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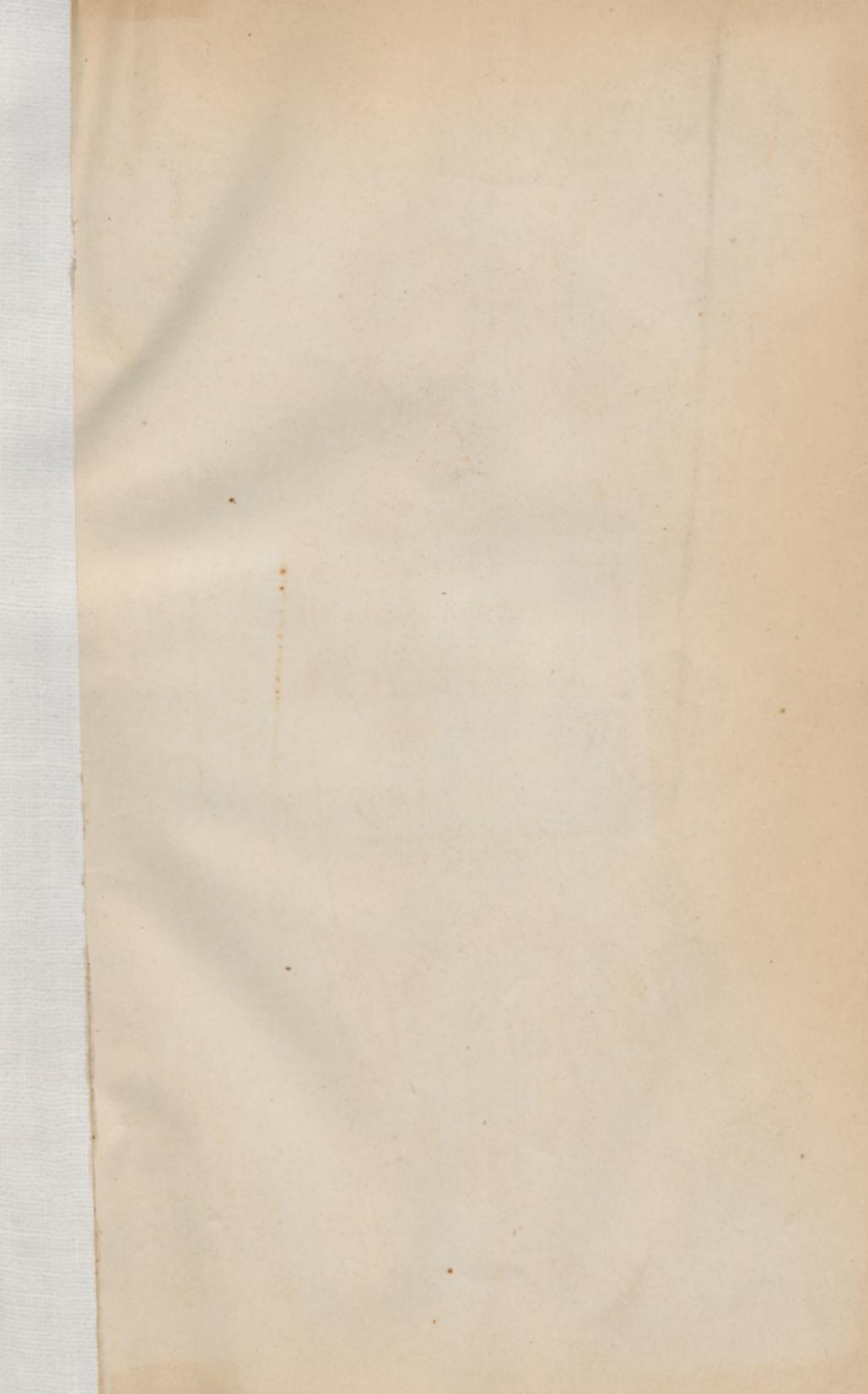
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THE REJECTED ADDRESS.

MAN'S TRUE RELATION TO

NATURE;

HIS

ORIGIN, CHARACTER AND DESTINY.

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POSSIBLY A KEY.

It often occurs to persons familiar with some scientific subject to hear men and women of mediocre gifts relate to one another what they have picked up about it from some lecture—say at the Royal Institute—where they have sat for an hour listening, with delighted attention, to an admirably lucid account, illustrated by experiments, of the most perfect and beautiful character, in all of which they expressed themselves intensely gratified and highly instructed. It is positively painful to hear what they say. Their recollections seem to be a mere chaos of mist and misapprehension, to which some sort of shape and organization have been given by the action of their own pure fancy, altogether alien to what the lecturer intended to convey. *The average mental grasp of what is called a well educated audience will be found to be ludicrously small when rigorously tested.*—[Galton's *Hereditary Genius*, page 21.]

EXPLANATORY.

THE following address was delivered on the evening of June 6, 1871, in the Academy of Music of Philadelphia, before the American Institute of Homœopathy, and a large and intelligent audience of citizens. For several years it has been customary for the Institute to regale the public with an annual address from one of its members. The addresses were usually delivered in some public hall. It was always understood the speaker was alone responsible for the views he advanced. But for several sessions no speaker had dared to go out of the beaten track of medicine. It was the same old story—medical history and glory to Hahnemann. This at last grew so tiresome that in 1868 it was ordered by the Institute, that

"WHEREAS, In the opinion of this Institute the necessity of public addresses in favor of Homœopathy in our large cities and communities has passed away,

"Resolved, That in the future the annual address to this body shall be upon some scientific or professional subject, and not upon popular medicine."

It was in view of this clearly expressed sentiment that the following was prepared and delivered. The immediate result is perhaps well known. Its delivery was received with hisses and storms of applause. At its close, Dr. David Thayer, of Boston, moved,

"That while we do not all endorse the sentiment of the speaker, we present a vote of thanks for the able address."

This motion passed.

"At the conclusion of his remarks, some of the members displayed their bad taste by a discussion deprecatory of the views advanced by the orator."—*Philadelphia Post*, June 7.

"One of the physicians present moved that the address be printed and the thanks of the body be tendered the orator. Another member protested against the adoption of the sentiments enunciated. Another member in the house moved the oration be considered a gross outrage on the privilege given to the orator. It was finally decided to return thanks to the speaker of the evening, though not endorsing his views."—*The Age*, June 7.

"An amendment was offered that the American Institute denounces the use of its platform for any theological purpose, and the resolution as amended was adopted."—*The Press*, June 7.

"A large part of the address following was a condemnation of theology, inspiration and the pulpit, and a plea for the substitution of the teachings of inductive science in their stead. Belief in inspiration was described as mental slavery, and the pulpit was declared to be the great obstacle to the investigation of truth."—*Forney's Press*, June 7.

Reporters are supposed to give better attention than most other people, but the discrepancies in the above extracts will no doubt amuse, if not astonish the reader. It was still worse with the audience generally; the most diverse and contradictory views were entertained concerning the views of the speaker and the general drift of the address.

Subsequently, when a motion was made to print the address, it was negated by a large vote. And not only so, but a resolution was unanimously passed that hereafter no more addresses should be given under the auspices of the Institute. One brilliant member proposed that addresses should be subjected to the censorship of a special committee before delivery. The good sense of the Institute rejected the proposition.

This address, therefore, is not only plainly stamped with *rejection*, but it is the last of a noble line. It is unofficially published, out of no spirit of revenge, for the author took no exceptions to the course pursued by the Institute, but in order that it may be more carefully examined and accepted or rejected under a better understanding than could be obtained from its delivery. It is the product of many years of hard study, and need not be set aside as a sudden freak of a disordered fancy. It is the out-growth of a long time familiarity with such minds as John Stuart Mill, Huxley, Herbert Spencer, Maudsley, Max Müller, and a host of like men who represent the progressive intellect of the age.

Nor was it conceived in ignorance of, nor in opposition to, what is known as orthodox theology. The intelligent reader will see that religion in its broadest sense is made to cover the truths of revelation, from whatever source they may come. This idea can never be grasped by narrow-minded and bigoted men. Theology and the pulpit, from this high standpoint, include vastly more than orthodoxy or protestantism, or even Christianity. But in whatever form we meet them they assume to teach in a definite and emphatic manner the very things that science teaches. And when any one says that science and religion are not at war,* we beg to inquire what science? and what religion? What theology is it with which science has always been, and still is, in such perfect accord? That there is a disagreement somewhere is painfully evident. Protestants assert it of Catholics and Catholics of Protestants; the orthodox assert it as true of the heterodox and *vice versa*; Christians believe it of pagans and probably pagans hold similar views of Christians. Comprehending all these, we declare that theology has often erred, inspiration has been grossly belied, and both in their truthfulness and purity must be found conformable to science.

Those who think their pulpit and their theology have achieved perfection will not object to having all we have said applied to every other pulpit and theology. But our idea is to have the truth declared and maintained irrespective of all; and above all to have the rights of science vindicated.

P. S. It is well for the reader to observe that the views presented do not appear as the adopted opinions of the speaker. They are offered as representing the opinions of a certain class of scientists, and their truth or falsity remains to be determined.

* "The Sessions were generally interesting, but the annual address, delivered by T. P. Wilson, M. D., of Cleveland, Ohio, as reported in the daily papers, contained remarks exceedingly distasteful to all right-thinking men in these parts. * * * * * The speaker referred to the pulpit in anything but kind terms. With all its virtues it has some vices in his estimation at least. 'We all know,' said the speaker, 'it is dogmatic. Men of theology and men of science have declared war because they find themselves antagonists.' To us this is all news. We confess there is a science, falsely so called, which has always, is now, and will continue to be, antagonistic to the gospel of Christ, but all true science goes hand in hand with theology."—*Spectator, in the Christian Advance.*

MAN'S TRUE RELATION
TO
NATURE;
HIS ORIGIN, CHARACTER AND DESTINY.

IN THE WEST.

Mr. President, Ladies and Gentlemen :

ONE short year ago the members of the AMERICAN INSTITUTE OF HOMŒOPATHY grasped the warm hands of a noble band of pioneers in the far West. We stood there on the seeming verge of civilization, amid the most marvelous scenes of human energy and enterprise.

There we beheld the morning dawn of human progress casting its vivifying beams over hill top and valley, over hamlet and town, over uncultivated wastes, and cities of magnificent possibilities.

Since then but twelve brief months have been added to the calendar of time, but they have been marked by an unprecedented progress in the history of the medical profession. In the year, the completion of which we celebrate to-day, we have gained more substantial victories, achieved more lasting results, accomplished more permanent good, than in any other year since we have been organized as a Medical School.

For this, we are indebted to the brief contact we then enjoyed with the young, aspiring and energizing WEST.

IN THE EAST.

To-day we stand in the Orient. We come to sit under palms that bear the fragrance of age, or to bask in the light of a sun that has risen well towards its lofty zenith. We are here that we may pluck from these o'erhanging boughs, the rich, ripe fruits of a matured civilization; that we may link to the resistless energy of the West the culture and refinement of the East.

Seeking in our individual and in our collective capacity to give the highest possible adornment to the Science and Art of Medicine, we come knocking at your doors; we enter your domiciles, we sit at your firesides, in order that we may catch something of the true spirit of matured art and taste, that we may possess ourselves of the jewels of ripened social and intellectual culture.

True it is that we are but medical men; that we are only a company of ambitious doctors, and for whom, in the estimation of some, the merest rudiments of civilization are amply sufficient. True it is that we belong to a class, upon whom to put scholastic culture and social refinement, is accounted a gross misapplication of valuable endowments. What boots it that a doctor be wise or learned, if so be his prerogatives be compassed by the examining of the sick and the dispensing of drugs? To such limited views of the true province of medical art; to such crude notions of the rights and duties of the medical profession, I beg, in behalf of my medical brethren, respectfully to dissent.

What though, in the pursuit of our calling, we give daily ministrations to the afflicted children of men, must we become the pariahs of society? Because we attend the couch of suffering and stretch forth the hand of healing, must we become outcasts among the sons and daughters of civilization? Are we not rather linked by every element of our professional nature to all that is good in man? Do we not hold an abiding interest in every question of social, religious and political progress? What question so wide we cannot grasp it? What relation of human interest so complex that we cannot comprehend it?

But I need hardly appeal to you, denizens of the "City of Brotherly Love;" to you, citizens of this ancient and renowned metropolis of Medical Science and Art, and with all your vast hospitals, your colleges, your medical press, with your representative men whose names are household-words in all civilized lands; I need hardly appeal to you in behalf of the claims of our profession to all beneficial uses that may come from wealth and learning, culture and refinement, or that art and taste, age and wisdom can bestow.

The tribute of respect and honor your presence bestows upon this occasion of our annual gathering, leads us to believe that your truest, deepest sympathies, are one with the great body of noble workers whose lives are joined in active relation to Medical Art.

THE END AIMED AT.

And now, if some doubt has been cast upon this too popular impression, that the duties of the medical profession are essentially menial in their character, and if we are prepared to admit that medical men are entitled to something more than the patronage of the sick and the sufferance of the well; that they have aspirations for something better than to rent an office, hang out a sign and engage in the routinism of practice; if only we can comprehend the fact, that doctors are something better than galley-slaves; if we can appreciate the truth that among the leaders of the race, among the nobility that is founded on the aristocracy of intellect, among the earnest searchers after truth, stand the humble sons of *Æsculapius*—then we may clearly see why it is that on the shoulders of these men is borne no small share of the greatest burden that was ever laid upon the great collective mind of man.

Then we may see why it is that on an occasion of this kind the public is not treated with a display of medical paraphernalia in the shape of potions, powders and pills; is not harangued about pathies, and diagnoses, and prognoses, but is invited to a consideration of questions involving the stern logic of facts and the occult principles of philosophy. The discussion of these questions may possibly demonstrate our inability to handle a subject so profound, but it will show to the world that doctors do sometimes think about something more than how to make a prescription and pocket a fee, and do attempt something besides a laudation of their particular school, and a depreciation of the character of their rivals.

What I have to offer upon these important subjects is by no means presented as a finality, or as having a necessary claim upon your acceptance. If you will but kindly hear them you may receive or reject. (Applause.)

THE ADDRESS.

THE PROBLEMS OF LIFE.

Who among us can estimate all the problems that vex the human soul? If we should attempt to number them, they are more than we can calculate. Among them chiefly are the founding of dynasties, the extension of empire and the maintenance of government. There is also the administration of law and there is the diffusion of knowledge; there are time and space, good and evil, the earth beneath our feet and the heavens above our heads—all these come trooping in with endless and measureless questions, imperatively demanding of man a prompt and satisfactory answer. And to give the needed answer to these perplexing problems, what a noble army of volunteers proffer their services. There are poets and painters, statesmen and philosophers, jurists and divines, warriors and educators; there are men of letters and men of inventions; there are men of commerce and men of art; aye, and there are women, too, who hold most honorable positions among the grand thinkers and still grander doers of the age. All these and multitudes whom I have not named, are each, in their several spheres, trying to answer some of these questions, the solution of which burdens the soul of man.

And look you now at the fruit of their labor. Every picture that hangs on our walls, every song that strikes upon our ears, every work of fiction or history that is written, every well considered effort delivered from the forum or the pulpit, the silent and unappreciated labors of the teacher, as well as the crash and carnage of the battle-field, each in its own way alike tends to the answering of these great and vital problems of the day.

But high over all these subsidiary questions towers another problem, so vast in proportion, that it, "like Aaron's serpent, swallows up the rest;" and that problem is *the true relation of Man to Nature*. Who among us can answer this question? Can

you, my theological friend? Can you, metaphysicians? Can you, scientists, statesmen, philosophers? If so, then you can answer all questions worthy of solution; then you can unlock all mysteries that trouble the human breast. Once determine man's true relation to nature, and you have the golden key that can open all doors in the Temple of Knowledge.

Ah! but, you say, this has all been found out long ago. If you don't believe it, go and ask our wise men; they know all about it. Yes, we have a thousand answers ready made and freely offered us, but unfortunately they do not always prove to be satisfactory. There are those who believe that the true answer lies yet hidden from the eye of man. But we do not despair of eventually solving the riddle. How can it be that man's self shall forever be man's greatest mystery? The processes of evolution that shall in the end develope and determine the solution of this question, may, only in the lapse of ages, reach their completion, but the long-desired answer must finally come. And to secure this, no class of thinkers and delvers are more earnestly at work than are the members of the medical profession.

THE TRUE METHOD OF SOLUTION.

In the very nature of things, you must know what man is before you can rightly estimate his relations to his surroundings. You must investigate the nature of his physical structure, number all its varied and multiplied parts, search out its complex operations, and from these be enabled to see and appreciate the fact that, man has a spiritual nature as well as a physical body. In fact, that he is soul and body joined in one. But before you do this, you must go to Nature and fearlessly and faithfully interrogate her. By long and patient labor you must learn what laws govern her structure and function. And, standing on this broad and stable base, you may hope successfully to work out the task you have in hand.

You go to Berlin, the imperial city of Prussia, and there may be seen, in the gallery of art, a mural painting by the immortal Kaulbach. It represents Attila borne aloft on a shield, waging the fierce battle of the Huns before the gates of Rome. The armies, lifted by their frenzy into mid air, fight with the desperation of death, scorning to stand on the solid earth. But this will not answer in the study of man's relation to nature. You must

come down from stilted theories and stand on the firm wide ground of settled facts. Induction and not speculation, will help you to solve the enigma. You cannot, in this matter, imitate the boy genius of New Hampshire, by starting in the middle of the book and reading both ways. It will not do to begin where rather you should leave off. (Applause.)

Now then, this problem about which we are talking—namely, the relation of man to nature—presents itself to us under a threefold aspect. It leads us to inquire :

- 1st. AS TO MAN'S ORIGIN—whence comes he?
- 2d. AS TO MAN'S CHARACTER—what is he?
- 3d. AS TO MAN'S DESTINY—where goes he?

O, I don't deny that these questions lack novelty. They are as old as are human speculations. They are the heir-looms of every thinking soul. We have them by inheritance from the pristine ages of the world. They come down to us from time so far back that the memory of man runneth not to the contrary.

And I don't deny that they have all been answered, and that the answers have been accepted, and recorded, and passed into history, and incorporated into our politics, and made a part of our religion ; they have been canonized and deified.

And in the light of these answers these questions become very simple indeed. Suppose, for instance, you ask as to the origin of man, and they tell you that primarily, by a direct act of the Almighty, the first pair were created out of the dust of the earth about six thousand years ago, and that by a very simple act—so simple, indeed, that it need hardly be inquired into by ordinary people, and ought not to be inquired into by modest and refined people—by a simple act of reproduction, from these two sprang all the tribes and nations of men that fill the earth. And this settles the question of man's origin beyond a peradventure.

And then you ask as to man's character ; what sort of a being is he? and you find that a less difficult question to be answered than the first. Any school-boy resting from his game of marbles can tell you that man is not an angel, nor a god, nor is he a brute. The popular idea is, you know, that the human race is a special creation, somewhere between the brute beneath it and the infinite above it, and that on either side are wide, deep chasms,

that must forever separate man from all other orders of being. We are solemnly instructed that all the wide creation is only man's accessory; that all objects about him have been brought into being for his use and delectation. And not the earth only, but the planetary and stellar worlds, no less than the sun itself, exist only to aid, adorn and gratify man. And this is a very comfortable doctrine for the vanity of man's heart.

Well, how as to his destiny? what is man's future? This, to be sure, is not a difficult question in the minds of a majority of the human race. The most degraded nations of the earth, no less than the most highly civilized, have claimed a possession of a knowledge of the future. The difficulty is not that, representing any phase of this knowledge, whether of the red man of the West, or the African, or the Asiatic—the difficulty is not that we could not definitely answer the question, but we are met with the suggestion that this is no place to undertake the discussion of such subjects. Those who have come here to be amused or instructed do not desire to have their flesh chilled and their blood curdled by considerations of this sort. In short, this is no question for medical doctors and common people; it is the exclusive property of our divinity doctors, and if any information is needed we can go to them, and they will give the required answers.

A PROTEST OFFERED.

Now then, if on this occasion I do no more than enter an effective protest against a pernicious monopoly of investigation of any one field of thought by any one class of men, I shall have accomplished a deed I well may be proud of. The day is past in which any question pertaining to human interest can be walled in and shut out from the scrutinizing eye of free and fearless inquiry. This is pre-eminently an age of free thought and untrammelled reason. Every man, armed with his probe, may, if he like, force his way down or up through all the long and tortuous windings of any and every problem he may wish to investigate.

To be sure, if he does so, he will be accused of sacrilege; injunctions will be served upon him at every step; he will be warned of danger and threatened with punishment. No matter where he turns he will find every question pre-empted. By a sort of squatter sovereignty right, certain men have seized upon

each department of inquiry, and concerning the subjects they involve, they propose to legislate for the balance of the human race. And this is a great act of benevolence upon their part, undoubtedly.

It matters not that these things involve considerations important alike to every member of the human family—that is no reason why everybody should needlessly inquire into them. Such subjects are considered as above the reach and comprehension of the *sans culotte*. (Applause.)

And this, ladies and gentlemen, is the burden of our protest. The world of finance is not more thoroughly cursed with chartered monopolies of trade, than is the world of thought by self-constituted monopolies of investigation. And these latter do not so much themselves investigate as they prevent others from making the desired investigation. This indictment does not lie exclusively at any one door.

The legislative and executive departments of all governments monopolize many of these questions. "The divine right of kings" is good warrant for any satrap to hold absolute control over the consciences and intelligence of the people. Tyranny puts her heel on the neck of her prostrate victims and holds it there "by the grace of God and the king."

Also the bench and the bar have assumed to dictate to us the right and wrong, the truth and falsity of many questions that clearly affect the rights and consciences of men, and yet these questions are by no means so clearly settled as they would have us think. Matters in law are not always settled by evidence. Fundamental principles are established by purely arbitrary measures often, and in the face of such evidence as science affords. The fact is, that speculative philosophy has long ruled in law, where, instead, inductive reason should have prevailed.

The press must also come in for its share in this protest. I know it is not good policy, and hence not very fashionable, to offer criticisms on the press. Those merciless fellows called editors and reporters, manage always to give us the worst of every quarrel we get into with them. They will have the last word, and they know how to use it to their advantage. The press is supposed to be "the parliament of the world" where every man can speak his opinion. In a very general way this is true. But in many of its more important departments it unfortunately is

bound by shackles it cannot easily break ; and its most acceptable readers are those who wear the chains of slavery.

ABOUT THEOLOGY.

But the weight of this indictment must lie against the pulpit. And when I say this I use the term in its widest possible sense. I mean that world wide agent that has in all nations stood before man as the exponent of the Divine will. The form or nature of the religion makes no difference. The fact remains that the priesthood have exercised very general and exclusive jurisdiction over these questions we have now under consideration. Whether at the rude altar in the forest, laying his sacrifices on unhewn stone, or in the grand cathedrals, swinging his incense amid beautiful and costly surroundings, everywhere the same authority has been exercised, and the same submission demanded. No one can estimate the amount of good that even the rudest form of religion has done mankind. It would be blindness and madness combined to detract aught from the virtues of the most imperfect, or the glory of the truest and purest. But why should we shut our eyes to the faults of those who dispense to the world so much light and knowledge, since their very faults are all the more serious from having fastened themselves upon such influential agents? If they become dogmatic in their teachings, and jealous of their authority, why may we not enter here, or anywhere, our earnest protest? Because of their office and authority, are they above criticism?

And because they have very definitely decided the questions we have raised, must we forbear to push our inquiries further lest we may possibly come in conflict with established authority? Let those who think we are going out of our way to make a needless attack, attempt themselves an independent investigation, and ascertain what are the obstacles they have to meet. (Hisses and applause.)

If you would know aught concerning the origin, character and destiny of man, you have but to ask theology, and the information is at once afforded you. And you are not expected to call in question the correctness of the settlement thus made of the whole matter.

ABOUT INDUCTIVE SCIENCE.

But it cannot have escaped the observation of every intelligent person that a new era of thought is dawning upon the world.

Self-constituted authority in matters of morals and intellect, is fast losing its prestige. Not alone the favored few, but the earnest, anxious many, are grappling the problems of the day. And the principles those enquiries involve, so far from being accepted as settled, are now subjected to new tests. The whole ground is being upturned, and the plough-share of free thought goes driving through cherished systems of faith, in a manner quite horrifying to the spirit of conservatism.

Heretofore a body of men, under the guise of theology, and under the assumed sanction of divine authority, have been our lawgivers and our judges. But now another class of men, under the banner of Science, and by the authority of inductive reason, claim our attention and confidence. These men assume jurisdiction over these very questions, and demand that their settlement shall be in accordance with no professed inspiration from any quarter; in accordance with no metaphysical subtleties of any sort or kind; but by the stern logic of induction.*

And so men of theology, and men of science, finding their views mutually antagonistic, have declared war.

Do not, I beg of you, blame me for this state of affairs. It is not so because I have the temerity to stand here and declare it; but I am bold to assert it because I know it is so. It is a matter of history and fact, and not of opinion.

And if you are so blind that you cannot see the progress of events, then it is time that your eyes were opened and your range of vision enlarged. For this contest, which has but just begun, and which is likely to last through many coming years, involves principles of vital importance to you and me.

SCIENTISTS IMPERFECT.

But I would not have you think that I hold these professed men of science to be the paragons of virtue. They are not without their faults. They sometimes draw hasty conclusions from facts that are scanty and obscure. They build systems and promulgate doctrines with as little show of reason as do men in the

*This may seem to some like a denial of inspiration, but such is not the fact. Pure scientific investigation necessarily includes everything but scientific truths. It can no more make use of inspirational truths than can mathematics make use of music or poetry. The statement, therefore, represents a simple fact about which no more controversy can be held than about the multiplication table.

pulpit. But I do not care to place scientists, by any sort of comparison or contrast, by the side of theologians. We are not concerned about the men but about the principles they profess, and through the uses of which they propose to lead us into all truth.

WHAT SCIENCE TEACHES.

I desire, with your permission, to look at these problems about which we have been talking, through the eye of this new philosophy. We know very well what theology thinks about them. Man's origin is easily disposed of by putting it in the garden of Eden; his character is easily settled by making him "the lord of creation," the measure of the universe; and as for his destiny an entire uniformity of opinion does not exist.

Charles Dickens never drew a finer picture than that of honest, ragged, little Joe, offering to give in his testimony before a coroner's jury. Joe said he knew very well what it was to tell a lie. His poor dead mother had long ago taught him to distinguish between right and wrong. "But, Master Joe, what is going to happen to you after you die?" "Ah," said the ragged, honest Joe, "That's more than I can tell." "Well, then," says the officer, "you can go." "Why," says an interested jurymen, "can't the little fellow be allowed to tell his story?" "That he can't," exclaims the indignant coroner, "for when I asked him about the future, didn't you hear him say *he didn't know?*"

What shocking ignorance! What horrible depravity! And yet there are many doubting little Joes scattered up and down this wide world of ours. And can we wonder at this, since the pulpit is at disagreement with itself in regard to the matter? Must we decide when doctors of divinity cannot agree? You know how it is. One party, as in Holy Willie's Prayer,

"Sends ane to heaven and ten to hell,"

While on the other hand, others send all to heaven and none to hell; and between these two extremes are all varieties of opinion to suit our varied tastes. (Hisses and applause.) But most of these agree in this one thing, that the material form, as well as the spiritual, will be endowed with future life. The resurrection of the body and the immortality of the soul are twin and inseparable articles of faith.

So much for theology.

Now what says inductive philosophy? Or, suppose we stop a moment and inquire what is inductive philosophy? Whence comes it? What are its results? In particular, what has it to say about these problems that so involve man's interest and welfare?

THE ORIGIN OF THEOLOGY.

Well, in the first place, inductive philosophy is not so old as is theology. In the infancy of the human race, man found himself amid the vastness of elements whose nature and phenomena he could not understand. Fire and air, earth and water, with their resistless forces, overpowered and paralyzed him. Earthquakes and lightnings, floods that overflowed and hurricanes that swept by, awoke in his breast only the deepest terror. Before such manifestation of resistless power what was he but abject and powerless. It was under such conditions as these that paganism and demonolatry took their rise. Invisible gods and mischief-working devils were on every hand to be propitiated. He built them altars and offered them sacrifice. The beasts of the field, the birds of the air and the serpents that crawled along the earth, were the embodiments of these supernal and infernal powers. Even the stones which he hewed and the clay which he fashioned, became supernatural in his hands, and he fell down and offered them worship.

MAN'S HUMILITY AND ARROGANCE.

It was then that man conceived himself to be the least among all things that existed in the universe. He thought himself living only by sufferance; that he was the freak of fortune and the child of chance. But as time rolled on, man began to investigate, and ere long he found that he was one with nature, twin child with her elements and her offspring. Then he ceased worshiping nature and began carefully to study her operations.

When he found that he could trace out the working of her laws, nay, more than that, that he could guide and control her operations so as to enhance his pleasure, then in his imagination he straightway became lifted up above nature. He conceived himself to be better than the world which he inhabited; more noble than the objects with which he was surrounded. So strong a hold did this idea get upon his mind that in some instances he

assumed to be God himself. Not a few of the human race put on kingly and imperial prerogatives. Not a few made proclamation that they were vice-gerents of the Almighty—anointed of God. It was everywhere acknowledged that certain of the human race could, under certain conditions, attain unusual excellence, and so, as it were, stand on a higher plane than that occupied by ordinary mortals. But whether ranked as royal or plebeian, it was held that being man, they were, by creation and by acquirements, better than all else the world contained.

Placing himself thus above nature he easily brought himself to the point of despising her. Nay, more than this, because he found his body to be of the earth earthy, he looked disdainfully upon that also. And so, as his body did not constitute an object of sufficient reverence, his conception enthroned within his physical form a spiritual essence that in its nature was ethereal and god-like.

This he naturally endowed with immortality. Hence the doctrine of the soul. This spiritual principle he at once placed in supreme authority. As in his philosophy the world was made for man, so the body was made for the soul.

ABOUT INSPIRATION.

Still as he did not wholly unravel all the processes of nature's laws, he looked upon much of her phenomena as supernatural. The harmony and design of those phenomena led him to seek out an intelligent cause. Eventually, he comprehended it, and called it God. This he worshiped as supreme and infinite. Then, naturally, he sought to know the mind or will of God, and straightway revelation came to him through inspired men. This inspiration took on the form of law, was duly and carefully recorded, and is presented to us in the Koran of the Mohammedan, in the Zend-Avesta of the Persian, in the Shaster of the Hindu, in the teachings of Confucius and in the Bible of the Christian.

I know, alas, that the spirit of bigotry will sharply protest against such liberal classification. Zealots of each faith will claim exclusive title to the rights of inspiration. But nothing can be more idle than to thus limit God's revelations to men through inspiration.

With perfect truthfulness we might well enlarge, rather than narrow, the scope and source of divine communications to man.

Though not myself a follower of Emanuel Swedenborg, I gladly and thankfully recognize in him a teacher inspired of God. But I could not consent to make his writings, however valuable, the limit of inspiration.*

Assuming then, that we have a written will of God, what more natural than that we should have an order of priests, qualified by education, and possibly by inspiration also, to explain and enforce the truths therein revealed. And allowing this priesthood, notwithstanding its elevation above the rest of mankind, to be still possessed of human nature, is it at all strange they were prone to assume prerogatives of a high and responsible order? Is it at all strange that they became jealous of their official rights, dogmatic in their teachings and bigoted in their opinions? Every careful student of history knows how certainly true all this has been.

And now it cannot be denied that here we find the origin of theology stated as a system of religion. No more can it be denied that whether in Persia, or China, or Christendom, theology has swayed an almost absolute sceptre over the minds and consciences of the people. Here in Christendom, we accord it high rank. Not only the Bible upon which it plants itself, but the doctrines it enunciates, are accepted as from God himself.

This is very broad ground to stand upon, and I trust you will not understand me as calling in question the right of the claims that theology makes; no, nor the truthfulness of its teachings. I am stating fact and history and not opinion.

Well, now, theology, in the pursuit of its avocation, has most thoroughly settled the grand problem of man's origin, character and destiny. No matter where you go, in all lands, men have always gone to the sacred oracles for all needed information upon these points. Private opinion was not known, certainly not promulgated. And so it has been until the present time. And so it would have continued to be, had not a disturbing spirit risen up and demanded that these questions have a new hearing. And this is none other than the potential spirit of inductive philosophy, the character of which we have proposed to investigate.

This disturbing force took its origin in the dissatisfaction

* The reader will find ample corroboration in *Sympathies of Religions*, by T. W. Higginson; *Chips from a German Work Shop*, by Max Müller; *Ten Great Religions*, by James Freeman Clark.

which thinking minds have long had with certain teachings of theology; in the unwillingness on their part that these vital questions should be settled alone by the assumption of those who teach inspiration.

But what is the character of this new authority? Let us see. Inductive philosophy "makes man the servant and interpreter of nature." It "is in reality the systematic pursuance of the law of progress in organic development; it is the conscious intending of the mind to external realities." It is an appeal taken from inspiration to nature. It is science assuming the office and authority of theology.

THE SCOPE OF INDUCTIVE PHILOSOPHY.

In the opinion of some, this new philosophy (I mean new because of its more recent applications) is but the supplement of theology, acting merely to enforce its teachings. Others accord it the right to materially amend theology, to correct and finally determine the truthfulness of its teachings; while others, a less numerous and more radical class, aver and insist that it substitutes, and so renders obsolete, all theology based upon inspiration.

Why! say some simple souls, this is base infidelity. This is rebellion against law. This is a fearful subversion of the established order of things. No doubt of it. And if you are really fearful that this heresy will overthrow the universe or peril man's hope of heaven, why then, in heaven's name, bestir yourself, and know

"What rank and name the foeman wears
Who dares thee to the fray."

It will not answer the ends of successful opposition to go about calling it hard names. Men will think, though they be branded as infidels; they will think, openly and independently, though they be burned as heretics. Nothing can blunt the edge or turn the point of this spirit of free inquiry but argument. So if any of you desire to offer substantial opposition, you had better arm yourselves with the necessary weapons.

MAN'S ORIGIN.

And now in regard to man's origin, what says this new expounder of the truth? It says in the first place that in the settlement of this question, we must eschew all traditional and in-

spirational teaching; that we must go to the great Book of Nature, turn its leaves over with care, and read the lessons they contain. And yet, this demand, so seemingly simple and just, has been stoutly resisted.

Do you remember the time when you first heard of that frightful pre-Adamite doctrine? Don't you remember how shocked was the religious world with the idea that anybody by any possibility could have existed before Adam's time? The tocsin of alarm was sounded from the pulpit and echoed from the press. Popes, arch-bishops, prelates and laymen came to the rescue of an established and endangered theology.

Yet the careful man of science, in reading the lessons of geology, found most indubitable evidences of a human race long anterior to six thousand years ago. And he affirmed it in the face of a universal belief to the contrary—a belief that had the sanctity of age and inspiration to enforce it. What is the result? I presume you foresee it; most unmistakably a gradual acquiescence in the truthfulness of this doctrine by intelligent theologians everywhere.

No doubt the most of us were brought up in the faith of a literal six day's creation of the earth. When inductive science said we must substitute for six days, six interminable ages, we all thought the Bible was about to be destroyed and the foundations of our religions overturned. To-day, who believes that the formation of the earth was the result of a single week's work? And yet, to affirm the contrary in John Calvin's time would have entailed upon the person so daring, the fagot and the flame. Less than forty years ago, Prof. Stuart, of Andover, standing at the head of orthodox theology, declared his sincere belief in the literal interpretation of the Mosaic account of the Creation. To-day, his successor would as soon declare his sincere belief in *Æsop's Fables* or the stories of mythology. After all, theology misinterpreted the teachings of inspiration, and so inductive philosophy triumphed. Knowing this, we should prepare ourselves for further changes in the same direction. (Applause.)

But what more does science say about man's origin? It says that this great volume of Nature has suffered a partial destruction of its earliest leaves; that they are so crumpled and torn and scorched by fire that the record is effaced or so mutilated that it cannot be made out; and just where man began his existence on earth cannot be certainly known.

And here it must be confessed that the certainties of theology are in happy contrast with the uncertainties of science. But here comes up another question, not less important than this one concerning the time of man's origin. We stand face to face with the query, *how* did the human race begin its existence? In other words, what is the origin of species, be it man or the lower animals?

THE LAW OF DEVELOPMENT.

Inductive science attempts to show that by the law of development the lower everywhere gave birth to the higher; that beginning on the sub-stratum of mineral forms, we have had successively evolved, first the vegetable, then the animal, and from the lowest animal up through a long evolution we come at last to the highest, which is man. This particular view of man's origin is perhaps a half century old, but it has been specially before the world about ten years; and I do not mis-state the fact when I say that no doctrine of like importance ever gained converts so rapidly as this.*

And though it may not be considered proven—and I do not wish to present it as such—it contains so much of the germs of truth that few men of science deny it, and those who do deny it are evidently impressed with the force and magnitude of its assertion. This view of man's origin represents the advanced radical doctrine of inductive philosophy.

MAN'S CHARACTER.

We come now to speak briefly of man's character, as viewed by the light of science. We all know how in his pride man has exalted himself above the objects of nature which surrounded him. Did we but know the thoughts of the animal world, we should doubtless find that from the lowest to the highest, each in its proper sphere deems itself the center of creation. The worm that crawls upon the earth and the insect that dances in the sun-beam are the peers of man in vanity and self-exaltation.

But the truth is, these beings have their existence solely because the conditions of nature allow it. And but for those conditions such life would not be possible. Before this law of

* Consult "Progress; its Law and Cause," by Herbert Spencer: "The Origin of Species," and "The Descent of Man," by Charles Darwin.

nature man is as powerless as the animalcule. So that you see induction does not flatter the human race. It boldly places man where in his earlier history his own belief placed him—on a plane common with all other objects of nature, making him one with all the multitudinous forms that swarm the earth, subject with them alike to the great law of evolution, whose grand march through endless ages must forever be man's wonder, admiration and study.

INDUCTION ELEVATES MAN.

But while it thus, in a striking manner, depreciates man's relation to nature, depriving him of the glory of being the result of a special act of creation, it yet endows his physical form with some new uses, new beauty and new dignity. The crime of our modern civilization has been that we have lost the value of the material in our anxiety to serve the interests of the spiritual. The moral and intellectual have subordinated the physical. Save your soul, says the pulpit. Save your mind, says the university. And so between getting through college and getting to heaven, the body has fallen into sad neglect.

But you cannot have failed to notice that within the past few years physical education has persistently and successfully demanded its right in our schools, and muscular christianity has invaded and subjugated at least some of our pulpits, so that to-day our education is less dyspeptic, and our theology less consumptive; for which God be thanked, and we will put it down to the credit of inductive philosophy. With a blindness bordering on infatuation men have attempted to construct religious systems and to build up mental sciences without reference to the body. Induction has shown most clearly the folly of all this.

THE SOUL DEMONSTRATED.

But while it thus gives due honor to the body, it does not, as some suppose, ignore the existence of the soul. Metaphysical psychology, like inspirational theology, has long held undisputed sway over the opinions of men. It has assumed to teach all that may be known concerning the human mind. Since the time of Plato until now, metaphysicians have usurped all power and authority, in the study of the human soul. We may thank Sir Francis Bacon that they have not compassed and enshrouded all other fields of thought with their subtleties. But their grasp on

the science of psychology has been lasting and death-like. Only under the sternest necessity have they yielded the vantage ground at any point to science. Their fault lies not in their energy, nor in their perseverance, nor in their honesty of purpose, but in their method.

ABOUT METAPHYSICS.

Metaphysics was born of the earlier age when science was unknown. As men then knew not how to read nature, they looked into their own self-consciousness for wisdom. They studiously and religiously shut their eyes to the great outer world and gazed only upon the inner world of self. With them man's relation to nature was counted as nothing, but man's relation to abstract truth was everything. Based upon so faulty a foundation, they could not be eminently successful.

INDUCTION—HOW FOLLOWED.

And now you see why it is a new system of study has been adopted. With inductive reason the great law of investigation is to interrogate nature. She searches out the phenomena of all animal life, not omitting the least that may be known; for it is a fundamental doctrine with her that only by using the lower as stepping stones can we ever arrive at a just conception of the higher. In the pursuit of psychology she faithfully studies nervous phenomena; first in the simplest animal forms, then in those having higher and more complex development, through the whole series, until we come to the cerebro-spinal system of man. The alphabet out of which she builds her systems of truth is to be found amid phenomena and forms down where metaphysics never deigned humbly to stoop. Inductive philosophy learns of babes, of idiots, of madmen, no less than of the philosopher and the man of genius, and out of the facts thus freely gathered everywhere she builds a rational system of psychology, which is, in the end, an unanswerable demonstration of the truth that man does possess a soul.

Scientists in this department, like metaphysicians, may, and doubtless do, err, but that does not invalidate their method of study. To read nature is to read God in his own works, and our finite minds may not and do not always grasp the truth as revealed in creation. But that system of philosophy which bases itself upon the actualities of nature, not discarding the slightest

fact that may by any possibility be known, and that studiously avoids all hypothetical assumptions, cannot go far astray. And this is inductive reason.

MAN'S DESTINY.

We come now to the last point in the problem we have been considering: "What is the great hereafter to which we all are tending? What destiny awaits the human race on the other shore. Perhaps it is presumptuous in us to raise such a question as this. But by those accustomed to hearing it flip-pantly and dogmatically dwelt upon from the pulpit, there can be no valid objection raised to our discussion of it. It may seem idle to those who have already settled opinions about it, and it may seem irreverent to those who have hedged it about with the exclusive claims of theology.

But I know no question of this nature too sacred for investigation. The naked truth shames none but the ignorant. (Applause.) If we do not know, then that is the very reason why we should attempt to find out. They tell us there is a limit to philosophical inquiry, and metes and bounds have been freely prescribed, but they should have no binding force to hinder our execution of the warrant of search God has put into our hands.*

If in the settlement of this vexed question of the hereafter we share the interest of theology, we propose to share with it the great labor of searching out the truth.

THE RESURRECTION OF THE DEAD.

The doctrine of the future life has rested on these two points: the resurrection of the body and the immortality of the soul. Not very many years ago the pulpit held to a very literal interpretation of the doctrine of the resurrection. On this point its ideas were gross and material in the extreme. Of late those ideas have undergone substantial change. Science has placed her test upon the question, and developed not a few complicating facts. She has put into her crucible the dead body, and determined with very great exactness the composition of the physical structure.

And when she demonstrates that the elements of which the body is made are common to nature, common to all animal and

*Consult *Mind and Matter*, by Henry Maudsley, M. D.

kindred human forms, she may well ask this pertinent question: How can the whole human race be furnished in the future with their actual bodily forms, since the material of which those forms are and have been composed have been component parts of many distinct individuals.*

Science then demands that the cherished doctrine of the resurrection be made to conform itself to the teachings of inductive philosophy. I have already said that this new method of study is not so old as is theology. It therefore lacks ripeness and perfection. It neither accomplishes everything it undertakes, nor does it attempt to accomplish everything.

SCIENCE AT FAULT.

It has assumed to re-investigate, re-adjust and re-determine most of the leading problems of the day. But so recently has it entered upon the work that its results are sadly imperfect. And here stands a question that it does not attempt to solve. As yet inductive reason gives no clue as to man's condition in the other world. What we shall be hereafter does not appear from her teachings.

This may seem like a confession of weakness, but a moment's consideration will show that in the nature of things science can take cognizance of only what has been and is. It cannot forecast the future; or perhaps we may better say that, standing upon nature and compassed by time, it cannot unfold eternity. If theology, through inspiration as the voice of God, can do this, most gladly will we welcome it to our hearts.

IN CONCLUSION.

I have spoken fearlessly, and some may think harshly, of the pulpit and the attitude it sustains. Why I have done so must be obvious to every patient listener. It is not because I do not regard of inestimable value its labors, nor because I do not reverentially respect the doctrine it teaches. But I know its weaknesses, and I do not care to hide its faults. I prize it too highly

* "Some believe this mortal body rises again. Thank God, not I! I have had enough of it. And when once the earth takes it let it keep it. * * * * * Good-bye, old flesh and blood. I am bound for God's kingdom without flesh and blood. What it will be without them I cannot tell, but I know it will be magnificent—never tiring any more, unwearied and unwearable, with nothing to hinder and everything to help."—*Henry Ward Beecher's Sermon, May 13, 1871.*

to look in silence upon its short-comings. The average pulpit is charged with placing itself in the path of progress. It is said there can be no true advance without meeting its opposition. How far this is true is perhaps known to you as well as to me. To such indictment, however, there are many and notable exceptions. There is a large and growing company of theologians whose position as enlightened and earnest teachers commands our highest admiration. In every denomination there are pulpits that know and speak the truth. Right gladly do we bid them God-speed.

But no pulpit nor theology can long stand that ignores, denies or belittles the teachings of science. The age demands that an adjustment shall be made between the interpretations of inspiration and the teachings of science. Each for completion may require the other. God forbid that I should consent to a separation and divorce between them.

I would that, hand-in-hand, as twin offspring of the Infinite Mind, they would together walk the highways of earth, scattering light into every darkened soul, lifting up poor, ignorant, erring humanity out of the depths of degradation—so that in his character, man might reach a grand and noble development, thus honoring his divine origin and fitting him for a future full of glory and immortality. (Applause.)

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THE REJECTED ADDRESS.

MAN'S TRUE RELATION TO

NATURE;

HIS

ORIGIN, CHARACTER AND DESTINY.

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