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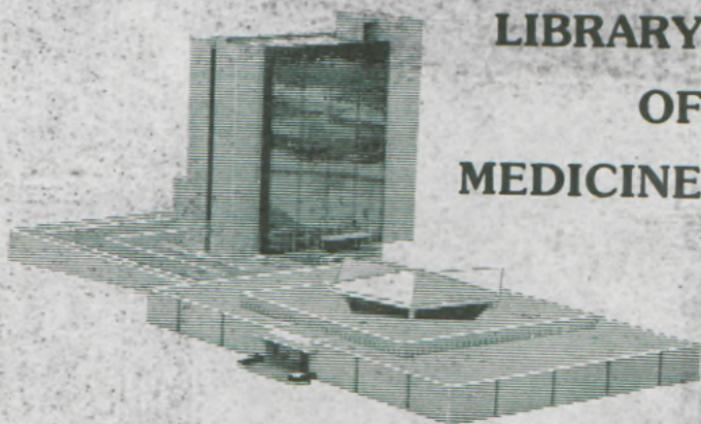
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CONVERSATIONS

BETWEEN

DRS. WARREN AND PUTNAM

ON THE SUBJECT OF

MEDICAL ETHICS

WITH

AN ACCOUNT OF THE MEDICAL EMPIRICISMS OF
EUROPE AND AMERICA

BY

FRANK HASTINGS HAMILTON, M.D.



BERMINGHAM & COMPANY

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PREFACE.

THE "Conversations," written in moments of enforced idleness, while recovering from a serious illness, and published originally in successive numbers of the *Medical Gazette*, were intended to represent the conflicting opinions of medical men in this country on the subject of a written Code of Ethics, and substantially, the grounds upon which these opinions are based.

By a large proportion of the profession the question has seemed to be one of importance, not only in its relations to the interests of the public at large, but also in its relations to the morals and character of the profession, and the progress of medical science.

If, therefore, the discussions which have arisen have been characterized by earnestness, and perhaps by a certain degree of acerbity, it should be ascribed to the magnitude of the issues

apparently involved and not to personal or interested motives.

The writer does not deny that he feels earnestly upon this subject, but he trusts that nothing he has written indicates acerbity or illiberality on his part. Among those who differ from him are not a few of his most intimate and beloved personal friends, and for whose opinions in most matters he entertains the highest respect. It would be painful, therefore, for him to know that he had said anything by which he should inflict a wound, or forfeit their friendship and esteem.



CONVERSATIONS.

FIRST CONVERSATION.

A demand for liberty—Liberty is not license—We are bound to obey, but are not bound to respect all laws—Moonshiners.

Dr. Warren. Have you interested yourself in the struggle for liberty which some of us are making in our effort to free ourselves from the bondage of the Code of Ethics, which has hitherto held us in a most degrading subjection?

Dr. Putnam. I have noticed the "struggle for liberty," as you are pleased to call it, but I cannot say that I sympathize with its objects. It seems to me rather a struggle for license, than a struggle for liberty.

Dr. Warren. Is it possible that you, the descendant of a family famous for its love of freedom, should hold such views; and be willing to remain in a kind of moral slavery, in which

your masters forbid you to do as you please in matters of conscience? How can you call yourself a freeman while you remain in this condition of servitude? I hold that in matters of conscience every man should be free to think and act as he chooses.*

Dr. Putnam. Your idea of freedom is perhaps a little too broad. There never was a time in any civilized government in which men were permitted, without restraint, to act according to the dictates of their conscience. They might indeed be permitted to think as they pleased, but not to act as they pleased. To permit this would be subversive of social order and of all government. It would permit a man to take the life of his own child, if he thought it his duty to do so. As every jurist will tell you, you will have to abandon this ground, which I see some of your friends have taken, if you wish to commend your present struggle to the sym-

* "But even among medical men who have so long quietly submitted to be hampered by artificial restrictions, the irrepressible demand for free thought, free action, with no restriction but the high and noble aspirations of what pertains to physicians and gentlemen, will certainly arise. . . .

"Freedom of thought and action are the palladium of our institution."—*S. Oakley Vanderpoel, M.D., President N. Y. Co. Med. Soc.*

pathies of an intelligent and civilized world. It was not this liberty for which your fathers and mine shed their blood.

Dr. Warren. Conceding what you have said to be true, you will not deny that all good citizens are bound to respect and obey the laws; and the laws of the State of New York declare that the diplomas of the Homœopathists and Eclectics are legal qualifications to practice. To refuse therefore to consult with them is virtually to disobey and to disrespect the laws of the State. For this view of the subject we have the authority of at least one distinguished jurist.*

Dr. Putnam. I reply that, if by "respect" is meant approval, the statement is not correct, but if it means obedience it is correct. Our Legislators pass many laws which I cannot respect in the sense of approval, but which I propose to obey.

That I must obey the laws is undoubtedly true; but our legislators have not passed a law declaring with whom I shall or shall not consult. If they had done so then indeed would our liberties have been invaded. If a law were enacted legalizing a policy-shop, or any other

* Letter to Dr. C. R. Agnew, from Theodore W. Dwight, Prof. Columbia College Law School, *The Medical Record*, May 13, 1882.

more infamous establishment, this would not make it our duty to frequent such establishments.

The time has been in this State (and may be again), when any man who chose could practise medicine. If your argument is sound, we ought then to have consulted with any ignorant charlatan who called himself a doctor.

Dr. Warren. Well, but, Dr. Putnam, we assume that these men with whom we propose to consult are not ignorant, but that some of them are as well instructed in the science of medicine as we are. What then?

Dr. Putnam. I doubt the correctness of the supposition; but if it were true it would not justify your proposed action. If a man learned in all that pertains to the science of medicine were to declare publicly that he prescribed in all cases nothing but moonshine, and even to advertise himself as a moonshine doctor, would you seriously claim that I ought to consult with him in a case of pneumonia, or of strangulated hernia?

Dr. Warren. You have made an extreme case, which does not apply to either of the parties with whom we desire to associate ourselves.

Dr. Putnam. Not at all. Study for yourself

the medical theories of these gentlemen, and see if you can make of them anything more than moonshine. They consist of nothing but the most absurd and ridiculous antitheses of common sense.

Dr. Warren. But, as you ought to know, some of them have openly and publicly declared that they have renounced the practice of prescribing moonshine, and that they are now giving the same medicines which we do.

Dr. Putnam. If this be so, then all that remains for them to do is to renounce their self-assumed and distinctive title, by which they ostentatiously separated themselves from the regular profession, and we are ready to consult with them. But I very much fear that so long as there are so many people who believe in moonshine, that they will not consent to do this. There are a good many excellent people who sincerely think that these gentlemen are continuing to administer to them the genuine article in its most attenuated form, and who, if undeceived, might no longer patronize the "new school." In fact, however, a pretty large proportion of the disciples of Hahnemann, retain their faith in infinitesimals, and continue to prescribe what may properly be called moon-

shine. But suppose we drop this subject for the present, to be resumed, perhaps, at some future time, when we have both more leisure.

Dr. Warren. Certainly, I will do so with pleasure ; but, before parting, I wish to say that I cannot but think that the Code of Ethics is an encroachment upon our rights as free American citizens—a worm at the root of the precious tree of Liberty which our fathers planted ; and I for one, whatever may come, propose to stand by the flag of revolt which our leaders have raised.

SECOND CONVERSATION.

Moonshiners do not practise what they preach—They retain only the title for purposes of business.

Dr. Warren. I omitted to say to you in our last conversation that, while it is true that many of the class of gentlemen who have been so long and so cruelly ostracized by the code, have indeed declared that they no longer rely exclusively, or in fact in any measure, upon the impossible infinitesimals of Hahnemann as a remedy for disease, giving instead our own medicines in full doses. They still adhere to the doctrine of *similia similibus curantur*, and cannot therefore consistently drop their peculiar and distinctive name; but the fact that they hold this *doctrine* ought not to prevent our consulting with them, since their *practice* does not differ from ours. If they wish to open the bowels they do not give opium or morphine, which would be in accordance with their doctrine, but they give castor oil or epsom salts or some other recognized cathartic in good full

doses. In case you were to consult with them and should wish to give any remedy in your materia medica, they would not object. They only preach, but do not practise *similia similibus curantur*. What do you care about their preaching?

Dr. Putnam. Nothing. Only that it is apparent that both their preaching, and the peculiar title which they continue to retain, is intended to attract those clients who still believe in homœopathic doctrines, and who think that honest men practise what they preach; and who, therefore, innocently suppose that by employing these gentlemen they are sure of being treated with their favorite medicine—the genuine and original Hahnemannian moonshine. To sail under false colors on the high seas is called piracy, and these gentlemen are sailing under false colors.*

* Dr. Fowler, President of the New York Medico-Chirurgical Society (Homœopathic), speaking of the title "Homœopathist" as heretofore employed by himself and his professional brethren, says: "The theory contained in the term is not to any appreciable extent entertained at the present day; it does misrepresent the mass of those who allow it to be used to distinguish their belief or practice; and a proper regard for the correct appreciation of their intelligence by the public, and of honesty in themselves, demands that the term be put away in the garret as worn-out medical furniture, which has no fitting space in the edifice of real science."

I could respect the honest simplicity with which the earlier pupils of Hahnemann accepted of the doctrine of infinitesimals, under which practice it was impossible to say whether the medicine (!) was acting under the law of *similia similibus* or not—but I cannot respect the Homœopathist who repudiates homœopathy, and who gives a dose of castor oil to overcome constipation, and still pretends that he is following the teachings of Hahnemann in any respect whatever.

You may think it desirable, in certain points of view, to countenance this fraud, but for myself I do not; nor have I ever felt that my liberties were seriously encroached upon when the medical profession adopted a code which declared consultations with those who practised such impositions to be disreputable. To say the least, I am not over-anxious to extend to them the hand of professional fellowship.

You do not seem to understand that the code does not affect your rights as a free American citizen. It is not a part of the State or Federal law. The code is simply a social arrangement, of a purely voluntary character.

Dr. Warren. Beg your pardon, but I do understand that. Yet I submit whether it is

wise or liberal to voluntarily place ourselves under such restraints. I know as well as you do that moonshine is not medicine, and that some Homœopathists have themselves publicly declared that it is not ; and it is probable that I would not consult with any of them if the code were abolished, but I am unwilling to be bound by a written compact not to do so.

Dr. Putnam. It is unfortunate for your cause that your friends have not been as outspoken upon this latter point as you have. They seem generally unwilling to say publicly that they hold the doctrines and practices of the disciples of Hahnemann in honest contempt, and that they do not expect to counsel with them ; indeed, they have publicly said that they intend to do so ; and it is this very fact which seems, in my opinion, to render a code necessary.

If every man practised virtue and morality strictly, no church organizations would be necessary, unless it were for the sole purpose of propagating a religious faith or dogma. Indeed, there would be but little need of law, or restraints of any kind.

THIRD CONVERSATION.

Code of Ethics in law, divinity, and in war—A representative of the “Slyhooven” sect in law—Why is a medical code needed here, and not in Europe?

Dr. Putnam. Does your zeal hold out in the cause of Liberty?

Dr. Warren. It is not one whit abated. If a code of ethics is needed in the profession of medicine, why is it not needed, also, in the professions of law and divinity?

Dr. Putnam. So far as the lawyers are concerned, I reply, that law is in many respects like the military art—a profession of war, in which it is deemed justifiable often to resort to deception, and to openly declare that you believe or intend to do what you do not believe or intend to do. A code of ethics made to sit easily and comfortably upon a lawyer would have to be as loose as a Roman toga. It must permit him to insult the opposing counsel in the presence of the Court; to blacken the character of witnesses whose reputation he knows to be as pure as his own, and to do a thousand

other things which no man could do outside of the courts and be considered a gentleman. Not that all lawyers do this ; but many of them do, and rarely incur the censure of the Court in consequence, and pretty uniformly receive the approbation of their clients.

Nevertheless it is not true that lawyers have no code of ethics. All bodies must have bounds ; and there are offences, such as taking a client's money under false pretences, for which a judge is permitted to disbar a lawyer ; forbidding him any longer to practice in the courts. So, also, there is in the allied profession of war a code of ethics, which renders infamous the man who enters the lines in disguise. He is not treated as an honorable enemy would be, but is tried by drum-head court-martial and gibbeted, and buried without a mark to indicate the spot.

Imagine, if you can, a lawyer when his case is called in court, addressing the judge as follows :

Your Honor, I wish to say a word in reference to Mr. Kraft, my associate counsel in this case, as the conditions of his employment and his mode of practice are peculiar, and perhaps unusual ; yet my client insists that he shall take part in the conduct of his defence. Mr. Kraft

is a regularly authorized practitioner, according to the laws of this State, but he is a "Slyhooven" lawyer. He belongs to the "Slyhooven school."

The Judge. What is a Slyhooven lawyer?

Counsel. I beg your Honor's pardon, but I thought you must have heard of this famous sect in law, although, hitherto, they have not practised in our courts. A Slyhooven lawyer is one who adopts the principles of Slyhooven, a celebrated German jurist, who has written a book upon the subject. He holds that the less the evidence the stronger the testimony, and that if you can make the evidence infinitesimal you are certain to persuade the jury and to win the case; provided, however, that in all cases you use that kind of evidence, which does not antagonize or contradict the evidence presented on the other side. The "hair of the same dog cures," is his cardinal maxim.

Thus, for example, my client being accused of stealing a horse, Mr. Kraft will present to the Court the smallest possible amount of evidence that he did actually steal a horse—the less, the better for our client. Or if no testimony can be found that he stole a horse, we shall avail ourselves of the next best form of testimony, namely, that he stole something closely resem-

bling a horse. Now a mule resembles a horse, but it is not a horse. So we will present an infinitesimal fraction of testimony to prove that he stole a mule.

That, in short, your Honor, will be Mr. Kraft's course of procedure, in so far as he has the management of the case.

The Court. You certainly cannot be serious in what you say, Mr. Dobbins.

Mr. Dobbins.—I certainly am serious, your Honor. A good many lawyers in Germany have tried this system of practice and have proved successful. Some lawyers who were doing little or nothing before, have got rich by it, and there are several reputable lawyers in this city who have invited Mr. Kraft to aid them in the trial of cases, if the courts are once opened to him.

The Court. Well, Mr. Dobbins, this court has only to say, that it cannot waste its time in listening to such nonsense ; and that your client will have to go to some other court if he wishes his case tried by these methods.

Mr. Dobbins. Then your Honor proposes to exclude from this court a regularly licensed practitioner of law, and to deprive an humble, but free American citizen of what he considers

his only chance of escaping punishment and perpetual disgrace.

The Court. Yes, this is what I propose to do. Judges have always exercised certain discretionary powers not specifically named in the laws; and one of these is not to permit idiots or lunatics to practise in the courts.

Mr. Dobbins. But, your Honor, we are not idiots or lunatics. Neither Mr. Kraft nor myself believe a word in all this foolery, but our client does; and it has generally been found easy to persuade a jury, composed of the most intelligent citizens, to believe in it, and to induce them to give their verdict in our favor.

The Court. I might have added that the judges have always exercised the right, also, of excluding from the bar self-acknowledged rogues, criminal offenders and self-convicted impostors.

It is our duty, also, not only to protect the court from such insults, but to protect the people as far as possible from imposition, by refusing to give our official countenance and support to impostors.

If you are not ready to try this case without the aid of Mr. Kraft and his peculiar system, the clerk will call the next case on the calendar.

Dr. Warren. Allegory is not argument ; but where do you find any thing like a code of ethics in the profession of divinity ?

Dr. Putnam. As to the profession of divinity, it is encompassed with a code of ethics as firm and inelastic as a coat of armor.

The canons and rules forbid its priests to teach false doctrines, or doctrines contrary to the teaching of the Church, while they wear the sacerdotal robes. To do otherwise is to challenge censure and expulsion. Outside of the church one may adopt such doctrines as he chooses ; and sensible men generally withdraw from the church when they change their religious opinions, rather than incur the chances of being thrust out.

Our medical code is gossamer compared with the iron-clad code of the churches. Think of it, *Dr. Warren.* Among some of our most numerous and influential religious sects, a clergyman is not permitted to dispense the Gospel of Christ to the people in a church which has not been regularly and officially dedicated by a priest of their own denomination. A man who is not a member of the church may even be denied a Christian burial, unless he applies to the "little church around

the corner." And yet it is no unusual thing for these same men to declaim against our lack of liberality in refusing to consult with Homœopathists, or Eclectics.

We could justify a Christian clergyman in refusing to hold a private consultation with a Mormon or a Mahometan priest over the case of a dying man, in which the two were to decide how to save his soul ; but it is another thing when he refuses to preach in a building not consecrated.

Our code does not teach or intimate, that I may not tie an artery or give my medical or surgical opinions in a charlatan's house or hospital.

Dr. Warren. Permit me to ask one more question. If we need in this country a medical code of ethics, why it is not needed also in Europe and other countries ?

Dr. Putnam. That is a very pertinent question, and one which perhaps naturally suggests itself to every medical man not born and educated under our peculiar republican system,—a system which differs in many essential points from even the republican systems of other countries. It is a system of States within a State ; each State has a limited, not absolute

autonomy, so also have counties and municipalities. There is in reference to most matters no such thing as national centralization of authority; and to this peculiar feature of our political institution must be traced many of our social institutions, including many of the restraints which we voluntarily continue to impose upon ourselves, and without which, experience has taught us, there would grow up gradually the rankest social evils. What government cannot do, or has not done, for us, because of its lack of centralization, and perhaps partly because of its intensely democratic tendencies, we combine to do for ourselves. We do, I repeat, by association what law cannot or does not do for us. But I must beg you to permit me to defer a more full reply to this question to another occasion.

FOURTH CONVERSATION.

Why we need a Code, continued—Low standard of Education required by our medical colleges—National legislation impracticable; State legislation inefficient—The medical associations unable to regulate medical education—Our medical colleges are private enterprises—"Color" line.

Dr. Warren. Just before we parted the other day, you began to answer my question, "Why, if we stand so much in need of a code of ethics, is it not needed also in Europe?" Medical men in all other civilized countries seem to get along very well without any written code. You began to say something about the social and political peculiarities of this country, when, for some reason, our conversation was interrupted.

Dr. Putnam. Yes, and I think this is the very point which those intelligent foreign physicians who have within the last few years come among us—for I ought to say that the earlier importations were very bad—have found it most difficult to understand.

The answer is, in brief, that in this country medical men have to supplement the duties of the State. It is the plain duty of the State to regulate the standard of medical education, or to declare what qualifications are necessary to enable a man to practice medicine intelligently and safely. It is so understood in Europe; and their several governments have done their duty so well in this regard as to leave little or nothing to be desired.

It is very different here. Our Government is less centralized, and the matter of education is one of those subjects which the general government has always thought it best to relegate to the State Governments. We have at Washington a "Bureau of Education," but it has no duty to perform, except to gather statistics and other facts relating to matters of education, and to disseminate this information, accompanied, perhaps, with suggestions, among the people.

It is well that the power of regulating the amount and character of medical education is not assumed by the Federal Government, since it could not be exercised satisfactorily to the people, unless all classes of medical opinions were represented in the central board.

The States have always claimed and exercised this power, and have, through their representatives in Congress, shown great jealousy whenever any attempt or proposition was made in Congress to take it from them. How the States have exercised this power you need not be told. Our present system (!) of medical education is the product of State legislation. In some States there were until recently no laws regulating the practice of medicine. In no two States are they probably exactly alike; and in all of the States they are subject to radical changes from year to year. The experience of the past, therefore, would seem to show that, if the standard of qualifications to be demanded for graduation in medicine is ever materially raised in this country, it must be done by the efforts of medical men and by the medical colleges, and not by State legislation.

Dr. Warren. Excuse me, Doctor, but I would like to interrupt you for a moment at this point, and to ask, if, as I assume you are intending, to attribute the necessity for a code wholly to the low standard required for graduation in medicine in this country, and that practically the only remedy for this lies in the hands of the medical profession itself, why, then, does

not the medical profession labor to effect a change in this matter, rather than occupy itself in establishing a code of ethics, the necessity for which this state of things has created? *Sublata causa tollitur effectus.*

Dr. Putnam. Certainly ; I excuse the interruption. In the first place, I have not said that the necessity for a code was due to this cause solely ; but this is one of the circumstances which render it necessary.

And in the second place, you seem to assume that the profession has not hitherto made any such efforts. This assumption will not be sustained by the facts.

One of the chief purposes of the organization of the American Medical Association was declared to be the elevation of the standard of medical education ; and this subject has constituted the most prominent theme in the addresses of its various presidents, and in the annual reports of its committees on the subject of medical education, from the time of its organization until now. For this purpose alone the American Academy of Medicine was instituted ; and upon this subject an infinite number of commencement and alumni orators, and writers for medical journals have uttered their eloquent

appeals. That no result has followed, it would not be proper to say; but certainly no result has followed adequate to the almost universal demand or desire.

Dr. Warren. But certainly the medical colleges have it in their power to demand any standard of qualifications they choose on the part of those upon whom they confer their degrees; and by uniting upon a standard, they can make it uniform throughout the United States.

Dr. Putnam. There has been in existence for several years an organization of medical colleges instituted for this purpose; but after several meetings they have failed utterly to agree, and many or most of the colleges have withdrawn. It is now apparent that unanimity or anything approaching unanimity is impossible.

Dr. Warren. What then is to hinder any one of the medical colleges from establishing its own standard, and from making it as high as it pleases? Do you not think the medical profession would at once throw its influence and patronage in favor of this college?

Dr. Putnam. The medical colleges in this country, are, with few exceptions, private enterprises, established and sustained by the profes-

sors themselves. They give to these colleges a large portion of their time and money, for which there is no pecuniary return except in the fees received from their students. To make these colleges even pay their annual expenses, they must have large classes. The most prosperous never pay large dividends to their professors. The standard under which some of the more favorably situated colleges might continue to live, would be quickly and absolutely fatal to others.

If any one of these colleges, no matter how able were its corps of professors, nor how favorable were its surroundings and conditions for clinical teaching, were to announce that it would demand of each of its matriculants a thorough academic or collegiate education, such as is supposed to be represented in this country by the degree of Bachelor of Arts, but which supposition is unfortunately not always true; that it would demand, also, a five years' course of medical study, with examinations for advancement at the close of each year; a course of clinical instruction in a hospital; a final examination for the degree of Doctor in Medicine; and a subsequent examination by an independent State or National Board to decide

upon his right to practice medicine and surgery—if any college in this country, I say, were to announce and enforce this curriculum, which is essentially the curriculum of most European schools, it would virtually close its own doors. In an experiment of this sort the best colleges, or those with the highest standard, would, where other things are equal, have to close their doors first.

Dr. Warren. You said our colleges were, with few exceptions, private enterprises; how is it with the exceptions?

Dr. Putnam. I mean by the “exceptions,” those few colleges which are partially endowed; for none of them are fully endowed. Such colleges have made some little advancement in their requisitions; enough to indicate their sincere desire to do all they can in this direction; but they have stopped far short of their own wishes, for the reason that they are still in a great measure dependent for their support upon the numbers, not quality, of their pupils. When, as at Ann Arbor, Michigan, the State has attempted to partially endow the college, it has also insisted upon its right of adding Homœopathists, or any other class of dogmatists it may select, to its corps of teachers.

Dr. Warren. Doctor, one question more in this connection, before we return to the subject of the code. How does it happen if our system, is so bad, that we have furnished to the world in our brief existence as an independent nation, so many illustrious examples of men who have acquired a national and European reputation, as surgeons, physicians and writers in the various departments of medical science—as many perhaps as any other nation in the same period of time? and with very rare exceptions these men were American born, and were educated under that very system which you consider so defective.

Dr. Putnam. There is nothing in our system which prevents a man of genius, intelligence and industry from acquiring medical knowledge; indeed, he has at home and at his command every facility for doing so. The fault of the system lies in the fact that while the mills grind well enough, they winnow badly. They do not properly separate the wheat from the chaff. With the really excellent men there have been admitted too many who are imperfectly educated, and sadly unqualified for the responsible duties they are called upon to assume.

Dr. Warren. But I do not see how the Code

of Ethics is to remedy these acknowledged imperfections of our system.

Dr. Putnam. By drawing a line between regulars and irregulars ; or more correctly speaking, between doctors and charlatans. The State has failed to draw this line, and we must do it ourselves.

Dr. Warren. This State has drawn a line, and one which seems to me unobjectionable. It declares that a man who has not a diploma from a legally constituted medical college, shall not be authorized to practise. He is therefore practically declared to be a charlatan.

Dr. Putnam. True, but, in the first place, this line has only been established in a few States. In the second place, it may be changed at any time by an act of the Legislature, and made to include those who are now excluded from its protection ; and third, admitting that the line drawn by the State is useful and important, we need also a "color line," which will separate the white from the black.

Dr. Warren. You have admitted that there are a great many men graduated from our regular medical colleges who are imperfectly educated. According to your own statement there does not seem to be any natural point of sepa-

ration between our poorest scholars and their best.

Dr. Putman. I don't agree with you upon that point. Between our poorest men and their best there is, with rare exceptions, a very marked difference. If you entertain any serious doubt on the question of their relative scholarship, read their medical journals, and inform yourself in other ways, as you may have opportunity. Recite to me their contributions to medical science. The interval between the two classes—the Regulars and the Irregulars—is at every point of the line, even where they approach most closely, too wide, in the matter of scholarship alone, not to be easily recognized.

But if it were otherwise, this is not the only line which medical men have to draw. We need, I repeat, a color line, drawn between the white and the black, so as to prevent their mingling with each other. Experience has shown that, when inferior races become closely intermingled with superior races, neither one is improved, but that in the unnatural embrace both go down together.

The code draws the line at a point where there

is not only a considerable intermediate space, due to differences in culture and education, but, what is much more important, at a point where the whole nature and the aspirations begin to diverge. On the one side there is a hereditary tendency to improve, and on the other a hereditary tendency to depreciate. On the one side we are sustained by the high examples, traditions and lofty purposes and teachings of the fathers in medicine; while on the other side there is no incentive to conduct but present gain, and the ignoble examples of famous charlatans.

Dr. Warren. Then you propose to draw the line where it will include a good many very poorly qualified doctors. Are those men worth so much care and anxiety on your part? Can you afford to take them to your embrace?

Dr. Putnam. Yes; and for the same reason that a wise shepherd saves and nurses the sickly lambs. He knows that if they are of good breed, and they are properly fed, they may in time become healthy and useful. A great many of the young men who are born into the profession of medicine feeble and sickly, sub-

sequently by dint of study and teaching become strong and prove to be an honor to their profession ; but in order to do this their instincts must be right, and they must be protected from the social pitfalls into which their unsteady limbs are apt to precipitate them.

FIFTH CONVERSATION.

Homœopathy—The Abracadabra—Peculiarities of American Character, Customs, and Empiricisms—Dr. Warren's letter to Dr. Putnam describing the Medical Empiricisms of Europe.

Dr. Warren. You seem to think, Doctor, that one of the greatest duties of the code is to take in its gentle but strong arms the weakly lambs and to coddle them: to build around them a high fence, to prevent them from tumbling into pitfalls; and to dry-nurse them when they are taken from the breast of their Alma Mater.

Dr. Putnam. I do, Doctor.

Dr. Warren. If this is one of our duties as medical men, I think we ought to publicly advertise ourselves as professional nurses for sickly and badly disciplined babes, under the sign of the nursing bottle and slipper.

Dr. Putnam. I am glad to see that you have that nice sense of humor which enables you to see the funny side of a serious proposition.

Have you ever read Hahnemann's Organon de Medicini?

Dr. Warren. No, Doctor.

Dr. Putnam. Then I will ask you to read at your leisure a few paragraphs which I have copied somewhat at random, from this famous work, written by the originator and founder of the Homœopathic School. You will find in them much which your love of humor will enable you to appreciate.*

* "Diseases are *dynamic* (spiritual) aberrations, which our *spiritual* existence undergoes in its mode of feeling and acting—that is to say, *immaterial* changes in the state of health." p. 19.

(As diseases are all considered dynamic, so the medicine must be rendered dynamic.)

"A homœopathic dose, however, can scarcely ever be made so small as not to amend and indeed perfectly cure, etc." p. 157. "It will stand good as a homœopathic rule of cure, refutable by no experience whatever, that the *best dose* of the rightly selected medicine is ever the *smallest*." p. 187. The medicines cannot be prepared in two minute a dose. p. 192. The appropriation of a medicine depends "also upon the *minute* quantity of the dose which is administered." p. 202.

Medicines are prepared thus: two drops of the medicine are diluted with 98 of alcohol, which, when *twice* shaken, is exalted in power to 1st *potence*. The same process is to be continued through 29 other phials—taking 2 drops from each preceding phial, and adding to the 98 of each succeeding phial—giving each just two shakes.—"These manipulations are to be conducted thus through all the phials, from the first up to the 30th or decillionth development of power, which is the one in most general use." p. 200.

The effect of shaking, on homœopathic medicines, "is so ener-

It was this funny side of the doctrines of Hahnemann—and indeed there seems to be no other side to his doctrines—which eventually, under the continued assaults of the sat-

getic that latterly I have been forced by experience to reduce the number of shakes to two, of which I formerly prescribed 10 to each dilution." p. 205.

"The best mode of administration, is to make use of small globules of sugar, the size of a mustard seed; one of these globules having imbibed the medicine, and being introduced into the vehicle, forms a dose containing about the three-hundredth part of a drop; for three hundred of such globules will imbibe one drop of alcohol." (It is to be understood that this drop of alcohol contains but an infinitesimal quantity of medicine, or the *decillionth* dilution.) "By placing one of these on the tongue, and not drinking anything after it, the dose is considerably diminished. But if the patient is very sensitive, and it is necessary to employ the smallest dose possible, and attain at the same time the most speedy results, it will be sufficient to let him *smell* once." p. 207.

"Hep. Sulph. (flower sulphur) 'can rarely be given in substance'" (thus diluted), "or by smelling, at shorter intervals than every fourteen or fifteen days." p. 190.

The directions for *smelling* are as follows: "The patient should hold the phial containing the globule under one nostril, when one momentary inhalation of the air in the phial is to be made; and if the dose is intended to be stronger, the same operation may be repeated with the other nostril." p. 191.

Mesmerism is considered a homœopathic remedy by Hahnemann. "This curative power, of whose efficacy none but madmen can entertain a doubt—which through the powerful will of a well-intentioned individual, influences the body of the patient by the touch, acts *homœopathically*, by exciting symptoms analogous to those of the malady." p. 210.

"I recognize nobody as my follower," says Hahnemann, but him who gives medicines in such small doses as to preclude the

irists, drove his disciples, one after another, to renounce moonshine; so that to-day it is quite exceptional to find among them a man who will openly confess that he has any faith in that portion of the Hahnemannic teaching, or any other portion of his doctrines, except the doctrine of *Similia similibus curantur*.

They could successfully withstand the assaults of argument, inasmuch as there was nothing in Hahnemann's doctrines to argue about. It was safely anchored beyond the natural limits of reason; but they could not hold out when they saw the finger of ridicule pointed at them from every direction.

The doctrine of "Similia," etc., they saw, also, could not be applied practically when they renounced the infinitesimal doses, without again subjecting themselves to ridicule; nor indeed, in many cases, without hazarding the lives of their patients. So they retained these three Latin words as their trade-mark, and for no other purpose. In its application to their practice it

perception of any thing medicinal in them by means of either senses or chemistry," "The pellets may be held near the young infant when asleep." "Gliding over the patient with the hand will cure him." (*Organon de Medicini*. First Am. ed. Philadelphia, 1836.)

has no more meaning than the famous talismanic word of the ancient Roman quacks, AB-RACADABRA.

Dr. Warren. You intimated, Dr. Putnam, that there were other reasons why in this country a code of ethics is more needed than in Europe.

Dr. Putnam. Yes. Our peculiar institutions have created a peculiar people. In very many respects we differ from any other people in the world. Every observing foreigner recognizes the fact; and what is true of our manners and customs and habits of thinking in general, is true in matters pertaining to the cure of disease. In this matter, also, I say, our people have their own peculiar way of thinking and reasoning. It is not necessary for my present purposes that I should explain to you satisfactorily the causes of these peculiarities, but I am only required to convince you that they exist; and to this end I need only refer you to the well-known fact—well known to medical men, and often referred to by them—that quackery has always found here a genial soil for growth and propagation.

Dr. Warren. There is more intelligence among our people than is usually found among

the people of other civilized States, and there ought to be less inclination to run into quackery.

Dr. Putnam. Intelligence, or a knowledge of matters in general, is much more widely diffused here than in most other countries; but you will excuse me, Doctor, for saying that I am not attempting to show you what ought to be, but what is the fact; and the fact is that medical charlatanism has always prospered in this country.

Dr. Warren. There is no country in Europe or in either of the four quarters of the globe, where charlatanism has not flourished, and does not continue to flourish. Throughout most Catholic countries the people resort to shrines and churches and saints—to pictures and bones of saints—to holy relics, to amulets, to holy water and consecrated beads to cure their maladies. Protestant countries also have always had and still have their peculiar forms of medical charlatanism—as for example the “Royal touch” of the English Sovereigns, whether Catholic or Protestant, from the time of Edward the Confessor down to Queen Anne.

I will send you to-morrow a memorandum of a few of the European varieties of medical charlatanism, and I think you will see that the

soil of Europe and of most other countries is quite as well suited to the propagation of medical delusion as ours.

DR. WARREN'S LETTER TO DR. PUTNAM, DESCRIBING THE MEDICAL EMPIRICISMS OF EUROPE.

42 INDEPENDENCE SQUARE,
July 4, 1883.

My Dear Doctor—

* * * * *

In fulfilment of my promise that I would give you a few facts of history in order to convince you that medical charlatanism is not peculiar to our country I beg leave to call your attention to the following statements and historical notes, authenticated by my own personal observation and my casual reading:

When I was in Sicily some years since I visited the catacombs of the Capuchins near Monreale. In one niche I was shown the skeletons of a grandfather, son, and grandson. The Capuchin who served as my guide assured me that whoever touched three times one of these skeletons was speedily cured of any fever with which he might chance to be afflicted,

The testimony upon this point, he said, was abundant and conclusive.

Near Palermo, also, are buried the remains of Santa Rosalia, the patron saint of the city, and "more than once has this saint, when her bones were carried three times in solemn procession about the city, rescued its inhabitants from the ravages of the plague."

This will stand as an example of what you will find all over Europe, wherever the Roman Church is established; in which countries it would be difficult to find a hamlet so small or remote that it did not have its shrine or relic, famous for the cures it had wrought. Some of these, such as our Lady of Lourdes in France and Knock in Ireland, have recently acquired world-wide reputation.

A few of the churches are very rich in saintly and other holy relics, which are capable of healing the sick, such as the Dom Kirke in Aix La Chapelle, where Carlo Magno was originally buried; this church having no less than fourteen sacred relics. Santa Pauolo, in Naples, is the depository of two saints and fifty-two martyrs. Santa Gennaro in the same city, less endowed so far as the number of its healing relics is concerned, has however the head and blood of the

patron saint; the latter of which liquifies miraculously once a year, and at such a time marvellous cures are often wrought.

But let me call your especial attention to the famous church of St. Medard, in Paris, where St. Paris, the Jansenist, is buried. Jansen was the real originator of the science of animal magnetism, having preceded Mesmer by a century or more. In this church the "Convulsionists" for more than twelve years practised their contortions and feats of endurance; and here were enacted miracles which rival in marvellousness anything which Mesmer ever achieved. The subjects were uniformly females, and they came to the sepulchre of the sainted Paris for a cure of their various maladies. When under the influence of the mysterious and supernatural agency they declared themselves insensible, and falling upon their backs they would call upon the "Freres" to throw large paving stones upon them and to jump upon them; and when the blows were suspended they would cry out "encore, mon chere Frere, encore." At last, in 1732, at the instance of the King, the public authorities interfered, and the persecuted Convulsionists placed the following placard over the church door :

“De par le Roi, defense a Dieu
De faire miracle en ce lieu.”

In the Catholic Calendar of Saints it is more or less understood that St. Apollonia is especially skilled in the cure of tooth-ache, St. Martin in the treatment of scabies, and that several other Saints have devoted themselves to specialties.

But it is not alone in the Catholic Church that such medical superstitions prevail. They will be found existing to a certain extent—greater or less—in different sections of the country, and among different nations. They exist in the Greek Church and the Protestant; although in the latter, as for example in Scotland, while they retain usually their supernatural character, they are in general not so intimately connected with their religion.

Mohammedans and Pagans of every variety and shade of religious beliefs have their national and hereditary superstitions in reference to the cure of disease.

I am, however, extending my letter to a greater length than I had intended; and, not to weary your patience, I will call your attention to only one more signal example, in a country partly Catholic and partly Protestant, and

among a people highly refined and intellectual.

It is well known, by most medical men, and I presume it is to you, that the kings of England, from the time of Edward the Confessor (1041) down to the time of George the First (1714) professed to cure scrofula by the touch—"tactus regalis"—and also that many of the kings and queens of France claimed the same power.

In England the belief was almost universal, even among the most learned—indeed, to doubt was considered infidel and disloyal—in testimony of which I quote the following from an old work on Surgery, published during the reign of Charles the Second, in 1676, by Richard Wiseman, "serjeant-chirurgeon to the king." It was, I believe, the second work upon surgery published in England; and Wiseman was justly esteemed the most eminent surgeon of his day.

I will copy so much of the chapter as may be necessary to show how general was the belief and how firm was the author's conviction, and also the mode of argument employed by the skeptics; omitting, however, his discussion as to whether the king of France also

possessed the power, which he seems to doubt :

By others we are told that King Charles the Second cured by his touch in five years 23,621 cases of scrofula! But in George the First the power was lost—or rather, we should say, in his reign it was transferred from the king to the finger of an executed felon! And even to this day, many of the lower classes in England, afflicted with this malady, resort to the gallows for the purpose of being cured!

“CHAP. I.—OF THE CURE OF THE EVIL BY
THE KING’S TOUCH.

“What great difficulty we meet with in the cure of the king’s-evil, the daily experience both of physicians and chirurgeons doth show. I thought it therefore worth my while to spend a whole treatise upon the subject, and very particularly to go through the description of it, informing thereby the young chirurgeon whatever is requisite to the cure, at least as far as it cometh within the compass of our art. But when upon trial he shall find the contumaciousness of that disease, which frequently deludeth his best care and industry, he will find reason of acknowledging the goodness of God ; who hath

dealt so bountifully with this nation, in giving the kings of it, at least from the Confessor downwards (if not for a longer time), an extraordinary power in the miraculous cure thereof. This our chronicles have all along testified, and the personal experience of many thousands now living can witness for His Majesty that now reigneth, and his royal father and grandfather: His Majesty that now is having exercised that faculty with wonderful success, not only here, but beyond the seas in Flanders, Holland and France itself."

"But it is not my business to enter into divinity-controversies: all that I pretend to is, first, the attestation of the miracles; and, secondly, a direction for such as have not opportunity of receiving the benefit of that stupendous power. The former of these, one would think, should need no other proof than the great concourse of strumous persons to Whitehall, and the success they find in it. I myself have been a frequent eye-witness of many hundreds of cures performed by His Majesty's touch alone; without any assistance of chirurgery; and those many of them, such as had tired out the endeavors of able chirurgeons before they came thither. It were end-

less to recite what I myself have seen, and what I have received acknowledgments of by letter, not only from the several parts of this nation, but also from Ireland, Scotland, Jersey, and Guernsey. It is needless also to remember what miracles of this nature were performed by the very blood of his late Majesty of blessed memory, after whose decollation by the inhumane barbarity of the regicides, the *reliques* of that were gathered on chips, and in handkerchiefs, by the pious devotees, who could not but think so great a suffering in so honorable and pious a cause would be attended by an extraordinary assistance of God, and some more than ordinary miracle; nor did their faith deceive them in this point, there being so many hundred that found the benefit of it. If his dead blood were accompanied with so much of virtue, what shall we say of his living image, the inheritor of his cause and kingdom? whom though it hath pleased God to deliver out of those dangers that overwhelmed his royal father; yet it was with so long an exercise of afflictions, that though (God be thanked), he be not now like to increase the catalogue of martyrs, yet he may well be added to the number of confessors. This we are sure, the miracle has not ceased."

Yours truly,

WARREN.

SIXTH CONVERSATION.

American Empiricisms—Is it our Duty to Assist the Charlatan in making a Diagnosis?—The Duty of an Engineer.

Dr. Putnam. I have read your letter, containing copious references to foreign medical delusions; which I value the more because your notes are enriched by your own personal experience, obtained in your extensive travels abroad.

Dr. Warren. I trust you will see that the closing proposition made by me in our last interview is sustained.

Dr. Putnam. It may seem ungracious in me to say so, but, Doctor, I must declare to you frankly that you have by your superior learning furnished me with new weapons of defence for my own opinions, and given an edge to those which I had intended to use.

Dr. Warren. I shall not regret it, if only we are enabled thereby to reach the truth.

Dr. Putnam. The medical delusions of other

countries, so far as they have been cited by you, and so far as my own reading has informed me, have been, with few exceptions, associated with religious beliefs or in some other way they belong to the supernatural. The believers in them attribute their cures to a divine or superhuman agency. No one derives any pecuniary profit from them, not even the priests, although a fee is sometimes accepted by them; but it has never been charged against these priests that they put the fees into their own pockets. They accept the money, or other presents voluntarily offered them, and put them into the common treasury of the church. They do not make a trade or a profession of curing disease, and they never become personally enriched by it. Observe, Dr. Warren, that while I recognize the medical superstitions to which you have referred as gross errors, I hold them to be only representations of religious faith. In this country medical delusions of this class rarely secure even a temporary footing, and they never spread widely, or indeed beyond very narrow circles. To take root here and to propagate successfully the medical belief must be human in its source, and be able to present a theory for its existence.

It may not be necessary that the theory should be sound, or even specious, or one which any finite mind can comprehend, as is the case with the doctrines of Hahnemann, but without a theory of some sort it can take no hold upon the popular mind. Of the class of medical beliefs and charlatanisms last described, we have now, and have always had, more than our share.

Dr. Warren. But most of them are of foreign origin.

Dr. Putnam. Some of them are, but in most of these cases they failed to show any vigor, or they almost died out, until they were transplanted to America. For example, Hahnemann was a German, and after he had fully announced his doctrines he left Leipsic, in which city he commenced the practice of medicine, and having subsequently taken up his residence successively in a score of German towns, he finally left Germany altogether. Says his biographer, in the British edition of his *Organon de Medicini*, "The author of the *Organon* has been persecuted with the utmost rigor; and in 1820 he quitted his native country in disgust." The doctrines of Hahnemann, and the cognate science of animal magnetism, with its offshoots hypnotism, artificial trance, mind reading, and

clairvoyance, have never flourished in Germany as they have here. The ingenuity of German handicraft weaves these curious fabrics, but they find their best market on this side of the Atlantic.

Dr. Warren. Do you call hypnotism, artificial trance, and mind reading offshoots from animal magnetism?

Dr. Putnam. They are the same old sheaves of straw threshed by new flails.

Dr. Warren. But, Doctor, do you not think there is something in these old sheaves of straw, as you call them?

Dr. Putnam. Yes; where grains of wheat are so scarce one might chance to find a dead weevil.

Dr. Warren. A good many intelligent medical men in this country, and a good many shrewd scholars, including lawyers and doctors of divinity, think differently.

Dr. Putnam. I am not surprised; but I was speaking of imported eccentricities in medical literature as having less reputation at home than here. This will apply to all those which I have named, and also to hydropathy as taught by Preissnitz, and to many others.

Our indigenous products of this class, less

ingenious perhaps in most cases, in their construction than the German, are by far the most numerous, and have been the most successful. Among which we may enumerate Perkinsism, or the Metallic Tractors; Thompsonianism, or the Steam and Pepper doctrines; Botanic Doctors, Root Doctors, Indian Doctors, Eclectics; the clergyman "the sands of whose life are nearly run out;" a thousand panaceas, pain-killers, magnetic ointments and magnetic cuirasses, soothing syrups, blood purifiers, brain, nerve, muscle, and bone regenerators; many of the inventors of which have realized large fortunes from their sale, notably, Swain, Morrison, Brandreth, Helmbold, Ayres, Moffat. Of all of which modes of medication it must be said that not one of their inventors ever claimed that there was anything supernatural in their action. Accompanying each medicine there has always been a lucid explanation of its mode of operation. Without this satisfactory explanation no genuine American could ever be induced to try the medicine.

Americans have, by inheritance from their British sires, thoughtful and inquiring minds. They want to look into things. Our young men go to see Herrmann, the prestidigitateur,

or the Davenport brothers, not so much to see the tricks, as to try and find out how the thing is done.

It is my opinion that the original Paul Pry was a Yankee.

Dr. Warren. He was an Englishman, I believe.

Dr. Putnam. Perhaps he was; but I don't think he could be duplicated anywhere but in the United States of America.

I omitted to enumerate among the charlatanisms peculiar to this country one form which is of comparatively recent origin. I refer to the infinite number of preparations invented by druggists, pharmacists, and pharmaceutical chemists, which are placed by the manufacturers upon the tables of physicians. In the circulars accompanying which they assume to instruct the medical profession as to the proper doses of the various ingredients found in their new compounds, and which they claim to have put together in the best manner to insure the best results.

This system, or scheme of charlatanism, has in a great measure driven the so-called patent medicines from the field; but it is the same thing in another and no less objectionable

phase. It presents itself in the specious form of direct appeal to the medical profession, and not to the people; for the purpose of first securing the endorsement of physicians, and through them the patronage of the people.

Dr. Warren. They give you the formulæ, and those who sell patent medicines do not.

Dr. Putnam. There is no patent medicine which cannot be easily analyzed by a chemist; and the constituents of most of them are known, and may be found published in the pharmaceutical journals.

But of what use is it to know the formula, when you are told by the manufacturer that his preparation is the only genuine article of this kind in the market; and it is apparent that the process of manufacture, which perhaps he will describe to you, is so complicated that neither you nor any ordinary pharmacist could make it to order.

Dr. Warren. Is it of no use to know the formula, so that you can intelligently approve of it or not?

Dr. Putnam. I can do the same with any patent medicine. To me it is plain that this is but a new phase of the manufacture and sale of quack medicines. But the plan contains an

element of impertinence which would never be tolerated in any other country but this. The manufacturers assume to instruct the profession as to the quality and proportions of medicine they ought to give. I venture to say you will not find these samples and circulars of advice crowded upon the doctors in any other country in the world as they are here.

Dr. Warren. As I said to you before, I do not think I would ever wish to hold a consultation with an empiric in the formal manner in which consultations are usually held; but I can see no reason why any person suffering from an obscure disease, no matter who may have charge of his case, may not have the benefit of my opinion as an expert upon the question of the nature of his disease. Common humanity seems to me to demand that I shall make this concession to his wishes.

Dr. Putnam. He can, under the American code, have your expert opinion if he will dismiss the empiric; and the lack of humanity is, therefore, in your supposed case, on the part of himself or his friends.

Dr. Warren. But he prefers the empiric's practice to mine, although he prefers my diagnosis.

Dr. Putnam. Would you, as a physician, think a man who could not make a proper diagnosis, and who, on the diagnosis being made by you, refused to accept your suggestions as to treatment, a safe man to trust with the life of the patient? and especially if he frankly declared to you that in this, as in all other cases, his views of treatment were diametrically opposed to yours?

Dr. Warren. No, Dr. Putnam, but that is a matter which in no way concerns me. Having made the diagnosis and put the empiric on the right track, my responsibility ceases. Don't you think so?

Dr. Putnam. It is a case of uræmia perhaps; and to-morrow the empiric seeing that the patient is suffering from constipation, may—and he certainly will if he is a sincere believer in the doctrines of Hahnemann—*similia similibus curantur*—give him a dose of morphine, or some other equally inappropriate medicine, and kill him outright.

Doctor, excuse an interruption. There is a man waiting in the reception room who wants my professional advice. May I call him in? You need not retire.

Dr. Warren. I am in no haste, Doctor.

Dr. Putnam. (Addressing the man who has taken a seat.) Mr. Jenkins, you are an engineer?

Mr. Jenkins. Yes, sir, I am what some call an engineer, but I call myself an engine-driver.

Dr. Putnam. Where do you run an engine?

Mr. Jenkins. I run out from Jersey City on the Pennsylvania Central.

Dr. Putnam. Suppose the superintendent of your road were to send for you, and tell you that he wished to go to Newark on an engine, but that his engineer did not know how to switch it on to the right track; and upon inquiry you were to learn that the engineer he had selected was a man you knew very well; that all the knowledge of engineering he ever had, he obtained in a blacksmith shop, where he sometimes made bolts and coupling-rods for the repair of engines. Suppose, further, that you knew he entertained a full belief that he was an accomplished engineer; and that he had such a plausible way of talking, that he often persuaded intelligent people who were not engineers that he understood perfectly the construction of an engine and how to run it.

Or, you may suppose that he did understand fully the construction, joinings, and purposes of all parts of an engine, but that you knew also that he claimed to have made some important discoveries in the matter of the running of an engine; one of which was, that the proper way to run an engine was to put on all the steam he could, and then shut off the steam escapes, and tie down the safety valves. Suppose you knew, in short, that he was filled with all sorts of cranky and absurd theories relating to this subject, of which the one I have cited will serve as a fair specimen. Would you, knowing that the superintendent, who knew nothing of engineering, had chosen this man to take him to Newark, and could not be dissuaded from his purpose, would you, I ask, obey his order and put the engine on the right track?

Mr. Jenkins. That is a queer question to ask, Dr. Putnam.

Dr. Putnam. But you ask me queer questions sometimes, and I answer them.

Mr. Jenkins. And I knew all about this crank, and the superintendent did not?

Dr. Putnam. Yes.

Mr. Jenkins. No, I wouldn't obey the order; for I would be morally certain that he

would blow up the engine before he had run a mile.

Dr. Putnam. If you refused to obey, the superintendent would discharge you.

Mr. Jenkins. That would make no difference. I would rather be discharged than to help blow up the engine with all on board. If I did so, I think I would deserve to be discharged not only, but to be hung up on the nearest lamp-post.

Dr. Putnam. That is pretty strong language, Mr. Jenkins.

Mr. Jenkins. I think any honest engineer would answer the same way.

Dr. Putnam. You would sacrifice your place for a sentiment?

Mr. Jenkins. I don't know what you mean by a sentiment, but I would lose my place before I would help blow up the engine. You see, Doctor, I love an engine; I was brought up among engines. I know every piece of metal there is in an engine, and when they are put together she is the most beautiful thing in the world. She is intelligent; I talk to her and she understands me, and obeys me; and she talks to me; telling me when she wants more coal, and when I am running her too fast.

She knows more than some men; and I half think she has a soul, and that I may meet her in another world; and if I should blow her up I would expect to be haunted by her ghost as long as I live. I don't think I would care so much for the addle-headed superintendent, or for the engineer, but I couldn't knowingly hurt the engine, or help any other man to do it. Would you help kill a man, Doctor?

Dr. Putnam. No.

Wr. Jenkins. Nor would I help kill an engine.

Dr. Putnam. But you would not yourself hurt the engine, you would only put it on the right track.

Mr. Jenkins. Your philosophy is too fine for me. If neither I nor any other engineer did put her on the right track, the superintendent wouldn't take his foolish ride, and the engine wouldn't be blown up.

Dr. Putnam. Mr. Jenkins has given you my answer to your question, Dr. Warren.

If I have anything more to say in reply, it is to repeat what I have already intimated, that I am under no obligation to sacrifice my own self-respect for a man who wilfully and obstinately refuses to make any sacrifice on his

part in order that he may obtain my professional services.

The object which the patient and his medical attendant has in view, in asking an expert to give an opinion in such a case, is seldom or never fairly stated. The charlatan has never intimated to his patient that he has any doubt as to the nature of his disease. That is not the way with men of that class. He has consented to the consultation only to gratify a whim of the patient, and with the ultimate purpose of convincing his patient that he understood the case better than any one else; and inasmuch as he will be left thereafter in exclusive charge of the patient, he will have no difficulty in convincing him. Even in case of the patient's death, and he is permitted to make an autopsy, the proof that he was right and the expert was wrong will not be wanting. How can a physician consent to occupy such a position for the sake of the fee, and for nothing else? for no other profit can come of it to any of the parties concerned. Please read this paragraph which I have copied from the Homœopathic Code of Medical Ethics :

“§ 6. As the patient has an undoubted right to dismiss his physician for reasons satis-

factory to himself, so, likewise, the physician may, with equal propriety, decline to attend patients when his self-respect or dignity seem to him to require this step."

May the attending physician indulge in that self-respect which is denied to the consulting physician? or may a homœopathist exercise a degree of personal freedom which is denied to a Doctor?

SEVENTH CONVERSATION.

Old "Fogyism"—The Hippocratic Code of Ethics—
The "Gentleman's" Code—Trades-union.

Dr. Warren. Our long and intimate personal relations encourage me to say some things to you which, under other circumstances, I would not feel at liberty to say.

Dr. Putnam. You are not likely to say or do anything which will disturb our friendly relations.

Dr. Warren. You are by some years my senior ; and while it is undoubtedly true that age brings with it many advantages of mental discipline and experience, don't you think that old men are apt to fall into ruts from which it is difficult to extricate themselves? and that they move so slowly that they eventually block the road, and become obstructionists in the way of the car of progress?

Dr. Putnam. Become old fogies? Yes ; but you see how it happens that they get into a rut. They have, in the course of their lives,

tried a great many roads, and, having at last found out which is the best, they are apt to stay in it. I don't think, however, that they often seriously block the way; since I have noticed that those on the car of progress manage to switch off, and to go past me with banners and a shout; and this is, in many cases, the last I ever hear of them.

I understand you mean to imply that in my adherence to the code I am somewhat old foggy? Yes, I am; for a medical code is as old as Hippocrates. The father of medicine had that instinctive appreciation of a humane art which led him to construct a code of ethics for his pupils, and to bind them to its observance by a solemn oath, which they were required to take before entering upon the practice of their profession. This code has been quoted and approved by each succeeding generation of medical men in all parts of the world, from that time until the present day. Some of its precepts, especially that relating to the disclosure of secrets entrusted by patients to their physicians, for the purpose of obtaining such medical advice as they could not otherwise obtain, have become embodied in the laws of most civilized countries.

You must permit me to remind you, however, that the American National Code was engrafted upon our modern civilization not many years ago; and that the term "old foggy" can, therefore, scarcely be applied to the friends of this code.

Dr. Warren. I am in favor of a code; but I would much prefer the unwritten, yet in polite society the well-understood code, known as the "gentleman's code."

Dr. Putnam. You are, I believe, a member of one of the most prosperous and aristocratic of our city clubs. You are not ignorant of the fact, therefore, that a gentleman of your standing in society, who has always carried about with him the gentleman's code, cannot be admitted into any of the best clubs of this city without first subscribing to its written code of ethics.

To be admitted to the club of which you are a member you were required to say, over your own signature, that you would not play cards for money in the club-house; or in any place utter a disloyal sentiment against the Government.

Dr. Warren. I trust you do not intend to intimate, Dr. Putnam, that in rejecting the

code we are playing cards for money, or contemplating treason against our profession?

Dr. Putnam. Certainly not, Dr. Warren, but I only referred to these facts to show you that your unwritten gentleman's code was not accepted as a passport to membership.

Dr. Warren. These are by-laws and regulations—not a code of ethics.

Dr. Putnam. The same thing under another name. If you think otherwise, let me ask you: if our code of ethics were placed under the head of by-laws and regulations, would you sign it?

Dr. Warren. I am not prepared to say whether I would or not. I think I would not.

Dr. Putnam. Your by-laws and regulations declare, also, that no game of cards, even when there is no wager for money, shall be played in the club-house. This is not in your gentleman's code.

They declare, also, that "if any person disloyal to the Government of the United States be knowingly introduced to the club-house by a member of the club, such member shall be expelled for the offence." A by-law which excluded from membership and from admission

as casual guests, all those gentlemen who were lately in active rebellion against our Government or who sympathized with them in their rebellion, and continues to exclude most of them; for, although the rebellion is ended, no one doubts but that most of those who participated in, or sympathized with it, continue to justify their conduct. Believing as I do that most or all of them were sincere believers in the justice of their cause, I would not expect or ask them to change their opinions; and yet among them may be found multitudes of men who have always respected the gentleman's code, and who are even chivalric in their adherence to its precepts.

Dr. Warren. But, Doctor, the club to which you refer was organized for a specific purpose—to support the Government in its struggles against rebellion—and it had to be constructed under specific rules, intended to further the great purpose of the organization. The founders considered themselves the best judges as to what rules of government or of discipline were most likely to accomplish the ends proposed, and adopted them.

Dr. Putnam. Even to the extent of regulating their social intercourse?

Dr. Warren. Yes ; and I see no reason why it should not in this case.

Dr. Putnam. The American Medical Association, also, was organized for a specific purpose, namely, the advancement of medical science; and its members have adopted rules which, in their opinion, are best calculated to accomplish this end, among which rules or regulations is the National Code of Medical Ethics.

Referring to your opinions on the subject of freedom of thought and action, as expressed to me on a former occasion, I would say you ought at once to withdraw from your club.

Dr. Warren. I don't see it in that light, Doctor.

Dr. Putnam. No; but the reason you do not, I think, is that you do not look at the two pictures in the same light. To my sight, the one is as nearly as possible a copy of the other ; but as you change your position in looking at them, certain shadows are thrown upon the one which are not seen upon the other.

There is one other point that I am surprised you have not hitherto alluded to. Your friends

compare our code to trades-unions, and thus seek to cast upon us the odium which, in the opinion of many, justly attaches to these business combinations.

Dr. Warren. I did not allude to this matter, Doctor Putnam, for the reason that I never thought it a fair representation of the nature and objects of the National Code.

Dr. Putnam. I am glad you say so, Dr. Warren. The trades-unions are formed for the purpose of controlling the market and to prevent underselling; and not for the purpose of keeping inferior or worthless articles out of the market. If in any instance they have this latter object in view, in so far at least their object is commendable, and they ought to receive the approbation of all good citizens.

There is in our code an article (article vii.) which reads as follows: "Some *general* rules should be adopted by the faculty in every town or district relative to pecuniary obligations from their patients; and it should be deemed a point of honor to adhere to these rules *with as much uniformity as varying circumstances will admit.*" This is the only allusion to this subject in a code which occupies more than ten octavo pages of closely printed matter. Practically the sugges-

tion has had very little influence with medical men, since very few medical societies have ever seen fit to adopt a fee bill, and when they have, the range of fees has been so wide as to suit the varying circumstances of every citizen, and has not therefore in any business sense "governed or controlled the market." Many of the fees of lawyers are regulated by statute, and in other cases the judges are authorized to declare the value of legal services; but this has not subjected them to the serious imputation of having united in a trades-union conspiracy against the public.

The medical code repeatedly calls attention to our obligation to perform gratuitous services in certain cases, and to avoid always the suspicion of being actuated by mercenary motives. Can such suggestions be found in any of the codes adopted by trades-unions?

Every medical man knows that the object of our code is not to monopolize the market and to enhance the value of our services. Such an insinuation is only worthy of those outside of our profession who have no means of knowing to the contrary; but for any one who has spent most of his life in intimate social relations with his medical brethren in this country, and in

common with them has practiced his profession under the existing National Code—and therefore by this time ought to understand its real purposes, and to know in what light it is regarded by medical men,—for such a man to utter such a sentiment is in the highest degree unfair and disingenuous. If he does not know better, he certainly ought to know better.

Dr. Warren. You know, I presume, that the courts have in several instances refused to recognize the right of medical societies to discipline or expel, for offences against the code, any member who has a legal right to practice medicine: and in one case, I think, a mandamus was issued to compel a society to admit to fellowship a man whose empirical practices rendered him obnoxious. If the courts compel us therefore to associate with these men, of what use is the code? Of what use is it that you seek through the code to dis sever yourself from those whom you cannot keep out of your societies, or discipline if they are actual members?

Dr. Putnam. It never was the purpose of the code to discipline any one. Not one word is said about discipline in the code. It simply

informs the reader what conduct is, by those who sign the code, considered becoming medical men in their relations to each other, their patients, and the public; and what conduct they deem derogatory to the honor of the profession.

It is true that the medical societies which, having adopted this code, have attempted to enforce its precepts by discipline, have sometimes been restrained from doing so by the courts. But this fact only shows that the courts, which are supposed to interpret and enforce the laws, understand that the laws intend to make no distinction between certain classes of empirics and physicians; and their occasional, but not uniform decisions upon this point only tend to confirm my opinion already expressed, that what the laws and the courts fail to do, we must do for ourselves. The laws make no distinction between honest, industrious citizens and street vagrants; both are alike entitled to vote, and to enjoy in all other respects the privileges and immunities of citizens; but it does not follow that society is not at liberty to make a distinction, or to draw a social line of absolute separation.

But really it is to us of the smallest possible importance whether we can keep irregulars out

of our societies or not. If admitted, they would render themselves more uncomfortable than they would us; but they seldom or never of late ask for admission. As for those who are actual members, an open and premeditated violation of the code on their part, or of any of the regulations of the society to which they have subscribed, and have thus given their formal approval and acceptance, would be certain to bring upon the offender a punishment more humiliating than any official action of the society could contemplate or inflict—he would be left to his own companionship—as would be the case, also, in any other social organization, whether religious, political, or commercial.

EIGHTH CONVERSATION.

What Fruit has the Code Borne?—There Cannot be two Schools in Medicine—Perkin's, the Botanic, Eclectic, Homœopathic, Hydropathic "Schools"—Mesmerism, Clairvoyance, Mind-Reading, Grahamism; Indian, Cancer and Salve Doctors.

Dr. Warren. A tree is known by its fruit
What are the fruits which you can justly claim as having been borne by the code? I have been looking for some time, and especially since we began to talk upon this subject, but I am unable to see any valuable results which can be legitimately ascribed to the code.

Dr. Putnam. In what direction are you looking?

Dr. Warren. In the direction of the profession, and in the direction of the people.

Dr. Putnam. And you see nothing?

Dr. Warren. Nothing that indicates that the code has exerted any healthful influence.

Dr. Putnam. What did you expect to see, Doctor?

Dr. Warren. I hoped to see improvement in both directions; but according to your own statements, young men continue to press their way into the medical profession imperfectly qualified, and the people are given over almost wholly to quackery. If the code has had any effect in matters of this sort, it seems to have been a bad effect.

Dr. Putnam. A man must have a very wide range of vision who can look over the medical horizon for a space of forty years, and estimate correctly the losses and gains for that period of time; and the same would be true of any other public question of equal breadth and importance. Especially is it difficult through so long a period to trace back results to their proper causes. Open and secret violations of the laws continue to exist; men steal, cheat, swear falsely, gamble and commit murder daily, in spite of the laws; and one would find it difficult to say what causes have operated to produce this state of things. Yet one thing is certain: no one would ever think of ascribing it to the existence of laws; nor indeed would any one doubt that the laws have had a restraining in

fluence, even if it could be shown that matters in these regards were worse than before laws were enacted.

Instead of attributing the general moral decadence to the laws, some other explanation would be sought, such as the changed and peculiar condition in which the people live; or the opposing influence of certain other powerful agencies which would probably overwhelm us, if their force were not in some measure broken by existing laws.

I will ask you now to confine your attention for a moment exclusively to the progress of medicine in this country; and to consider especially its progress during the last forty years. You say young men continue to find their way into the ranks of the profession imperfectly qualified; but I must remind you again that the regulation of this matter is not within the scope of the purposes of the code, and therefore the code is in no sense responsible for this failure. This evil will continue, I have sought to convince you, until medical colleges are established upon a basis of pecuniary and political independence. They must be fully endowed, and they must be, so far as their management is concerned, free from political, State or Federal

control. How long we may have to wait for this I do not know, but the code will not accelerate or delay the advent of this consummation so much to be desired.

Dr. Warren. Pray, then, what remains to be expected or hoped for from the code?

Dr. Putnam. I have in one of our earlier conversations indicated one of the chief purposes of the code.

Dr. Warren. To dry-nurse and coddle the sickly infants?

Dr. Putnam. Yes, and to some extent to continue this sort of fostering care to all the members of our profession, whether old or young, feeble or strong, so long as they remain members of the profession. There are many perhaps who could get along well enough without it, but there are many who will need it as long as they live.

The code is intended, among other things and most especially, to elevate the tone—that is, to improve the general morale of the profession, using the term morale in its widest and most liberal sense, as applied to character, conduct, and the courtesies of life,—and thus, indirectly or directly, to secure for ourselves

public respect and to advance the interests of the science of medicine.

Dr. Warren. I do not see any natural connection between the morale of the profession and progress in medical science.

Dr. Putnam. I do. Upon the morale of a man will depend chiefly the decision of the question whether he will make his profession a trade or a science; whether he will use it for purposes of selfish gain or of public good; whether he will prey upon the misfortunes of his fellow men, or contribute to science such facts as may tend to alleviate their physical sufferings. I regard a sound morale in the medical profession as the foundation stone of the growing edifice of medical science.

When you were enumerating the objects which you saw or failed to see in your telescopic search for the fruits of the code, you did not mention that you saw progress in medical science.

Dr. Warren. No; and because I did not recognize that as one of the fruits of the code.

Dr. Putnam. It is true, however, as you will admit, that for some time past medical science has been making great progress in this country. Such as to attract the attention and

to secure the admiration of medical men in other countries.

Your own friends often refer to this progress as a reason why we should throw off the restraints of the code, and thus place ourselves before the public as making the same progress in liberality of sentiment and freedom of thought and practice which we have made in medical science.

Dr. Warren. And you ascribe all this progress to the code?

Dr. Putnam. It has occurred under the code, and those who have contributed to the advancement of medical science in this country are, almost without exception, men who have subscribed to the code and have lived under it. The code was instituted having this as one of the ends it sought to accomplish. It seems to me, therefore, that we have a right to claim it as one of its fruits. Certainly, in view of the facts known to you, you cannot claim that it has arrested or retarded progress in medical science.

In addition it is pertinent to remind you of the universally accepted maxim, that in most cases, sooner or later, wholesome advice brings about good results.

Dr. Warren. It seems apparent that quackery has flourished under the system of proscription enjoined by the code, and I am, according to your own line of argument, warranted in ascribing this condition to the code. It is quite probable also, I think, that the attitude of antagonism and hostility, on the part of medical men toward certain forms of empiricism, has rather tended to popularize them, by creating in the minds of the people an impression that the apostles of these creeds were being martyred by us.

Dr. Putnam. So you would have said nothing?

Dr. Warren. No, I think it would have been better if we had preserved a dignified silence in reference to these matters.

Dr. Putnam. In your opinion, then, we never should have allowed ourselves to say that it was detrimental to the interests of medical science, and therefore derogatory to the character of a medical man, to countenance and encourage those who practice under exclusive dogmas, and who publicly proclaim this fact, who assume a distinctive title in order to separate themselves from other physicians, and declare themselves to be in open hostility to the

science of medicine as hitherto taught ; and who, in short, ostentatiously renounce all the accumulated experience of many centuries, declaring that the science of medicine began with their own wonderful discoveries.

Dr. Warren. You do not interpret my remark correctly. I know very well that the science of medicine is a unit, and is incapable of being divided into schools. I think it our duty to teach the public that this is our attitude ; that while we are not Homœopathists, we regard it as equally disreputable 'to be called Allopathists.

Dr. Putnam. A nickname given to us by Homœopathists ; and which ingenious device on their part has done more to increase their patronage than anything else ; since it is calculated, as no doubt it was intended, to convey the impression to the people that our practice, also, was controlled by a dogma, and that like themselves, we constituted a "sect." The people had, therefore, only to decide which of these two classes of dogmatists or sectarians they preferred ; while the fact is, that we do not know or care whether a medicine acts in obedience to the law of *similia similibus*, or the law of *contraria contrariis*, provided only it cures.

Dr. Warren. I was proceeding to say, Doctor, that I do not object to medical men declaring publicly that they are not sectarians or dogmatists, but I think it unwise to enter into personal disputes with empirics, or to make any public and specific denunciation of a particular sect. It is this which enables them to assume the air of martyrs, and thus to excite public sympathy in their behalf.

Dr. Putnam. There is not one word in the code naming or pointing to any special class of empirics. It says nothing which, if I understand you correctly, you would not permit and encourage medical men to say; and it cannot therefore be regarded as responsible for the spread of any medical heresy among the people.

Dr. Warren. It says that it is considered derogatory to the character of a medical man to counsel with empirics.

Dr. Putnam. Don't you hold the same opinion?

Dr. Warren. If I do I would not place this opinion in a code of ethics, to be read by every one who chose to look at it. In fact I hold, as I have said before, that this is a matter for my own conscience to decide in any given case, and

there may be cases of emergency when I might choose to act differently.

Dr. Putnam. I do not think any one has ever construed the code as teaching that you may not *meet* an empiric in an emergency, and do for the patient yourself, or assist him in doing whatever may seem necessary; but to *consult* with a blacksmith who calls himself a doctor, or with every medical crank that our legislators may choose to recognize as a doctor, is another thing.

But, Doctor, if our antagonism to and persecution of Homœopathy has done so much to popularize this species of empiricism, why has it not benefited and popularized, in like manner, all the other forms of empiricism? They have all shared alike in our persecutions.

Dr. Warren. I am not certain but that it has.

Dr. Putnam. If this is your opinion or suspicion, then I shall have to ask you to avail yourself of one of the advantages which age usually brings with it, namely, my longer vision. I think I shall be able to point out to you some facts, which will show that the prosperity and decay of medical errors, have very little or no relation to the amount of persecution which

they receive from medical men. It seems probable, indeed, that while some of them are indigenous to certain climates, and to certain conditions of soil and society, and may continue to exist under favorable conditions for an indefinite period of time, most of them are ephemeral, and only continue to live until they are supplanted by others.

I shall attempt to show you that a large portion of the people, including even persons of the highest culture and intellectual endowments, are easily deceived in matters pertaining to the science and practice of medicine ; and that the number of these credulous people is about the same in each succeeding generation. The delusion varies, but the number who are deluded remains the same.

Dr. Warren. "Populus vult decipi, decipitur."

Dr. Putnam. Yes, "the people like to be deceived," but I am not willing to add, "let them be deceived."

Dr. Warren. If you will not consider me pedantic in my frequent reference to Latin maxims, I will give you another, which I think you will accept more readily, "Homo animal est credulum et mendax."

Dr. Putnam. That is not far from the truth ; only that I would prefer to have said *aut* mendax. Mankind is, in this regard, composed of two distinct classes; of which the mendacious, being the most intelligent, habitually prey upon the credulous. There is, indeed, another class, which is neither mendacious nor credulous, but I am afraid they are in the minority.

I will now, with your permission, proceed to the task which I have imposed upon myself.

In 1806 the legislature of the State of New York—the same legislature whose opinions on the subject of medical science we are called upon by you and your friends to respect—purchased of J. N. Crouse a secret remedy for the prevention and cure of hydrophobia; paying him, I think, \$3000.

The recipe being given to the public by the humane legislators was found to be:

“One ounce of the jaw-bone of a dog, burned and finely pulverized; the false tongue of a newly foaled colt dried and pulverized; one scruple of verdigris, raised on old copper by laying in moist earth (the coppers of George 1st and 2d are purest and best). Mix these to-

gether, and if the patient be an adult, give one common-sized tablespoonful a day," etc.

The Legislature of the State of New York further directs: If you cannot obtain coppers of the date above named, you may use "a small increase of quantity of a baser metal."

Our medical records, as well as the State records, are silent as to the number of cures thereafter wrought by this valuable recipe.

* * * * *

About this time a Doctor Perkins, of Connecticut, announced his discovery of the healing properties of certain combinations of metals, or of the "metallic tractors," as he called them. Dr. Perkins was not at first, nor at any time while he continued the old foggy practice of medicine, very successful. He therefore abandoned the practice altogether, and engaged in the business of breeding mules for the West India market, which was at one time quite a lucrative trade. After a time, the demand for mules having greatly fallen off, he gave up this business also, and in his subsequent hours of retirement he invented the metallic tractors, and the theory upon which their action was based. His success in this new adventure must

have exceeded his most sanguine expectations, for in a few years his tractors had won for themselves a wide reputation. Several hundred clergymen—to whom he always sent his tractors gratis, although he declared that he could scarcely afford to sell them for less than \$20 a pair—certified to their wonderful powers. The public pressure was so great here in New York, that at one time the managers of the New York City Hospital felt compelled to permit him to try his tractors on some of the patients then suffering from yellow fever. The result of the experiment I do not know; but I have been informed that he himself subsequently died of yellow fever; after which both the man and his tractors passed into history.

Before his death, however, he went to London, and opened a hospital, and for a time attracted great crowds of people, among whom he claimed were some of the nobility; but his career in London was brought to a sudden and ignominious close by the ingenious exposure made by Dr. Hogarth of Bristol, and he soon after returned to this country to find that his tractors no longer “drew.” In his absence they had been supplanted in a great measure by other practices and other theories.

While in London, a Vermont poet of no mean pretensions, Peter Fessenden, was employed by him to write a book, entitled "Terrible Tractoration," which was intended to satirize those medical men who had ridiculed his pretensions. You would be entertained by reading this book, which is scarcely inferior to Butler's famous Hudibras, in its attempt to satirize medical men and medical science.

I have in my possession a pair of these tractors, one of which is evidently brass and the other iron. By drawing the pointed ends of these tractors in parallel lines over the surface of the body, the cures were wrought. The person who presented to me these curious relics was a member of the Perkins family, but she frankly acknowledged to me that their healing properties had gone out from them, and that they no longer wrought cures.

* * * * *

The next form of empiricism which attracted much attention, was the Botanic practice.

The disciples of this "school" based their practice upon the ingenious theory that man is not a mineral, and therefore calomel and other minerals could not be proper medicines. They

probably never suspected that, possibly also, man was not a vegetable, and that therefore vegetable medicines might be equally inappropriate.

The "new school" published books on botanic medicine, and was for many years very prosperous; so that one or more Botanic doctors were to be found even in the smallest towns, and in the most thinly settled districts.

The only name, however, in their ranks which has come down to us is that of a Quaker lady, well known at that time in this city as a lady of culture, refinement and of aristocratic connections, who went about the country as a missionary, giving free lectures on this subject.

* * * * *

Samuel Thompson, an honest but uneducated citizen of Western New York, was the next conspicuous laborer in the fertile fields of medical charlatanry. His "theory" of man was, that he was composed of four elements: earth, air, fire and water. His "theory" of disease—"formed," he says, "after mature consideration,"—was "animal heat confined;" and his *Materia Medica* consisted of about ten articles, belonging chiefly to the vegetable king-

dom; for, like the Botanic doctors, he held that minerals were poisonous. The medicines upon which he chiefly relied to expel the heat from the body were lobelia, red pepper and steam.

Dr. Warren. It is within my recollection that we had lobelia doctors and pepper and steam doctors. I presume these were the Thompsonians?

Dr. Putnam. Yes, and Thompson became famous among the people as a profound and original thinker, and as the founder and defender of the "new school." He published a book on medicine, consisting of about twenty-four pages duodecimo. His chapter on furunculus, consisting of about ten lines, commences as follows: "The bile is a distressing visitor;" and the next chapter, which is of about the same length, and which treats of carbuncle, opens in a similar classic style: "The carbuncle is a large bile."

In Poughkeepsie, a journal, called the "Thompsonian," was published, exclusively in the interests of this "school;" the clientelage of which school was for many years very large. The learned Dr. Benjamin Waterhouse, who I believe was a disciple, estimated it at not less than 3,000,000.

Thompson secured a patent for his system; which entitled the purchaser to use it in the case of his own person or of his family; but not in cases of sickness outside of his own family.

Application was finally made to the Legislature of the State of New York, by the friends of Thompsonianism, to authorize the formation of a society under the title of the "New York State Thompsonian Botanic Medical Society," which should exercise powers similar to those exercised by Medical Colleges, namely, the power to confer licenses to practise Thompsonianism, after one year's pupilage with a Thompsonian doctor.

I have seen only the minority report upon the subject; in which the writer says that the petition ought not to be granted, for the reason, among others, "that to give legislative countenance, in such cases, would be to encourage gullibility and credulity; to advocate the cause of quackery in the case of medical science; to set at naught all those rules of plain common sense which, in other matters, usually govern mankind."

Inasmuch as the minority report recommended that the prayer of the petitioners should not

be granted, I am compelled to assume that the majority report was in favor of the petitioners.

Dr. Warren. I hope the Legislature did not dishonor itself, and cast odium upon the science of medicine by elevating these charlatans to the rank of regular physicians.

Dr. Putnam. No, it did not ; but I am unable to see where you make the distinction between the conduct of the Legislature at that time, and the conduct of the same Legislature more recently. It has within a few years elevated to the rank of regular physicians certain classes of charlatans whose doctrines are infinitely more absurd, and more opposed to "all those plain rules of common sense which, in other matters, usually govern mankind," than any thing ever taught by Thompson. And these are the men with whom you ask to be permitted to consult.

Dr. Warren. What became of Thompsonianism after this ?

Dr. Putnam. It died.

Dr. Warren. Killed by legislative persecution ?

Dr. Putnam. I don't know what caused its death ; but it seems to have grown into a healthy manhood, and, having lived its allotted period, to have died a natural death.

* * * * *

The time and circumstances were favorable for new products. Perkinsism and Thompsonianism had scarcely disappeared when foreign importations began to arrive ; as if shrewd observers had discovered the scarcity of food for the *homo credulum* in the American market, and had determined to supply the demand, and reap the profits. Homœopathy, Hydropathy, Mesmerism, Clairvoyance and Phrenology were sent to us from Germany in, I think, a single cargo.

Dr. Warren. You do not regard Phrenology as a medical delusion ?

Dr. Putnam. No, but I speak of it as one of the products of German industry, sent to us when we were well-nigh famished, owing to the failure of our home products. Americans were quite willing that the importers should reap the profits, provided only their most pressing wants were supplied.

The Hydropathic "school" at first took the lead. The "theory" of Preissnitz and his disciples was that water caused a "crisis," as indicated by the eruptions consequent upon its use, and thus wrought a cure of nearly all human maladies. The theory proved satisfactory to the people, and water "privileges," for the

establishment of baths, were in great demand in all parts of the country. Man was, by almost universal consent, decided to be an aquatic animal, and to attain perfection nowhere but in his natural element.

We supplemented, also, these importations by Grahamism, or by the doctrine that man was not, as had been supposed, an omnivorous animal, but a vegetarian. Some distinguished physicians, and nearly all of the charitable institutions for children, including the "Shepherd's Fold," attached themselves to this "school." Its doctrines appeared to them to be both sound and economical.

Halsted announced, and sold a secret cure for indigestion, (what would not Mr. Carlyle have given for it; yet the price. Which was \$50, might have placed it beyond his reach.) Halsted knew that every American citizen had indigestion, and he had sufficient business tact to render this knowledge profitable.

Dr. Warren. You have omitted to speak of the Eclectics.

Dr. Putnam. The Eclectics also are indigenuous. As their name implies, they choose their remedies from every available source; and in so much, they are in no respect different from

regular physicians. If this were their only peculiarity, there would have been no need of their separation from us ; but the fact is, they have other peculiarities.

They have constructed a school on the basis of the inclusion of all the schools ; but with special reference to the inclusion of Homœopathy, Hydropathy, Clairvoyance, Mesmerism, "the laying on of hands," etc. I am not certain that it does not include the "chestnut-in-the-pocket" school, and the "liver-pad" school. Whatever has been rejected as worthless by the regulars, is deemed especially valuable by the Eclectics.

Most of these "schools" are now growing old, and are showing signs of decay, or they are actually dead.

Dr. Warren. Do you not except Homœopathy ?

Dr. Putnam. No, I do not. It would be difficult to find to-day in this city ten Homœopaths who accept the doctrines and practice of Hahnemann. The tree is therefore dying at its roots, while its branches still furnish a grateful shade for the lambs which are waiting to be sheared. *

* Says the *Hahnemannian Monthly*: "A few years, ago the edi-

Homœopathy had in its organic construction certain elements of success which did not belong to either of the others. The conception of disease as dynamic, or as a spiritual force, and of resisting its progress by medicine exalted by diffusion to a spiritual force, was much more in accord with the transcendental and æsthetic spirit of the age, than the simple theories of other "schools," or than the vulgar Saxon doses of Botanic Doctors and of Lobelia Doctors, and of the Regular Doctors. Children took the tasteless, colorless and harmless sugar pellets, without a shudder; and, what was practically also of more consequence to the mother, they often got well; but not more often than do a majority of persons suffering from physical ailments, without the aid of medicine, if only the nursing and hygienic conditions are properly attended to.

tors of the *New York Medical Times* (another Homœopathic journal), dropped from the title of their journal the distinctive word 'Homœopathic;' now they boldly urge the renunciation of the word as applied to our school of medicine. If we are emancipated from the thralldom of *sect*, we shall not only save our school from imminent dissolution, but shall also become an integral part of the medical profession of the day, honored as true, broad, liberal, progressive physicians. But if we cling to a name which by no means represents the catholicity and spirit of the new school, we are doomed to annihilation."—*Medical Record*, Aug. 11, 1883.

Dr. Warren. Probably you believe as I do, that Homœopathy as originally practised, served a useful purpose, in substituting no medication for excessive medication.

Dr. Putnam. Yes, and I could have wished that, for the sake of the good they did in this way, they had never changed their doctrine and practice.

Dr. Warren. Homœopathy has still a great many patrons in all classes of society.

Dr. Putnam. Very true. Most of those people who belong to the class which you call "homo credulum," now employ Homœopaths; and probably for the reason that nearly all the other empirical "schools" have lost the vigor of their youth and are no longer active competitors. At the present time Homœopathy is a satisfactory substitute for all the others.

Dr. Warren. The largest serpent has swallowed all the smaller ones.

Dr. Putnam. Some years ago, Dr. Warren, when the American Medical Association met in Baltimore, I found myself one evening in the drawing-room of Barnum's old hotel with Drs. Wm. Gibson and Nathaniel Chapman, of Philadelphia, and Dr. —, an equally celebrated physician of New York. The subject

of conversation being snakes, Dr. ——, of New York, said he knew it as a fact that snakes not only at times make a hissing sound, but that they would swallow their young. “Having surprised a female serpent,” said he, “while she was warming herself in the sun, she suddenly made a hissing sound, opened her mouth wide, when full half a dozen young snakes ran down her throat and disappeared.”

Dr. Chapman having listened attentively, immediately leaned forwards and said: “Dr. ——, don't you think that was a very large dose of *Serpentaria*?”

Now, Doctor, I do not think that Homœopathy, originally constructed with a throat only large enough for sugar pellets of the size of millet seed, could ever swallow so large a dose of *Serpentaria* as your suggestion must imply.

* * * * *

In this enumeration many of the different forms of quackery which have prevailed in this country, since about the time that we became an independent nation, are not included; such as the Indian Doctors, Root Doctors, Salve Doctors, Cancer Doctors, etc.; but which swarm like locusts along our frontier settlements, and

far back in the interior where the population is sparse, or where it is composed chiefly of the laboring classes.

Dr. Warren. I confess, Doctor, you have brought to my knowledge some facts with which I was not familiar. And so you really think there are no more people employing empirics to-day than there were forty years ago; and that the apparent prosperity of Homœopathy does not indicate that such is the fact?

Dr. Putnam. The evidence to my mind is rather that the people are less inclined to quackery now than formerly; but the probability is that in this respect the people are not much changed, nor would I look for much change in the future. About the same number of people will always be credulous. Says Sir Walter Scott, in his curious book entitled "Demonology": "Sailors have a maxim that every man must swallow his peck of dirt, and it seems quite clear that every generation of the human race must swallow a certain measure of nonsense."

Homœopathy may continue in its present form for some time—that is, as a name, without actual substance—but it will disappear so soon as another and newer empirical "school" ap-

pears to challenge its pretensions, and to lay claim to a share of the enormous profits which will never cease to flow from the commerce in human credulity.

Dr. Warren. And you don't think that persecutions add to the number of its patrons?

Dr. Putnam. No, I don't. What you call persecutions—but I do not—have been practised in the same way, and to the same extent, by us and others, toward all the other forms of empiricism, and yet they have, in a great measure, lost their patronage. If persecution sustains Homœopathy, why did it not sustain or why does it not resuscitate the others?

NINTH CONVERSATION.

Newspaper opinions of the ethical war—Proprietary Medicines—"Interviewers"—Our obligations to the public do not imply an obligation to *consult* with a charlatan.

Dr. Warren. Allow me to read to you an editorial paragraph which I found this morning in one of our city papers.

"The doctors are still quarrelling over the abstract question of old code, new code, or no code. It is essentially a question of consultation between Allopathists, Homœopathists and certain other sects in medicine, upon which the combatants have formally arranged themselves upon opposite sides, and have commenced to throw stones at each other. In which contest the old code men have for the present numerically the advantage, while the more liberal and progressive members of the profession, now temporarily in the minority, are driven to the wall. The latter have, however, the sympathy

of the public, which, in this country, always inclines toward those who are contending for liberty, and who are making war upon narrow-minded bigotry."

In a similar tone a majority of the newspapers of this city have from time to time discussed this subject; and it seems to me very unwise for the medical profession to put itself in a position of antagonism to the public press.

Dr. Putnam. In what respect is it unwise?

Dr. Warren. In this respect, that it deprives us of the moral support of a very influential class of men.

Dr. Putnam. Not because they are right in their views, but because our failure to acquiesce in them insures their displeasure.

Dr. Warren. Partly both; for I hold that an intelligent independent press, such as we justly boast in this country, is generally right in its estimate of public questions; and whether right or wrong, its open hostility is dangerous to our interests as a craft.

Dr. Putnam. I will answer your several points in the inverse order of their statement. Our interest as a craft, in the sense of the term as it is employed by you, is a commercial one, and in no wise connected with our interest as

the representatives of a science. This latter interest, and this is the only one we have to consider, cannot be affected by their displeasure. Moreover, this is not in any proper sense a public question, or one which the press is especially fitted to discuss. The editors of most of our city newspapers are men of culture and intelligence ; and so far as they undertake to speak of matters which come habitually and closely under their special observation, they may generally be regarded as authority; but in reference to the matter now under consideration by us, I would much prefer the opinions of an equal number of equally intelligent medical men. Indeed, the paragraph to which you have called my attention, and which, as you say, is in the same tone with many other newspaper editorials upon this subject, shows that they do not understand the question now being discussed by medical men.

Dr. Warren. The press is generally regarded with us as a representative of public opinion ; and what the people think is, in most cases, very near the truth ; *Vox populi vox Dei.*

Dr. Putnam. If this be so, then the voice of God gives a very uncertain sound ; for nothing can be more capricious, according to my

observation, than popular opinion. It is seldom the same through two consecutive years; and is almost never the same in different countries, or in different districts of the same country. It is very often the case, also, that the press does not know what public opinion is. Its principal or only sources of knowledge are in what people say publicly, or in private conversation, and in what they write in the daily newspapers and journals. They have no means of knowing the opinions of those who neither write nor speak, but only think. The unexpected results of some of our recent elections ought to be considered conclusive upon this point.

Dr. Warren. When you were enumerating the various forms of medical quackery in this country, you spoke of the immense number of proprietary medicines with which the manufacturers have lately flooded the country; and you said they were only substitutes for the patent medicines, which they had, in a great measure, driven out of the market; and that they were practically as much secret remedies as the nostrums they had supplanted. I am convinced that you are correct upon this point.

We may be informed in the accompanying circular, with much confiding frankness that "blisterine" and "listerine" are fluid extracts from the Spanish fly and Mr. Lister, respectively, obtained by ingenious chemists through very complicated chemical processes; which processes are carefully described; but this information is accompanied with the supplementary information that no one except the manufacturer's trained employee, could obtain the extracts from the same sources in a pure, harmless, unadulterated state.

Yet, Doctor, these nostrums are sustained chiefly by the endorsements and certificates of medical men; in most cases by men of the highest standing in the profession, and who have subscribed to that article of the code which reads: "It is also reprehensible for physicians to give certificates attesting the efficacy of patent or secret medicines, or in any way to promote the use of them." It is true that some of these medicines thus advertised and endorsed are not nostrums, but simple and useful medicinal agents, well-known to the profession: such, for example, as mineral waters, wines, articles of diet and certain drugs; but the certificates are uniformly attached only to

those which are brought into the market exclusively by a particular firm; or their firm claims to be the only one which furnishes them in the most useful form, and in the greatest purity.

The endorsements are given therefore to those who claim a monopoly of the remedy. They are given to what are practically proprietary medicines.

I observe also that the men whose names are most used, probably because they are most sought, are such as hold professorships in the medical colleges, and whose titles are never omitted.

Of what use is a code of ethics which is thus openly violated in its spirit and letter by the most distinguished men in our profession?

Dr. Putnam. I agree with you entirely that this is a manifest violation of the spirit of the code; but it is not so plain that it is a violation of the letter. When the code was constructed the class of proprietary medicines now so common and so freely endorsed by medical men, did not exist, and the framers of the code, therefore, had no occasion to allude to them. They are not, "patent or secret remedies," as the term secret was then understood.

It is probable that most of these certificates have been given under a conviction that it was not a violation of the code; or because the writers had persuaded themselves that, to say the least, it was not a violation of the letter of the code. But I fail to see in this any reason for casting discredit upon the code, or for questioning its salutary influence. It may be a reason why it should be modified and made to meet the exigencies of this new development of empirical art. It is a reason for rendering the code more specific and stringent upon this particular point, but not a reason for its abolition. It demonstrates most conclusively how prone medical men are to go astray in this country, on such matters of sound ethics as have, by accident, been omitted from the code, or in which the code is not sufficiently explicit.

There are some other violations of the spirit of the code on the part of medical men, which are equally reprehensible with those you have named.

The trustees, or the ostensible managers of medical colleges, with the consent at least of

the medical faculties, occasionally announce in their circulars the special and extraordinary qualifications of their several professors for the chairs which they have been called upon to occupy. These certificates of qualification are sometimes given to the medical men employed in dispensaries devoted to the treatment of special diseases; but I cannot say, presumably without the knowledge of the medical attendant himself. This is an evasion of the spirit, but not of the letter of the code, which needs to be met by a new clause.

Dr. Warren. How can you reach those men who write long articles for medical societies, or for medical journals, and then, under the cover of a scientific paper, press the claims of a proprietary medicine?

Dr. Putnam. I don't think they can be reached. They will have to be left to suffer the penalty which a just suspicion of their motives may impose; but if our code cannot reach them, suppose, Doctor, you try to discipline them under the gentleman's code, and advise me of the result.

Dr. Warren. In order that you may under

stand fully that neither myself, nor any of my friends who have rejected the National Code, are in any sense disloyal to the profession, I wish to call your attention to the fact, that at the stated meeting of the County Medical Society, May 28, 1883, we proposed the following amendment to the by-laws :

“No member of this society shall assume any sectarian designation indicating that his practice is based on any special doctrine, or dogma, or specified method of treatment.”

Dr. Putnam. You will not permit “moonshiners” to join your society, organized for the advancement of medical science, but you will consult with them professionally.

Dr. Warren. Yes.

Dr. Putnam. You refuse to labor in the same vineyard with them, and thus deny yourselves and them the benefit of your mutual skill in the culture of the vine ; but when the season arrives, you go arm and arm with them to gather the grapes.

Dr. Warren. Your remarks reflect on our motives.

Dr. Putnam. No, Doctor. I have stated only facts, or an unavoidable corollary from existing facts. You have given me your reasons,

or the motives of your action, and I am not permitted to question your sincerity. Nor will my intimate personal knowledge of many of the gentlemen associated with you in this movement, permit the inference that their motives are not as pure as my own ; and I beg of you, as this is the second time you have intimated that my remarks were capable of an opposite construction, to accept of my statement that I have never intended to reflect injuriously upon your motives, nor do I justify any one else in doing so.

Dr. Warren. We have also in another matter relating to ethics, gone at least one step beyond the limits of the old code.

We have declared that it is unprofessional for medical men to address the public through newspaper correspondents.

Dr. Putnam. You have voluntarily put yourselves under this restraint ; and have, in doing so, deprived yourselves of one of your rights as free citizens. I do not think I would have done it.

Dr. Warren. You forget that there is a section in the National Code which declares that

“it is derogatory to the dignity of the profession to resort to public advertisements,” etc. Speaking to the public through newspaper correspondents, or “interviewers,” is, we think, resorting to public advertisements ; and we seek by our recent action, to enforce what is evidently the spirit, if not the letter, of this section.

Dr. Putnam. You have overlooked also another section of the code, which may be considered explanatory of, or supplementary to the one you have just quoted.

“As good citizens, it is the duty of physicians to be ever vigilant for the welfare of the community, and to bear their part in sustaining its institutions and burdens. They should also be ever ready to give counsel to the public in relation to matters especially appertaining to their profession, as on subjects of medical police, public hygiene and legal medicine. It is their province to enlighten the public in regard to quarantine regulations ; the location, arrangement and dietaries of hospitals, asylums, schools, prisons and similar institutions ; in relation to the medical police of towns, as drainage, ventilation, etc. ; and in regard to measures for the prevention of epidemic and contagious diseases ; and when pestilence prevails,

it is their duty to face the danger, and to continue their labors for the alleviation of the suffering, even at the jeopardy of their own lives."

It has often been a source of serious regret among medical men; that they had no suitable channel of communication between themselves and the public. The precepts of religion are taught from infancy to the grave, in the nursery, from the pulpit and in a thousand other ways; the principles of law are expounded daily in the courts, by judges and expert counsel, and their opinions are published everywhere for the instruction of the people.

But to medical men no avenues of direct communication with the public at large have seemed to be opened.

At length, however, there has been developed another peculiarly American institution, or perhaps I ought to designate it as a profession; for I think it has by its wonderful growth and achievements acquired a right to this distinction—I refer to the interviewers profession.

The American newspaper interviewer, or correspondent, as he is sometimes called, interrogates lawyers, doctors, clergymen, bishops, cardinals, statesmen, soldiers, politicians, railroad kings, brokers, actors, singers, stage man-

agers, merchants, tailors, shoemakers, milk manufacturers and all distinguished travellers from abroad.

All, or nearly all, who have been subjected to this inquisition, have courteously and without protest replied to his questions as they were able to do, or as they thought proper. Emboldened by conquests at home, he is now sailing around the world in his own yacht, interviewing successfully, either directly or indirectly, the Czar—Emperor of all the Russias—the Sultan, the Khedive, the Emperor of China, and the Pope; and yet you think the doctors should shut the door in the faces of all interviewers.

Dr. Warren. Yes, but courteously.

Dr. Putnam. To my mind there are several reasons why they should not.

First. It is an established custom of our country, and neither our own most respectable citizens, nor distinguished foreigners living temporarily with us, refuse to comply with the custom.

Second. It furnishes precisely that avenue to the public which is so much needed by us, while it is not obtrusive. Medical opinions are given only in response to the invitation of the

people, who, you say, are represented by the press. It enables us therefore to comply with that clause in the code of ethics to which I have just referred you.

Third. If we do not answer the question of the interviewer, he will answer them himself. An expert interviewer is able often to determine precisely what a man would have said if he had spoken, by a cursory inspection of his office, by the color of his hair, and the cut of his whiskers—all of which “interview” he will give carefully and in detail to the public, and then draw his conclusions as to what the sphinx must necessarily have said if he had opened his mouth.

In the case of the late President Garfield, day by day, from the moment he was wounded until his death, the nation demanded to know his condition and the prospect of his recovery, and it was the plain duty of his physicians, who were, of all others, most competent to speak intelligently upon these matters, to give such information as they possessed.

Dr. Warren. But Mr. Garfield was the chief magistrate of the nation, and his was, therefore, an exceptional case; and consider, also, how, in this case, the privilege was abused

by some physicians who were in no way connected with the treatment of the case. Reputable lawyers never thus publicly criticise the practice of a professional brother during the progress of a trial, and I cannot but regard the public criticism of medical men under such circumstances as disreputable.

Dr. Putnam. I recognize the right of any man to give to the public his opinion in regard to a case like this, provided he is, by virtue of his superior talents, learning, experience, or opportunity, qualified to give a sound opinion; and especially if his qualifications are notoriously superior to the qualifications of those who are in immediate attendance.

If, for example, the men chosen by the President were men of no practical experience, and the progress of the case did not appear satisfactory to the public, then I think it would be the plain duty of physicians of large experience to endorse the conduct of the gentlemen in attendance in case it met their approval, and thus relieve the public anxiety; or, in case it did not meet their approval, to say so frankly, and thus enable the friends to correct the evil before it was too great.

Dr. Warren. It would seem hardly just to

impose upon medical men the latter duty, as it would probably expose them to the suspicion of having been actuated by improper motives.

Dr. Putnam. I think not, if the circumstances and the relative standing of the attendants and critics were such as I have supposed. If, however, they were reversed, then the public might be so uncharitable as to question the motives of the critics.

You call this an exceptional case ; but every town and county has its important man, in whose life and welfare the people have a great interest. If you permit yourself to be interviewed in reference to the chief magistrate of the nation, you are equally bound to speak, if requested to do so, in reference to the chief magnate of the village.

* * * * *

There is another and more important class of cases included in your recent act of personal restraint ; more important, because it affects personally and practically a much larger number of people. You decline to give information, through interviewers, to the daily press upon even matters relating to general or special hygiene. But let me recall to your mind a re-

cent case in which a medical opinion thus obtained and published was productive of great public good.

A serious disaster having occurred on one of our railroads, in consequence of the color-blindness of the engineer, an interviewer called upon one of our most distinguished specialists in diseases of the eye—a gentleman of skill and authority in these matters, and who has a well-deserved national reputation—and obtained from him a full and intelligent account of what he knew upon this subject. I read it myself with interest and instruction. This interview has led to efforts, on the part of those interested in steamboats and railroads, to protect their property and their passengers from this source of danger. Plainly this doctor did his duty.

Dr. Warren. I do not recognize myself in your picture, if it is intended for me. The coloring is too high ; but in the circumstance you relate I recognize my own somewhat inconsiderate act in conversing with a reporter.

Dr. Putnam. You have no cause to regret your conduct, and I am sorry that you sought to reprove yourself by voting that such acts shall hereafter be deemed derogatory to professional dignity.

You have emancipated yourself from what you consider a troublesome and humiliating bondage only to put your neck under a heavier yoke. Why do you not reserve the right to exercise your own judgment in these cases, as you have declared your intention of doing in regard to consultations with charlatans?

Dr. Warren. Because in the latter case the interest of the suffering patient demands it, while in the former case it does not.

Dr. Putnam. I deny that the interest of the patient demands your consultation with a charlatan. It may demand your *actual services* in a case of emergency, but not a *consultation*, and this, I have said before, is the letter and spirit of the code. But suppose the code were to teach, as you certainly know it does not, that we could not go, when summoned, to the relief of a man who was in distress, because an empiric was in attendance, why should you insist upon your right to minister to the sufferings of one man when requested to do so, and deny yourself the right to minister to the sufferings of ten thousand, through the public press, when requested to do the same?

LETTER FROM DR. PUTNAM TO DR. WARREN,
SUGGESTING CERTAIN AMENDMENTS TO THE
NATIONAL CODE OF MEDICAL ETHICS.

DR. WARREN. My dear Doctor: Since the somewhat abrupt termination of our long, and I hope, mutually instructive conversations upon the subject of the Medical Code, it has seemed to me that a just concession to your opinions, and a proper vindication of my own would require me to say, that I do not consider the code as in all respects perfect. I will therefore indicate to you briefly wherein I consider it imperfect, and as capable of improvement.

In the first division of the subject therein discussed, entitled, "Of the duties of physicians to their patients, and of the obligations of patients to their physicians," the whole of Article Second, relating only to the obligations of patients to their physicians, should be expunged.

The suggestions contained in this article are excellent, and if made in any other place than in a code of ethics designed for the guidance of medical men, might command the attention and respect of those who employ us; but here they

are not read by the people, and can therefore serve no useful purpose to either of the parties concerned, while they add considerably to the length of the code.

The second general division of the Code, entitled, "Of the duties of physicians to each other and to the profession at large," contains a clause (Section 3 of Article 1) declaring it to be "derogatory to the dignity of the profession to resort to public advertisements," etc.; at the close of which section there should be added: "Nor is the gravity of the offence lessened, when such or similar acts are committed by medical men, or by their permission, when acting in their official capacity as teachers, or as officers in public or private hospitals, dispensaries, colleges or other organized associations. In no case can a private or public, paying or eleemosynary institution, make special or general mention of the qualifications of its medical officers, without violating the spirit and intent of this article."

The last clause of Section 4, Article 4, reads: "It is also reprehensible for physicians to give certificates attesting the efficacy of patent or secret remedies, or in any way to promote the use of them." It should be amended so as to

read: "Of patent, proprietary, or of secret remedies."

In Section 1, Article 4, of the same general division, the words: "A regular medical education furnishes the only presumptive evidence of professional abilities and acquirements, and ought to be the only acknowledged right of an individual to the exercise and honors of his profession. Nevertheless as," should be stricken out. This was embodied in the code when there were no medical colleges regularly authorized to grant medical diplomas to a class of men whom we had always regarded, and still continue to regard, as charlatans; but recent legislation in this State has rendered it necessary to change the phraseology, but not the spirit or intent of this article.

In the second line following, the words "inasmuch as," should be placed between the words "and," and "this."

The last part of the last clause reads: "But no one can be considered a regular practitioner, or a fit associate in consultation, whose practice is based on an exclusive dogma, to the rejection of the accumulated experience of the profession, and of the aids actually furnished by anatomy, physiology, pathology, and organic chemistry."

For this I would substitute, "But no one can be considered a regular practitioner, or a fit associate in consultation, whose practice is based upon an exclusive dogma, and who publicly announces his intention to practice under the precepts of this dogma; supplementing his title as Doctor in Medicine with a term to indicate his peculiar doctrines. Such "trade marks" have always been recognized by medical men as the expedients adopted by charlatans to impose upon the credulous, or upon those who are incapable of estimating the value of medical theories."

Section 9th, Article 5th, relating to the rendering of services without charge to those who are able to pay, should be amended in its last clause by adding: "The same rule in reference to fees, should apply to medical services rendered in hospitals, dispensaries, college clinics," etc.

Article 7th, entitled, "Of pecuniary acknowledgements," should be stricken out; for the reason that, although its range of application is discriminating and conditional, it is liable to misconstruction, and can easily be made to seem to some minds out of harmony with the general spirit of the Code.

In the concluding division, entitled, "Of the duties of the profession to the public, and of the obligations of the public to the profession," Section 3, of Article 1, is intended to specify more particularly in what direction we should or should not exercise our charities. It is necessarily incomplete, since it is impossible to indicate all the circumstances which ought to govern our conduct in this regard. It should therefore be stricken out.

Section 4 of the same article reads as follows: "It is the duty of physicians, who are frequent witnesses of the enormities committed by quackery, and the injury to health and even destruction of life caused by the use of quack medicines, to enlighten the public on these subjects, to expose the injuries sustained by the unwary from the devices and pretensions of artful empirics and impostors. Physicians ought to use all the influence which they may possess, as professors in colleges of pharmacy, and by exercising their option in regard to the shops to which their prescriptions shall be sent, to discourage druggists and apothecaries from vending quack or secret medicines, or from being in any way engaged in their manufacture and sale."

I would omit from this section the whole of the last clause, commencing, "Physicians ought."

The whole of Article 11., entitled, "Obligations of the public to physicians," should be stricken out, as having no proper place in a code of ethics intended solely for the regulation of the conduct of medical men.

Yours, truly,

PUTNAM.



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