

INTRODUCTORY

LECTURE,

DELIVERED AT THE

Hahnemann Medical College,

OF PHILADELPHIA;

BY

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CORRESPONDENCE.

Philadelphia November 6th, 1867.

PROF. JOHN C. MORGAN, M. D.

DEAR SIR:

At a meeting of the Students of the Hahnemann Medical College of Philadelphia, it was resolved that a Committee be appointed to solicit for publication, a copy of your Lecture, delivered before us, October 15th, 1867.

We therefore respectfully request, that the same may be furnished us, that we may lay before our friends and the profession, as well as treasure up for ourselves, the material you gave us; hoping thereby to call renewed attention to that important branch of our Science--Homœopathic Surgery.

B. FRANK BETTS, CHAIRMAN,
ISAAC COOPER,
A. M. STACKHOUSE,
WM. BUDD TRITES. } Committee.

Philadelphia, November 7th, 1867.

GENTLEMEN:

Your communication of the 6th inst. is received. In reply, I have to say that while I appreciate most highly your request, I regret that my leisure will not suffice to enable me to amend my Lecture, as I should desire. Such as it is, however, I cheerfully commit it to your hands; and to the indulgent criticism of our friends.

Please convey to the Class my cordial acknowledgment of their courtesy; and believe me,

Very Truly, Your Friend,

JOHN C. MORGAN.

MESSRS.

B. FRANK BETTS, CHAIRMAN,
ISAAC COOPER,
A. M. STACKHOUSE.
WM. BUDD TRITES. } Committee.

LECTURE.

GENTLEMEN:

It is truly said that he who would judge the present and the future, must study well the examples of the past. Tracing the threads of history, he shall find where each began, by whom, and for what laid down; he will estimate their mutual bearing and effect thenceforward, and calculating for the present and the future, see what other influences, necessarily co-operating with, or else destroying those older agencies must be put forth to modify and improve the whole.

The history of our Profession is that of Humanity in general. Virtue and vice, generosity and selfishness, devotion and corruption, science and ignorance, progress and stagnation, servility and independence, benevolence and murderous passions, are by turns, in, as well as out of the medical ranks—among physicians no more and no less than among others—the revelation of history. No worse have they proved than mankind in general when cultivated by learning, no better than any others with the same culture of mind and taste.—Not the ogres which superstition would call them, medical men have not been more God-like than their neighbors,—have, in short, no real claim to the position, too often claimed by those who would build up the profession into an overshadowing body, with a few powerful leaders, able to control, awe and punish its individual members, and coercing to its ends mankind at large. In a word, it may not be pretended, with the heathen, that “the profession” is a *caste*, born of the head of Deity, while all common people come from his feet; breakers of caste, as homœopathists, being mere Pariahs, whom it were pollution, even for the lowest to touch.

In the profession, and out of it, this self-arrogated superiority of *classes*, (especially educated classes,) has ever been and yet is, the fountain of all the oppression under which the human race has been for ages groaning. The history of human

progress is a history, wavering indeed, and with irregular, remittent tide—of solemn protest, of indignant resistance, of gradual subversion of class-privileges.

The history of medicine, like all other special annals, is a mere part of the general record of human development.—Only where LIBERTY is the staple of the social atmosphere, has the light of true science any penetrating power. Just so far as man may dare be true to his every conviction, to his individual conscience, rather than to that of professional classes, can the car of progress keep to its broad and firm highway. If a medical or other hierarchy have power to turn it out into their own by-paths, unharness its steeds, and put them to feed in their own stubble-field, science must go afoot, and painfully.

Class-privileges! a medical caste! doctor-craft! what better are these than are like assumptions of any other combination of human frailty and pride? Where are the Luthers of Medicine? Who shall tear the mask from the medical church—make effective protest against the domination of its apostolic succession—expose the fallacy of its dogmas, the blasphemy of its hierarchy, the emptiness of its pretences?

Am I answered that “of its communion are all the apostles of true science?” It is sufficient to meet assertion with denial. No man can long converse with Nature, none *can* be her priest, who bows his intellect and heart to a narrow domination. Conform, he may, to that which he knows not how to mend, but the soul which learns of Nature, the only teacher of *true* science, is as the eagle, soaring undismayed above the grovelling worms, and gazing only at the glowing sun!

The pretenders to religious prerogative tell us that there has always been a Church in the world, vested with Divine authority over individual opinion and conscience. The pretenders to medical prerogative, once a *part* of this same religious priesthood, still employ like phrases to sustain their position. Both have their interested partizans, both, their dupes. “There has always been a Medical Profession,” with a Divine right of censorship—as real, doubtless, as the Divine right of Kings, to rule the common herd.

Whence such magnificent pretensions? Where was the birth-place of this divine being—"the medical profession?—Whence the purple and fine linen, the frankincense and myrrh, the bed of ivory, whereon it first saw the light of an unworthy world? What constellation first shone in heaven in honor of its nativity? Where is the legend of its advent? On what tables of stone did the All-Wise write its charter? What Moses received them, and in the presence of what august witnesses? Or, if its claims be, alas! but those of arrogance and pride, what has it to show of the Divine power, save the leprosy of those, who, not content to minister in the tabernacle and at the altar, would be also rulers and lords of God's people? Let all true men—all good physicians—all real priests of Nature, beware of the leprosy of pride—the *plague of medical caste!*

I need scarcely add to the indignant and hearty denunciation of a great counterfeit and sham, any apology for the genuine priesthood of Nature, either religious or medical; the lovers of humanity, the devotees of true science. I am free to say, that not all such can be found in our own or in any other ranks. Many, indeed, have we; but whatever be his name, he is the true physician who, with zealous devotion, followeth the light vouchsafed from Deity to *all* the priests of Nature, waiting in humble attention before her shrine; who, with pure heart and unclouded mind, divested of the mists of prejudice and the veil of self-conceit, keeps watch and ward in her temple until her oracle speak.

"*Whatever be his name!*" did I say? Is this true of the allœopath, the eclectic, as well as the followers of her *high-priest*, Samuel Hahnemann? Aye, Gentlemen, these *may*, unknown to themselves, it is true, obtain,—nay do obtain, often, the *instinctive* knowledge of a desired remedy, whose efficacy is homœopathic, of course; it may be in a case where, did any of ourselves approach with less purity of intellect and heart than they, our knowledge of the law of cure might not save us from ignominious failure. Therefore, let me exhort you, never withhold a fraternal esteem from an opponent, if he be indeed a waiter before the oracle of Nature. Believe me,

such are already on the high road to Homœopathy—though suspected least of all by themselves.

Thus was it with our venerated founder. Engaged in translating an allœopathic work from English into German, his pure mind *felt the discord* of testimony concerning the properties of Peruvian Bark. His oracle, Nature—(let me rather say, the Spirit of God himself)—commanded him to test the matter in the only possible way—by appeal to that court by nature prepared for his enlightenment, to wit, his own organism. Obedient to the oracle he “proved” the Bark. By inductive reasoning, he was led out to view the cloudless firmament of which the ancients but caught a glimpse, and there, written as with the finger of God, he read, “*Similia Similibus Curantur;*” and “*In hoc signo vince !*” With pious enthusiasm, this true priest and interpreter of Nature’s oracè, purified, prepared and strengthened by her converse, set about a labor before which Hercules and Achilles themselves would have quailed—the conquest of a stronghold, not commanded by a Priam and his sons, but by the rulers of darkness, and by “him who hath the power of death”—the fortress of intellectual despotism, which, battered by a Luther and a Calvin on the religious, yet held its impregnable foundations on the medical side;—impregnable no longer—for daylight now shines through its breaches, and the tide of assault grows more and more irresistible.

In this sign, gentlemen, you are to conquer. But remember, if you do not wait as did Hahnemann, before the oracle, you will hear no voice from Nature—see no glimpse of the firmament of medical truth—and you will be mortified often that others, less enlightened, excel and distance you.

But follow him in his devotion to the natural and the true; imitate his purity and his zeal, and you also shall be admitted to her holy places, and see with undimmed vision, hear with keenest sense, all her choicest secrets, known only to those who love her. Self-conceit, prejudice, all discordant sentiments must be put away at her outermost gates—the sounding boots of ancient authority, and the sceptre of the respectabilities must be laid aside; for the place whereon her temple stands is holy ground, and here, at least, she brooks

no rival. Science, her handmaid, refuses admission to all but the humble and the docile.

Past ages, *therefore*, made slow progress in real knowledge of any kind, medical and surgical in particular; so that the improvements of 3000 years are utterly insignificant, compared with those of the last two centuries, since the reformation first attempted the emancipation of the human mind. *Attempted*, I say, for it is plain this is not yet an accomplished fact.

It will be interesting briefly to trace the slow and painful development of the healing art, from its incipency—its *gestation* in the womb of knowledge,—to its present state of youthful manhood, bounding on to a full maturity; and especially interesting, in its relation to yourselves, at this moment commencing your course in surgery, must be the development of that department, and its hopes for the future.

Since the expulsion of our first parents from Paradise, man has, without doubt, been the subject of varied and multiplying ills. The voice of suffering has ascended to heaven oftentimes, craving for relief. A benignant Deity, ever pitiful to his creatures, and without whose regard no sparrow falleth to the ground, then, as now, bestowed the instinct to seek a cure—from the air, the earth, or the waters. Isolated experiences, treasured up and added to, were preserved by *tradition*. Such was the first inevitable step by which the healing art commenced its growth.

One of the earliest results of human suffering, and human thought, was the doctrine of *signatures*; and even in the middle ages, this was a favorite notion. Thus, a yellow substance was said to be a good medicine against jaundice; a red one against an inflammation, etc. The human instinct, as yet simple and uncorrupted, early sought for homœopathic coincidences. How much wiser is the world now? This much ridiculed doctrine is not to be disposed of by a laugh. It at least demands serious disproof.

The first individual of whom we have any record as the probable accumulator of medical knowledge is *Chiron*, the

traditional Centaur, resident of a cave in Thessaly, and patronized by Apollo, God of medicine as well as of *music*.

A son having been born to Apollo by the Nymph Coronis, he is said to have incurred the anger of the gods—doubtless, (if not a myth,) was a sick child—possibly with marasmus. The sickly child, Æsculapius by name, and destined to be afterwards worshipped as the God of Medicine, *par excellence*, was snatched up, we are told, by his father, Apollo, and conveyed to the abode of Chiron. Here he was brought up in company with nearly all the heroes of the poet of Greece and of Troy. Two sons, Machaon and Podalirius, and two daughters, Hygeia and Panacea, being born to him, devoted themselves to a like employment with himself,—the care of the sick and wounded, and the preservation of health. The names of the daughters yet belong to current medical literature.

Here commences the continuous chain of medical history; although mention is made in the Scriptures and elsewhere, of physicians in primitive Egypt, and the Israelites were in constant practice, derived from Abraham, of a surgical operation on new-born male children—to wit, *circumcision*—and the whole Mosaic law is largely made up of hygienic, and even obstetric regulations.

One fact concerning Egyptian practice, illustrates not feebly the animus of the old-school *leaders* in relation to Homœopathy, and suggests the fate to which they would consign not only ourselves, but all who differ from their authority. It appears that the physicians were sustained from the public treasury, and that they were under rigid obligation to conform their practice to the sacred books which contained their boasted lore. Should any one dare to swerve from this *infallible authority*, his *life* must be the forfeit were he to lose his patient.

But, like all scientific history, the line of medical development is identified with the Greeks. Doubtless their scholars, who travelled in all lands in search of knowledge, were familiar with the sacred books, not only of Egypt, but also the Hebrew Scriptures. How much they owe to the

latter, in many ways, it would be interesting to inquire. Traditionally, they lay claim to the earliest knowledge of the healing art. In the days of King Darius of Persia, Democedes, a Greek captive, is related by Herodotus, to have signalized this claim, by curing the monarch of a dislocated ankle, after his Egyptian physicians had utterly failed. Æsculapius being deified, his sons, Machaon and Podalirius, as we are informed, joined the Greek army against Troy—not as non-combatants, but as warriors; and their bravery, as well as the tragic fate of the former, is duly chronicled by the poet, who likewise recounts their services as surgeons at the wounding of Menelaus and others. Podalirius, being afterwards shipwrecked, was called to treat the daughter of the King of Caria, who had suffered a casualty, and curing (?) her, his fortune was made.

The descendants of Æsculapius, called Asclepiades, founded a number of temples to his honor, which were supported by the multitudes who visited them for relief. Those of Cos and Cnidus, in Asia Minor, were at length especially celebrated, and developed a certain antagonism, which distinguished them; the attendants of the former being sheer dogmatists, or theorists, whilst the latter was purely empirical in practice—every case being assimilated to some former one, and treated in the same manner,—the records being kept by means of votive tablets, presented to the shrine by those who had been cured; a system not yet utterly extinct, and against which Hahnemann is particularly severe.

But an original mind shone out in Cos. He set the great example of cutting loose from mere authority—learned what he might from Cnidus, too, and earned the title of the “Father of Medicine and Surgery.” This was Hippocrates. Among his many notable acts, he made free use of cautery and moxa, treated urinary calculus by operation, used percussion in chest diseases, treated fractures, reduced dislocations, used a sort of obstetric forceps, and the trepan, tapped the chest for the removal of abnormal fluids, etc. He also wrote copiously on all these and other medical subjects, and much more is falsely attributed to him.

Pursuing mainly the surgical line, we next notice that Praxagoras, of Cos, scarified the tonsils for inflammation, excised the uvula for elongation, operated for artificial anus, performed gastrotomy for obstructed bowels, and taught the value of the pulse as a symptom.

After Hippocrates, a sect arose, led by Themison, and known as the Methodics. These were the ancient Chronothermalists. With them, all diseases consisted of *constriction* or *relaxation*, and were to be relieved by contraries.

320 years B. C., Herophilus and Erasistratus studied anatomy by dissections, and as a consequence, won special distinction as surgeons.

Plato and Aristotle having impressed their philosophy upon the world, of course were henceforth felt in medical progress. Aristotle, as the tutor of Alexander, doubtless imparted to him his fondness for learning and for learned men, who, upon the rise of the great city of Alexandria, became its pride and boast.

Xenophon receives the credit of having first used a tourniquet for the arrest of hemorrhage—in the shape of a cord, tightly bound round the wounded limb.

To Ammonius, the operation of lithotripsy, one of the methods for removing stone from the bladder, is due.

After the time of our Savior, St. Luke is spoken of by a fellow-apostle as “the beloved physician,” and it is notable that his use of the Greek is particularly skilful and scholarly.

Seventy years later, Celsus figures prominently, not only as a physician and surgeon, but as a champion of Paganism against Christianity. He practised lithotomy, and the ligation of arteries for aneurism, etc., operated for hernia, treated cataract by depression of the lens, and hare-lip by its peculiar operation. Lithotomy had been done before, but by specialists, educated (!) surgeons being opposed to it. It is indeed, only in recent times that it has become a valuable resource for the cure of urinary calculus.

In the meantime, the materia medica received the labors of Dioscorides, of Alexandria, who reigned for ages an absolute authority.

The celebrated Galen, for many hundreds of years was the undisputed dictator of practice, as was Dioscorides of *materia medica*, to the world—which, of course made little if any progress, until in the days of Columbus, the much abused Paracelsus burnt his books in public, and by his example, in part liberated the medical mind from the abject servility of its bondage. This great dogmatist and systematist, Claudius Galen, was born A. D. 131, at Pergamus.—Settling in Rome, he obtained great reputation for his skill in *prognosis*—having tact often to discover beforehand a favorable or evil issue in diseases; something like that of the late Dr. Joseph Hartshorne, of this city, without whose word, it is said, people in his day thought they ought not to die.

Galen wrote 200 treatises, and “sytematized” medical practice. He taught the principle “*contraria contrariis curantur*,” but cured a case of poisoning from *Theriac*—(a farrago of sixty ingredients!) by a small dose of the same.—He also discussed for the first time, backward luxation of the thigh-bone. In one point, he resembled some of our homœopathic theorists—viz: in ascribing to the spirit, (“*pneuma*”), the origin of disease. His spiritual pathology, however, led him away, far away from both the “single remedy,” and the “minimum dose;” so that we may easily see the fallacy of the argument that spiritual pathology leads to refined practice, and materialized views to crudity, as some pseudo-prophets of Homœopathy would have us believe.

Five hundred years after the Christian Era, Alexander, of Tralles, was distinguished for the treatment of fractures, and affections of the eye. His use of *charms*, in accordance with the spirit of his age, is illustrated by one given for quotidian ague. This was an olive leaf inscribed thus, “KA. POJ. A.”—to be worn by the patient.

I am reminded by this of a woman whom I once met, and who *got well* of ague, *after* a similar expedient. With some persuasion, she informed me that she counted the number of chills she had had, and going into her garden, dug a little hole, held her hands over it, pronounced the

word "chills," once for every time she had suffered a paroxysm, and finally refilled the hole with earth, as if burying her ague in it.

Surgical mechanics made in these early days slow progress; but its advances were much more rapid, than were those of Therapeutics. Indeed, I have not the least doubt, that the *Methodics* were the most successful of ancient physicians, and far superior to the Galenists; and that Galen is entitled to reprobation only, for his influence in subverting the school of Themison. Crude as was his doctrine, it yet contained the germ of an indispensable truth, viz: that special diseases exist only by permission of the status of the *general* system in its totality—which, corrected, the disease must vanish—the same idea which pervades the practice of pure Homœopathy. And again, the classification of those morbid states by Themison, corresponds quite nearly with those which we all recognize as distinguishing otherwise similar cases, in which we use such drugs as *Nux Vomica* and *Pulsatilla*, to wit, "Constriction" and "Relaxation" of the muscular fibre, etc. Brown, Rasori, Dickson, and others, evidently are the modern imitators of Themison.

After Alexander of Tralles, we find Paul of Ægina employing his finger, passed into the rectum, as a *sound* for the detection of stone in the bladder—removing cancerous disease of the breast by crucial incision, and performing embryotomy, as well as treating fracture of the patella.

At the close of the 8th century, the middle ages are fairly brought to view. Then, a hospital existed at Bagdad, which boasted 6000 persons who sought instruction, including many Christians. Its governor was Caliph Haroun.

Medicine and surgery now passed into the hands of Musselmen—of whom several achieved lasting fame. Rhazes, who commenced the study of medicine when past forty years of age, described and treated *spina bifida* and *spina ventosa*, and recommended the cautery in poisoned wounds.

Avicenna, A. D. 1000, employed the flexible catheter, and the metacarpal saw; and distinguished between true and false cataract. A century later, Albucasis pointed out the

effect of blood-clotting in arrest of hemorrhage, wrote of venereal diseases, etc., treated fistula lachrymalis, introduced the cataract-needle, the suture in wounds of the intestines, the excision of tonsils, the removal of polypi, female lithotomy, the lateral operation on the male, and the operation for chronic hydrocephalus; and practiced obstetrics *after a fashion*. Not being permitted by custom to touch a woman himself, he employed the hand of a midwife to do his bidding.

The Arab school made no progress in anatomy and physiology,—rather retrograding. Medicine and surgery found their way gradually into the monasteries of Christendom, and each cathedral had its hospital and botanical garden. Both Mohammedan and Christian hospitals were sustained by the offerings of the wealthy, who sought thus to expiate their crimes. Before the end of the twelfth century, the profession of medicine and the church had become one, so far as Christendom was concerned. But now they were divorced by the council of Montpellier. The ascendancy of ecclesiastical influence was, however, in no wise relaxed—and medical practitioners were little else than another order of priests. The popes founded universities upon the pre-existing episcopal schools, and the majority of the present European Universities had such an origin.

An interesting feature of progress in this age was the introduction by Theodoric, of *anæsthesia* by narcotic juices, inhaled from a sponge, and the use of vinegar as an (homœopathic) antidote.

The College of Surgeons, of Paris, was founded in 1270, under the guidance of *Pitard*. Near this time lived two noted surgeons, John of Gaddesden, and Gilbertus Anglicanus. And now the Cæsarean section for removing the fœtus in difficult cases, came prominently into notice.

Ecclesiastics, even of the medical sect, although the only learned men, to a great extent eschewed surgery. Thus it degenerated, and largely fell into the hands of the barbers. So late a directory of this city as that for 1830, records the name and address of more than one of these so-called “barber

surgeons," and to this day, many barbers are also cuppers, bleeders, and leechers.

In 1350, Guy de Chauliac was the author of a work which became the surgical code of Europe.

Ambrose Paré, in the 15th century, was a most noted military surgeon. He wrote on gunshot-wounds, and the twisted suture for hare-lip, and introduced the ligature for *wounded* arteries. Such was his reputation, that it is said his appearance among the soldiers was worth as much as that of a favorite general; "for," said they, "now we shall not die—Paré is here!"

Taliacotius also was distinguished for plastic surgery,—especially rhinoplasty—the formation of a nose from the skin of the arm, being known as the Taliacotian operation, because resorted to by him to obviate the loss of that organ.

At the beginning of the 16th century, flourished the celebrated Paracelsus. His family name was Hohenheim, and by this he is sometimes spoken of. Professor Hering differs essentially from most other authors (admirers of Galen), concerning this undoubtedly great man. No name is too harsh to be applied to him in "respectable" medical circles; but Dr. Hering, who has collected immense materials for a biography on which he has been employed, believes that he can prove that he was a genuine *improver*, as well as reformer of medicine, with no vices that were not in his day universal. He was an alchemist, and seemed to possess some inkling of Homœopathy. He was both a surgeon and a surgical author.

About this time also appears Fabricius—later, Harvey, his pupil, who demonstrated the circulation of the blood. Fabricius was a noted surgeon, and made important improvements in surgical instruments.

In the middle of the 17th century, we find the great eclectic, Sydenham, with learning and patience, collecting the scattered literature, remodelling and systematizing, and gaining for himself enduring fame. Improvement now becomes rapid, at least in comparison with that before Paracelsus. In 1730, Desault published a work on Surgical Anatomy. In 1752, the Pennsylvania Hospital of this city, was instituted.

Its earliest surgeons were Physick, Parrish, Hartshorne and Barton. In 1765, the University of Pennsylvania was founded.

In Great Britain and France, as well as Germany, etc., great names have arisen in surgery; as the Coopers, the Hunters, Liston, Fergusson, Simpson, Larrey, Dupuytren, Velpeau, etc. On this side the ocean, Physick, Barton, Warren, Post, Mott, Gibson, McClellan, Mutter, etc., and in our own school, Gardiner, Beebe, Franklin, Helmuth, and many others, have adorned the surgical profession. As for John Hunter, who does not know the story of his surgical life? Yet his advice to Jenner, on love-sickness, is a specimen of practical sense, less known. He diverted him by inducing him to dissect hedge-hogs!

In our own day, various systems of therapeutics have been promulgated. The principal of these is, I need not inform you, Homœopathy, which, year by year, decade by decade, has been gathering force in Christendom, in arithmetical ratio, altogether in excess of increase of population, until now our physicians have come to be counted by thousands, and our supporters by millions; and only needing to be a little more elaborated for the comprehension of the liberal-minded, in order to become an accepted medical doctrine everywhere. Hereafter it must rapidly become *dominant*.

The doctrine of the Chrono-Thermalists, as stated by their leader, Dickson of London, declares that all disease is Intermittent Fever, and is to be treated in like manner, (as in the practice of the ancient Methodics) with relaxents in "paroxysmal" conditions, ("constriction,") and with tonics in "apyrexial" conditions—"relaxation.") *To watch periodicity*, they hold to be therefore the prime duty of the practitioner—giving the remedies as stated. Homœopathy has also its attention most carefully directed to *not only* periodicity, but also many other equally important minutæ, having to do with the states of the general system which may co-exist with, and assist in maintaining local disease.

The Water-Cure, the Movement-Cure, the educated Thomsonianism, called Eclecticism, all have arisen in our time, and deeply affected the art. Even the *ancien regime*, yielding inch by inch, is no longer the bold supporter of Galenic absurdities, but seeks a more positive foundation in physiology.

Homœopathy meets Allœopathy on this ground. Here she demands and will receive a rigorous and scientific scrutiny; and she will triumph—aye, conquer and rule in this domain, the undisputed expounder of the mystery of life! Nay, more; it is not mere vapping to say, that the future Newton of Medicine, so eloquently promised by a recent teacher, must of necessity be a homœopathist!

As yet, however, the medical guild would fain with bonds constrain her fair limbs, and impede her progress. History, it is said, repeats itself. The old intolerance of cathedral and mosque has had unbroken transmission through the boasted “regular” succession. The Egyptian bondage of authority—and the monastic bondage of medical caste, still envelop the willing souls of the medical leaders, fetter the unwilling steps of the rising generation of physicians, and by show of great learning, impose the same chains as of yore on a too submissive and admiring public. But even as we speak, the world moves on to the inevitable overthrow of all tyranny, of all class-privileges. The nineteenth century teems with startling and rapidly succeeding events. The history of Homœopathy is itself a marvel. A hundred years ago *it was not*, except in the mind of Deity. It was reserved for the present century to witness the rise of this, the most refulgent star that has ever blazed in the medical firmament. Samuel Hahnemann, only a few years ago announcing the *law* of cure, thus illuminated the page of Therapeutics and brought real and logical order out of a philosophical chaos. Already, marks of maturity appear. To realize the fulness of that maturity, we must follow him; not blindly and credulously, but wisely and logically. As moves the world, so do we, in all the departments of medical science.

The future of *Surgery* verges toward the pathway of Homœopathy, coincident with the career of the one healing art. The collateral sciences—Physiology and Pathology, can surely go no farther in real development, but in harmony with the prodigious work of our school, *Pathogenesis by drugs!* This contribution of *positive experiments* with the materia medica, already something magnificent, (if indeed rather chaotic as to mere arrangement,) this is our *charter* to scientific recognition, in an age of scientific experiment and research. To avoid this conclusion by discrediting the experiments, is mere supercilious affectation on the part of any opponent.

Surgery, having its foundation (in common with other departments of the healing art,) in the collaterals, has therefore no future from which Homœopathy is wanting. In “medical surgery” she is even now pre-eminent. Operative surgery must, ere long, in deference to her requirements, revise its rules, and correct its statistics; must accept her guidance, and, in both preparatory and after-treatment, acknowledge the supremacy, as well as the potency, of her therapeutic law.

The future of Surgery, like all the other medical sciences, is, I repeat, part and parcel with the future of this great system of Therapeutics, which, founded on the sure basis pointed out by Lord Bacon, to wit: that of *experimentation* and *inductive reasoning*; already, while its pioneers and apostles are yet with us, has acquired a force before which its foes are compelled sometimes to bow, and to which, ere the lapse of another generation, they will, by the logic of history, as well as the necessity of science, be obliged to succumb.

You, gentlemen, must play a part in the history of that generation. Upon you must fall the mantle of the Fathers; you will carry on the struggle—you will participate in the triumph! With such a goal, your incentives are unequalled. With such considerations to urge you forward in your career, I know you will do your whole duty, both to yourselves and to Homœopathy.

The studies on which you now enter, are the commencement of that career—the inception of the struggle in which you engage—the foundation of the triumph of which you are to be a part. I honestly believe that your opportunities in this college, for laying that foundation, are entirely adequate to your need; and thus believing, I confidently say to you that, with the favor of Divine Providence, the future is absolutely at your own disposal.

The arbiters of your own destiny! Solemn reflection! You may not, then, idly float on the current of life, waiting for fate, the playthings of circumstance! *He is the hero, who makes his own circumstances!*

My faith in you is assured—you will do your duty. No endeavor which may aid you, shall be wanting on our part. For myself, I may say, my ambition is that when our Alumni shall leave these halls to assume the responsibilities of practice, they may have in possession such a knowledge of my own chosen branch, that the most daring caviller they may meet shall admit that, they being its representatives, Homœopathy produces good and thorough-going, scientific surgeons. This ambition, it is not I trust, presumptuous to say, I expect to realize; and if your present zeal be any augury of the result, the realization will be part of your own future record.