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# ADDRESS

ON THE

LIFE AND CHARACTER OF THE LATE

BENJAMIN F. JOSLIN, M.D., LL.D.

DELIVERED BEFORE THE

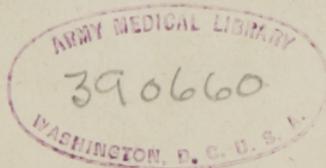
HOMŒOPATHIC MEDICAL SOCIETIES OF NEW-YORK AND BROOKLYN,

BY

BENJ. F. BOWERS, M.D.

APRIL 10th, 1862.

“I must frequently do something expressly for the good of others, when there is an immediate and obvious self-sacrifice.”—DR. JOSLIN.

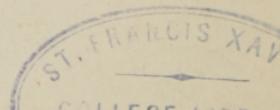


NEW YORK :

AMERICAN HOMŒOPATHIC REVIEW PRESS,

JOHN T. S. SMITH & SONS.

1862.



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## CORRESPONDENCE.

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NEW YORK, 25th January, 1862.

*My Dear Sir :*

At a joint meeting of the three Societies of New York and Brooklyn, by a representative committee from each, you were unanimously selected to do public homage to the memory of our late lamented and distinguished Colleague, BENJ. F. JOSLIN, M.D., by a memorial of his usefulness and honorable life and career.

The Societies leave the time for the public eulogy to you, not doubting it will be pronounced at your earliest convenience.

With great respect, most truly yours,

JOHN F. GRAY,

B. F. BOWERS, M.D.

*Chairman Joint Committee.*

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22 EAST 20th STREET, NEW YORK, January 27th, 1862.

*My Dear Sir :*

Your note of the 25th inst., is received, informing me that the Joint Committee of the three Societies of New York and Brooklyn have unanimously selected me to do public homage to the memory of our late lamented and distinguished Colleague, BENJ. F. JOSLIN, M.D., by a memorial of his useful and honorable life and career.

The appointment is accepted with diffidence, in obedience to the wish of the Societies communicated by you, as a duty I owe to the memory of my departed friend and brother.

The memorial will be prepared and notice given to you as early as professional engagements will permit.

With great respect, most truly yours,

B. F. BOWERS.

JOHN F. GRAY, M.D.,

*Chairman Joint Committee.*

NEW YORK, May 15th, 1862.

B. F. BOWERS, M.D.

*Dear Sir :*

At a regular Meeting of the Homœopathic Medical Society of the County of New York held last evening, the thanks of the Society were voted to you for your interesting address on the LIFE, CHARACTER AND SERVICES OF THE LATE DR. JOSLIN, and I was directed to request a copy thereof for publication.

Respectfully yours,

HENRY M. SMITH,

*Secretary.*

— — —  
22 EAST 20TH STREET, NEW YORK, May 16th, 1862.

*Dear Sir :*

In reply to your note informing me of the action of the Homœopathic Medical Society, I cheerfully furnish a copy of the address for publication, with only regret that circumstances prevented my doing fuller justice to the subject.

Very respectfully yours,

B. F. BOWERS.

HENRY M. SMITH, M.D.,

*Secretary Hom. Med. Soc.*

## ADDRESS.

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GENTLEMEN, Members of the Homœopathic Medical Society of the County of New York, of the Hahnemann Academy of Medicine and of the Kings County Homœopathic Medical Society, Colleagues and Friends :

By a rule of the Homœopathic Medical Society of New York, it is made the duty of the President of the Society to deliver an annual public address on the 10th of April, the anniversary of the birth of Hahnemann. He who last was elected to that honorable office, no doubt would have performed the duty with his usual ability, but *his* work is done and he has gone to his reward. By your action the speaker has been "selected to do public homage to" his memory—"the memory of our lamented and distinguished Colleague BENJAMIN F. JOSLIN, M.D., by a memorial of his useful and honorable life and career."

A simple delineation of his character and a brief review of his life and labors will establish his claim to respect and admiration. The intelligent conscientious physician, exercising his profession in the spirit of our Divine Master, who came not to be ministered unto but to minister, who went about doing good, and who said it is more blessed to give than to receive, is ever held in honor, in proportion as his character is understood. "Mark the perfect man and behold the upright, for the end of that man is peace." Such virtue it is our duty to honor and to emulate.

Benjamin Franklin Joslin was born at Exeter, R. I., in 1796, on the 25th of November. Homœopathy was first

promulgated in Germany in the same year. Thus he was co-eval with the system which so largely occupied his attention in after life, and which he so ably illustrated and defended.

He descended from Thomas Joslin, or Joslyn, who sailed from London for New England in the ship *Increase*, April 17, 1635, with his wife Rebecca, four sons and one daughter. From the last the Sumners are descended. His parents names were Potter and Anna Wightman Joslin, and his grandmother's name was Potter. In 1799 with his parents he removed to this State and resided at, what is now named, White Creek, and at Hoosick until 1820.

He assisted in the cultivation of his father's farm and showed considerable taste for agriculture, but not enough to devote his life to it. From early boyhood, his candor, truth and honesty were proverbial. He showed such a decided taste for study and applied himself so assiduously, and seemed to have so little inclination for the amusements and sports of boys of his own age, that he was marked as singularly abstracted. He might have been seen, tending his father's sheep, with book in hand, intent upon his studies; and at the evening fireside, by the light of a pine knot, poring over his Greek. In his minority, he relinquished his interest in the paternal estate in consideration of having his time for study. He was soon qualified for teaching, and for several winters taught school, at the same time pursuing his own studies. He was considered one of the best teachers, always insisting upon the faithful employment of the time of his pupils in their studies, and enforcing, so far as his influence could extend, their strict observance of truth and honesty. With him the man or boy who would talk merely for amusement, without regard to truth or probability, was entitled to neither credit nor respect.

Such was his proficiency and aptitude for study that after a year's attendance at the Cambridge Academy, under David Chassel, A. M., and Alexander Bullions, D. D., he was prepared to enter the senior class in Union College, where he

graduated in 1821. After leaving College he followed the occupation of teaching as principal of the Schenectady Academy, 1821-22, and as Tutor in Union College, 1822-24. He studied medicine in the City of New York, 1824-26, at the College of Physicians and Surgeons, where he graduated in 1826; having attended the New York Hospital the lectures of Drs. Mott, Mitchel, Hosack, Post, McNevin and Francis, and the private classes of the last two. He was distinguished for his assiduity and the accuracy of his knowledge. Drs. Dunnel, Gray and Hallock, distinguished practitioners of Homœopathy in this city, graduated in the same class.

Having finished the regular course of professional study and being declared by diploma, properly qualified and duly authorized to practice and teach, he accepted the professorship of Chemistry and the Natural Sciences in the Polytechny, Chittenango, where he practised and lectured the same year. In January 1827, he was called to the Chair of Mathematics and Natural Philosophy in Union College, which he occupied for ten years. He filled the office with marked ability and at once took rank as a man of science. At this time also he was happily married to Phoebe Titus, a young lady of cultivated mind, who could sympathize with his devotion to science and aid him in his literary career.

He was strongly attached to his profession, and the hours not occupied with college duties were devoted to medical practice, as he intended to make that the business of his life. In 1835, he moved from the College into the city and gave up a part of his recitations in College for the purpose of attending to practice. For a number of years he gave lectures on Anatomy and Physiology with dissections. One of these lectures, *Physiological Explanation of the Beauty of Form*, published in the *Transactions of the State Medical Society*, is a very ingenious attempt to give an original and satisfactory explanation of the beauty of form on principles purely physiological. "It is based on the proposition that the action of every muscle is attended with a sensation which

is at first agreeable, but which, if the action is continued for a short time with intensity and without intermission becomes painful.”

*The London Medico Chirurgical Review*, January, 1839, gives an extended analysis of this lecture and concludes thus :

“ There is certainly great ingenuity and probably much truth in the preceding views. We will not say that the explanation of Dr. Joslin meets the whole case, nor are we convinced that the mind deserves to be excluded so much as it is, from the determination of the beauty of form. But we have selected the more prominent portions of Dr. Joslin’s argument and laid them before our readers undiluted with comments of our own. Dr. Joslin is evidently a very observant and a very intelligent man.”

In 1833 he delivered a discourse on the privileges and duties of man as a progressive being, before the New York Alpha of the Phi Beta Kappa Society and also wrote the circular to the members of that society in relation to literary and scientific transactions. A few extracts from these able and characteristic productions will show that the author looked upon scientific investigations as an imperative duty. In the circular letter he writes : “ But if the necessity of procuring a livelihood, the practical habits of our citizens, or their ambition for political distinction or professional eminence, irresistibly draw off our educated men into the professions, science must look to professional men for support and advancement ; if her charms cannot allure them from a practical path, it behoves her to accompany them in it, to limit in some degree the sordid spirit of avarice, the misguided zeal of intolerance and the acrimony of party spirit, and to seize upon those numerous occasions which the walks of professional life present, for inspiring a liberal regard to the advancement of human knowledge. If science cannot here be a profession, the professions must be scientific. This will strengthen a mutually beneficial alliance between practical pursuits and theoretical investigation. Whilst the latter furnishes comprehensive principles of action, the former may disclose facts which furnish new data for theory. Thus science advances art, and art re-acts on science.”

The advantages of associated action and the necessity of

continued effort are well illustrated, and interesting subjects of inquiry and important desiderata in the various departments of knowledge are suggested.

“It is impossible and unnecessary here,” he says, “to enumerate the important desiderata of Chemistry, Physiology and Pathology and other Physical and Medical Sciences which are rapidly advancing. They are to be still further advanced by experiment, observation and reasoning. It is well known, that they do not consist of unerring and authoritative rules, requiring only verbal learning and critical skill for their correct exposition, nor of hoary headed precedents, rendered venerable by lapse of time, and inviolable by the concurring approval of successive generations.”

He did not base man's rights upon the color of his skin, nor gauge his liberty by the thermometer, nor limit his freedom by degrees of latitude, but freely awarded to all men those inalienable rights which he claimed for himself. He says, “when we consider the recent origin of the most perfect of free governments, we may cherish the hope that it will be still further improved, when those intellectual energies, which are now monopolized by party projects, shall be directed to general politics, to the principles of government, and the best means of adapting it to the production of the greatest possible amount of human happiness, with the least possible abridgement of natural and individual rights.”

In the address before the Phi Beta Kappa Society he considers the progress of the human mind in the sciences and arts, and the importance of scientific investigations as connected with the education of the human race, and illustrates and enforces his views by striking examples and strong arguments. “Every real contribution to human knowledge,” he says, “makes an indellible impress on the condition of man ; it affects future and distant ages.” “The man who adds one stone to the edifice of science is not laboring for a single country or a single age, but for the whole civilized world and for all future generations. The stone which he adds is to be built upon ; his labors are to guide the labors of others ;

he is a fellow-worker not only with the ancient and venerated founders, but with the architects of future times who shall engage in the same glorious work and carry it forward to perfection."

The necessity and duty of intellectual progress and of scientific investigation, is argued from the original defects in the intellectual and physical condition of man as contrasted with the attainments of which he is susceptible ; from the constitution of the human mind and that of external nature, and from their mutual adaptation ; from the constitution of the material world, from the very order of nature, and from their religious tendency.

In a short article found among his private papers, written in May, 1837, for the regulation of his own life, he says, "My grand object should be to do the will of God as manifested by revelation and nature. No plan, or purpose, or act, must violate conscience. But man is so constituted that in pursuing this object and obeying conscience, he promotes his own happiness even when that is not the motive. He promotes present or future happiness or both.

"So far as self is concerned my objects may be ;

"I. *Moral* (including religious) *improvement*.

"II. *Intellectual improvement*.

"III. *Promotion of my health*.

"IV. *Improvement of external condition*.

"I purpose to do something each day to advance each of these objects. Besides, Sunday shall be peculiarly appropriated to the first and to the acquisition of theological knowledge. Nine o'clock, a.m. and p.m., are the stated times for private devotion. In the evening, or even morning, ten o'clock may be substituted when company necessarily prevents the appropriation of time for this purpose at nine.

"I must frequently do something expressly for the good of others when there is an immediate and obvious self-sacrifice ; this is one of the grand features of Christianity. The oral instructions, the beneficent and self-denying practices and the final self-sacrifice of Jesus strongly inculcate this."

“I must every day practice exercise and temperance for the preservation or improvement of my own health.

“The improvement of my finances is a duty which I owe my family, I owe it also to the public, that I may not become a burthen to it when incapacitated by sickness or old age. This object must necessarily engross considerable time.

“Intellectual improvement may include the advancement of science which I owe to the world.”

Nature he looked upon as a manifestation of the will of God, and the laws of Nature, as laws of God, essential to the well being of man, to be discovered and interpreted and understood by experience and observation. With such views of the dignity and importance of the work, he prosecuted his scientific investigations not only with zeal and alacrity, but also with persistency and method. During nearly thirty years he made regular meteorological observations several times a day and recorded them in a number of large folio volumes. This immense work the result of so much time and care and labor, it is to be hoped, will not be lost to the world. These volumes ought to be properly authenticated so as to secure due credit to the author, and deposited in some public library where they will be safely kept and be accessible for reference; with the lapse of time they will become more and more valuable, and a hundred years hence may settle questions of great interest to mankind.

In 1836 he furnished Meteorological Observations and Essays for the Appendix to the Report of the Regents of the University, containing original and interesting facts and opinions, among others on the Aurora Borealis, on the connection between the Aurora Borealis and the Crystalization of Snow, and on the connection between the exciting causes of Hemorrhages in general, and that state of the atmospheric pressure, &c., which proceeds a storm.

In scientific and professional journals and in the transactions of philosophical and medical societies, a considerable number of articles from his pen have appeared, consisting chiefly of original observations and theories in Physics,

Meteorology, Mechanics and Medical Science. He had a taste for Mechanics and possessed inventive genius. Some valuable mechanical improvements now in general use were invented by him. He attached the highest importance to facts, and in all his articles his reasoning is based upon admitted facts, or upon original experiments or observations generally made by himself and brought forward to illustrate some law or explain some principle.

He built no castles in the air with fancy's fairy frost work, to melt away with the first beam of sober reason, but labored to lay a foundation firm in the established order of nature, and reared the superstructure with only tried and approved materials. He had great simplicity of character, a love of truth always demanding accuracy of statement and a "large sound, round about sense."

The operations of his mind were quick and logical, although his mathematical studies and the habit of looking all round a subject and considering its various relations, sometimes gave an appearance of slowness which really was owing to the comprehensiveness of his mind and to a wise circumspection. His character was pure, without reproach, a blessed inheritance for his children, a bright example for all. He had a quick perception of the ludicrous and a quiet humour, which was sometimes very amusing, and which he could turn against an adversary with great effect. He spoke and wrote with care, gave force and precision to his expressions, and conveyed his thoughts with great clearness.

In early life he embraced the Unitarian views of Christianity and while Professor in Union College, in 1834, he was baptized in this city by the Rev. William Ware and united with the first Unitarian Church here. A few days before his death he expressed his unabated faith in the doctrines he had so long held.

Kind and benevolent, with a strong sense of duty, he willingly wronged no one but rendered justice to all. He set a high value upon time. Every hour had its appropriate duty, and every duty its appointed hour. His

industry was remarkable. No man more faithfully discharged his duty to his patients, examining with critical care and ascertaining all the facts, and giving to every symptom its due influence in the selection of the remedy. Fair and honorable in consultation, no one had cause to fear any design on his part to supplant or injure a professional brother. He promptly declined any case to which, from previous engagements he felt unable to do justice.

I first became acquainted with Dr. Joslin in 1835, and in 1837 we formed a partnership and removed to this city. From that time till his death there was a close and unbroken intimacy between us. He was a good practitioner and managed his patients with skill. His scientific reputation however, had preceded him and led to his appointment, in 1838, to the Chair of Mathematics and Natural Philosophy in the University of the City of New York, which he held until 1844.

Believing that I should be doing the State good service, in 1839, I was induced to undertake a course of experiments for the purpose of proving the fallacy of Homœopathy, and in order to make the proof conclusive I determined to make the experiments fair and thorough. Very much to my surprise and very much against my inclination, as the result of my experiments, I became an Homœopathist. In 1840, our partnership was dissolved. Dr. Joslin was prejudiced against Homœopathy and of course was not convinced by my experience. He believed Homœopathy would die out in ten years and said it would be very much against the reputation of any physician to have had anything to do with it.

I knew from my own experience that this was a grand mistake, that being founded in nature Homœopathy was eternal; that the evidence of its truth and importance was perfectly conclusive, never having failed to convince ever competent inquirer who made the necessary investigation. With perfect confidence, therefore, knowing his ability and honesty, I assured him that he could very soon satisfy himself of the truth of Homœopathy, and that the easiest way of testing it was to try it on himself.

A physician of his acquaintance having published an attack on Homœopathy wrote to Dr. Joslin for his opinion of the system, intending to publish it. With his characteristic circumspection, Dr. Joslin was unwilling to publish an opinion which was not founded on a knowledge of the subject. He determined therefore to make the experiment in the way proposed to him.

His qualifications for the task were undoubted, for his life had been devoted to science; and science is a knowledge of laws, principles, and relations. The application of this knowledge or science to effect a desired purpose is art, and readiness or dexterity in the practice of an art constitutes skill. In regard to the laws of nature, we can neither make nor abrogate a law and may truly say :

“ In spite of pride, in erring reason’s spite,  
One truth is clear, whatever is, is right.”

The objection to receiving Homœopathy by the medical profession generally is not owing to want of natural capacity to investigate it. The inability on their part may be a moral inability, lying in the will, a want of inclination, which, in the opinion of sound theologians does not of itself absolve them from moral obligation in the matter. But the great, and while it continues, the insuperable difficulty is, they rest satisfied with reasoning while the question can only be decided by experience. “God instructs us by experience,” says that logical reasoner Bishop Butler, “God instructs us by experience (for it is not reason, but experience, which instructs us), what good or bad consequences will follow from our acting in such and such manners, and by this he directs us how we are to behave ourselves.” While they reject experience, therefore they reject the only means which God has given for our instruction, forego the inductive philosophy which has wrought out the brilliant results of modern science, and accept instead, the a priori and deductive philosophy which taught the existence of four simple elements—earth, air, fire and water; and the conclusions of an uninformed

reason and common sense which knew that this world was a vast plain fixed in the centre of the universe, around which the sun daily revolved. Not so did our friend; when he determined to investigate the subject, he sought for the truth at once by direct experiment.

“I took,” he says, “the third attenuation of a medicine, and avoiding the study of its alleged symptoms as recorded in books, I made a record of all the new symptoms which I experienced. When this record was completed, I examined a printed list of symptoms, and was surprised to find a remarkable coincidence between them and those I had experienced. I at first thought it probably an accidental coincidence. I repeated the medicine, and again found a coincidence equally striking. Another medicine was then tried, with similar precautions and similar results. There was a new set of symptoms, very different from the former, but generally corresponding with the printed symptoms of the last medicine taken. Thus the evidence accumulated from week to week, until I became thoroughly convinced that such a number of coincidences could not, on the theory of probabilities, be accidental. There were thousands of chances to one against such a supposition. I *knew* that the attenuated medicines were efficient, and the Homœopathic *Materia Medica*, so far as I had tested it, substantially *true*.”

“The incredibility of the power of the small doses and of the attenuations, had been my greatest stumbling block. This being removed by actual and direct experiment, I felt confidence in Hahnemann and justified in making therapeutic experiments to test his grand law of healing. The result was equally satisfactory, and gave me a firm confidence—which every year’s practice has tended to strengthen—in the exact truth and inestimable value of the homœopathic law, and the superiority of the homœopathic method of practice over every other system and combination of systems.”

These experiments were made in 1842, after sixteen years experience in Allopathic practice. From this time a new field was opened to him. Here was an improvement in his

chosen profession which far exceeded his most sanguine hopes. His mind was so strongly impressed by his first trials that he ever after attached the highest importance to the proving of drugs as the best way of convincing unbelievers and as a means of advancing the art. Having arrived at the truth in this practical way, no merely theoretical objections had power to disturb his faith.

In the order of nature, all medicines must have an established relation to the animal organism in health and disease; upon this ascertained relation is founded the universal law of cure, *Similia Similibus Curantur*, and the universal rule for the selection of the remedy. This method requires a knowledge of the physiological action of medicines, before administering them to the sick, and consequently requires the proving of them upon persons in health; it is also the only system which makes all the known effects of the medicine, and all the symptoms of the disease, available in the treatment. Hahnemann also invented a process of immense interest in physical science, which secures in an unparalled degree minuteness in the particles of the drug, by which its curative power is greatly developed, while its poisonous effect is reduced to zero, thus rendering the use of infinitesimal doses practicable while conformity to the law of cure insures their efficacy.

The teachings of Hahnemann were carefully studied and his doctrines, confirmed by observation and experience, were generally adopted.

In 1843 Dr. Joslin was elected President of the New York Homœopathic Physician's Society, and in 1844 he resigned his Professorship in the University of New York and devoted himself exclusively to medical practice to the close of his life. The numerous articles on Homœopathy from his pen are among the ablest and most important of his writings.

His theory of potentization he believed to be an addition to physical science, and he said, "the knowledge of the process invented by Hahnemann, will give Homœopathy rank in physical science." The volume on the *Homœopa-*

*thic Treatment of Epidemic Cholera*, by him, is a standard work, has gone to a third edition and been republished in Europe. His volume entitled *Principles of Homœopathy* in a series of lectures, also republished in Europe, is a masterly explanation and defence of the homœopathic doctrines which will place the author in honorable companionship with the great founder of the system, Hahnemann.

The following is a list of some of his published papers, "Physiological Explanation on the Beauty of Form," *Transactions of the State Medical Society*, "Irradiation," 1833. "Discourse before the United States Alpha of the Phi Beta Kappa," 1833; "Circular to the Members of the Phi Beta Kappa," 1833; "Meteorological Observations and Essays;" *Appendix to Report of Regents of the University*, 1836; "Atmospheric Origin of the Aurora," *American Journal of Science and Art*, Vol. XXV; "Explanation of the Support of a Spherical Body on a Jet of Water," *American Repertory*, 1841; "Erect Vision from an Inverted Image," *United States Journal of Medicine*; "Observations on Vision," *Hay's Journal of Medicine*; "The Character of Hahnemann, an address on the Anniversary of his birth day, April 10th, 1855;" "Letter to the Homœopathic Physicians of the United States;" "Advice to the Public in relation to Cholera," 1849; "Homœopathic Notation," 1852; "Reports of the Central Bureau;" "The Proving of *Rhus radicans* and *Rumex crispus*;" "Reports on the arrangements of the *Materia Medica*;" "Verified Symptoms of *Rumex crispus*," *The American Homœopathic Review*, and many other articles in the same journal; as "Impurities in an Attenuating Liquid, The Advancement of Medical Science, and Potencies in connection with Crudities, &c."

He was a Fellow of the Albany Medical College, Member or Honorary and Corresponding Member of various Scientific and Literary Societies, and in 1857 was made Doctor of Law by Union College.

A few weeks before his death Dr. Joslin sent, by request, a brief sketch of his life to Union College, in which he has

given the principle facts of his life, and in which he thus speaks of his parents and his wife: "His father and mother set him an upright and christian example for which B. F. J. venerates their memory; such also was the example of his beloved wife Phoebe Titus, who participated with him the pleasures and trials of this life from the time of the commencement of his professorship in Union College till August, 1861, when she departed in the faith of the Lord Jesus. He lives in the confident expectation of meeting her in heaven. She was the Author of a book entitled *Clement of Rome.*"

A friend writes, Mrs. Joslin was a woman of much literary culture and great mental activity, but preserving also the liveliest sympathies for home and its relations. Full of kindly feeling, with an active and versatile mind, she had devoted herself to study and wrote much. Her volume on *Clement of Rome* showed her familiarity with classic Paganism and early Christianity. A devoted wife and mother, she retained amidst her literary pursuits the warmest sympathies of the home. In life early she united with the Baptist Church, in Troy, her native city. Long a sufferer she met peacefully and trustfully her end.

Another writes, "It seemed to be her delight to lend a helping hand to alleviate suffering humanity and to give words of consolation to the afflicted." She also made respectable attainments in science and was ever ready to aid her husband in every good word and work. A genial hospitality made their house a pleasant resort for persons drawn thither by his wide reputation.

In the affairs of the country he felt a deep interest and by his steady devotion to justice and liberty, was true to his puritan blood. His general health was good and seemed to give promise of continued life and usefulness, although for many years he occasionally had indications of disease of the heart.

On the 25th of last July a slight attack of paralysis gave the first alarming indication that his constitution was break-

ing down. This attack soon passed off, but left a debility from which he never fully recovered. This was followed by a heavy blow on the 27th of August in the death of his wife, a companion and friend to whom he was ardently attached and who for many years had been so devoted to him. When anticipating her death, he said they would not be separated long, he should soon follow her.

On Sunday the 22d December, he felt unusually well, as I learn from his son Dr. B. F. Joslin, jr., attended church in the morning and after a very moderate dinner was attacked, while in the act of lying down, with a severe pain in the spine between the scapulæ, prostration and cool perspiration. The prostration went off but the pain continued; it prevented him from lying down and seemed to induce him to move, as he walked up and down the room for four or five hours, afterwards walked up-stairs, laid on the bed and walked alternately until about seven p.m., when the pains became intense so as to extort cries, and as they increased apparently took away his breath; as respiration ceased, action of the heart stopped, he became pulseless and blueish. Profuse cold sweat broke out generally, spasms drew the head to the right, eyes were fixed and he seemed to be dying. He gradually recovered, but was much prostrated, and it was some time before his mind became clear. Monday, 23d, pain was moderate. Tuesday, 24th, had three paroxysms in the twenty-four hours, but on Wednesday and Thursday, 25th and 26th, was more comfortable. Friday, 27th, improving in strength. Saturday, 28th, p.m., threatened with paroxysm which was prevented. Sunday 29th; last night restless but no pain; thought himself better. Monday, 30th, was pretty comfortable but was evidently doubtful of recovering. I was with him through the evening, until one o'clock, a. m. He listened with interest to the reading of Mr. Seward's letter to Lord Lyons on the Trent affair, which he desired to hear and which he thought an able paper; asked for the Manual and looked out some symptoms for himself, walked across the room, laid down and slept quietly. After one o'clock part

of the time he was restless and said we must study his case over again in the morning. At half-past five, a. m., he started up with dyspnoea, moaned as if in pain, breathing became more and more labored, and about six o'clock on Tuesday morning he ceased to breathe.

During his short sickness, when not overpowered by the severe paroxysms, his mind was active and clear; he enjoyed the society and conversation of friends and the consolations of religion. Some medical attendant was with him almost constantly, as it was feared every paroxysm might prove fatal.

The *post mortem* examination made by Dr. Wetmore, in the presence of Drs. Bayard, Belcher, Gray, Joslin, Kellogg, H. M. Smith, T. F. Smith, Bowers, and Mr. J. T. S. Smith, showed extensive ossification of the aorta, and as the immediate cause of death, rupture of the aorta near its arch.

He left two sons both in this city, Rev. Titus Joslin, a clergyman, and B. F. Joslin, jr., M.D., a physician. Both have attained distinction in their professions

The worldly wise may doubt the policy of his course, but wisdom is justified of her children, and in her bright record will be found inscribed the name of the skilful physician, the honest man, the sincere christian, BENJAMIN FRANKLIN JOSLIN.

**Minutes of a Special Meeting of the Homœopathic Medical Society  
of the County of New York.**

A special Meeting of the Homœopathic Medical Society of the County of New York, called by the Vice-President to take suitable action on the death of its President Dr. B. F. JOSLIN, was held January 2d, 1862, at 105 Fourth Avenue. The Vice-President, Dr. KELLOGG, in the chair.

The following members were present:—Drs. BALL, BANER, BAYARD, J. BEAKLEY, BOWERS, DOWLING, M. FRELIGH, FULLGRAFF, GRAY, HALLOCK, HUNT, KELLOGG, KIRBY, LASIUS, LILIENTHAL, M. W. PALMER, SHERRILL, D. D. SMITH, H. M. SMITH, T. F. SMITH, and WRIGHT; Drs. FINCKE, RICHARDSON, and P. P. WELLS from Brooklyn were also present.

On calling the meeting to order, Dr. KELLOGG arose and said :

*Gentlemen* : You all doubtless know of the sorrowful event which has assembled us together this evening. Dr. Joslin is no more. For the first time in our history, as a society, we are called upon to mourn the loss of a President. Dr. Joslin expired in the arms of his son on Tuesday morning last, the last day of a most eventful and a most mournful year. He had been suffering for several days with symptoms of a most threatening nature, indicating serious organic disease of the heart and aorta, and his death though sudden, was not unexpected. And we are now, as a society, as fellow-physicians, as personal friends, met together to give due expression to our sense of our loss. For, in Dr. Joslin, we have lost, not only our worthy President, not only a skillful and conscientious physician, a faithful expounder of our system and frequent contributor to our literature, but also a pure-minded, honest and upright man. And, therefore, it is most proper that we should to-night formally express our deep regret and esteem for him who is gone, and on the morrow attend his remains to their last resting-place.

Drs. BAYARD, KIRBY and D. D. SMITH were appointed a committee to draft suitable resolutions, and reported the following which were adopted :

*Whereas*. It has pleased Almighty God to remove from this life Benj. F. Joslin, M.D., L.L.D., President of the Homœopathic Medical Society of the County of New York. Therefore,

*Resolved*, that in him we have lost a ripe scholar, an able practitioner ; one who directed the force of his intellect to the advancement of our science, and whose name is associated with the earliest advocates of Homœopathy in this city.

*Resolved*, That this Society is deeply grateful to the memory of Dr. Joslin, for the additions which he has made to our *Materia Medica*, and for the various works which he has written in elucidation and defence of our principle.

*Resolved*, That in Dr. Joslin's life we have set before us an illustrious example of uprightness, of profound and conscientious discharge of duties.

*Resolved*, That this Society do present to the family of the deceased, our heart-felt sympathy with them in their bereavement, and, as a token of our deep respect and esteem, will attend the funeral on the morrow as a Society.

Dr. BAYARD in presenting the resolutions remarked :

This Society and the profession at large have met with a great and serious loss in the death of Benjamin F. Joslin. His was an exalted and consistent character, worthy of being remembered and his rare virtues should be cherished as examples by us all. In the character of my greatly lamented friend, there were three consistent elements—earnestness of spirit, love of truth, and an habitual honesty of purpose. These moral forces directed and controlled the operations of his mind. He was honest in every thing. He was not only honest in all his dealings with his fellow-men but when a subject was presented to his mind for examination, he was true to it in the fullness and fairness of that examination. He never permitted himself to prejudge. He passed no judgment till he had all the facts before him and had thoroughly mastered the details of the subject. How strongly was this exemplified when called upon for his opinion of Homœopathy by Dr. Backus, an Allopathic Physician, who had made a superficial but plausible argument against the truth of our science. Dr. Joslin, though an educated Allopathist, before he permitted himself to form an opinion upon the merits of it, selected one of the drugs of our *Materia Medica* proved by Dr. Hahnemann, re-proved it upon his own person, tested its truth, found that this drug had the specific action alleged, and by still further examinations became a convert forever to our science. How different was this from Dr. Backus, how different from the mass of Allopathic Physicians who denounce us from an experience in a totally different practice, to which ours has no analogy. To this steady operation of his earnest spirit, love of truth and honesty of purpose together with a natural logical grasp of mind, which made him diligent and thorough in all he undertook, it was to just these elements that he owed his great attainments in literature and science which made him the ripe scholar, and which served to shape that peculiar exactness of mind that set forth its workings in great clearness and precision of language. His high-toned conscientiousness was felt when a gentleman brought to him a petition to Congress to grant the right to build a railroad from the Mississippi to the Pacific Ocean. He was in favor of the road and so expressed himself, but before he put his name to the document he read it attentively, laid it then quietly down and said he could not sign that petition for it alleged that the route surveyed was the best, which might be so but he did not know it. This nice sense of Dr. Joslin was not appreciated by that gentleman ; he left him thinking him more nice than wise.

From this habitual frame of mind, how thoroughly he discharged his duties to the sick who were committed to his care, and how laborious and pains-taking he was in his examinations of their cases and the remedies to be applied, taking down in writing every symptom of the disturbed system and retaining it for future use. Before prescribing he would closely select and compare every remedy that bore upon the case. He believed that individualization was the

genius of the Homœopathic art, and he closely individualized ; for in him to believe in a truth was to practise it whatever might be the labor, therefore in his hands the higher potencies succeeded. He never from personal ease allowed himself to generalize in his practice, nor rested upon professional tact, nor vague impressions, nor left the deficiencies of the present hour to be supplied by the morrow. He was no temporizer in practice, no palliating physician flying to the thousand and one things for relief. He knew the value, par excellence, of a cure under the Homœopathic law.

He believed that Homœopathy was the only true science of medicine, therefore there was but one thing for him and for the good of his patients, and that was to adhere strictly to this science which he so much honored. I heard it once said that Dr. Joslin was slow in the operations of his mind. If to take sufficient time to master all the facts in the case and not to jump to conclusions (as the undisciplined minds always do) is to be slow, then he was slow. But there is a better name for his quality of mind—circumspection, exactness, the character of a scientific mind. I remember while he was engaged in the proving of *Rumex crispus*, some person wished to hasten the completion of the provings for publication ; he remarked, “this work must not be hurried, we are proving for all time.” I have known Dr. Joslin intimately for nearly twenty years. In all that time I never heard him make an unkind remark or sharply criticize the practice of a fellow physician. He judged decidedly for himself of his own mode of practice and he gave to every one the same privilege, leaving them to do what good they could in their own way, for his modesty was equal to his merits and his learning. He never arrogated himself to be the *suprema lex*. Dr. Joslin was so undemonstrative in his manner that it might be thought by some that he was of a cold nature, yet there was no man in my circle of acquaintance who was more sympathetic. His was a deep feeling restrained from external expression by habitual self-control, brought into that state by long discipline of mind. It was that strong working of this sensibility that went to shorten his valuable life, caused by the death of one that was near to his heart.

All may not have valued the man whose death we so deeply deplore, because he was not superficial, because he was free from exaggerations, because he was modest and retiring. Truly he was not a Corinthian pillar highly ornate without, but he stood before us a Doric column, beautiful in its proportions, simplicity and strength. The crowning excellence of Dr. Joslin's character was his consistency—consistency under all circumstances. His earnestness of spirit, love of truth and honesty of purpose were not furtively given forth, nor were they theatrical emotions got up for effect, nor mere sentimentalism. They were practical, inwrought in his being, ever present. He was a light-house, rooted and grounded in his position, steadily burning, as well in darkness as in storm, undisturbed.

Dr. L. HALLOCK remarked that he had known Dr. Joslin as one of his earliest medical acquaintance. When fellow-students of medicine they were both in the office of the late Dr. John W. Francis, and during the winter of 1826, prior to their graduation, they were in the habit of frequently meeting each

other for mutual examination and drill upon the subject of the lectures they had attended the preceding day. These meetings usually occurred after the regular evening examination of his private class by Dr. Francis, at the room of Dr. Joslin, that being nearer to the office of Dr. Francis, then in Chamber Street, and to the College in Barclay Street. They were devoted to such subjects as either felt most needed additional study and preparation before the ensuing examination for the medical diploma. Usually these interviews lasted from one to two hours and were fully devoted to the object for which they met; Dr. Joslin seeming to feel too much the value of the time to spend any of it in trifling or merely irrelevant conversation, and at once entered upon the purpose of their interview by opening the text books, or comparing the notes taken at the lectures of the preceding day.

The most prominent traits of Dr. Joslin's mind as exhibited by this intimate intercourse were *candor* and *thoroughness* of investigation. That he was peculiarly careful and pains taking in his prescriptions for the sick, none who knew him as a physician will deny, and these traits were distinctly foreshadowed in his industry and patient labor when a student. As a fruit of this labor and of a thorough acquaintance with mathematical and natural science previously acquired at Union College, Dr. Joslin was congratulated by several of the Professors as having sustained the most satisfactory and brilliant examination for the medical degree of any of his class. Dr. Hallock also remarked that in consequence of the early removal of Dr. Joslin from the city and the distance between their locations after his return, that their intercourse the past few years had been almost limited to a few consultations, appointments and the occasional interviews at the meetings of this Society, but that these opportunities however brief ever occasioned pleasing reminiscence of their early friendship, and that while the Society justly deplored the loss of one of its most learned, industrious and conscientious laborers, he could in addition lament the departure of one of his earliest and most respected professional companions.

Dr. BOWERS remarked on his failing strength which had been manifest to all since the death of his wife. The Doctor gave a short sketch of his life and works.

Dr. GRAY said "Dr. Joslin brought rare traits of character and very important scientific attainments with him into the ranks of Homœopathy. He was a man of such entire probity and circumspection, as in all his statements, to observe the bounds of truth without perceptible bias or the least exaggeration. His statements, whether of fact in social life, or of observations in scientific research, were ever as carefully made as he would have furnished the elements of a chemical or mathematical problem; there was in all he said, as well as wrote, not only verbal accuracy, but also a fullness of care for truth which only habitual justice can inspire. His word of testimony was always evidence of truth with those who knew him; an oath in a Court of Justice could lend it no weight, nor change its form of utterance. I knew him well as a fellow-student, and also during all the eight and thirty years of his meridian life, and I cannot fairly express the joyful emotion with which I heard of his conversion to Homœopathy, because I knew that his adhesion to

the new faith was an honest one, and that it would be signalized by works and experiments of an earnest and lasting character. His long career of study and teaching in the natural and exact sciences also fitted him to take high rank among the disciples of Hahnemann from the very starting point of his new course of professional life ; and this was by common consent accorded to him among his colleagues throughout his native land at the very first session of the National Institute of Homœopathy, which he attended. As a stringent disciple of Hahnemann in theory, in experimentation with drugs, and in the choice preparation and administration of remedies, though many years behind Gram, myself, Wilson, Hull, Ticknor, Curtis and others in New York, in point of time he ought justly to be arranged among the pioneers and founders of the New School here, because he eclipsed us all in these respects—so vital to the welfare of that school. With the exception of Dr. Channing, Dr. Joslin was the first Hahnemannian, pure and simple, we had in this city. The rest of us were Homœopaths but not Hahnemannians ; and for that reason, as well as perhaps from want of Joslin's indomitable industry, we trusted more to experience in practice and less to pathogenetics than did Joslin and his immortal Master. There were other points of difference between Joslin and his earlier colleagues, but none that created personal distance or detracted from his character a tittle of its pure and beneficent weight among them."

Dr. P. P. WELLS, of Brooklyn remarked that the first impression one received of Dr. Joslin was of his truthfulness and honesty. He continued : I have known Dr. Joslin about 17 years. Early in our acquaintance he won my entire confidence by his courtesy, frankness and candor. This has never been withdrawn or abused. Extended acquaintance resulted in increased esteem of the man and physician. In all my intercourse with Dr. J. I have never heard him express an unkind wish, or utter an unfair judgment of any one. Beyond my ordinary experience of men, he seemed to me possessed of christian candor and kindness—to be eminently alive to a sense of justice, and ready to render this at all times to all men. He was to all a true and honest man. His own convictions of truth and duty were to him the law of life. In my professional intercourse with Dr. J., I met the same qualities in the physician which so largely characterized the man. At the consultation, and in the sick room, he was patient, painstaking and diligent in the discharge of his duties, bringing his rare powers and attainments to the demands of his case without stint ; earnest only to relieve the suffering and save the imperilled. With him selfishness never appeared. The thought never occurred to intrude—how success or failure was to affect himself, but only, what does law require for the relief of the case.

In the death of Dr. Joslin our school suffers the loss of one of its most zealous and enlightened advocates and practitioners. Those of us who were favored, who were privileged with his intimacy, have lost a true friend. For myself, I have few to lose whose friendship is more prized, or whose departure can cause more sincere regret.

Dr. D. D. SMITH spoke of the relation of Dr. Joslin and the profession,

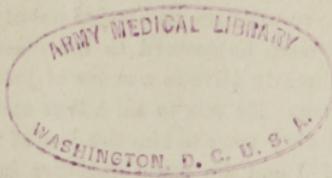
his connection with this society, the interest he had manifested in its organization and since, and was glad that he had been elected to the Presidency and filled that office at the time of his death.

On motion of Dr. D. D. SMITH a committee was appointed to confer with the Hahnemann Academy and Kings County Homœopathic Society in reference to the delivery of a public address on the "Life, Character and Services of Dr. Joslin."

After ordering the proceedings of the meeting to be published in the daily papers and resolving to attend the funeral as a body, the meeting adjourned.

HENRY M. SMITH,

Secretary.



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