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T445

1850

Albion
from Dewitt & Davenport
Tribune Building

A
MEDICAL APOCALYPSE,
BEING
REVELATIONS AND EXPOSITIONS
OF THE
NEW YORK ACADEMY OF MEDICINE.

“Εἰς ἀποκαλύψιν ἐθνῶν”



THE THIRD

ANNIVERSARY ORATION

FOR THE

NEW-YORK ACADEMY OF MEDICINE,

WHICH WAS NOT DELIVERED

BEFORE THAT

REMARKABLE BODY,

BUT OUGHT TO HAVE BEEN,

AT THEIR

ANNUAL MEETING,

HELD IN

THE CHAPEL OF THE UNIVERSITY,

NOVEMBER 14th, 1849,

By the Physician who was NOT elected for that occasion.

[PUBLISHED WITHOUT THE KNOWLEDGE OR CONSENT OF THE ACADEMY.]

NEW-YORK.

1850.

THE YEAR

ANNIVERSARY ORATION

NEW-YORK ACADEMY OF MEDICINE

WHICH WAS DELIVERED

W
T445
1850

BY JOHN A. HENRY

MEMBER OF THE ACADEMY

AND OF THE BOARD OF MEDICAL EDUCATION

AT THE

ANNUAL MEETING

Held at

THE CHAPEL OF THE UNIVERSITY

NEW-YORK

By the Publisher who was NOT checked for that occasion.

Printed at the University Press, New-York.

NEW-YORK

1850

TO

“THE FELLOWS”

OF THE

NEW-YORK ACADEMY OF MEDICINE,

WHO

ADVERTISE THEMSELVES ALPHABETICALLY

AS THE

“MEDICAL PROFESSION PROPER.”

THIS VERY

INADEQUATE APPRECIATION OF THEIR WORTH,

AND

IMPERFECT EXHIBITION OF THEIR MERITS,

IS

GRATUITOUSLY PRESCRIBED

BY THEIR

KARDIASKOPIK ADVISER.

THE AUTHOR.

THIRD ANNUAL ORATION.

LADIES AND GENTLEMEN,

The occasion of our assembling together this evening, is one of deep interest and great importance—to ourselves. It is the Annual opportunity afforded us of reminding you of our existence, and informing you of our value. The fact of our existence is demonstrated by our appearance, *in propriis personis, in numero, et extenso*. Excuse the occasional use of the learned languages, which I may feel it requisite to resort to in the course of my address: for when I think of our persons, our numbers, and the extent of our acquirements and influence, I confess that I am at a loss for language in my vernacular tongue, and am obliged to draw upon the resources of the noble languages of Rome and Greece.

It being an admitted fact, or as that lively and ingenious people, the French, would say, *un fait accompli*, that we have an existence,—although it is doubted by skeptics, and denied by revilers—it is my pleasing task to detail to you, even at the risk of performing my duty, *ad nauseam*, the inestimable blessing which we are to this City in particular,—to the Community in general, and to the World at large,—and the indisputable claims which we therefore have, to the persons and purses, of all who can pay for Medical Attendance—and to the possession of the Medical Offices of the State.

The French Academy, has filled the world with its renown, and immortalised itself by the most splendid achievements in Science and Learning. The United States has now an Academy, and New-York has given it birth.—Whence arose the Science and Learning of France? from the Academy! Now that New-York has an Academy, Science and Learning, of course, will flourish here. All that she needed

was an Academy—and that she now has. *Vivat Academia, Novi Eboraci!*

The sober and significant silence with which you received my last remarks, gives me full assurance of your appreciation of their merits. Indeed, the entire absence of discussion or observation, relating to our merits or value—with the exception of the scurrilous portion of the Press, and a bastard—I beg pardon—an unorthodox Medical Journal—gives us the most comfortable assurance that we are fully appreciated as far as we are known, and all that we need is publicity. What Isocrates said of the institution of the Mysteries, may, with greater truth be said of our Academy: “It is *the thing* that human nature most evidently needed.”

What would this City be without our Academy? Its augmenting commerce, and increasing immigration, although the two great sources of our riches and our glory—but for our science and skill, would but lead to our dissolution as a country, and our decimation as a people. Ship Fever, Yellow Fever, Cholera, and a hundred other diseases of most fearful character, would, during the last three years, have spread over the land, but for our timely interference. On this subject, I claim your serious and attentive consideration, and hope you will be as interested and absorbed in the subject, as Dido was in the story of Eneas, who is described as “*Ore pendente narrante,*”—suspending with breathless interest on the narration.

The great question to be decided, in these cases, was, whether they should be considered as contagious, or not. Numerous and important interests were depending upon our decision. If we pronounced that they *were* contagious, a fearful discouragement would be given to commerce, and many of our best paying citizens would remove their families from the City, to the great loss of our Tradesmen and—ourselves. As we have always regarded our interests and our principles as identical, we could not, of course, come to such an unprofitable conclusion. If we pronounced

against the theory of contagion, we should be obliged to account for every fresh case,—by the condition of the air, the people, or the streets;—and although that might give us a great deal of trouble, and put the City to a great expense, yet as we should be pretty certain to profit by the trouble, and pay little if any of the expense, we decided on the whole, that the Diseases were not contagious—at least, for the present.

There were persons who had the temerity to say, that it was of no consequence what our decision might be, or whether we came to one at all! for that the facts and truths of the case could not be effected by our decision. Such persons showed themselves utterly unacquainted with the first principles of our Academy. Could it be supposed that we took the trouble consequent on such an Institution—and endured the expenses incident to it—for the mere purpose of gathering up such facts, and truths, as were apparent and evident to the ordinary community? Undoubtedly it was the province of the Academy, to superintend and furnish, both the facts and the truths! Had they done nothing more than collect and classify the occurrences of the day, they would simply have performed the work of the penny-a-liners of the Press, without even obtaining their penny-a-line.

On the service which we rendered to this City and Country, and especially to the Profession, (over which we have called ourselves to preside) during the prevalence of the late Epidemic, I venture to stake the value of our corporate existence. I firmly believe, and unhesitatingly declare, that great numbers of cases of Cholera, never would have been discovered, much less reported, had it not been for our untiring zeal and diligence.

Many cases of Diarrhœa, Dysentry, Drunkenness and even Fever, would have been entirely omitted from the Cholera reports, but for us. In order to bring the Profession, and especially the Academy, before the Public, in

a sufficiently prominent manner, it was requisite to array a formidable amount of disease before them, in order to justify the number of the medical Troops, which they were called upon to sustain.

In the unscrutable wisdom and goodness of God, at the beginning of the year, this community was visited with the pest of Cholera. A Board of Health was established, a Sanitary Committee appointed, and the utmost diligence employed, in order to place before the Public, every possible probable, and suppositious case. Many cases were discovered which had never been suspected, either by the Physician or the Patient; and more had been so completely overlooked, as to have escaped any Medical treatment at all. We rejoice to be able to say, that almost all these cases terminated favorably. This, no doubt, is to be attributed to the benign influence upon these persons, arising from their implicit confidence in the wisdom of those to whom the health of the City was intrusted.

It is however to be admitted, that there were some persons who doubted the very existence of Cholera, and many who doubted its prevalence. Never, was the wisdom of Heaven and Earth, more manifest, than in the established existence of our Academy at this critical conjuncture. Notwithstanding that there are at least two Medical Colleges in this city, each amply supplied with a corps of most ably endowed Professors, fully capable of deciding any question of ordinary Medical importance—yet on such a question as this, no Body of the Profession was capable of sitting in judgment, save and except, the Academy. Indeed the Fellows of this Learned Institution seem to me to occupy in our age, the place of the *Kritoi* of Athens, of whom Cicero says: “*legum, morum—que humanitatis exempla, hominibus ac civitatibus data, esse dicuntur.*” That is, “They were given to man and the Civilised World, to be examples of the laws and morals of humanity”!

Doubtless, the question will occur to you, "what mode of treatment did you recommend in this disease?" We are ready to answer the question most explicitly. We recommended the most thorough orthodox treatment: Bleeding, where any blood could be obtained, in order to lessen its quantity—Calomel in large doses, to change its quality—Opium in powerful doses, to stupify the senses—and External violent stimulating applications, to rouse the stupified sensations. With proud exultation, do we look back upon the Science and Learning which we displayed in our treatment of Cholera, and challenge the World to furnish a mode of treatment comparable to it.

We have indeed sanctioned many other modes of treatment, as experimental, so that our sphere of observation has been most ample; yet we have not found any mode so safe and serviceable, as the orthodox one. If any person suppose, that the lives of those who were subjected to the various modes of treatment, were necessarily tampered with and placed in greater peril, than those under orthodox treatment; we are happy to be able to relieve you from the fears which you might naturally entertain, by informing you, that every mode of treatment was alike uncertain and unsuccessful. Do what we would, the real cases of Cholera all seemed to die. "*Pallida Mors, æquo pede pulsat, pauperum tabernas, regumque turres.*"

"Pale death, with equal step, for rich and poor,
"Knocks at the palace and the cottage door."

Considering the fact, that very few respectable persons died of the disease, we presume that your anxiety is very much diminished, and that you will, like us, content yourselves with submitting to the will of Providence; and thank God, that whoever it took, it did not take you. All that Science could do, was done. Miracles are not to be expected, and we are conscious of our imperfection as Physicians as well as Men. Death, moreover, is a necessary part of this system. As our excellent hearted and

profoundly observant friend, Shallow, has remarked: "Death—as the Psalmist saith,—is certain to all—all shall die!"

But let us not look at the gloomy side only of the picture. The death of the Cholera Patients has been the very life of the Academy. The Board of Health has been established, and in constant and successful operation for more than half the year. Some of our most needy and deserving numbers, have been comfortably provided for, and helped into practice. Several have been appointed as Ward Physicians, who were hardly heard of before—and many have had their amounts paid by the Corporation, (on the recommendation of the Board of Health), who had scarcely experienced such an occurrence hitherto. Whatever the Board of Health, (the origin and supervision of which, we claim), may not have done, undoubtedly it has done great good for that portion of the Profession, who were members of the Academy.

We regret that a few Medical Gentlemen, for whom we entertain some respect, have not joined us; because, not only is every dollar that we can obtain, needed—but as our object, from the formation of the Academy, has been, to impress the public with the belief, that we founded this Institution for their benefit—in order that we might the more readily effect our obvious purpose—that of serving our own private ends—every defection of able and honorable men, is a great loss to us. Like the Augurs of Rome, we need every aid that can be obtained, to keep us in countenance.

It has not escaped our notice, that the Surplice and Gown of the Clergy, have had their use, and we seriously think of adopting a Medical Dress, which will vastly assist us to impose upon the vulgar. In some countries which we have visited, the Doctors wear a peculiar hat or cap, and black tight pantaloons, silk stockings, and pumps: a great deal, however, will depend upon what sort

of legs, on the whole, the Academy possesses; and much will be left to the taste of the Ladies, who—God bless them!—have always been our best patrons—especially the elder ones! A committee will be appointed to confer with them on this very important subject.

It must not be supposed that we have overlooked the apparently minor matters of beards, spectacles, neckcloths, and gloves. On the contrary, we have paid great attention to all these matters. The practice of the Clergy in these things, is our general rule; and as their dress and appearance, have usually been taken from the habits of Monastic life, which were adopted for the express purpose of imposing upon the credulity of the vulgar, and impressing them with a firm belief in the learning and sanctity of the monks,—we cannot have a better pattern to imitate. The rule therefore is, thorough shaving, gold spectacles, white neckcloths, and black gloves. If a ring be worn, it ought to be a massive one: a mourning one is the best. It has the appearance of being the gift of some deceased wealthy friend, relative, or patient.

We have long had a most thorough conviction of the importance of a carriage, and a pew at Church. We admire the newly adopted plan of a massive silver plate with the name, on the pew door. It is undoubtedly a very necessary part of our profession, to affect a respect for Religion—or at least for the Clergy. We have, therefore, requested on this occasion, the attendance of the Reverend the Clergy—and we have selected one of their number, as a suitable person to open the “Exercises of the Evening,” with “an address to the throne of Grace.”

Our younger brethren, will find it is one of the most certain modes of obtaining notoriety, and gaining friends and practice, to attend steadily at some respectable Church. We would principally recommend the Presbyterian or Episcopal Church, as they are most influential and wealthy. Still, there are other respectable denominations—and much depends on circumstances. “*Verbum Sapientia sufficit.*”

I now approach the most important part of my discourse—the denouncement and anathematization of all irregular practice and practitioners—a task which I feel great pleasure and satisfaction in performing, as I in common with my brethren, have suffered exceedingly both in person and purse, from these vampires of the Profession. Our learned President, has most zoologically said, “all kind of cattle are permitted to practice Medicine in this State!” I take the liberty to add to that scientific sentiment, one of my own, “All sorts of Reptiles, also.” Why we have Thompsonians—Reformed Practitioners—Eclectics—Hydropathists—and Homœopathists;—beside Chrono-Thermalism, and that greatest of all Innovations, the Throat Disease Treatment!

I shall spend as much of my time, on each of these, as my limits will enable me; and I beg to assure you, if I do not succeed in annihilating these Reptiles, it is not from want of intention, but solely from want of power and opportunity. To begin with the Thompsonians: Their practice consists in the use of Lobelia—a substance so fearfully injurious, that I have carefully and conscientiously abstained from knowing any thing about it. I should as soon think of administering liquid fire to my patients. If any of you have unhappily fallen under the maltreatment of one of these Reptiles, you can tell more than I can of their mode of treatment: all that I know of them is, that they are exceedingly ignorant, vulgar, and dangerous persons. In the words of Hamlet to the Players, I say, “pray you avoid them.”

Of the Reformed Practitioners, something more is known—because one of them has published a book. It is true that I have not read it, I should feel degraded if I had! but I am informed by those who have heard much about it, that the principal value of the work, consists in its piracies from our orthodox authors. It is affirmed on good authority, that the author, or rather, the compiler of

this wretched production, sent a copy to every crowned head in Europe, and received from almost all of them, Autograph letters of thanks and commendations, as well as Gold Medals. If any thing were needed to sicken me of Monarchies, it is this silly affectation in Monarchs, to pretend to judge, as well as to patronise Medical Systems. "*Ne Sutor ultra crepidam!*" Happily for this country—few people care much for the "*ratio regum!*" Royal wisdom and judgment, are at a heavy discount!

Of the Eclectics, little is known, except that they select such principles and practices as may suit their purpose, from any and every system of Medicine. They proceed upon the supposition, that there is no true system—and that they are more capable of judging what is true or erroneous, good or evil, than the founders of our time-honored, and authority-approved system of Orthodox Medicine. This is an individual assumption of wisdom, the possession of which, can be possible only to corporate bodies. The value—nay, the very essence of the value of corporate bodies, arises from their individual incapacity. There is not one of us, that does not feel his personal incompetence, single and alone—yet there is not one of us that doubts our Corporate and Academic capacity and competence.

The Hydropathists are a set of pretended Physicians, who were spawned by that amphibious reptile, Priesnitz—one of the most illiterate of the Silesian peasantry. The science of this School, consists in the abjuration of all orthodox Medical knowledge whatever. No one is fit to become a practitioner of it, if he be acquainted with Anatomy, Physiology, Chemistry, and Pharmacy. So far from it being a help, to know the structure, composition, and laws of the body, it is a positive hindrance. The practice, consists in administering and applying Water to the body, inwardly and outwardly, in every conceivable unnatural and injurious manner. The rascally impostors take the patients into their houses, where they are fed on

the worst of food, subjected to the most contemptuous and degrading treatment, and charged most enormous sums, for being pumped and spouted on, *a le Graffenberg*.

It is awful to think of the infamous prostitution of our Croton water, to the vile purposes of these Wishey-Washy dabblers in human health and happiness. I am happy to inform you, however, that whatever mischief may be perpetrated by them on the community, they have done us, the members of the Academy, very little harm, if any—their patients being generally of that number, upon whom, we had exhausted, not only our science, but our ignorance—and from whom, we had extracted the last possible dollar. If such choose to be Hydropathed to death, instead of dying professionally or naturally, let them do so—who cares?

The Homœopathists are a more formidable brood. They are very subtle, remarkably agile—almost as much so as a warm-blooded animal—very numerous, and most successful. “*Hinc illæ lachrymæ!*” We have it on very good authority, that one of them, considered the finest of the species, actually nets an income of thirty thousand dollars a year. Another of them, has abandoned the lucrative profession of the law, with the posts of honor and profit which it opened to him, and carries his cases of Medicine in his pocket, instead of his cases of Law: reaping an ampler golden harvest from his credulous patients, than he obtained from his confiding clients.

Another of them, in consequence of his Clerical connection and influence—the power of which we all know and estimate—has managed to take the cream of practice from some of us, and leave us only the skim milk. I shall advert to the influence and power of the clergy, in this and other matters, more distinctly, before I close. Another of them—a base apostate from the ranks of the Orthodox, by means of political jobbing, and speculating in the Temperance movement, has secured for himself, a Steatomatous practice and person, alike offensive to our love of symmetry and—gold.

I could specify many more instances of deplorable success amongst this class, and I am grieved to be obliged to admit, that in this city and neighbourhood, there are upwards of fifty of them, who are not only sustaining themselves and their system—"Save the mark!" but are actually perverting young men who attend our Colleges, for the purpose of enabling them to practice the Profession of Medicine—by instilling into them, the trivialities, the nonentities, the absurdities and impossibilities, the inanities and insanities, of the Hahnemanic Imposture. "*O tempora! O mores!*"

We feel toward many of these, as the Hen feels towards some of her brood, when she sees them assume the cockatrice form, and devour their fellow nestlings. Perhaps, of all offensive characters, those of traitor and apostate are the most exasperating, while that of seducer is the most detested and abhorred. Only think of the pangs of mortification which some of our Excellent Professors experience, when their paternal,—I might rather say, maternal—feelings are lacerated, by the discovery, that they have been nourishing a young Homœopathic Viper in their bosoms, instead of an Orthodox Spaniel—who, on the first occasion that offers, will not hesitate to suck its parent's blood, or strangle him in the struggle for existence. Surely he might with just propriety, employ that expressive line of Euripides,

Γεμω κακων δὴ κ' οὐκετ' ἔσθ' ὀπη τιθη.

I'm full of miseries—there's no room for more.

It would be easy for me to declaim for an hour, or even for a day, against this horrible pathy, and I could rack your gentle souls, with the most authentic accounts of the doings and misdoings of its professors and pupils, were it proper on such an occasion as this. But I prefer to give a comparison of the respective merits of their system and ours, and leave you to form your own opinions and judgments.

I will first describe the Homœopathic system of Medical treatment. Its basis, is this principle, if it ought to be so called, that the same thing which will cause a disease will cure it. Thus, bleeding from the nose, caused by projecting that organ against a lamp post, would be checked by a succession of similar projections! Delirium Tremens from drinking Brandy, would be cured by drinking more Brandy! Cholera, produced by contact with an infected person, or exposure to mephitic gases, would of course be cured by a continued exposure to such causes! And, indeed, Death itself, from any cause—from that of the taking of Arsenic or Prussic Acid, to the cutting of your throat or blowing your brains out, may be averted, by simply repeating the injury! They do not teach in this manner, but they ought to, and should—had I the power to make them.

Their gloss is, that not the same, but a similar affection being produced, cures the disease—and they give as examples of their principle, the well known cases, of mercury relieving diseases of the glands, especially of the throat—Opium, relieving the terrors of a Brandy delirium—Lead, relieving Colic—and Copper assuaging dysentery. If they mean to claim the manifestation of these practical facts, we deny their claim, and put in our plea of precedence. These facts occurred in our practice, and they happened to observe them—picked them up, and stole them, in order to make up their system of similars! Permit me to give you an illustration of their honesty in this matter. You invite your friend to your house, and show him your library, containing books, of the contents of which, or even their language, you are entirely ignorant; but your friend easily reads. He finds a valuable secret, and by means of it, realises income and fortune. Did not he by means of his knowledge, steal from you, in consequence of your ignorance?

It is well known, that in our zeal to find something which would relieve or cure the various diseases which the

human body is subject to, we gave and used, without knowing why or wherefore, anything and everything in our way. This furnished a large field of observation, and the Homœopaths, stole from us the truth, that particular substances, act upon particular parts in a particular manner, and cure particular diseases. Galileo, Kepler and Newton, observed the laws of the spheres, and gave us our system of Astronomy; but pray, who furnished them with the worlds to observe? By how much superior the star maker is to the star gazer—by so much, the Academy is superior to the Homœopaths!

Thus much for their honesty as Professors of a Science! Now for their honesty as practitioners of it. If by producing a certain affection of the body, or a part of it, we can remove disease, the sooner that we produce that affection, the sooner will the benefit be produced. Now surely quantity and power hold some relation to each other. They do, in the Mechanical and Chemical departments of nature, why should they not in the Therapeutical department? No doubt you have all heard of the infinitesimal doses of Medicine, which these practitioners give! Is not the object of them apparent? Well may they have such enormous practices, and make such splendid incomes! Their patients are hardly ever out of their fingers. It is quite common to know of cases of five, seven, and even ten years attendance. Much as we regret the loss of good paying patients—we are more sorry for the unhappy condition in which they are placed under the care of these men—I should say reptiles. I apologise for letting my natural politeness get the better of my justice.

Perhaps no part of the Homœopathic System is so objectionable, as that of degrading the administration of Medicine, to a mere sweetmeat business. Every Medicine is administered in sugar, and much of it is kept prepared in the form of globules or comfits—so that it is common for the children of Homœopathic patients, to ask for

Medicine as a treat, and not one of them is ever conscious of taking anything unpleasant—much less nauseous. I am not aware whether they ever give Emetics or Cathartics—but I am of opinion that they do not. Moreover their patients are scarcely ever conscious of any painful, nauseous, or uncomfortable sensations from the medicines which they take; which is proof positive that what they take is of no use. Their pretended cures, I most positively believe, are effected by Nature—while their Medicines, I hesitate not to affirm, are mere placebos—that is, pleasant trifles. Indeed, the sight of one of their Medicine Cases, is enough to convince you, that they are a petty paltry set, of peddling pretenders. “*Homunculi, non homines.* Manikins, not men.

I suppose you are aware, that they abjure Bleeding, Cupping, Leeching, Scarifying, Setoning, Issueing, Causticing, Blistering and every other kind of Mechanical or Chemical lesion of the Body; and you may know by this, if by nothing else, the utter uselessness of their system. Indeed it has nothing to recommend it, except that it is the imbecile offspring of the thirtieth dilution of a fanatic, who is the Medical Professor in the school of Swedenborgian Theology, and Fourierite Phalansterianism.

“It is a tale, told by an Idiot—full of sound—(I cannot say of “fury”—for it is so tame,) yet, signifying nothing.”—Yea, indeed, it is “*Vox et preterea nihil!*” A sound and nothing more!—But for their depriving us of patients and pay—the Homœopaths as a body, are beneath our notice, and below contempt. As a system we may say of it, “*nihil sed nominis umbra.*” It is nothing but the shadow of a name. Euclid’s definition of a point, is a just description of it. “Without length, breadth, or thickness.” A mere nonentity. It is the Metaphysical therapeuties of Mystical Immaterialism, and had its origin in those diluted regions “Where entity and quiddity,”

“The Ghosts of defunct bodies fly.”

A Homœopathist is one of the most curious of animals. As Holofernes says of Sir Nathaniel Dull—"His discourse is peremptory, his tongue filed, his general behaviour, vain, ridiculous, and thrasonical. He is so picked, so spruce, so affected, so odd, so perigrinate He draweth out the thread of his verbosity finer than the staple of his argument. I abhor such fanatical phantasms—such insociable and point device companions such rackers of orthography. They have been at a great feast of languages, and stolen the scraps. They have lived long in the alms-basket of words. It is abominable. It insinuateth me of insanity—It maketh me frantic—lunatic!

Now let me give you a brief sketch of our System of Medicine. We are men of substance; what we give hath length, breadth and thickness. Our Materia Medica, cannot be carried in our pockets. We give tea-cupfuls of Salts and Senna—sometimes even to children—none of your contemptible fantastical comfits and globules! Table-spoonfuls of Castor Oil—Teaspoonfuls of Jalap, and Calomel—Tartar Emetic and Ipecacuana in becoming quantities to vomit them—Scammony, Colocynth, Aloes, Gamboge, &c., in respectable doses to purge them. The effects of these things, are felt and lasting. I assure you I have often known patients be a week or more, ere they recovered from one of such doses! Compare that, with your Homœopathists thirtieth trituration—and then answer the question—"Who are most entitled to the appellation of Practitioners of Medicine." I verily believe, that I give more Medicine in one week—than some of them give in a whole year! Why if we were all Homœopathists, the Drug Trade would be ruined, and the Tariff seriously injured. I would enlist your Political and Patriotic feelings against such an Atomic Cachectic Monstrosity.

Then for the mode of preparing and exhibiting their Medicines. They have their everlasting powders and per-

petual drops. “*Toujours la meme chose.*” See our variety! We have our Powders, Pills, Boluses, Suppositories, Draughts, Mixtures, Lotions, Liniments, Ointments, Plasters, Injections, Collyriums, Troches, Embrocations, Fomentations, Cataplasms—Sinapisms, Vesications, Pustulations and Cauterisations! “*Non verba sola, sed substantia rerum.*” Real things, not merely names, These are *our* Medicamenta, *our* Materia Medica.

Let me now call your attention to what we *do*, as well as what we *give*. We believe in bleeding, and practice it with a generous freedom. It is one of the essential features of our system. How could inflammations and inflammatory fevers be subdued, without? In many instances of inflammation of the Lungs, Liver, Brain, and Bowels, we have been obliged to bleed persons even to death, in order to avert the terrible consequences of the rapid and fearful disease! What are we to think of the philosophy of a system of Therapeutics, which abjures bleeding? Many of our patients have a periodical [instinctive sense of the necessity for the Lancet—and if we were to decline to use it for them, they would certainly apply to less skilful and conscientious persons. Moreover, we should lose many fees, and those of the best kind—ready money. Many of us are entirely supplied with pocket money from this source, and from that of snipping tongue-tied children. It is well for us, that the Homœopathists do not profess to know much about the Anatomy of the body, healthy or morbid, or they would convince the people, that nine tongue-tied cases in ten, do not need snipping.

Again, look at our superior advantages in the relief which we are able to offer by local blood-letting—by cupping, scarifying, and leeching. Some of our patients, even delicate ladies, have been cupped almost from head to foot. In many cases of Apoplexy, Paralysis, Epilepsy, and Spinal disease, the established mode of treatment, is topical blood-letting. How, I ask, could we proceed,

without these modes of effecting our purpose? Where the Homœopathists would give a millionth of a grain of cal-careum, aconite, or veratrine, we extract six ounces of blood! Our system, is physical, sensible, impressive, indelible! We leave the marks of science behind us, at every step! Their system is fantastical—metaphysical—mystical. They leave neither trail nor race of their operations. Their patients are not conscious of any, inwardly or outwardly. The Candy and Comfit dealers, might as well be accounted Physicians, as the Homœopathists! They are a sort of Medical Brahmins or Fakirs.

I have scarcely time and opportunity, to do justice to that part of our system, consisting of setons, issues, blisterings, sinapisims and pustulations. Of these things, so exceedingly effective in their mode of operation, and so admirably adaptive in their administration—the Homœopathists, know nothing. While we employ some hundreds of thousands of Blisters, annually, they do not use a single one. I am sure that I need not enlarge upon this subject, to so enlightened, so experienced, and I dare say I may add, so well blistered and pustuled an audience, as the present. How the Homœopathists sleep in their beds, when they have cases of inflammation under their care, and they neither bleed, cup, nor blister, I know not; except their consciences have been as much diluted by fanatacism, as their intellects have been triturated with mysticism.

For my part, never until I have abstracted the last ounce of blood by some one of our modes of depleting—and obtained the last drachm of serum by some form of vesication, do I feel at ease, in cases of inflammation. Oh what a comfort to my soul it is, when I pay my last visit to my dying patients, that no congested blood in their veins, can cry to Heaven against me for vengeance. One of the most fearful curses of the book of God, is to this effect. "He shall die! his blood shall be upon him!" This evidently implies that he shall die for want of being bled. Without

the science of the Physician, or the consolation of the Clergy? awful indeed! Ours is the true Scriptural System. When setting forth the great remedial measure for the race, devised by the great Physician, it expressly declares that "Without the shedding of blood, there is no remission!" No cure without bleeding. In another remarkable passage, it is declared "By his stripes we are healed." This passage which has given the Theologians so much trouble, to account for its peculiar phraseology, is evidently an illusion to the practice of topical blood-letting, for the cure of disease. So that the very understanding of the Scriptures, is made in some measure, to depend upon the Orthodox System of Medical practice.

I now feel, that the time is come, to address a few words of dehortation to the Clergy. Their sanction and countenance is of great importance, for good or for evil. Can they, after hearing this calm, dispassionate, unprejudiced, philosophic, and theologic comparison of the two systems of Medical practice, consistently and conscientiously countenance, the attenuated, Mystical, Superstitious, Brahminical, Heretical, and Antiscriptural system of Hahnemann—so notorious a Schismatic? They will perceive, that the true faith in Medicine as well as in Theology, requires the shedding of blood, and purging! Never, I hope, will they favor and foster a system of medicine, which threatens to pave the way for the return of Arianism and Pelagianism, to sweep from the civilised and Christianised World, the Orthodox Physician, as well as the successors of the Apostles, the Orthodox Clergy—and to undermine the very belief and understanding of the Scriptures! "*Diis, sacer est Medicus, divumque Sacerdos.*" Sacred to the Gods, are both the Orthodox Physician and Clergy.

I do not feel called upon to say any thing respecting the subject of Chrono-Thermalism, except this—that at present only one case of infection has appeared in this

City—and it is currently reported that it does not pay. Certain it is, that whereas it formerly went about in a carriage, it now goes a foot, and they say it is paralytic. It also abjures bleeding, but believes in poison, and large doses. We merely say to it, “*Noli me tangere!*” If it do, most assuredly it will have cause to repent, whether it do or not.

Concerning the Throat Disease Treatment, there is much to say, but our limits do not admit of more than a brief notice of it. One of our present number, ventured, without the sanction of the leading members of our Profession, to propose and practice, a new mode of healing diseases of the throat, by topical applications in the Windpipe. As the entrance of any substance into this part, was, as far as they knew, accompanied with fearful strangling, and convulsive cough, they considered the plan of treatment was impossible, and therefore denounced the proposal of it, as an ignorant and impudent imposture, and the propounder, as a quack! The propounder, however, proceeded to carry out his plan, and caused a great schism in the Profession. He is now amongst us, but for this reason, we thought as he was successful, we had better try to make a friend of him than an enemy—although we cursed him bitterly in our hearts.

Our principal objection to this “*Novus homo*” is, that he has deprived us of a most numerous and profitable class of patients, who were always ailing, and calling for assistance, but never cured—so that they were a regular source of income to us. Since he has spread his new net for these fish, he has caught and cured, some thousands of them, and not only secured for himself, a splendid income, but laid the foundation of lasting fame and ample fortune. Indeed he bids fair to be one of our Millionaires. You can see at once our difficulty. We were superseded and supplanted. You know when Jacob supplanted his brother and got the birthright, Esau hated him. Man is the same in all ages.

“Ο Θεός ἐποίησέν τε ἐξ ἐνός αἵματος παν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παν τὸ πρόσωπον τῆς γῆς.”

“God hath made of one blood, all nations of men, that dwell upon the face of the Earth!”

It is true, that the propounder of this plan of treatment, laid it before us both in detail, and in practical application—but it was not proper for us, to receive from one, who ought to have asked for our advice, not given his to us. We therefore refused, what might have been of great advantage to us, rather than receive undignifiedly. In this, we displayed our high sense of honor, and a proper respect for ourselves. Some of our number, have thought that any recantation is a meanness, and having publicly stated that the whole plan of treatment is an imposition, continue to say so still, notwithstanding, that they are convinced of their error. Others have refused to be convinced in any way about the matter, preferring to be entirely ignorant of it, rather than suffer their professional opinions to undergo any change; so tenacious are they of the sufficiency and infallibility of Orthodox Medicine. A few have taken hold of the thing, and are doing their best to prove that it has been known and practised by them, long before it was discovered. As the Academy has not finally decided whether there is any discovery—or any truth in it—or whether if a discovered truth, it is to be acknowledged, the whole question is unsettled and unsatisfactory—and for the present remains “*sub judice*.”

You will all perceive, the danger of admitting discoveries. If we allow the existence of new truth, we become liable to the charge of imperfections, ignorance, or error—which is fatal to our pretensions to Orthodoxy—and that once doubted, our prestige and power are gone. A Committee of the most prudent of our number, will be appointed to deal with the phenomenon of a discovery. It is so rare a thing with ourselves, that we shall seldom, if

ever, cause any trouble—but as this throat disease treatment, has been a source of very great inconvenience, and is by no means settled yet, we are desirous to have a Committee of prudence, who will deal with discoveries judiciously and profitably.

My own opinion is, that we should profit more, by admitting Homœopaths, Hydropaths, and perhaps the Eclectics—but as the great body of the Academy are opposed to it, I have shown my esprit de corps, by denouncing them in the Orthodox manner. Still, I cannot help thinking and feeling, that we lose many consultation fees, and much Surgical and obstetric practice. Our principles and interests, ought to be identical, or at least agreeable to each other—and I should always fit the principles to the interests—by far the easier way. But as there is a Committee of able men, on Ethics and Casuistry, I hope, before the end of another year, we shall have some more definite mode of action appointed.

I feel confident that the Clergy will approve of our course in this matter, for we have acted upon their principle, that of resisting every innovation, until it could no longer be resisted—and then incorporating it in the body of the text. Ever since the Clergy assumed the control, nay, the very existence of the Church, they have undeviatingly resisted the introduction of any new truth, from whatever quarter, whether of learning or science—and reserved to themselves the right to introduce error, whenever it is necessary to the well-working of the system. It is upon this principal that all Ecclesiastical bodies have been founded—from the Roman Catholic Church, down, through the Greek and Armenian Churches, the Protestant Episcopal Churches of every Country, the various forms of Presbyterian Churches, and the Methodist Episcopal Church of this Country, as well as its Sister Church in the British Dominions, the large and now respectable Wesleyan Body, or rather Conference.

Every one is acquainted with the trouble which Galileo gave the Church, by his introduction of unauthorised and unsanctioned discoveries—and the manifest necessity which required their suppression. In our own day, the Geologists have given the Church the same sort of trouble. A few of the leading men of each important denomination, have admitted and espoused the Geological innovations—but the great proportion of the Clergy, who have neither time nor talent for the investigation, have, very wisely refused to entertain the question at all, and steadily voted it down. It was very manifest to them, that if they admitted the discoveries of Geology, they would not only affix their sign and seal, to the document of their ignorance and error—but impose upon themselves the labor of learning that, which they felt themselves very incapable, and more unwilling to attempt. Their maxim has always been “*obsta principiis !*”

We have had exactly the same feelings and intentions toward all innovations and innovators in our department. We have thought it best, resolutely to discountenance them, as causes of great trouble, and of pecuniary, as well as professional and personal embarrassment. We, therefore, formed our Academy, on the true principal of exclusiveness, admitting of no dissent from our Orthodox rule and decision. We determined not only to discountenance, but to discourage and discomfit, every other pathy except our own. Homœopathy being the most formidable dissenting body of Physicians, we ordained that any one of our number who should even consult with one of them, should be excluded. One or two insignificant persons left us, and a few others, were excluded under this law. Some of the most influential of our members, having infringed it under peculiar circumstances, it became necessary for us, to regulate the principles upon which it might be broken. Accordingly, we have ruled, that in case a person threaten us with process of law for refusing to consult,

or we can obtain a handsome consultation fee, or can supplant a Homœopathist, or do some manifest damage to Homœopathy, or do it without being known, we may break the law and escape censure. Indeed, as the law was made for our good, it would be a manifest misapplication of it, to construe it in such a manner as to do us injury.

We had hoped so effectually to cripple Homœopathy by this time, as to be able to report its probable extinction. We are sorry, very sorry indeed, that the people increasingly patronise it, and that it is likely to overrun the States, like an Epidemic. We sometimes seriously fear, that we have not taken the right course. Perhaps we might have killed it sooner by our patronage, than by our opposition—or we might have shared its profits. But having taken our position, we say, with one of our Public Men, on a similar occasion, “The Academy—right or wrong—The Academy!”

If any thing could shake our faith in Republicanism, it is the traitorous conduct of our Legislature, towards Orthodox Medicine! They have opened the door of liberty to quacks and pretenders, and every one now, may poison that pleases. Although we are forbidden to curse our enemies, yet we are not only at liberty but are commanded to pray for them. In the language of prayer, we say—“May everlasting fire and brimstone, rest upon the bodies and souls, the senses and limbs, of those, and their children also, to all generations, who despoiled us of our vested rights, and profitable monopoly. Let them perish for ever! And let all the people—at least the Orthodox people—say Amen—Amen!”

We comfort ourselves, however, with the assurance, that for the future, we shall do all the Legislating, needful for our Profession, ourselves. We intend hereafter to trust no others than ourselves, to confer Diplomas in Medicine. It is perfectly manifest, that our Colleges, consciously

or unconsciously, grant Diplomas to many who practice as Homœopathists. This must be prevented. No one ought to be entitled to an M. D. except from our hands. We are about to legalise the title of a Member or Fellow of our Academy. A. M. will imply—Member of the Academy—and A. F.—Fellow of the Academy. This will give us Dignity with the vulgar, and put us upon equality with other nations. We need something at the end of our names, as a substitute for Wigs and Gowns—and we hope the blessing of Heaven will rest upon our labors.

We shall now call upon another of the Revd, the Clergy, to implore the favor of the God of all Grace, that we may be strengthened to resist all the wiles of the enemy, and subdue him beneath our feet. We, like our brethren the Clergy, are struggling for the Supremacy of authority. Were we to wait, until our merits were known and acknowledged, before we assumed authority and power—the establishment of the Academy, might be put off indefinitely, like the Millennium. We are busy during the greater part of our time, in looking after our own interests, and opposing those of our enemies—and we think it right to have a Public Meeting once a year, in order to endeavor to enlist public sympathy on our side. We have long known the great advantage of a Clergyman and a prayer at the beginning of a meeting—and a Clergyman and a benediction at the conclusion. We have adopted the practice, on the principal that it is most likely to succeed in gaining and keeping the public mind. I have only to add, that of course, we shall continue to attend the the Clergy without charge, and for their sakes I say in conclusion,

“ΤΩ ΘΕΩ ΔΟΣΑ!”

