was a secret science, and its few known facts were used only to deceive the multitude, by pretences of making gold or compounding elixirs, panaceas, theriacs, and quintessences for all diseases ! These " hell-broths " were most terrible in their real

effects, when prescribed and repeated with fearful perseverance by the doctors in high authority, who frightened all common sense out of their own and their patients' minds, by their assumed knowledge of the secrets of nature. As to the state of surgery of those times, Abernethy's sarcastic expression, that operations are the reproach of the healing art, and that the habitual operator is a savage in arms, who performs by violence what a civilized person would accomplish by strategy,—this sarcasm loses all its exaggeration, as applied to those times when bleeding from amputation was stopped only by searing with red-hot iron, and when conservative surgery was not even dreamed of.

By degrees, a better day dawned upon suffering humanity, and a more enlightened state of society, and especially a better knowledge of the laws of nature, brought about a better medical treatment. Scientific murders, *secundum artem*, became less frequent. But the great improvements in medical treatment never were initiated by the universities and learned bodies. They were forced on them by men whom they had cast out. They disputed and wrangled about dogmas and theories, and, with ridiculous jealousy, kept their knowledge hedged in by use of the dead languages, — a pretentious sham, in ninety-nine cases out of a hundred. Often, their advancement was due, not to themselves, but to the common sense of the people; the spirit of the age forced them reluctantly forward.

This strife between the superannuated theories of the doctors and the common sense of the people — ready for any thing new, if good and practical — has always

produced both evil and good effects. It has weakened the confidence of the people in the wisdom of their learned and legitimate professional advisers, and thrown them into the hands of impostors and quacks of all kinds, — from the simple shepherd, to the most fashionable specialist of to-day; but, on the other hand, it has acted as a wholesome stimulant upon the reluctant schools, and, by competition with these very men, forced them into progress and reform. The beginning of this race of impostors — travelling physicians with and without title, the quacks *par excellence*, the Theophrasti, Bombasti, Eisenbarths, &c. — probably dates very far back, at least to the times of the first medical schools, whose caricature and offset they were. And it has not yet died out. A natural history of this interesting genus — following it up through all ages, and describing all its varieties — would show that they flourished by the weakness and obstinacy of their superiors in authority, full as much as by the ignorance of the people; and that they adapted themselves to their times, always with more common sense than ever the doctors of the universities did.

Perhaps it would not be uninteresting, by way of comparing the past with the present, to listen to a somewhat detailed description of some of their proceedings in the times of the old German Empire. I have here the authentic confession of one of those “travelling physicians of the people,” such as appeared in various disguises at the public fairs, and whenever there was a concourse of the lower classes on festive days. An Imperial soldier, after the Thirty Years’ War, finding his occu-



pation gone, and being compelled by starvation to beg or steal, or become a quack, chooses the latter. At an apothecary's, he buys a stock of pills, eye-washes, mouth-gargles, and particularly a good supply of the then popular theriac, consisting of harmless and cheap ingredients. But he finds that his eloquence and his impudence in lying do not attract a sufficient crowd of credulous and willing buyers. So he procures, and places on his public stand, two large transparent glass jars — one filled with water, the other with alcohol — looking exactly alike. In the vessel filled with water, he puts an ugly-looking, black and yellow toad, considered, in those times, to be a poisonous and dangerous animal; and now he proceeds to praise lustily his theriac, as a good medicine for all diseases, and an antidote for all poisons. This article is packed in small boxes, and, in order to prove its efficacy, he allows one of the bystanders to select one; out of that he dissolves a small quantity in the alcohol of the other jar, saying that, if the poisonous creature would die by drinking of this solution of the theriac, that would certainly prove its virtue. Then, with a pair of tongs, he takes the poor creature from its natural element, drops it into the alcohol, and closes the jar. The toad begins at once to contort itself in fearful agony, and in a few minutes it lies lifeless on its back. The boors begin to open their mouths, their eyes, and their purses; for this ocular demonstration is the clinching argument, and the impostor soon exhausts his supply of theriac, fills his pockets with money, and travels as soon as convenient to another place.

Now, compare this coarse imposition, founded on the ignorance and superstition of the mob of those days, with the refined blandishments, the elegantly written puffs, the elaborate patents, the eloquence, and semblance of learning and sincerity, with which a medical impostor of the present day has to follow his trade, and it becomes evident that the world has advanced, and has been civilized, even, in its deceptions and impostures. The career of the advertising doctor of to-day is really wonderful, for the ingenuity exhibited in the counterfeit of learning, but mortifying as an example of the venality of the press. As an example, I will only draw your attention to the large number of pamphlets, and even of pretentious volumes, filled with spurious learning and false theories, on medical subjects, with which we are nowadays flooded; among which I will mention only that of a Dr. H., and his new theory and mode of curing consumption, made notorious lately by a well-known case of libel in England, and in reference to which, not long ago, you might have read in the "New-York Herald" editorials and advertisements, to the effect that mortality by consumption, in New York, had, within some specified period, diminished to the amount of thirty per cent, and that this was due, if not entirely, at least to a great extent, to the new system of Dr. H. We finally find that this system is founded on the startling scientific fact, that tubercles consist principally of carbon, and therefore inhalations of oxygen are offered as the great remedy. The statement is false, but the theory is plausible to the non-professional public. It is worthy of attention, as an excellent specimen of the views which are put forth by

gentlemen who advertise for patients, and which are received by the general public with a degree of blind confidence that speaks more for their faith than for their reason and knowledge.

But let us leave this dark page in the history of medicine, which exemplifies the weakness and wickedness of human nature through all ages. And we see, that, with the generally advancing civilization of mankind, in spite of the ignorance of the multitude and of the self-conceit and conservatism of the schools, the healing art is compelled to make progress; and this progress, we contend, is as much owing to the impatience of the patients, as to the spirit of inquiry among the doctors. And further, we find, that, throughout the whole history of medicine, the various theories of disease and cure, when once promulgated, and acknowledged after a long contest, become in their turn stumbling-blocks in the way of further progress, until a new era for medical theories begins to dawn in consequence of new developments in the natural sciences. Towards the end of the last century, these sciences received a new and great impetus by the cooperation of many great men of various nations. This, in turn, soon affected, directly and indirectly, not only the medical and other sciences, but even commerce, national economy, and politics. From a blind reverence for learned authorities, old doctrines and theories, the human mind turns, in this revolutionary age, towards the acknowledgment of no other authority than that of facts; so that at the present time no theory is much valued unless established by facts, and none is considered too startling for credence, if facts can be adduced in its support. The



use of the balance, the retort, and the microscope, in exploring organic life, has made physiology a new science, as it were; which, though supposed by many to be the peculiar property of a few men only, belongs to the medical profession and to man. It will, one day, be recognized as the true basis of the art of living, the supreme lawgiver in all things that concern the welfare of men's bodies in health.

This is the goal to which it tends, though at present it touches practical life at few points only, and far between. For in health, as in sickness, men as yet trust, in the main, to what is called experience and common sense. They shun the teachings of physiology and medicine, either because they have found their doctrines too unsteady and too obscure, or because they have from time to time been duped by false teachers, who passed off counterfeit jargon for the true coin of science. On the whole, it is perhaps not to be wondered at, that, in daily life, common sense should judge physiology and medicine, rather than that physiology and medicine should sit in judgment on common sense. It was to be expected, however, that physiology should exert a great influence on the medical world. It opens a wide and fertile field to the explorer of disease and its products. It teaches us the true processes of life,—of assimilation and secretion. It opens our eyes to the inconceivable minuteness of the powerful germs of life. Finally, it has created a new pathology, entirely founded on facts evolved by the microscopic study of the cell and its nucleus.

But as much as it may have widened the horizon of

knowledge of organic life in the normal and abnormal state, by giving to the study of pathological anatomy a high rank and development, yet it cannot give to the practical physician, called to relieve and cure suffering mankind, that of which he is in most need, — *a law of cure.*

It would here lead us too far to explain the reason why the physiological school of medicine has failed to give such a law; but this we can say, that it is to be found mainly in the type of thought in the dominant schools of philosophy, the materialistic tendencies to which the physiological school inclines, seeking to get rid of cause altogether, and speaking of nothing but of effects: so that its followers, while increasing their knowledge of phenomena, lose their faith in the original cause of them all, in health and in disease, namely, the *vital force*. But, without assuming a vital force, no theory of life, health, or disease can be devised, and no law of cure can be securely based.

Therefore, though medicine has profited in pathological knowledge by the physiological school, especially in regard to the ulterior ends and products of disease; though the understanding of the true distinction between functional and organic diseases and their symptoms is hereby advanced; though surgery, in particular, has gained ground, and has met with a success formerly unknown, especially in removing tumors and other products of disease, since their nature is better understood, — yet we find little advance has been gained by physiology in the knowledge of the cause of disease, and as little in therapeutics. On the contrary, while the old

formulas and prescriptions of drugs, founded on obsolete theories, were still in the standard text-books, the confidence in them vanished gradually out of the minds of the young men in the profession, until only a few old *Bourbons in medicine* remained, who would neither learn any thing nor forget any thing. Empiricism, with all its pitfalls and evil consequences, gained ground in the same degree. This soon became evident, also, in the medical literature of modern times; for, however great the breadth of detail, and however exhaustive the depth, with which all pathological subjects were treated in the text-books of general pathology and in the monographs on diseases of all kinds, it cannot be overlooked that a spirit of despondency has pervaded the writings of the most sincere and able scientific authors of the day, as soon as the subject of therapeutics is approached. A practical *law of cure* is felt by all to be the one thing needful. Physiology, while teaching us the normal processes of life, and giving us rules to keep the normal state of health, fails when it attempts to derive from pathological knowledge rules with which to combat disease.

But, in this twilight of scientific knowledge, the morning star of medical treatment arose on the horizon at the beginning of this century. Co-eval with the modern development of physiology, and while the new facts evolved by this science were eagerly sought for and acknowledged by the profession, the foundation of the greatest reform of medicine in modern times was being laid by the genius of a single individual. By a careful and ingenious mode of experimenting, he succeeded in



discovering and verifying *a law of cure*, which, although existing in nature ever since disease was allowed to exist, had only been slightly hinted at by former medical philosophers. At this crisis in the history of medicine, the lights which were thrown on pathology by the study of morbid anatomy almost dazzled the nosologist, by showing the stupendous variety of phenomena which Nature exhibits, even in her so-called abnormal action. Meanwhile, the use of drugs — double-edged swords at best — became more and more feared as their effects were better understood; and hence arose that new school among physicians, which avows its own inability by calling its chosen course “the expectant method.”

Now arose SAMUEL HAHNEMANN, who pronounced the words *similia similibus curantur*, — a law of cure founded on the theory of vital force, but not resting on that theory inactively. It is a law of cure eminently practical in its effects, directing the mind of the physician towards two spheres of practical knowledge and action at once. The one is the study of the symptoms of disease to the full extent that all possible knowledge of pathology and physiology can lead him. The other is that new science, now called into existence, — that of proving the effects of drugs on the healthy organism. This law of cure and method of practice can boast of having met with an unlimited amount of opposition, more than any previous theory in medicine; and this opposition came not from the people, and from the sick, — for, like the gospel, the common people heard it gladly, — but from the high authorities in the medical schools. These two facts may perhaps be considered the best proof, according to the

foregoing remarks, that homœopathy is a reform and an advance in the art of healing.

But on these considerations I cannot enter; for this short hour will not permit me to take up any argument as regards the soundness of the theory of homœopathy. Besides, I know well that all arguments between the supporters and the antagonists of homœopathy have been heretofore mostly inconclusive, because, as in many other disputes on philosophy, religion, and politics, the disputants have no common standing ground. If they were agreed upon any common premises, they might compare the chains of inference by which these premises are linked to their conclusions, and discover which was the most coherent. As it has been, the disputes have always so far resolved themselves ultimately into dogmatic assertions, directly opposed, but as incapable of decision as of reconciliation. Our work in medical polemics must be rather to bring about a reform in the art of healing, by building up a new science under a new law, with the convincing data of statistics in our hands. In course of time, we shall find that the old school will crumble to pieces and perish, as far as its theories and methods are untrue and unnatural, without further trouble from our side.

This, then, I will only here say in judging homœopathy and its present position; that, although the controversy about it is not ended, — nor will it be as long as the antagonists do not even recognize each other in the battle-smoke, — all the downright persecution, the sarcasm, the ridicule, intrigue, and opposition homœopathy has met with at the hands of the dominant school, have not

prevented it from spreading wherever patients and physicians were to be found, so that its practitioners are to be numbered at present by thousands, and its patients by millions. For, like the luxuriant and green vegetation springing up on the prairies wherever the fire has raged before, so flourishes homœopathy everywhere in the wake of the most terrible epidemics that have swept over the nations. Statistics of treatment of all diseases, in hospitals as well as in private practice, speak volumes in favor of homœopathy, and therefore the people have judged it and adopted it. These are the facts of its short and successful outward history: the history of its inward development into a complete science belongs as yet to the future. As a science, it is still in its infancy. When it shall reach its manhood, it will have changed the aspect of all auxiliary sciences of the healing art. Meanwhile, the enormous work of proving the effects of all known drugs on the healthy organism, so incomparably well begun by the rare genius and self-sacrificing spirit of its great founder and of his first disciples, has been continued by almost all later followers in all countries, with perseverance and enthusiasm. New treasures are constantly being added to our wealth of *materia medica*, while in these days, I am happy to say, a truly critical spirit of estimating, classifying, and sifting the gathered material has evinced itself.

But the mainspring, the most active principle and source of power which this method of healing diseases possesses, and by which it insures its intrinsic vitality as well as its outward success, and bestows upon its followers self-dependence and practical superiority over all who



do not follow its law, is that connecting link between man and nature, between patient and remedy, that ever-working mental process of comparison between the two series of phenomena, — the pathological and the therapeutical. For the homœopathic physician — whether he studies diseases in order to find new symptoms, or whether he searches nature in order to find new remedies — has constantly that guiding idea of similarity in his mind ; and so much does this idea pervade all that he does and thinks, that it must greatly affect his studies of all the auxiliary branches of the medical art. Particularly is this the case in his study of physiology ; and I contend that the dividing line between that science and pathology will be more and more lost from view from the homœopathic stand-point : just as there is, in nature, no marked line between health and disease, — both being equally natural. Therefore we find, that the homœopath, by his individualizing process of comparison, widens the sphere of his pathology, as well as of his *materia medica*, by abolishing the abuse of generic names of diseases in the cases on hand, and the abuse of clinical and empirical polychrests among medicines. And, while he will make account of symptoms which were taught to him by physiology, — such as constitutional tendency, sex, age, &c., — he will, on the other hand, correct and modify the teachings of physiology as regards the rules of diet and regimen ; for, if we find that we cannot always ascertain where disease begins and where healthy action ends, — namely, the distinctive line between the sphere of physiological and pathological knowledge, — we cannot with any more certainty draw a line between

the effects of food and those of drugs on the healthy organism.

But if homœopathy exerts, on the studies of those who practise it, such an influence as I have described, and upholds and governs them with such power at the sick-bed, it requires also, like a jealous mistress, a very careful cultivation and special training. And this leads me to offer a few closing remarks on homœopathic education, in doing which, I must ask you to look back once more. We saw, that, somewhat more than fifty years ago, the first promulgation of the homœopathic theory was made by Hahnemann; and we all know how, after the first struggles of persecution were over, it has spread and gained ground more and more, until, at the present day, it is practised everywhere, — in all countries, by all classes. In Europe, kings, princes, and a great part of the nobility, have embraced it; feeling themselves less restrained by the opposing authority of the faculties than the middle and lower classes do. In this country, where there is none of that paternal interference of government which was exerted against its further development in European countries, public opinion has approved of it, and its numerical success is greater than anywhere else.

Furthermore, by this time a large homœopathic literature has grown into existence, and filled our libraries with many valuable volumes. Its periodicals — monthly, quarterly, yearly — abound in all modern languages. Their earnest, sincere, and enthusiastic spirit far exceeds that of the like productions of the old school. The work of proving, also, is constantly going on with fresh vigor, and has revealed still further treasures in the *materia*

*medica.* Finally, for more than thirty years, homœopathic hospitals have been established, and their reports are before the world. These can bear the most severe criticism, and still surpass all others by the proportion of cures. Even the gaunt spectre of cholera has been forced to be a witness in favor of this new treatment; and its practical results have so impressed themselves upon the speculative mind of life-insurers, as to procure for homœopathic patrons a reduction of ten per cent from the regular premium. Yet when we ask what has been, and is at present, the position of the dominant (so-called) allopathic school towards it, we find, that, however homœopathy may have in an indirect way changed the practice of the old school, its professors are theoretically opposed to it to-day as much as ever. And I do not speak here so much of the opposition which comes from the jealousy of individuals in allopathic practice, — for each one has a right to oppose any new theory, as long as he does not understand and believe in it; but I speak of the anathemas which are thrown upon our devoted heads by the learned bodies, the faculties of the old schools and colleges, when they sit in council over the medical affairs of the world. Instead of establishing thorough and just investigations, making sufficient experiments, and opening fair discussions on the subject of the new doctrine, these learned bodies have condemned it at the outset. If they have not openly persecuted and fought against it in later years, they have secretly intrigued against it in many ways, or tried to ignore it altogether.

We will not at all question, here, whether this did any harm to the world at large, or to the followers of Hahne-



mann specially ; although I think the latter have nothing to complain of as regards worldly success. But it has certainly acted as a great impediment to the education of the young men in our ranks. All hospitals, endowed schools, and colleges, being, from former times, in the hands of the dominant school, a public and practical teaching of homœopathy was nowhere allowed. But, in later years, a few hospitals and professorships have been opened to it, in a few places in Europe, by particular favor of some liberal-minded princes. It became the honor and the privilege of this land of progress to break down the old bars of conservatism in medicine ; and homœopathic medical colleges are at least chartered and protected, if not endowed, by the various State governments. Heretofore, the homœopathic medical student, being compelled to study at a medical college of the old school, had a difficult position, indeed, to hold. He was either in constant danger of becoming confused about his convictions, and was being lost altogether to the homœopathic cause, especially if, being a good scholar, but young and impressible, the professors thought it worth their while to praise and to flatter him, and thus to secure his talents to their side, or he had to enact a false and hypocritical part, in order to receive the diploma of his college, while, at heart, convinced of the truth of a law of cure never taught there, nor even mentioned, except with scorn and ridicule.

But, if he escaped all these dangers, what golden hours of study were irretrievably lost to the future homœopathist, by learning many things which he never needed, and by learning many other things wrong ! For homœopathy,

as I said before, is an exacting and jealous mistress, who requires an undivided attention from her followers, and demands from them that the preparatory studies and kindred sciences should, from the beginning, be pursued with a constant view to carry out in practice the law of cure. Indeed, the homœopathic student can never too early train himself to make experiments in proving as well as in curing; and he should be already a homœopath when studying his chemistry, physiology, anatomy, botany, and surgery. From this it follows, that we should have such teachers in these sciences, especially in physiology and pathology, as would not prejudice the mind of the student against the theory of vital force and of the homœopathic law of cure; but, on the contrary, should, from the beginning, let these auxiliary sciences go hand in hand with the most essential of all studies, — the homœopathic *materia medica*, as founded on the provings of drugs on the healthy organism.

It was, therefore, with thankfulness and joy that I lately heard of our prospect of having a medical college in our State, where homœopathy could be freely taught, — here, at this centre of learning, where the old school has held a high rank for so many years, and had its undisputed sway so long with as much thoroughness and scientific spirit as with exclusiveness and conservatism. But the higher the standard of the medical schools around us, the better will it be for the young plant which we hope to see start into life. For the new college will have to begin modestly, but firmly, by trying, not to underrate the amount of learning of the old schools, its seniors, but to turn their accumulated stores of knowl-

edge in the best way to the use of the new theory. It will have to take care not to neglect surgery, by deeming it made unnecessary by homœopathic practice, but to make surgery more efficient by combination with homœopathic treatment. And it will find its highest task in following the opened path of physiology and pathology, not as two distinct sciences, with the fearful and wonderful but unpractical results of the old school, but by blending their teaching so together, that every single organ and function shall give rise to valuable symptoms; and that all symptoms, from the apparently most insignificant and accidental, like the blue of the eye, to the most morbid and specific ulcer, — all become available material for the ulterior end of all its studies, namely, the homœopathic cure.

As no medical college can well exist without a clinique and hospital, I trust that we shall see our wishes crowned, by having those institutions joined together; for then only, by the right combination of theory with practice, shall we be able to prove to the world what we can cure, and then only, by fair and careful experiments at the sick-bed, can we settle the disputes, in our own ranks, about the value of each remedy, and the size of its dose.

May our hopes be realized; and, in the history of medicine, may it be seen that the *Homoion* has never become a stumbling-block to further progress! Thus, perhaps, in times to come, even the learned men of the old faculties, like the councillors of the Holy Father, will have sense enough to admit that “the world moves,” and we move with the world.







