

send for physicians need no positive medication; that recovery from disease is everywhere the rule and death the exception; and that nine of the ten would get well, sooner or later, by proper hygiene, air, exercise, dieting, and intelligent nursing if there were not a drug or a physician in the world, and consequently we are naturally prescribing less and less medicine. In acute affections, and especially the cyclical diseases of children, we now, in many cases, mainly trust to nature, and see them get well spontaneously from seemingly hopeless conditions almost as if by magic, and these cases constitute a majority of those that seem to be restored to rosy health by a thousand and one therapeutical illusions and quack medicines now in vogue.

The deduction to be drawn from these facts is, that the prudent physician may show as much—nay, more—skill in withholding drugs, and especially those of an active, perturbing character, when not needed, as in giving them when they are.

CHAPTER IX.

"Pledged to no party's arbitrary sway,
Follow Truth, where'er she leads the way."

BEAR in mind that nothing under heaven prevents you from giving whatever you believe to be best for your patient, whether its therapeutic action be similar, antagonistic, or anything else in the circle; but if, in so doing, you adopt a narrow or foolish dogma, or an exclusive system, and prejudice your mind against all other ascertained truths, your one-sided partisanship will fetter you, abridge your usefulness, and make you unfit for fellowship in liberal medicine. Thus, when Vincent Priessnitz, with his wet sheets and water-tub, in trying to build a house of a single brick, shut his eyes to everything but hydropathy; and one-sided John Brown founded Brunonianism on incitability; and Broussais went wild on Inflammation, Gastro-enteritis, the lancet, and leeches; and Rasori overdosed with his system of "Contraria Contraries," and rabidly denounced everything else; and Samuel Thompson, in his exclusivism, threw away everything but herbs, they each ignored a host of important facts for jumbles of vain, useless, and fanciful speculations, and thereby lessened their own usefulness and that of all who follow them.

"For never yet hath one attained
To such perfection, but that time, and place,
And use have brought addition to his knowledge;
Or made correction, or admonished him
That he was ignorant of much which he
Had thought he knew, or led him to reject
What he had once esteemed of highest price."

Thus it is with agriculture, and navigation, and every other human occupation, but medical science, above all others, has no goal,—its greatest law is PROGRESS.

Medicine is neither a perfect nor a stationary science; not a single department of medicine has yet reached scientific exact-

ness, and possibly never will. We, as rational, unrestricted physicians, absolutely free to think and free to act, are striving hard to bring its various branches as *near* to perfection as possible, and are willing to learn medical truth and scientific wisdom wherever they can be found, and there is to-day nothing of any value in any exclusive system that is not taught by the teachers of the regular profession.

"And thus *we* are the true Eclectics."

When "New Schools," schisms, or creeds arise, if they possess any new or valuable truths, or remedies of ascertained merit, no matter how great or how small, whether taken from the animal, vegetable, or mineral kingdom; from sponge, weed, insect, or mineral; product of wilderness, ocean, or prairie, we instantly single them out and incorporate them with the great mass, to swell the records of rational medicine, and press onward; so that the medicine of to-day may be said to be a living, moving, growing array, founded on all its yesterdays.

Irregulars of every kind feel that, to exist, they must be at war with the regular profession, and derisively style us "The Old School," "Allopaths," etc., to make it appear to their partisans that a creed is necessary, and that every physician must bear the trade-mark of some restricted school or petty sect, with wide-apart principles; and that we are merely one of these restricted sects, with hoary dogmas, and an old-fashioned and dilapidated, moss-grown, ivy-covered creed, twenty-four centuries old. That,

"Slaves to rusty rules,"

we have by-gone habits, ancient ways of thinking, and set rules and doctrines, which, though good enough in olden days, are now altogether inadequate and behind the times, and in their declension. Their aim in doing this is, of course, to draw unrestricted physicians on to false ground before the public, and to obtain for their own ism or pathy the honorable distinction and the business advantage of appearing to stand co-equal with us; just as in religion one sect (Pharisees *versus* Sadducees, or

Catholics *versus* Protestants) stands with reference to another, and in politics Republicans stand with Democrats.

Faugh on such nonsense! Who are the heroes of modern medical science? What men are TO-DAY, as ever, bearing forward the flag of medical discovery, and making the star of truth shine over the hill-tops of medical discovery as clear as the noon-day sun? Regular, unrestricted physicians! Who are the great authorities, and who hold the most advanced views on anatomy, physiology, pathology, gynæcology, ophthalmology, insanity, bacteriology, etc.? None other than regular physicians! Where stand quacks and irregulars of every kind in the upward track of scientific medical progress? What have they done for science? o o o 0——nothing!

Remember, that it is *not* on account of their therapeutics at all that we object to *exclusive* systems and refuse to fraternize with their followers, but because they deny the usefulness of remedies taken from any source but theirs; assume dogmas and systems that are limited, and decry and denounce all else.

Were you to announce yourself as an anti-botanic, anti-omnipathist, anti-allopathist, anti-eclectic, anti-electropath, anti-hydropath, anti-vitopath, or anti-anything else calculated to produce division, antagonism, or strife in the ranks, it would be unprofessional, and equally as inconsistent with the spirit of scientific medicine as the systems you were opposing, and would abridge your usefulness and render you unworthy of professional fellowship, just as it does others who follow opposing creeds.

Although it is wrong to spend much time and labor in acquiring knowledge of anything that is useless when known, yet it is well to look into the principles of mesmerism, hydropathy, galvano-therapeutics, hypnotism, spiritualism, etc., to enable you to speak of them from personal knowledge, and to checkmate their representatives, who, in their arguments to the laity, make great capital out of *knowing all about the "old-school system,"* which they, of course, aver does not compare with whatever "new school" they practice.

To limit one's practice to any certain segment of the medical circle is, of course, quite different from limiting one's creed. You have an indisputable right to confine yourself to any specialty or department of medicine you please, but as it is a self-imposed limitation of your sphere you should take care in your signs and cards *simply* to add to your general title the words "Practice limited" to the eye, or to the throat, or to skin diseases, or to whatever else your specialty may be. Such an announcement is honest and professional, and claims nothing more in the way of skill than your M.D. presumes. A sign or card with the words "Practice limited to," etc., is perfectly professional; one that reads "Special attention given to," etc., is not.

Bear in mind that we condemn no system or discovery, ignorantly, on the principle which governs the Indian, who disbelieves in the locomotive and telegraph, or on that by which Galileo was persecuted, which, by the way, was theological, not scientific; neither do we accept anything as a blinded Hindoo devotee does his religion; but, on the contrary, thousands of competent, earnest, fair-minded, truth-loving deep-thinkers and clear-seers all the world over, both in hospital and private practice, with open eyes and alert ears, solely for the purpose of ascertaining the truth for the benefit of medical science and of suffering mankind, and anxious to see new links added to the great chain of therapeutic aids, eagerly, and fairly, and deliberately investigate and test all the alleged important discoveries, plausible theories, and so-called reforms in medicine from A to Z when they arise, and by the conjoined result from a thousand sick-rooms and laboratories give a true common-sense verdict.

"When free from folly, we to wisdom rise."

And it is no more necessary for every succeeding generation, with more useful things to think about, to turn aside and discuss whether cholera first appeared at Jessore or in Bengal, or whether Æsculapius was a real person or only a myth, or to re-sift, re-weigh, and re-judge unreasonable medical vagaries and

nonsensical dogmas that have been a hundred times disproved before rejecting them, than it is for every one to study spirit-rappings, jingoism, table-turning, the Book of Mormon, and the ins and outs of all other freaks, frauds, frenzies, jackassical doctrines, therapeutic follies, and theoretical crazes, after thousands and tens of thousands have proven them false.

One of the most amazing of all wonders is that wisdom in the mysteries of the law or in the doctrines of theology, acumen in the sciences, skill in the polished arts, or keenness and culture in other departments of human knowledge, scarcely increases some people's reasoning powers a jot above the Ancient Egyptians in medical matters, or prevents their being led astray by false notions of cures, remedies, specifics, and antidotes.

More than one prominent citizen continues to put knotted red strings around children's necks to cure whooping-cough, or a bag of camphor or of asafoetida to ward off the epidemic; more than one sea-captain carries a potato or a "chunk" of brimstone in his pocket, or wears one stocking wrong side out, to charm away rheumatism; more than one millionaire has vowed that globules of tartar emetic have restored his strength; and such is poor human nature, that many a victim is actually ready solemnly to certify that this, that, or the other worthless quack swindle has saved his life, yea, even after he had stood on the crater of the volcano of death and heard the rustling of the black angel's wings.

"Hence, Sharper, pitch thy trammel where thou please,
Thou canst not fail to catch such fish as these."

How any individual can be a wise logician in all else, and yet, as soon as sickness attacks him or his, leave all reason behind, and with open mouth and closed eyes become an easy, almost voluntary prey to shallow quackery, and exhibit the strongest faith in sophistical pretension whose assumptions are glaringly contrary to common sense, is a psychical enigma that almost weakens one's faith in the common sense of half of mankind.

Never hold joint discussions or controversies before the non-professional public, with Irregulars, noisy quacks, or wrong-headed enthusiasts, either through the newspapers or in any other way, no matter how false or shallow their doctrines or oily pretenses are, or how easily their weak arguments are refuted by stronger ones; because such joint discussions and rejoinders, either by speech or pen, with the public as judge, would result in no good, but give Pollywantsacracker & Co. an opportunity to make the noise and clamor they desire, bring them into greater notice, gain for them new partisans, and give them a chance to cloud the truth, raise additional false issues, and pose as martyrs to scientific persecution.

You will occasionally be called again to families who, on account of the blunder or misconduct of some unlucky or incompetent member of the profession, strayed in disgust from regular medicine years ago, when bleeding, etc., were fashionable, who will be surprised to learn that the fashion of medical practice has changed, and that your therapeutics differ very decidedly from those of Professor Oldkind and Doctor Van Winkle, and that you have learned to unlearn many things and have not taken an oath to practice as our great-grandfathers did, and no longer bleed, salivate, and give nauseous drugs indiscriminately. If you are prudent and circumspect, most of these can be permanently reclaimed.

"Then, grasp the skirts of happy chance."

But few of the really sick who are persuaded into giving false and one-idea systems a trial become converts; common sense prevents. Therefore be careful not to banter, irritate, or abandon people who are trying an *ism* or a *pathy*, or believe in it a *little*, lest from combating their maybes, questioning their prudence, and forcing argument, you *drive* them into these vagaries permanently. Should one even contend that the earth is three-cornered, or that sugary nonsense has saved his life, or that pumpkins grow on trees, or declare white to be black, or that castor-oil is made of dead men's bones, or that a horse-

chestnut and a chestnut horse are one and the same thing, laugh in your sleeve if you must, but do not combat him *too fiercely*, for pride of opinion and determination not to be browbeaten into recantation are unfortunate impulses to arouse, especially in conceited and silly people, who admire their own ingenuity in discovering arguments, and will certainly drive them to take sides against you with energy and zeal, possibly to swear by the error in all the moods and tenses, and thenceforth to injure rational medicine to the full extent of their influence; for,

"Faith, fanatic faith, once wedded fast
To some dear falsehood, hugs it to the last."

If, in exposing any delusive or false system, you are careful not to denounce it with too much warmth, as though prompted by prejudice or self-interest, and confine your condemnation strictly to the impersonal abstract subject, showing that you speak your real sentiments from sober reason and conscientious devotion to the truth; and if, moreover, you avoid appearing anxious to hoot down or excite hostility against the individuals who appear to practice it honestly, your reasoning will have a great deal more weight with those whom you address, and with the community, than under the reverse circumstances; for human nature is such that, if a system or creed in medicine be false, unkind or untrue abuse of its representatives will be one of the best ways of commending it to public favor, and, therefore, is what they themselves most heartily desire.

Ours is the age of quackery,—quackery in law, quackery in religion, quackery in medicine, quackery in everything. Medical quackery subsists on credulity, gullibility, and ignorance, and, whenever you have a fair opportunity, it is your duty to expose it, and to save as many as you can from its clutches.

Medical laws that discriminate in favor of the true men of science and integrity, and against the empiric and impostor, are everywhere essential to the public health and the public safety; but many of our States have no medical laws at all, and their common laws do not protect their citizens against

imposition or enter into the slightest consideration of the worth, or worthlessness, of various *isms*, *ists*, and *pathies*, but recognize all kinds, regular, irregular, and mongrel, even down to notorious quacks and ignoble impostors, who never saw farther into the human body than the skin, precisely as they do the regular profession; therefore, if you ever occupy an official position under such laws, you will have to recognize certificates of death, vaccination, life-insurance, etc., given by irregulars of every shade, no matter how fictitious their pretensions, or how profoundly ignorant of common medical truths, just as you do those of intelligent, rational, honorable physicians. In a word, you will have to recognize officially every person whom the law recognizes. State medical laws that indiscriminately legalize people of all kinds, of all colors, of both sexes, and of all nations, or give a license to practice to every ignoramus, are impaired to a corresponding extent. What we need is proper laws for the protection of the people,—laws that, while recognizing and protecting the rights of all educated physicians, without regard to their creeds or modes of treatment, would unsparingly uproot and weed out the whole miscellaneous rabble of abortionists, self-commissioned faith-cure pretenders, oxygen quacks, the Street-corner Doctor,—

“From his discourse he should eat nothing but hay,”—

Ambulating Electric Itinerants, Indian Doctors with their wongnim and bunyip, Steam Doctors, Pow-wow—

“Every inch that is not fool is rogue”—

and Root Doctors, with their “passel of yerbs,” who neither read nor write, but get their “TOLERABL’ SARTIN” LARNING ABOUT RUTES AND YERBS, “by revelation from the LAWD”; also Dr. Squish, the “cullud gemman” who learned to cure the conjured “by ’speriments,”—

“Just befo’ de wah,”—

and other mean and soulless swindlers who know as little about a physician’s duties as they do about a geometrical icosahedron

or the constellations of the heavens, but pretend to answer the unanswerable, and make lying promises to cure the incurable; and all other outlaws who knowingly deceive and defraud.

“Expunge the whole.”

Just laws requiring written examinations upon the fundamentals of Anatomy, Physiology, Chemistry, Surgery, Practice of Medicine, Materia Medica, Therapeutics, Obstetrics, Gynecology, Pathology, Medical Jurisprudence, and Hygiene, should be enacted and rigidly enforced in every State, instead of weak laws that confound the worthy and the worthless, the skillful and the useless, the educated and the ignorant; and not only compel those who administer them to recognize fool-quacks, illiterate boobies, consummate dunces, and a whole troop of “nat’ral” born, darn’d fools, but also lend respectability before the public to knave-quacks who deserve the cat-o’-nine-tails.

But when you see that blessed day,
Then order your ascension robe.”

Mixed examining boards are objectionable; better to have separate boards, each consisting of seven members, the Board of Regular Physicians to examine all who wish a license to practice Regular Medicine in the State, the Eclectic, Homœopathic, and other boards to do the same for theirs, as in the present medical law of Maryland.

It would be well and wise if all medical diplomas and official certificates were written in plain English, instead of Latin; then everybody could read and see what each was, and when, why, where, and to whom each was given.

Strange to say, nowadays a section of the public, blinded by the waves of sophistry and swayed by the winds of false sentiment, instead of siding with our opponents when they seem to be right and turning against them when they seem wrong, invariably Ha! Ha! Ha! and, with gross unfairness, side with the “new school” or the quack, or anybody else, whenever a contest arises between them and us.

“Truth forever on the scaffold,
Wrong forever on the throne.”

Even the press seems to delight in aiming shafts at the regular profession and creating popular sentiment in favor of our enemies, by making invidious comparisons between their modes of practice and ours, telling of their wonderful success and steady growth in public confidence in highly colored terms. Censorious editorials and lampoons are frequently written on our arbitrary exclusiveness, our bigotry, etc.; our bickerings and our disagreements, too, are magnified, and our professional squabbles and disputations are reported in a sensational way, all *apparently* to antagonize and decry us and to cheer on and assist the onsets of struggling Irregulars and advertising quacks, under their false but popular cry of "persecution."

You will find that if a person happens to get better, even of an ordinary affection, under the chance play of an Irregular, or by fool's luck when taking a quack medicine, it attracts general attention and every one will speak of it; whereas, if twenty, equally important, get well under the skillful practice of regular physicians, it is considered quite a matter of course, and scarcely excites a comment.

'Tis said the Chinese are so expert in making much out of little that they live and fatten on what a Caucasian wastes. In the same degree, Irregulars and quacks thrive on the quickening influence of the emotions—expectation, faith, hope, etc.—which we, with our minds fixed on more tangible agents, neglect far more than we should. For proof of the mighty power of the mind over the body, look at the liver-pads, tractors, amulets, charms, and dozens of other humbug agents now in vogue, which the young and old, black and white, educated and illiterate, all kinds, classes, and conditions of people, are praising, almost as if they had fallen from the skies.

Fashion and wealth exert a powerful influence in medical affairs, and, unfortunately, the novelty-seeking portion of the fashionable, wealthy, and influential foster with their influence and patronize with their wealth almost every pathy, ology, and ism in medicine, and make them popular and fashionable, while

some of the lower strata stand with eyes, ears, and mouth all open, ready to follow every fashionable foible.

Some Irregulars have this source of *éclat*. Having the humbug element fully developed in them, they, with a look of owlish wisdom, big words, and a jargon of technical terms, magnify what we would call a slight cold, or a quinsy, into a "congestion of the lungs," a "bronchial catarrh," a "touch of pneumonia," "diphtheria," or "post-nasal catarrh"; dignify what we would call a disordered stomach into a "gastric affection," a wind colic into "borborygmus," a wen into a "cancer," etc., for the cure of which hard-named diseases they are duly credited in their statistics and fully paid by their patients, who are thus added to the list of "saved," and the family are fully convinced of that ism's or pathy's remarkable power in those diseases. There is a fellow in our section who works this trick so adroitly that he actually reaps more credit and confidence from mistreating a case that dies therefrom than you would receive from one properly treated that gets well, and reaps more credit and patronage for stopping a chill and fever in seven days than an honest physician would for doing the same in a day or two.

Another reason why Irregulars get cases is, that if a physician grows tired of a case and loses interest, or the patient gets tired of him and loses faith, the family is apt to desire a change of treatment, and, fearing the attendant would become offended were they to dismiss him and employ one of his brethren, they get an Irregular, under the belief that the physician will feel *less hurt* if they dismiss him under the plea of trying "a different system" of doctoring than on any other pretext. Besides: there are fully five times as many regular physicians as there are irregulars, and we naturally get more stubborn cases, and more dissatisfied patients, who turn from our larger number to them, to "try another system," than there are to come from their smaller number to us. We suffer more because we have more to lose.

Irregulars have thus been catching numbers of patients