

Calkins (m)

A

# VALEDICTORY LECTURE,

DELIVERED BEFORE

The Students in the Eclectic Medical College of Pennsylvania,

DECEMBER 14<sup>TH</sup>, 1855,

Box 3

BY

MARSHALL CALKINS, M. D.

*Professor of Anatomy and Physiology.*

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V. A. BRIDGEMAN'S

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

WILLIAM BRIDGEMAN

ESQ.

LONDON

PROF. M. CALKINS,—*Dear Sir* :—At a meeting of the class of the Eclectic Medical College of Pennsylvania, we were chosen a committee to solicit a copy of your very excellent Address on Eclecticism, for publication.

Yours very respectfully,

HENRY WATSON,  
H. CLAY JOHNSON, } *Committee.*  
C. K. DORAN,

PROF. M. CALKINS.

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Messrs. WATSON, DORAN and JOHNSON :—Your note is received. The lecture was prepared in haste, and is not destitute of imperfections ; nevertheless, if, in your opinions, it will be conducive to the progress of the Eclectic Practice of Medicine, I cheerfully comply with your request.

MARSHALL CALKINS.

Messrs. WATSON, JOHNSON and DORAN.



## LECTURE.

GENTLEMEN :—I propose on this occasion to consider the characteristics of that system of medicine which this Institution adopts as the most efficient and scientific found on the records of the healing art. I have selected this subject, to give you a clear idea of the peculiarities of that system, and to show, so far as this lecture may do, the public the erroneous ideas which they have heretofore entertained concerning our aims and objects.

Before proceeding to the discussion of our principles, I deem it best to define, in a strictly scientific sense, the word System. In positive science, by a system we understand an assemblage of things arranged in such a manner as to make each dependent on the whole, —in such a manner as to create a chain of mutual dependences, similar to that found in the present system of Astronomy. This mutual adaptation of each part to the whole, by which every minor fact becomes a portion of the entire whole, without which part that wholeness and totality could not exist, constitutes the beauty and symmetry of every perfect system, either in Natural Philosophy, in Divinity, or in Medicine.

Such being the strict significance of the term system, the question arises :—Is there in reality any perfect system of medical practice in existence? Is there any law of therapeutics which is to medicine what gravitation is to astronomy, a law so comprehensive as to hold in symmetrical colligation all the facts of medical experience? Some assert that the idea expressed in the phrase “*Similia similibus curantur*,” is the true, unchanging law of therapeutic action. Others believe in the opposite idea. Both of these opinions are *mere opinions*, not science, nor *established law*. This question then arises : are these so-called laws partial or general, partly true or partly false, or wholly true or wholly false? If they are true they must be demonstrable, like any other law in general physics; for medicine deals

with the physical universe, with matter and all its subtle, nice affinities, with all its changes by analysis and by synthesis, with all its properties, whether chemical or vital.

In case the adherent to either of these so called laws of cure, wishes to verify its truth, he may take his dominant idea, using it as an hypothesis, as if it were the veritable law of cure, and go out to question nature through all her works of animal organization. If the response is contradictory to his hypothesis—is sometimes *for*, sometimes *against*, all other modifying conditions being the same—his so called law is worthless and false, a blind leader of the blind, guiding on to regions of intellectual darkness the honest seeker for nature's truth. If, on the contrary, her response is conformatory with the hypothesis, then it becomes an unchanging law of nature, by which she may be interpreted through all her secret chambers.

About the middle of the seventeenth century, Harvey's wakeful eye beheld the valves of the heart to be so adjusted as to admit a flow of blood in only one direction, and then to his intellectual vision there appeared the true idea of the circulation of the blood. By interrogating nature according to its behests, he revealed the unchanging law of sanguineous motion. He formed no theory first, by the injurious tendency of which he might have misinterpreted the phenomena of nature. But, on the contrary, he first obtained the facts, and inductively discovered the law. Likewise the adherent to any dominant idea in medicine, may prove his theory to be a law of nature, if it be possible to prove it to be such by any scientific process. Let the exclusive do this scientifically, and good will be the result. Or if these exclusive ideas cannot be proved, let them be laid aside. If they are really true, it is evident that they may be demonstrated; if not demonstrable, where in the name of reason and philosophy is the evidence of their verity? To believe without a full demonstration from reason and from experiment, is an attribute of fanaticism and blind credulity. To seek clear analogies, to be slow to draw general conclusions, but swift in the selection and arrangement of facts,—these are the attributes of the progressive medical philosopher. No one of these so called laws or systems of cure has yet been demonstrated as general or universal in its application. It is by far more reasonable to regard each so called law as applicable in

certain cases. In many instances the homœopathic, the law of similarity, is doubtless applicable. The law of dissimilarity, or allopathic, likewise has a wide field of operation; and lastly, the antipathic idea, as cold water to reduce the heat of inflammation, may frequently be advantageously applied to the cure of disease. Each principle of cure, like each law of state, has its field of influence. Were there but one law of cure, and that law universal, we might *apriori* expect medical science to be soon numbered among the exact sciences, provided that due allowance were made for external influences. That a law as general as that of gravitation, will be found to preside over the functions of the human system, clearly pointing out some one system of cure for all cases, may be pleasing to the imagination of the enthusiast; but such a result cannot reasonably be expected. For the human system is subject to the action of multiform forces from external nature.

The conclusion, then, seems just, that any theory not capable of being demonstrated as true, is the bane of science, and inimical to progress. History confirms this conclusion. For fifty generations the ancients sought by one mighty effort of genius, to discover the essence of life and the primordial law, by which to explain the phenomena of health and disease. Why were they not successful? Was there not sufficient intensity of thought? a wide waking up of the souls' energies to the investigation of truth? *Most assuredly.* But their powers were misdirected; else how could it be that they accomplished so little for medical improvement? The truth is, the philosophy which they adopted was a *treadmill, not a path.* It was composed of revolving questions, of controversies, ever beginning *but never ending*; a contrivance for much exertion, but no progress. This is always the effect of theories not *based on well selected facts.* Where, except in the regions of imposture and dupery, do we find a plethora of these ever revolving theories? In those regions they are, doubtless, most common; and yet, in many who have broken away from legitimate medicine, there is a tendency to adopt some exclusive system. Such is the nature of man, that when once estranged from the ranks of authority, and precedent, and conservatism, he is prone in avoiding one error to imbibe another. It is so in religion, in politics; why not the same in medicine? The man of strong feeling,

and enthusiastic love of novelty, seeing the evils of over-drugging with poisonous medicines, gaining a partial knowledge of some exclusive system, finding to his astonishment that in this new path there are evident marks of some gigantic mind,—perceiving all these unexpected ideas at his first glance over the sectarian wall that had before surrounded the field of his vision, he immediately becomes devoted to some *idea* as *exclusive*, perhaps as *inconsistent* as that from whose bias he had just escaped. A few, and ill *selected* facts, convert his mind so completely as to make him think that the new system is adapted to all cases and to all conditions. Thus it is that the enthusiast, in avoiding scylla, founders on the rock of charybdis. Many who have rejected the ideas of conservative allopathy, are now applying their energies to some exclusive system, binding their whole intellect to some one principle of cure, or some one class of therapeutic agents. In order, then, to ascertain *what is truth*, we must make due allowance for the *bias* of mind with which the theorist is affected. A disciple of Hahnemann, in the use of some one drug, as one would think, sometimes perceives an incredible number of symptoms, and all these are incorporated into works on semiology. Teste recommends lobelia as well adapted to the removal of about sixty symptoms; he also found it good for the itch. Other physicians will scarcely be able to find so many symptoms in the pathogenesis of lobelia, because their attention has not become so sensitive to the impression of infinitesimal symptoms upon their perception. We should, then, in reading the observations of others, make great deduction from the things stated for natural and acquired bias of mind. As the human eye, when trained to see little and near objects continually, becomes less able to view the large and more distant, so the human mind, accustomed to notice for a long time the most minute sensations, will create in the fanciful chamber of the cerebrum, fantastic shapes and forms that are indigenous to that locality and found there alone. Indeed Physiology asserts, with the utmost confidence, that the act of directing *undue attention* to any one member's sensations, will so increase them as to cause the observer to imagine himself diseased. On this principle, it is, that many symptoms are observed as the effects of medicines, when a large share of them is caused by directing the attention to the sensations of the body. From

this cause *thousands* of symptoms are recorded in medical works, of no use to the physician except to embarrass his mind.

In order, then, to ascertain the truth, we should separate the *particular* from the *general* symptom. Symptoms that are common to a large number of diseases, are of but little value in diagnosis. We should, then, observe the *change of tissue* which exists *behind* the *curtain* of the symptom, and also should seek for the pathognomonic sign, or that sign which is the sequence of only one pathological change. If we cannot arrive at this accuracy, let us arrive as near to it as possible, since by so doing we shall have a better opportunity to learn the nature of the disease, than if we were to heap symptom upon symptom indiscriminately. Truth *must* and may be found in nature, if we only know how to investigate and interpret its phenomena. But, asks the hearer, how shall we do this successfully? As the dyspeptic learns by experiment, having all other conditions identical, that *this or that kind* of food injures his system, so must the physician, by experiment, learn the effects of medication. But it is necessary to learn how many experiments are adequate to prove the verity of any law or principle in medicine. Some might consider ten sufficient, and would predicate on the result, a law as general as that of gravitation. Suppose after trying *ten experiments* in forming water by the union of oxygen and hydrogen gases, the experimenter had declared it to be an unchanging law in chemistry, that these two gases will, when united, always form water. This would be *jumping* at a conclusion, without examining every *link* in the chain of causation. Hundreds of *cases* should be the basis of a theory; and these cases, *too*, should be various—should be reported, *not by one man alone*, nor by one *sect* of men, but by *all honest observers* of nature. If the agreement is apparent, there will be reason for making a generalization of the facts and results. Until this course is pursued, nothing so definite as to merit the name *science*, can be determined by medical observation. How do we know, beyond a doubt, that the *brain* is the organ of the mind? It is only by the combined testimony, direct or indirect, of Physiology, Pathology, Therapeutics, and in short of every branch of medical science. In this we have the revelation of a general physiological fact, which itself becomes an interpreter of a multitude of mental and physical phenomena.

Another difficulty exists in medical research,—that of knowing in whose testimony we may place reliance. We find many falsehoods in medical reasoning and in medical treatises, not arising from a desire to deceive, but from a want of consideration. In the first place, a man who is honest is *ceteris paribus*, more prone to tell the truth; one who is wedded to a theory more inclined to disregard it. We can, therefore, with the most safety, trust those men who have no *antiquated* creeds to support, no broken down systems to advocate, no self interest at stake. Those men who have sound common sense, an honest purpose, a generous philanthropy, an entire freedom from the slavery of medical sectarianism. Those men who are independent, whose opinions are derived from a close scrutiny of nature's laws—have been trained to habits of scientific investigation, and have ascended so high up the pathway of science, as to behold the vastness of the field and the richness of its treasures.

Waving the further consideration of medical theories in the aggregate, I proceed to consider the excellences and defects of each exclusive system of medicine, as now taught and practiced. Allopathy, the oldest and most influential, has much to recommend it to the consideration of mankind. Arising with the arts and sciences of the ancient seats of literature, it has associated with its history many of the best medical philosophers and practitioners. From the time that Hippocrates gave dignity and honor to this profession, to the present, it has had in its ranks men devoted to the advancement of science. By their efforts a large share of mineral, animal and vegetable products, have been examined and tested in the ordeal of experiment. Anatomy, Physiology, Chemistry, Surgery, all have been brought to the high position which they now occupy in the ascending scale of knowledge. From its earliest history it has had in its ranks various divisions, whose discoveries and improvements have tended to increase its usefulness and add to its fame. It has had the man of progress and the man of conservatism, the former to roll on the wheel of improvement, the latter to retard its onward course. Now one gains the ascendancy, and invention and discovery pour into the treasury of utility their choicest products; now the other, and the car of progress ceases to advance. On the whole, however, great improvement has been made within the last two centuries. Its greatest hinder-

ance to more rapid advancement, is its spirit of dogmatism, its desire to say to the young man of progress, "Thus far shalt thou go, and no farther." This is but the effect of a combination of wealth and numbers. Throughout the world, the old colleges of medicine, being bound by a thousand indissoluble ties to the past, are less desirous than the people to adopt any improvement. They have persecuted every discovery not made by their own physicians. The objections to Allopathy are, in the first place, its dangerous remedial agents. Secondly, its dogmatic spirit, which obliges its graduates to adhere to its teachings. Thirdly, its great reverence for authority, for the theories of some foreign professor, in London, Edinburgh, or Paris. And fourthly, its refusal to investigate the properties of American indigenous plants, for the purpose of discovering safe and efficient substitutes for *mercury*, *antimony*, and *arsenic*. Fifthly, its aristocratic, conservative system of medical ethics, by which it compels its members to disfellowship all physicians who do not fall down and worship the idols it has erected. No man—be he ever so well qualified in literature, in science, in experience—can be received into its associations, unless he will promise to countenance the use of its heroic and dangerous remedies. This is, in the eye of a philanthropic mind, one of the most inconsistent and absurd courses that can be pursued by any body of men. Why do not literary associations, societies for the investigation of science, resolve to forever discard every new idea, every discovery, proffered for consideration? And yet this is the condition of the most conservative part of the Allopathic profession.

Homœopathy has now become an influential system of medicine. In this we find much to approve; we find the principle "*similia similibus curantur*," to be the great central axis, of which, in the opinion of some, all other systems, all other ideas, are but peripheral appendages. The benefits of trituration in increasing the dynamic force of medicine, the necessity of the close observation of symptoms, of strict *adherence* to dietetic rules while under treatment, the power of nature in curing disease, without the use of harsh medication; all these ideas are more fully enforced by Homœopathy than by any other system. To reject these because of their origin, is but the part of the medical conservative. To imbibe and incorporate them into

a more liberal system, is the function of Eclecticism. On the other hand, we find in this system much of the products of a dreamy imagination, much of the bias of an unyielding theory. Infinitesimal doses—the millionth and billionth, the assumption that the principle “*similia similibus curantur*” is universal, and hence as a natural sequence the falsity of all other so called principles of cure,—these ideas seem to me unscientific, unreasonable. In receiving the good I am not bound to endorse the bad.

In Hydropathy we likewise have a system of practice based upon the excellence of a single therapeutic agent, and upon the idea of expelling disease through the capillary vessels of the skin by diaphoresis. In this respect this system is founded on a physiological principle. The functions of this organ are too much neglected. Against this system there can be urged this objection only, that it discards all medication. Next, chrono-thermalism is advanced as a theory in medicine, and is not destitute of useful hints and valuable truths. But this is faulty in its bold assumptions to be of universal application.

In Thomsonism, in the Botanic system, in the Indian mode of practice, we find many valuable remedies. By the former we have presented to the profession several excellent therapeutic agents. With reference to all these systems, I may safely say that there are valuable remedies in all, there are cases to which they may be beneficially applied. To know how much of truth each has, to ascertain the real value of each one's remedies, to know where, in what cases, and how to use these various means, are matters requiring unprejudiced investigation.

And *lastly*, the word Eclectic, now as in the days of Galen, is used to designate a class of physicians who make the acquisitions of all systems *their own*; who, using the principles of physiology and pathology as their guiding *star* in selecting, seize upon truth wherever found. Using the word Eclectic, not in its unlimited sense, as indicating a permission to select without regard to principle, they divest themselves of prejudice, use their own faculties in the investigation of nature's *truth*, whether clad in the habiliments of wealth and authority, or whether it shines out from beneath the garb of ignorance and plain common sense. The word Eclectic is proper enough, pro-

vided that by common consent we understand its precise significance. If by Eclecticism we mean a taking of a little here and a little there, a little pepper and a little mercury, a little belladonna and a little lobelia, now a little bleeding, a little leeching, now a slight touch of the electric finger of Jove, without having any guiding principle by which to make the selection, never excluding anything, but imbibing everything,—then surely eclecticism must resemble a garment made wholly of patches of all colors and of all materials. This kind of Eclecticism in ancient times did not succeed. It was destitute of a central principle, whose directing voice would have told what to select and what to reject; and this objection is even now, though wrongfully, urged against the eclectic branch of the profession. Modern Eclecticism not merely compiles others' acquisitions, but has of itself principles and remedies not elsewhere found. *It expels* disease through those *natural* avenues which give exit to the impure matter of the blood. It does not, like Allopathy, substitute the *mercurial disease* for other diseases, under the delusive idea that the mercurial can be more easily cured than that for the removal of which it was designed.

To illustrate. In the various systems of medicine, many remedies are recommended for the removal of idiopathic fever. Physiology points to the skin as an organ adapted to eliminate effete matter from the blood, and to the kidneys and bowels as associate organs in the same work of purification. That function should first be restored upon whose restoration life most essentially depends. Hence the Eclectic selects from the various diaphoretic remedies of all sects, that which is best adapted to the restoration of the capillary function, with the least diminution of the vital force, and least detriment to the tissues of the body. Having selected the remedy, whether it be water applied hydropathically, or aconite, or veratrum, or lobelia, whatever it be, Eclecticism applies it fearlessly until the desired object is obtained. Then it directs attention to other excretory organs, using similar principles of selection and application. In short, it selects the best remedies used in all systems. Partial systems select the best from their own stunted field of observation. Eclecticism receives its principles from established physiological and pathological science; partial systems from the authority of great names, from pre-

cedent, and from the misty theories of former ages. Eclecticism establishes a system of clinical observation, by which each kind of practice is tested in the treatment of the same epidemic, and it selects that treatment which is found from the largest experience the most successful; partial systems blindly seek to ignore the favorable results of others' medication. Nor does American Eclecticism mean a simple compiling of others' ideas. It means more than this. It means an addition to the previous amount of medical knowledge of new principles of cure, of new and far more sanative agents in the *Materia Medica*, of new, philosophical modes of applying old remedies, and, also, an addition of ideas in pathology, so general in their character as to become in many cases an unerring guide to successful medication. These additions and improvements are so numerous, its curative agents derived from the active principles of indigenous plants, so many and various in their properties, that, in case all other remedies derived from Allopathic sources were excluded, it would still have enough to form a creditable system of practice. These remedies are, for the most part, American in origin, having been discovered by American Physicians, during the last two hundred years; and on account of the conservative tendency of that system of practice, which comes from the conservative colleges of Europe, these new remedies have not been examined and made officinal in common Dispensatories.

Eclecticism recognizes the verity of this idea, that other things being equal, those remedies which are indigenous to our own soil, are best adapted to cure the diseases of our own country. With these remedies this system seeks to supplant the use of mercury, antimony, arsenic and venesection, for its remedies will do all the good that can be done by those dangerous means, and yet not injure the tissues, or lay the foundation of chronic disease. While, therefore, Eclecticism compiles, it at the same time excludes. It excludes every remedy that is found to be unsafe and detrimental to the functions of life, as soon as it can substitute other and safer, yet equally efficient means. It does not like conservative allopathy, sit and fold its arms, exclaiming, "I have explored the three kingdoms of nature, and have found from the experience of ages, that mercury, and antimony, and arsenic are among the best means of cure. Exclaiming, I have now, in

the light of this nineteenth century, arrived at the ultimatum of knowledge. All that hereafter shall be discovered, all that the irregular or liberal physicians, have added to medicine, is only, in the language of one of its eminent leaders: 'is only to be despised as the feculence of depraved minds.'" On the contrary, Eclecticism seeks to improve, to progress, to select those remedies, which, while acting in such a manner upon the secretions and excretions as to eliminate poisonous matter, from the blood faster than nature unaided could do, thereby shortening the course of fevers, arresting their development, and saving the patient from days and weeks of unnecessary confinement and pain; those remedies which do not while thus acting injure the tissues, nor leave any ill result after their effects have ceased; those remedies which will actually cure disease, when the patient without their use would have suddenly died.

Eclecticism, too, differs from Allopathy in another respect. It does not believe in the idea that Inflammation is an exalted condition of vital action, as was formerly taught by the schools of medicine, and used as an argument by which to show the necessity of depletion by the lancet, mercury and antimony. But Eclecticism adopts the testimony of physiology as its basis for its theory of inflammation. This boldly asserts that inflammation is not an *exalted condition*, but a *depressed one*. Hence the necessity of using those means, which, while not destroying the fibrin and red corpuscles of the blood, its vital parts, as do mercury and venesection;—hence the reason for using those means which tend to remove the *cause* of the inflammation, by the restoration of the secretions and excretions, and at the same time leave the vital elements of the blood for the purpose of securing a speedy restoration to health. Here, then, Eclecticism is founded on a principle of science, as fixed and immutable as nature herself.

Allopathy defines inflammation to be a condition of a part, characterized by *redness, swelling, pain* and *heat*. This does not mention the pathological change taking place in the affected tissues. In the words of Prof. CALVIN NEWTON, "inflammation is a condition of a part in which the capillaries are interrupted in their functions, are morbidly relaxed and over-distended, and in which the blood that is passing through them is first abnormally excited and chemically

changed, and then stagnates and coagulates." This explains the pathological condition, this defines *that change* which gives rise to the symptoms; it tells what *it is*, not *its appearances* merely. Reasoning from this, as an hypothesis, we should conclude that those remedies would tend to reduce inflammation in the best manner which equalize circulation, restore capillary tonicity, excite secretion and nutrition, and eliminate detrita from the blood, and do this, *too*, without destroying the bones by necrosis, without poisoning the system with particles of mercury, which according to the highest testimony, tend to adhere to the tissues of organs, and act as nuclei, around which is deposited tubercular matter, thus giving rise to consumption in its various forms.

The idea taught by Allopathy, that the specific influence of mercury is indispensable to the cure of any form of disease, Eclecticism totally discards, for the reason that it has remedies much more efficient, yet safe, able to cure all cases that ever are benefitted by mercury, and many others over which that mineral has no salutary control.

From these considerations, which are only a few among the many, I think we have as a guide to our selection of remedies, a principle drawn from the laws of life, and *hence its* verity, so comprehensive as to embrace the truth of all well selected experience, and sound medical reasoning. A principle which vindicates its own right to existence, by acting as a guide in taking away the valuable material of other systems, and thus becoming the great central pillar, around which shall ultimately be built, by the continued aid of knowledge, by the fostering care of patient and logical investigation, the finished and complete temple of medical science. That this law of physiology is complete, or so comprehensive as not to admit of addition or modification is not pretended. But Eclecticism does assert that principles are already established sufficiently comprehensive to act as a guide to the practitioner, in the selection of proper remedial agents. Physiology and pathology are now bringing these principles of life to a full consummation. Already we are *told* by science that diseased action is but a perversion by excess, by diminution, or by deprivation of some natural function. The Eclectic uses this idea as a guide, pointing out the direction in which he may look for safe and efficient remedies, as a guide, showing him how to avoid that foolish

dabbling with harsh and dangerous means, which tends to antagonize the efforts of nature, and open for the exit of the soul the gate of death.

Another benefit which must result from a judicious eclecticism in medicine is this: It must tend to originate new truths, or at least to bring to light old truths, which for ages past have been concealed beneath the rubbish of theories, absurd and contradictory. Standing on the high, firm tower of scientific truth, it embraces in the field of its vision, all of the play-ground of theory within the broad circle of the horizon. Hence out of mystery it must tend to bring light; out of the empire of ignorance the enduring trophies of science. Wherever a ray of truth is seen, thither it goes to investigate, to seek the why and the wherefore, the cause and effect, the phenomena and their controlling laws. Comparing and combining the known, it finds the data by which the unknown is revealed. New ideas obtained, are but the means of obtaining more, and the greater their number the more adequate are its instruments for working out greater and still greater discoveries. Free from prejudice, unbiassed by sect or creed, it examines in the light of consciousness all principles and all maxims. However venerable the medical acquisitions of the past, however great its knowledge and influence upon mankind, Eclecticism dares to break away from their servile imitation, dares to reason for itself, to study nature for itself, to originate new ideas in practice, though they pierce like an arrow the proud heart of the bigot, though they dispel like light the cherished gloom of conservatism. Such being its objects it must be liberal, for these are the elements of professional liberality. It must be adverse to a blind conservatism, for this is hostile to improvement. It must be progressive, for progress is a principle of the human mind, "glowing in all the works of men's hands, in all communities and associations, from the village club to the empire that embraces a quarter of the human race, in all institutions, in art, in general science, in literature, and more especially in all new countries, in America, where it must from the very nature of the case be the leading and guiding principle."

It is apparent in that restless desire for the new and the free, for wealth and for knowledge,—in the wonderful achievements of artistic skill, in our telegraphs, in our river and ocean steamers, in our iron

roads, resonant with the noise of time's swift rolling wheel, far transcending in length and utility the Appian and Flaminian way, in our daily newspapers, spreading intelligence like hesperian dew over hill-top and vale, in our ægis of liberty, protecting beneath its graceful folds all systems of religion, and all systems of medical practice, in our temples of learning, accessible alike to plebian and patrician genius, in the swift march of civilization, soon to listen to nature's music on the Pacific shore;—all these are but the effects of the idea of progress inspiring the souls of the brave and the free.

In medicine we likewise see its effects, everywhere manifest and apparent. In the Western continent the influence of the European schools is less than it was formerly, and the American mind, free from despotism, has tended more to original investigation. Indeed, I may safely affirm that in the common observations of the people, in the emancipation of physicians' minds from the slavery of authority and precedent, in the more general diffusion of medical knowledge, in the revelation of its supposed mysteries, is found the cause of the discovery of the curative properties of nearly sixty remedies indigenous to American soil. Wherever or whenever these circumstances exist, there will be a progress in medicine as in other collateral sciences. In fact, the difference between the ancient and modern world, is not so much in the degree to which science has been investigated at the different ages, as in the number who are by circumstances enabled to take a part in the work. The ancient world permitted those in high positions to gain access to the temple of science; the modern world, especially in free countries, opens its portals to all; and by the increase of the number of investigators, each adding his item of truth to the sum of human knowledge, progresses with astonishing rapidity. It has taken the world many ages to learn that men of high position in church, in state, in science, are like other men, fallible, and subject to the influence of prejudice. In America, however, this truth has now become quite generally recognized, so that now the independent physician does not base his theory upon the *ipse dixit* of any man or body of men. The only shrine at which such a mind will worship is that of his Creator, and that of established science. It is from these sources that Eclecticisim in this country has derived its excellence. It does not despise a thorough knowledge of every branch of

medical science, as taught in European schools ; nay, it seeks those advantages, and likewise receives all the discoveries in *Materia Medica* made by the observations of the physicians and people of the Western continent. Medical science, like all other science, should seek to develop utility. Unless it does this it is a mere discipliner of the mind, a kind of intellectual ambrosia, the proper food for those only who would be superhuman, and dwell in that upper, ethereal world, for which the ancient philosophers imagined science to prepare them.

The conclusion then seems logical, that the study of anatomy, physiology, chemistry and pathology can be useful to the physician only so far as they enable him to know how and when to use curative agents. Such knowledge of itself cannot be of use to the physician, unless he has medicinal agents capable of curing when properly applied the maladies of man. Scientific knowledge is most commonly possessed to the greatest extent by the European, Allopathic physicians ; but they are in general the most ignorant of those remedies which can cure disease. In consequence of this, the patient under their charge might with propriety exclaim :—

“To a great sum their knowledge does amount,  
But all they know turns to an ill account”

This is the extreme to which the Allopathic profession tends. On the contrary the American reformer, the Thomsonian, the Botanic, the Herbalist, seek wholly for remedies, and oftentimes possess better means of cure, safer, yet equally efficient, than the conservative physician. But these classes are ignorant of those sciences which teach the manner of applying medicine, and hence, they, like the learned physician, fail of success, but from a cause quite different from the former. Eclecticism takes the medium position in its manner of teaching and practice. It has as much regard for the *nature* as for the *extent* of medical study, being just as desirous to point out good and efficient remedies to the student, as to direct his mind to the acquirement of anatomical and pathological knowledge. Such being the object of Eclecticism in medicine ; such being its true characteristics, its adherent must possess many advantages over all other sects. He is in one sense an Allopathist, for he receives all its valuable truths and remedies, but rejects its false theories and dangerous means of cure. He is not, however, confined to the field of Allo-

pathic research. The truths of Homœopathy he receives, but rejects its vagaries. From Thomsonism he enriches his *Materia Medica*. He recognizes all systems as having something of truth and something of error. To sift the truth from the error, to collect by the guiding lamp of science the truth of all, into a system of medicine founded on well-selected fact,—this is his object, this is the goal of his ambition.

Eclecticism erects no idol, nor does it write out a creed never to be modified by progressive science. To each member of the profession it proffers the greatest amount of liberty in practice, confining him only to the use of such means as do not antagonize the operations of the vital force. To become an honorable member of its associations, requires an acquaintance with medicine, not in part, not of some one exclusive system, but a knowledge of all systems and of all pathies. Its ethics do not require one to consult only with the members of its own associations, only with those who are accustomed to denounce all other physicians as quacks not belonging to the same society. Although liberal and progressive, cherishing discovery and invention, it does not disregard that wise conservative principle in human nature, which preserves for the future the medical acquisitions of the past. Whatever of truth and of excellence the Ancients have left, it receives, not vainly pretending to learn more in a day than the world has learned in an age. Every remedy, every theory described, it examines and brings to the test of fresh experience, so as to corroborate the statements of its predecessors, or prove them to be erroneous.

Another, and the best of all recommends for Eclecticism, is its success. Without doubt, this is the most reliable evidence by which we can judge of the real value of any system of medicine, and fortunately for the cause of truth and science, the mass of the people now bring every system of practice, as well as each practitioner, to the righteous test of this impartial ordeal. Ridicule and denunciation, those weapons so frequently used by aristocracy and conservatism to hinder the progress of invention in medicine, unless it is effected by the learned, are now powerless in their efforts to retard the motion of the wheel of improvement. It moves steadily on, leaving in the distance all who will not, either from prejudice or mental inertia,

strive to keep pace with the onward march of science. It moves onward, but moves only by the application of the force of perseverance in discovery and improvement. That these are necessary; that some change for the better in practical medicine is demanded, the confessions of many of the most eminent physicians fully verify. The professors of Edinburgh and London, of Philadelphia and New York, not unfrequently in their lectures, confess the inadequacy of their remedies to cure disease. Dr. Fobes in his efforts to show the folly of Homœopathy, most clearly shows the inability and inefficiency of Allopathy. Dr. Thomas Watson, Prof. in King's College, London, frankly declares, that "he questions whether the aggregate number of deaths in cholera is at all disturbed by his craft," thus admitting that the medicines in common use among Allopathic physicians are not able to arrest the progress of a disease so severe as that to which allusion is made. Whoever reads Allopathic works without prejudice, will go forth from his studies with the settled conviction that regular medicine, after all its pretensions to public esteem and favor, is sadly deficient in utility, since the maladies it engenders by its dangerous remedies are quite as detrimental to life as those for whose relief they are prescribed. An eminent editor of a Foreign Medical Allopathic Journal, publicly declares that if there were not a physician or surgeon on earth, it would be better for the human race. Even in the very seats of medical science this faithlessness is most apparent. The physician, the medical student, the apothecary, the professor in medical schools of the Allopathic class, among themselves, secretly whisper the danger of using for medicine, harsh and corrosive poisons. This want of confidence in medicine arises from the fact now generally acknowledged, that venesection, the use of mercury, antimony and arsenic, are not found so useful in the cure of disease as the profession formerly supposed. Being disappointed in these remedies, so universally recommended by the most learned physicians of two centuries, the human mind becomes sceptical concerning the utility of all medication. This tendency to oscillate to an extreme, is the characteristic of a mind deceived in its self-imposed confidence. In order to restore that lost confidence, it is necessary to substitute for those mineral and corrosive agents, other means which are able to cure disease without detriment to the functions of life.

It may be proper here to remark that all medication fails of its object unless it arrests the progress, modifies the symptoms of disease, and restores the patient in less time, without any injury to the system from the means used for recovery, than he would have been sick had he taken no medicine; and, besides, this medication should by fulfilling these indications, save the patient in a large majority of cases from that fatal termination to which he would have arrived, had no means other than those which unaided nature uses, been applied. In the remedies which Eclecticism has discovered and selected from various sources, are found means sufficiently potent when properly applied, to accomplish that object so long desired by the benevolent physician of every age and of every sect:—the object of curing disease when nature would have failed, and without injury to the organism after the medicinal effects have ceased. In cholera, that scourge of the West, this system has proved triumphantly successful. In the Cincinnati Hospital, while under the charge of Dr. Bell, Allopathist, who used harsh medicines, the mortality was from thirty to fifty per cent. After the removal of Dr. Bell, and the ingress of Dr. Jordan, Eclectic physician, the mortality was less than ten per cent. Throughout the entire West, where there are educated, intelligent practitioners of this school, the mortality has been only from four to ten per cent. in this fearful disease. In congestive fevers, intermitting, remitting, yellow, the success of this course of medication has been such as to secure for it a willing reception into public favor. It *loses*, taking all diseases, in the aggregate, only from two to three per cent., while Allopathy loses ten per cent. In many fearful epidemics which desolate those Western cities and villages, in which epidemics, Allopathy loses nearly as many as would die were no medication adopted, this system of Eclectic practice saves a large majority of its patients. In all those violent diseases, the vital force being nearly overcome by the power of the occult poison in the blood, everything which tends to reduce the vitality of the system, hastens on dissolution; hence the ill effects of venesection, of the use of mercurials,—agents tending directly to destroy the fibrin and red corpuscle of the blood, upon the integrity of which hangs the only chance of recovery to health.

This system does not prognosticate a fatal issue in many cases in

which other systems can scarcely offer a hope of relief, or restoration. In some cases consumption yields to its remedies, or at least its progress is arrested to such an extent as to give nature an opportunity to consummate its curative process. Scarlatina, puerpural fever, croup, pneumonitis, pleuritis, dysentery, all formidable diseases under Allopathic treatment, this system treats with excellent success, often completely arresting their course and shortening their duration. Under favorable circumstances it cures cancers, especially when the difficulty is not so general or constitutional as to implicate the more important vessels or viscera of the body.

Notwithstanding these favorable results of free investigation in the Eclectic school of medicine, it often meets with the most bitter opposition from the conservative schools, whose ideas, many of them begotten in mystery, stereotyped by age, are antagonistic to those advocated by the Eclectic. Wherever these two systems have come in collision, either in the teaching or practice of medicine, the result has been favorable to Eclecticism. In Cincinnati, the Allopathic school, nourished by a public donation of forty thousand dollars, rich in apparatus and in the learning and reputation of its teachers, is now almost entirely supplanted by the two Eclectic Colleges; the number of students in the Eclectic schools being two or three hundred, those in the Allopathic only fifteen to twenty. This change has been wrought by the matchless power of truth and science, by honest well directed effort in the cause of medical progression. One reason why the mass of medical students press into the halls of Allopathic instruction in other parts of the country, is because of its popularity, more than because the students believe in its teachings. Well has Macaulay described the submissive spirit of many to the yoke of popular favor. "When a sect becomes powerful, then its favor is the road to riches and dignities, worldly and ambitious men crowd into it, talk its language, conform strictly to its ritual, mimic its peculiarities, and frequently go beyond its honest members in all the outward indications of zeal." In order then to popularize this system of medicine, we must make its Colleges desirable in appearance as well as in science, we must make its principles public, we must appeal to the common sense of the masses, to the reason of the reasonable, to the science of the scientific. It must have within its ranks more educa-

ted practitioners, more logical scientific investigators, the former to apply the principles of physiology in the cure of disease, the latter to push his inquiries far back of its mere phenomena, and examine the sources of life in order to discover guiding and directing principles of cure.

GENTLEMEN OF THE MEDICAL CLASS:—In this city the work of improvement is begun. With principles similar to those advocated by the Western Eclectics, we are striving to rear an Institution, which shall by the blessing of heaven, enlighten the public mind, improve the practice of medicine, elevate into notice those principles which are the basis of all progress in medical science. For five years past your instructors have labored for this purpose, and as a compensation for their efforts, they have the pleasure of seeing this Institution well furnished with apparatus, greatly improved in all its advantages for teaching, a faculty well organized and well adapted to give instruction in the Eclectic practice of medicine. Professor Paine, a man of extensive experience in practice, well acquainted with the principles of Eclecticism as taught in the Eclectic Medical Institute, is now to be with us, to labor for the up-building of this College and the cause of Eclecticism in the Middle States. Professor Buzzell, too, has engaged in the enterprize with becoming zeal, a man whose surgical experience is extensive, and whose qualifications for a teacher need no eulogy at this time, and in the presence of those who have listened to his lectures. The other and older members of the faculty have not only given evidence of their ability to teach during each session of this Institution, but they have proved themselves worthy of the position which they have occupied. It is our intention to cultivate good feeling with those who are laboring in the same work of medical progression. In common with our Western brethren, we do not hesitate to advocate similar principles of liberality and progress. These are well described in the announcement of the Eclectic Medical Institute:—

1. That every physician has a right to exercise his own judgment, and that no society or college has a right to prescribe and enforce a medical creed.
2. That the physician is bound to preserve, with the utmost care, the vital power of his patient, to aid nature in the cure of disease,

and to avoid every measure in practice which experience proves to be deleterious or dangerous to the constitution.

3. That the practice of blood-letting has been proved, by ample experience, to be generally injurious and often dangerous to life, and ought, therefore, to be discarded from a system of medical practice.

4. That the use of mercurial remedies has been shown by ample experience to be productive of a vast amount of disease and mortality, and that the use of such remedies should be laid aside, whenever their objects can be attained by other remedies and measures.

5. That the new remedies which have been introduced by American Eclectic practitioners, are entirely sufficient to accomplish all the purposes which have heretofore been accomplished by mercurials, in a much safer and more efficient manner.

6. That all other unsafe remedies which, like the mercurials, are subject to great abuses in their use, and which are capable of being substituted by better and safer remedies, should be gradually laid aside, and improved remedies introduced as rapidly as the progress of science and experience will permit.

7. That all new truths should be received and investigated in a spirit of candor, and that the numerous errors and deficiencies in medical science, in Practice, Surgery, Obstetrics, Materia Medica, Physiology, and Pathology, should be corrected as soon as possible.

These principles are such as commend themselves to the favorable opinion of all liberal men. In them is that germ of improvement, which when developed by the fostering care of science, will bring forth untold benefits to the human race. With these as our guide in directing our efforts, this Institution and the cause of Eclecticism must succeed. The past is auspicious of a brighter future. By our fathers in reform, the corner stone of improvement was firmly and wisely laid. For those great principles—equality of rights, freedom to investigate—they sacrificed their comfort, their fortunes and their professional reputation. Than those principles advocated by a Morrow in the West, a Newton in the East, a better foundation for a system of medicine, stamped with the impress of native originality, cannot be found. Already on that broad basis of truth laid by their hands, arises in grateful commemoration of their efforts, an inventive superstructure. And may the free exercise of American talent and genius bring it to a full and glorious completion. Then shall the healing art, improved and fashioned by American institutions, glow with the beauty and utility of progress and freedom.

