

Cornell (W. M.)

AN

INTRODUCTORY LECTURE,

DELIVERED TO THE CLASS

OF THE

FEMALE MEDICAL COLLEGE

OF PENNSYLVANIA,

SEPTEMBER 13TH, 1852,

BY

WILLIAM M. CORNELL, M. D. ✓

box 3 -

PROFESSOR OF

PHYSIOLOGY AND MEDICAL JURISPRUDENCE.

PUBLISHED BY THE CLASS.

PHILADELPHIA :

G. S. HARRIS, PRINTER, S. E. COR. FOURTH & VINE STS.

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PHILADELPHIA, Sep. 27th, '52.

DR. CORNELL,

*Dear Sir*:—Regarding your introduction as a concise and comprehensive refutation of the many objections urged against the medical education of women, we, the undersigned, committee of students of the Female Medical College of Pennsylvania, do, in behalf of our sister students and the cause of Truth, most earnestly solicit a copy for publication.

With the desire that this request may receive a favorable answer, we are, in the name of our sex and the right,

Most respectfully, Yours &c.

H. WOLCOTT JOHNSON, New Jersey,  
MARY J. F. THAYER, New York.  
MINNA ELLIGER, Germany.  
C. G. ADAMS, Boston, Mass.  
ANNAH N. S. ANDERSON, Pennsylvania.

ELLEN S. BOYLE, Vermont.  
HARRIET A. JUDD, Connecticut.  
JANE V. MYERS, Ohio.  
JULIA A. BEVERLY, Prov. R. I.  
EMILY J. DAVIS, Illinois.

PHILADELPHIA, Oct. 1, 1852.

*To Mrs. H. Wolcott Johnson and others, committee of the class of the F. M. C. :*  
LADIES:—

In reply to your request for a copy of my Introductory Lecture, allow me to say, as you have expressed an opinion that its publication may tend to advance the cause of Female Medical Education, I submit it to your disposal.

Very Respectfully,

Your Obed't Servant,

W. M. CORNELL.

## INTRODUCTORY LECTURE.

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LADIES,

Cradled and nurtured in the North, where bleak Boreas reigns, it will not be expected that, I should touch the subject of medical education with that delicacy and widely expanded philanthropy, and warmth of feeling, which must prevail in this *sunny* latitude; and especially, in this everywhere acknowledged Emporium of medical science, and brotherly and sisterly affection. Here, have flourished, or do flourish, a Rush, an Eberle, a Wistar, a M'Clellan, a Wood, a Dunglison, a Horner, a Mutter and an host of others, highly, and justly esteemed for their eminent attainments in the scientific world and in the art of healing. But, I am encouraged to cast my mite into this broad fountain, from the consideration, that *our Boston* Franklin, became *your Philadelphia* Franklin; and our Connecticut M'Clellan, skilled in art, was once a townsman of my own; and he became *your Surgeon* and the prime mover in giving existence and action to one of your most flourishing schools of Æsculapean art. "Nature has never given all good to one," says the Greek proverb, and I may add, nor has she confined all knowledge to one place; and, though

"The sun, that rolls his chariot  
O'er your heads, works up more fire  
And color in your faces;"

and you have had, and still have, many renowned in the medical and surgical world; yet, we too, have not been wholly barren of such-like men. We have had a Boylston, a Warren, a second and a third, a Lewis, a Ware, a Shattuck and a Jackson, with many others.

John C. Warren and James Jackson of Boston, no secondary planets in the medical hemisphere, but stars of the brightest lustre in our latitude, first introduced a female into obstetrical practice in Boston. This might have been a "Boston notion;" but it took well, and, having such high authority, as a starting ground, I may thence deduce my present theme—*Female Medical Education*, and especially the importance of Physiological and Hygienic knowledge to women. In entering upon this subject, you will allow me in the first place, to say a few words upon *Female Education* in general. This seems necessarily preliminary to the main subject now under consideration. Indeed, female *medical* education is the legitimate result; the grand completion of the literary, or classical education of females.

In speaking upon this subject, allow me to premise, that I do not appear as an advocate for *ultraism*, or, as what has been technically called *woman's rights*—though, I hope to make no objection to their having their *rights*.

The subject of female education, within the memory of the writer (who has not yet lived half a century) was but little thought of. Men, and women too, who would strain every nerve, and endure great privations and expense to educate their sons, felt no necessity, and put forth no effort, to confer educational endowments upon their daughters. It seemed, in the language of the learned and facetious Trumbul, as though

“They loved Mahomet's rules, who holds  
That women ne'er were born with souls,”

or intellects of any kind. Even clergymen, civil officers and professed instructors, were all in this condemnation. But within the last twenty-five years, a change, much for the better, has come over the community, and much more in keeping with the Christian religion. In all the States of our Union, female seminaries have been reared, richly endowed, and furnished with competent teachers. These have arisen through *private* munificence. Also, in our own commonwealth (and I think in some others) the *public* coffers have been opened for this same benevolent purpose, and the result has been the establishment of normal schools for the thorough literary qualification of female teachers; and those who have had the most to do with instruction in our public schools, have been convinced that females make by far the best and most successful instructors in them; especially is this the case with the younger portion, (which is much the larger) of the pupils. It is the opinion of many of the lovers of education, that it would be preferable to employ female teachers to males, even at the *same salaries*.

The enterprise of female education, which has for some time been thus smiled upon by private benefaction, and by the public endowment of Normal schools, has recently received a new impetus by the regular chartering of literary colleges for females in several of the States of the Union, of which there is one in Georgia, one in Missouri, and in several other States. These colleges have all the endowments, rights and privileges that are conferred upon the colleges of the land for the education of young men. They have power, and exercise it, of conferring *degrees* upon all who pursue a regular course of study for three years, and sustain a good and satisfactory examination upon the branches authorized and required to be studied by the faculty of such colleges.

This is as it should be. What valid reason can be advanced against it? With such examples of eminent women as have arisen in

the world, it is quite too late to attempt to maintain that females are incompetent to attain as thorough and as finished an education, in all the branches of science and literature, as males. The Mores, the Hales, the Sigourneys, and an almost innumerable multitude of others, stand up in fearful array against such an opinion.

The change that has taken place within the last thirty years, in female education has not been greater, than that which has transpired in the arts, sciences and inventions generally. I remember, when a lad, visiting the city of Providence with my aged grandsire. He had followed the ocean in his youth, and had been accustomed to see vessels propelled only by wind and tide. Steamboats had then just come in vogue, and when one started from the wharf and moved swiftly forward, against both these, he raised his hands in admiration and exclaimed—Wonderful! How wonderful! What would he say could he now come among us? What would any of our ancestors say could they now appear among us? Suppose William Penn could now arise and come forth from his long sleep in yonder tomb.—What would he say? Though he was

“Calm as summer evenings be,”

when King Charles, the II, told him his *non-resistant* principles would never do here, and he would be devoured by the Savages, then inhabiting these wilds; yet, I fancy, he would be a little startled by the puffings of our steamships upon the ocean, and the snortings of our iron horses upon the land; and especially, at standing in *his* city and conversing by a telegraphic wire with the men in *Shawmut*, hardly stopping to speak at *Gotham*, it being so near. Venerable Penn! Thou little thoughtest what honors would be conferred on thy sons, and as little what a diadem of knowledge, honor and usefulness would encircle the brows of thy daughters! Could'st thou have seen their future exaltation and glory, thou mightest well have braved the fury of the ocean and the cruelty of the savage.

Woman is well qualified by nature to be the sweetener of the joys and the assuager of the sorrows of our race. The soft hand of a companion, a wife, a sister or a daughter can more effectually adjust the pillow, administer the cordial, wipe off the cold dew of death, and close the extinguished eye, than any other human being. In the chamber of sickness and distress she is more persevering in her efforts, more true in her love to the last, and less easily disheartened than the other sex. For these things she is proverbial in the hours of trial. She never gives up till the last ray of hope vanishes.

Now, this property of her nature, which renders her the best of nurses, with proper instruction, equally qualifies her to be the best of physicians. Above all, is this the case with her own sex and her

children. She can, from her very nature, more thoroughly understand and more effectually assuage the diseases and sufferings of a sister, than any man can. All know, and every candid man must acknowledge, that a great portion of that reserve on the part of the female patient must be taken away, when the inquirer, or attending physician is one of her own sex. Especially does every practising physician, who has known the difficulty with which the symptoms of disease are elicited from a delicate, suffering female patient, understand the nature, truth and philosophy of this declaration.

Of course, I here say nothing of the moral properties or feelings arising between the sexes, when these diseases are of a delicate character, because it is taken for granted that, the male physician is, as he should be, a gentleman, a man of moral worth, above suspicion. Hence, I leave entirely out of the present discussion the great argument which many use against the employment of men in diseases and conditions of the character described.

Then, as to the condition of children, the female can better understand their symptoms and the condition of their health, than a man can. It would be strange if they could not, when they are always with them. In civilized life, who would expect a woman to use the sword, the plow, the axe, as dexterously as a man? Equally absurd is it to expect a man to understand all that is indicated by the cries and sobs, the laughs and scowls, and the various symptoms of disease, in the child. The woman is ever with them, the man seldom. Nothing, however, is to be inferred from this statement to prove that a man physician cannot, by much more study than would be required by a woman, bring himself to know something about the diseases of children. But it is meant to be implied that women have much advantage over men in coming to the knowledge of the diseases of children. We wish it to be distinctly understood that we advocate no *partial* medical education, but a thorough one in all branches pertaining to the medical profession.

So far as the practice of midwifery is concerned, we have only to say, in the language of the Report of the Sanitary Committee of the commonwealth of Massachusetts, for 1850, "For the first one hundred and fifty years after the settlement of this country, this branch of practice was mostly in the hands of *females*." We believe not only mostly, but *wholly*.

We invite you, ladies into a wide field of physiological and medical research, preparatory to a life of medical practice. No science offers richer treasures, or more abundant compensation than this. It pays its votaries more than compound interest—yea, usurious interest. Every stream of science is tributary to this vast reservoir. It is the *Summum bonum*, the chief good, (so far as this life, at least, is con-

cerned) of human knowledge. The earth with its orès or minerals; the water with its cleanly lavements and medicinal springs—the fire with its purifying flames and latent caloric—the ocean with its saline productions—natural philosophy with its levers or powers of motion, and principles of rest, with light and heat, reflection and refraction—Chemistry with its elementary simples and compounds affinitatively combined—Botany with its herbage of leaves, like those from the “tree of life,” for the healing of the nations, with its shrubs and balms from a thousand flowers—a knowledge of *ourselves*, wonderfully constituted as we are—yea, everything in nature—all creation, from its nadir to its zenith, pays tribute to the Æsculapean fund.

Think, for a moment, of this animal economy, the theme of your study—the object of your investigation. Its various parts, how unlike! Its structure and functions, how singular!—bones and blood—solids and fluids—the opaque muscle and the transparent humors—the vegetating hair—the keenly feeling nerve—the curious digestive apparatus—the breathing lungs and beating heart—various organs and apparatus, designed for multifarious uses, and in health discharging all these functions well, are all here brought together. Here are gathered into one frame, compacted and harmonized, and stowed side by side, all contradictory and conflicting elements—earth that will not burn—phosphorus that will burn from air alone—oil and water—fire and water—acid and alkali—solid and fluid—vegetable and animal—iron and oxygen which corrodes it. Here, they not only tolerate each other, but harmonize and co-operate together for the common good of this machine. Each is indispensable to its fellow, and one cannot say to the other, “I have no need of thee.” This is the field of investigation.

While we maintain that a physician should be strictly educated *for* a physician, and abhor the idea of every person being his own doctor, we also maintain that every one should know something about this curious workmanship; and we believe every woman would spend time and money to good profit, if she would attend one course of medical lectures—not to practice or dabble in medicine, but to know herself and her duties to her family. Hundreds of lives would be annually saved, and thousands of children rendered more healthy, useful, happy and long-lived by a proper knowledge and due application of Physiology and Hygiene.

All mankind have seemed to be asleep about a knowledge of the human organization, “God’s master work,” and of “medicines which He has caused to grow out of the earth.” Talk to them about property and money, and you would think they were all lawyers and brokers, they reason so acutely about *meum* and *tuum*, but lecture to them

about health, which is worth more than all the gold of *El Dorado*, and they are mute.

You may circle the earth—you may navigate the seas, and then return to the study of yourself, and in your wonderful mechanism and in the adaptation of organs to their uses, you will find more wisdom, more manifestations of means leading to an end, than in all beside.

“How poor, how rich, how abject, how august,  
How complicate, how wonderful is man!  
How passing wonder, he who made him such!  
Who centered in our make such strange extremes!  
From different natures marvellously mixed!”

One half the time that most men devote to politics, that curses our land, and, like the *Circean* cup, turns the heads of all who drink it, and makes rascals of most of them; or, that fashionable *ladies* spend in midnight revels and theatrical amusements, balls and masquerades, and tending puppies, which qualify them for anything *but* domestic duties—one half this time would prepare them to attend to the wants of themselves and their families, when sickness visits their dwellings, and, especially, would it enable them to distinguish between the swelling puffs and vaunting boasts of the empiric, or quack, and the modest, well-informed physician. Here is to be one of the greatest benefits of diffusing physiological and hygienic knowledge. Nothing will blast quackery like it. Yes, only instruct females in anatomy, physiology, a general knowledge of medicine and midwifery, and the diseases of the human frame, and it will do more to banish quackery from the land, than all the legislative enactments, and all the artillery of physicians, have done since there was a legislature or a quack or a doctor. What quack would dare to quit the shades of his native ignorance and native insignificance, if he knew he must encounter the searching scrutiny of knowledge, and that blazing touch-stone of criticism, *truth*? No, if every woman in the land were instructed in these branches, as she should be, and which should always form a part of her education, it would exterminate this whole race of vagabonds. It would soon leave them but a beggarly account of “empty pill-boxes and dirty bottles.”

Who ever knew educated physicians to swallow these nameable and nameless compounds? They spurn them as they would “*Pandora's box*,” that scattered death everywhere.—And, only let every family be instructed on this subject, and what power on earth could make them buy such vile trash, or *eat* it, if they did.

We must say, that other studies, in comparison with those included in our object, are but as the *rills* to the mighty ocean.

We do not object to conferring upon woman all the accomplishments and graces, which can arise from lavishing upon her everything which

will contribute to the *suavite in modo*, that can be done, in consistency with her performing the duties of life: We wish her to be adorned with all the beauties and attractions of the "*Houries*;" but we would have her, at the same time, possessed of the wisdom of "*Zobeide*." We desire to see her move with the ease, and grace, and lightness of a *Sylph*. It would be a most valuable accession to her in a sick room, over that *iron clank*, and charybdean scowl and xantippean yell, which sometimes invade these quiet enclosures. But these, (desirable as they are,) can be but as the chaff to the wheat, as the gossamer to the precious weight—as the polish to the diamond, compared with what we purpose to impart to woman. We mean to make her what Heaven designed she should be, "an helpmeet for man."

With all the drawbacks she has hitherto had, we ask again, who has been the great alleviator in the chamber of sickness, when we most need a comforter? *Who* must adjust the pillow to the aching head? *Who* administer the cordial to the nauseous stomach? and when death must come, at last, *who* must wipe away its chill dews and close the expiring eye? Has it not been *Woman*, under all her former disadvantages?

Within a very few days I have seen a compliment paid to your sex, in the late extreme suffering among the numerous passengers on the Isthmus. The ladies were specially active in relieving the sick and the needy. One, in particular, we could name, who, during the whole time of their detention at San Juan, was a perfect sister of charity to the destitute sick. She went among them, like an angel of mercy, administering to their necessities, speaking words of hope and comfort, and alleviating their sufferings, by those little attentions, which only a woman knows how to bestow. Many a rough adventurer called down blessings upon her—many a countenance, over which death was already stealing, lightened up with a joyful smile, as she bent over it. She was entirely fearless on her own account. She forgot herself in her solicitude for others. We rejoice that she escaped an attack of disease. Was there not a Providence in it? Talk about woman being timorous, and wanting firmness in the hour of distress! It is a libel upon the sex. I have seen her stand by the sick and administer to their comfort, till the disease vanished, or death closed the sad scene, when *timorous men* had not enough of confidence and self-possession even to enter the room of the distressed. Go ye, and preach such a doctrine to others, but tell it not to the clergyman, or the physician who often visits the sick.

We design to diminish the disadvantages in the pathway of woman's doing good.—To instruct her in those necessary things which will certainly be called forth in playing the great game of life.

The State Commissioners of Massachusetts, appointed to make a sanitary survey of the commonwealth, speak as follows : In answer to the objection, " We haven't time !" to attend to these studies. " Indeed ! but we have time for other things—for labour, for leisure, for dissipation, for almost anything we desire to pursue.—And to what purpose more useful than the preservation of our lives and health can we devote a portion of our time ? If time is not taken by us, and used by us, for this object, it will be taken by another agent ; and we shall be prematurely deprived of an opportunity of using it ourselves for any purpose whatever.

A shortened life and a debilitated frame, will be the consequence of ignorance and inattention ; a lengthened life and an invigorated constitution, of knowledge and application. In plain English, *we have no time*, means, *we have no disposition*. " Where there is a will, there is a way ;"—where there is a disposition, there is a time, a time for everything."

Our people spend an indefinite amount of money in the perusal of the miscellaneous literature of the age ; but a book, written with ever so much talent and authenticity, which contains facts in relation to the in-comings and out-goings of human existence—to the rise and fall in the tide of human welfare—matters which concern and affect every member of society, is too dry and statistical. It will not interest.—" We hav'nt time to examine it."

We go to the root of the matter, to the *family*, the original of all government and of all education. We wish, we purpose to instruct in things of the greatest moment, those who are, and are to be, *mothers* ; and when this is well done, we are willing here to rest the cause. We have no fears but they will communicate to those whom they love, and whom the God of nature and Providence may commit to their care, that information which will be so necessary for their future happiness and usefulness. Who ever forgot what his mother taught him ? And what mother can tell the future exaltation of that infant now lying in its cradle ? The precious boon is committed to you—nurse it—guide it—train it aright.

Two parts of my Professorship every body admits to be necessary to all. Certainly, then, they are necessary for the medical student. They are, *Physiology* and *Hygiene*.—The former, the base, the foundation of the latter.—The latter absolutely necessary to the health, comfort, political economy, or wealth and longevity of our race.

Drs. James Jackson, M. S. Parry, S. B. Woodward and Edward Jarvis, in letters addressed to the Hon. Horace Mann, then Secretary of the Massachusetts Board of Education, in answer to the following question of the Secretary—" How great a proportion of dis-

ease, of suffering, of a divination of the physical capacity of usefulness, and of the abridgment of life, comes from sheer ignorance, and which, therefore, we might hope to see averted, if people had that degree of knowledge which is easily attainable?"—severally answered, "*more than one half.*" This was in 1843, and it may be safely said, the ratio has not since decreased.

From these data, as well as from many others, of equal importance, it is evident that, one-half the deaths that transpire, arise from ignorance—from a violation of natural laws; consequently they are suicidal. From hence, we think, we see the necessity of a Professorship of Physiology; yea, of Hygiene, to instruct, especially, females in a knowledge of their organization, and in the means to be used for the preservation of health and the lengthening out of life.

In addition, we would say, while we mean to give females in this College a thorough medical education in all branches usually taught in any medical college—that they shall not be inferior in the knowledge of all that pertains to medical science, to the male graduates of other colleges, we, nevertheless, expect, that the greater proportion of their practice will be among their own sex and children. This being the case, and the earliest education of children being committed to the mother, we feel it to be of the utmost importance that, our pupils should be thoroughly versed in the principles of Physiology and the laws of Hygiene. Both these are required by law to be taught in our public schools in Massachusetts, and should be required in all schools.

But some one says—"what do you expect to do? How many weak minded women there are—Do you expect to make physicians of these? They will do far more injury than good. Who will trust their lives, or those of their families in such hands?" To this objection, we say, very well. Who does not know that, there are weak minded women—women who could never understand, and be proficient, in the great art of healing? And who does not know, too, that there are weak minded *men*. Men whom you could not make understand the simplest trade? What medical professor, in any of our colleges, has not been puzzled and tormented by such, and compelled to put them into the medical *hopper*, again and again, before they could possibly grind them through the medical mill, and dub them, *Doctors*? And, who does not know that there are some, yea, many, finally ground through, whom you would not employ to prescribe for your lap-dog? How large a proportion of the male graduates of our numerous colleges, do you expect, will make Cullens and Galens, Boerhaaves and Hunters? What proportion of men, in other professions and departments of life, are Newtons and Adamses, Washingtons and Napoleons?

We do not expect all our graduates will be Madame Boivins and La Chapelles, any more than we do that all women in other occupations will be Queen Elizabeths, or Hannah Mores, Mrs. Sigourneys, Chaponés, or *Jenny Linds*. But the fact that some have been already eminent in the medical profession, proves that others may be.

It will be time enough to make this objection when there are no males who may properly be called *weak* brethren, and no men doctors—who properly deserve the name of *bettys* and *gran-bettys*? Everybody knows that all women are not of equal talent, and everybody ought to know, that all men are not. When all our male physicians are John Hunters, we will pledge ourselves, all our female graduates shall equal Madame Boivin.

But, it is said, “women cannot go abroad to attend the sick—their domestic employment precludes them from practice. What shall they do, when they are called for, and cannot go?” Just what the male Doctor does when he is called for, and cannot go—stay at home. Just what everybody else does, when he is asked to do a thing and cannot—let it alone. “But the people will not employ them if you make them doctors.” Very well, then, let them employ others. We don’t expect people to employ those whom they do not choose to employ; and we are willing to say, that, if woman never practices medicine, she would be amply repaid for studying it. Another says, “you will break up the medical profession—you will drive all the men out of it, and even those who are now in it, will starve.” They may as well starve as the women. They have as much physical strength, and as many hands and feet, to earn their daily bread, as women have, and, *if* they cannot cope with women in the medical profession, let them take an humble occupation, in which they can. But this objection is fully answered by the one made above—that women are so feeble, so unskilful, that they will never succeed in the medical profession. Then, surely, they will not be likely to *starve* all the *men* out of it. Which-ever horn of this dilemma is taken, equally gores the objector.

It is said, women cannot be *surgeons*; and surgeons are sometimes necessary. The first part of this statement remains to be proved.—They have been surgeons, and may be again. But suppose they are not. Why, then, can they not do as well as ordinary physicians. Not one in ten of the physicians of Philadelphia, Boston, and other cities, and large towns, does the surgery for his own patients. Many, of the first *medical* attainments, do not pretend to practice surgery. If they have only a fractured limb to replace, or a tumor to escind, they call in aid, or send the patient to the hospital, to be treated by those who have their hands constantly in such business. Cannot women do the same? If, in nine cases out of ten, physicians have an obstetrical

case, which even threatens to need a surgical operation, they call in the aid of one or more, who are in the habit of performing such operations. Cannot women do the same?

We are willing there should be surgeons. There always have been, and always will be, and the idea that men will go out of the profession, or refuse to consult and co-operate with a *regular medically educated woman*, is a mere bug-bear. It does not bear so much relation to the subject as an Egyptian mummy does to a live man.

It has been objected, that we are raising up a host of quacks or irregular Practitioners, and thus increasing the evils of Empiricism, and augmenting the embarrassments of the medical profession. To this charge, we, the members of this faculty, plead *not guilty*. We know that many females were in practice before this College existed, and they had received no regular medical education. Some of them, and some others, *may* have attended a course or part of a course of lectures here, and gone away and *said*, they were educated in this college, and have claimed this as their *alma mater*: but they are not graduates, nor are we responsible for them. Call for their diplomas, and if they do not produce them, treat them as you would other charlatans.

But it is said, to study medicine, as men do, would destroy all *delicacy* and *modesty* (those most precious jewels) of the female sex. Perhaps it would, if they were to hear lecture after lecture, day by day, from a Professor of Midwifery, for instance, filled up with story after story, ridiculing the most sacred and interesting position, that of child-birth, in which woman is ever placed, it might injure their sensibility and delicacy. But, is it necessary for them to hear *such* lectures? We might turn the tables and ask, what is the effect of such lectures upon a class of a hundred boys, or young men, from eighteen to twenty-five years of age? What opinion will they form of young women, their sisters, cousins, the companions of their youth?

We feel that we are doing a great work, if we educate females to practice medicine scientifically and understandingly, even in Christian lands. We know that they do *now*, much of the prescribing for their husbands, fathers, mothers, brothers, sisters and children, in the community, and, we confess, we have the *weakness* to believe that they can do this better if they know more; and the question is, shall they be taught thoroughly how to do it, or do it *without* this knowledge.

But we do not expect our efforts to give females a medical education, and their influence, will be limited to Christendom. It is a great work—and stretches beyond the present bounds of Christianity, as we saw demonstrated yesterday from the missionary. We look to the 140,000,000, of India, its present number of inhabitants. Suppose, a christian missionary goes there. He finds his way hedged up—they are jealous of his *religious* influence. They fear that their wives and children are sick, and this missionary cannot see them. But, like or in the early gospel history, he has “taken Luke, the beloved physician with him,” in the person of his own wife. She understands the healing art. They, like all other barbarous people, wish to be restored to health.—She restores them.—They look upon her as an angel of mercy—as the barbarians once did upon Paul, when he shook off the viper. They listen to her, and, through her, to her husband.

Is she not verily, "an help-meet for him," in his missionary labors?—Perhaps, by no other means could "a great door and effectual, be opened to him." Certainly, by none so naturally and readily. We have some such now among us, who may one day set their feet among these very millions, and when they do it, we expect to hear these physically and morally healed idolaters exclaiming, "How beautiful are the feet of them who bring glad tidings of good things"—who bring us bodily health through the medium of which spiritual life dawns.

It is not always easy to gain access to men, even in civilized life, much less in barbaric, to preach to them the gospel. They do not believe you are so disinterested, as to come to preach to them purely for their spiritual good. They ask, "what sign shewest thou" that thou hast come out of such pure motives? You administer to the disease of the body, and thus fulfil the original command of the saviour, "as ye go, heal the sick." The heathen starts from his slumbers—the idolater casts away his idols. He exclaims, these christians *have* come to do us good. They have saved our children's lives. We will now *hear* about your religion.

We look into the dominions of the Sultan—infidel as he is, he, even now, has more regard for human rights, than many nominally christian. But he venerates his prophet—he has his seraglios, and your missionary cannot pass their thresholds. It is not so with woman—she can go and administer medicine to the sick, where her husband cannot enter. Through her medical knowledge, the key is found to the heart of many a son of the swarthy Turk, and, also, of the wandering Ishmaelite, and together, they exclaim, "after all, these christian dogs do us good. They heal our sick—They save our dying.—Some *good* thing does come out of Nazareth. These christians have not horns and hoofs, and such selfish hearts as we supposed. We will now *hear* about your *religion*."

We turn to China, that oldest, greatest, and, (in its own estimation) the only *celestial* empire of the world. She numbers 360,000,000;—and though, by the wonder-working Providence of God, her five great maritime gates are set wide open to the Christian minister; yet, so jealous are they of his influence, that he cannot travel more than half a day's journey into the Empire, from any one of them.

Suppose, now, the female missionary goes there, medically educated, with her husband. Do you believe she could not go where he could not? Let her heal one child—one woman—and she would be *sent* for, to be carried in a grand palanquin, or a royal basket, where he would be prohibited admission. A Chinese, like any other man, will pile "skin upon skin," and silk upon silk, and tea upon tea, till he "gives all that he hath for his life." It is in this way, we expect to open the door of beneficence, of humanity, of knowledge, refinement, civilization and religion, to multitudes. See Grant, the surgeon missionary, among these barbarians! Armed with his cataract needle, he wends his way through passes guarded by armies.

Our beginning has been small, but it is not to be despised for that. That ancient and sturdy oak grew from an acorn. Napoleon, the man of destiny, who made and unmade kings and kingdoms with a word, was once "an infant, muling and puking in its mother's arms."

"With rude simplicity Rome first was built,  
'Twas afterwards adorned, and carved, and gilt."

Our wall may seem weak, and you may say, "if but a fox go upon it, it will fall down." But our cause rests upon a deep foundation—upon the broad principle of humanity, of right, of justice, of religion. We have, too, altogether the best part of the community with us; and, I may add, the best part of the medical profession. There are some old men, we know, who wish "all things to remain as they have been"—who never change, right or wrong, and who never wish to see any change in others. Then, too, we have to encounter some, who have sons, and who wish to leave their own mantles, with all their privileges, upon them. Their vision, of course, never spreads beyond their own firesides. They think it a great innovation, an enormous offence, to instruct women in Medicine. *They* were born lords of this art. They had it by hereditary descent. If not born to it, they have so long held it, that they now claim it by *possession*.

When it was announced that Miss Blackwell had received the degree of M. D., at Geneva Medical College, a correspondent of the Boston Med. and Sur. Journal, wrote as follows:—"It is to be regretted that she has been induced to depart from the appropriate sphere of her own sex, and led to aspire to honors and duties, which, by the order of nature, and the common consent of the world, devolve alone upon men; and I am sorry that Geneva Medical College should be the first to commence the nefarious process of amalgamation." This communication was answered by one of the Professors of that college, and, I may add, so well answered, as to carry with it such an *anesthetic* effect, that the pen of the objector has never since awaked, and it is supposed, the anodyne, like the sleep of Rip Van Winkle, will last for many years. "Your correspondent is decidedly behind the age," says the learned Professor. "How long is it," he asks, "since the leading physicians of Boston sent out a circular, recommending the establishment of an institution for the education of females in the art and science of midwifery? Prof. Warren can enlighten him on this point." He adds, "Tempora mutantur, et nos non mutamur in illis."

Says the Hon. Horace Mann, "I deem woman well calculated for the practice of medicine. In the sick chamber, woman has always been at home. In many branches of medical practice, it is barbarism to have any other than a woman. In botany, in pharmacy, in nursing, woman is unequalled, yet a senseless custom forbids her to practice as a physician.

The sanitary and physiological education of women, has been the most unfortunate that it could be. If there were, for three or four generations only, a strict obedience to natural laws, then indeed, would the earth be glorified by a new and noble race."

This is the language of a man who has done more for the education and health of the rising generation, than any other of his age.

What is the great offence, the *gravamen*, of medically educating females? If *Geneva* college might educate one, and *Cleveland* college another, and others have been frightened out of it by the boys in attendance, why may not this college educate them? Did it disgrace Geneva or Cleveland? Or are there *but two* women fit to be educated?

We admit that woman has her own sphere in which to act, as much as man. She is better calculated for some duties, than for others, and

we maintain that, there are none, within the whole range of these duties, for which she could have been better designed, or more in her sphere of usefulness, than in this of medicine. Tell about this being the appropriate sphere of man, and his alone! With ten fold more plausibility and reason, might we say, it is the appropriate sphere of woman, and her's alone. The order of nature—the constitution of families—the nature of human society—the earthly origin of the race—the commission of the child first to the care of woman—the delicacy of females—all these proclaim her fitness to be the good physician.

You may ridicule her in the faithful discharge of these duties, and throw obstacles in *her* path and ours; but what good cause cannot and have not *selfish* men ridiculed? Ridiculed and opposed, it will succeed. God and nature, and all good men are interested in this work of mercy; and he savors but little of the scholar, the gentleman, or the Christian, and above all, of the good physician, who will oppose it.

I will conclude by calling back your attention to the pursuits before you. I have already merely glanced at the extent and nobleness of the field; and, I do not design now to spread before you the full extent of that science and art, in the cultivation and practice of which, you are to spend a life. Think not this hill of science can be easily climbed. Was there ever any royal road to it? Never. Hidden riches are treasured up in the interior of this vast domain. They must be wooed or never won. You are to ponder over Nature's ample volume, in which, of men of science, "an army might be lost," and even we, your professed teachers, have but just entered within the threshold of her enshrined treasures. Commence these lectures, then, with a determination not to be satisfied with the mere technicalities of your profession. There is enough before you to engage all your powers, and to amply repay all your studies, and to raise you to the respect and confidence, and admiration, even, of this age and of posterity. Had not the ancients considered medicine worth cultivating, they never would have associated it with light, and wisdom, and music, and committed them all to the superintendence of Apollo, the God of the Sun. What still adds grandeur to the study is, it is investigating the work of God, and if

"The spangled heavens, a shining frame,  
Their great Original proclaim."

still more does this world in miniature bespeak *its* Author.

Every part of this organism, not only those more coarse and open, but those most delicate and concealed, we will expand to your view. The tiny filaments of the nerves, and their intricate windings—the grand organ, the brain, with its commissures and labyrinths—the primordial cell, the embryotic, atomic molecule, from its incipient state, with all its manifold phases and combinations, reaching to the full development of this fearful and wonderful organization—the very globules of the blood, measured with microscopic exactitude—all these are to pass before you. In these branches, we will lead you to follow in the steps of Bichat, Schleider, Schwunn and others, who have recently given a new impetus to them.



# REVALE MEDICAL COLLEGE

OF

PENNSYLVANIA.

## THE THIRD ANNUAL SESSION OF THIS INSTITUTION

Commenced *September 13th*, 1852, and will close *Jan. 31st*, 1853.

### FACULTY.

JOSEPH S. LONGSHORE, M. D., Professor of Obstetrics.

ABRAHAM LIVEZEY, M. D., Professor of Practice of Medicine.

DAVID J. JOHNSON, M. D., Professor of Chemistry and Toxicology.

WILLIAM M. CORNELL, M. D., Professor of Physiology and Medical Jurisprudence.

ENOCH C. ROLFE, M. D., Professor of Surgery.

ELLWOOD HARVEY, M. D., Professor of Materia Medica.

SETH PANCOAST, M. D., Professor of Anatomy.

Persons wishing further information in relation to the present or to the next session, may apply personally or by letter to

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