

**THE MEDICAL PROFESSION.**

**An address delivered by request before the Students' Christian Association, at Ann Arbor, Mich.,**

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The medical profession, like all other learned professions is a product of an advanced civilization. According to Herodotus physicians were unknown in the early times of Ancient Egypt and Babylonia, even when these countries were making the records of current events, which have been exhumed in recent times as the choicest bits of ancient history. In cities of Ancient Egypt, in the absence of medical men who had made a special study of disease and its treatment the public were called upon to contribute whatever they possess of knowledge upon this subject, and to this end, the sick were exposed in the most public places and passers by were urged to look upon them, so that those who had suffered from similar maladies and had recovered, might tell the sufferer by means <sup>of</sup> ~~the~~ <sup>they</sup> had been cured. Strabo tells us that in the streets of an Egyptian city no one was allowed to pass a sick man without offering an opinion as to what should be done for his recovery. This plan being found not free from inconveniences the nature of which may be well imagined, the priests of Osiris and other Egyptian deities became students of medicine; each devoted <sup>himself</sup> ~~himself~~ by a solemn covenant, to the study of a single malady. There is very little evidence, however, that this combination of medicine with theology was practically more







*Barber Surgeon*  
a special branch of medicine, as scarcely a century has passed since <sup>the</sup> amputations of legs and arms, bone-setting and bleeding were practiced by the same individuals who earned their daily bread in chief part by the homely trade of hair cutting. Indeed the descendant of <sup>the</sup> a barber surgeon may still be found in London and other old English towns pursuing <sup>his</sup> the double profession in his little antiquated shop over the door of which one reads the sign, "HAIR CUTTING AND BLEEDING DONE HERE."

In ancient times when disease was regarded as a mysterious dispensation of some malignant entity possessing a superhuman power over the body, the physician, who was supposed to possess a controlling power, or, at least a certain degree of persuasive influence over the vicious demons which assailed the body and subjected it to an infinite variety of inconveniences and tortures, was regarded as little less than a god. The mysterious spell cast upon his patients by his potions and powders and the apparent rescue from impending death which resulted from the application of his varied remedies were circumstances well calculated to inspire respect and awe in the minds of those who regarded disease as a punishment administered by an angry deity or the result of the onslaught of furies from the nether world.

The modern physician can hardly hope to reach so high a pinnacle in the estimation of his fellows as did his confreres of the olden time. Nevertheless there still survives in the minds of the non-medically educated masses sufficient of the old superstitions to surround him with a certain air of mystery which



*Waker*

renders his social position somewhat unique, and ~~renders~~ him the object of many curious ~~suspicious~~ superstitions and the subject of no end of solemn-faced whisperings as he moves about among the masses especially *among* the uneducated class. Not a few people of culture and education seem to look upon doctors as somehow different from common mortals. A fond mother severely chided one of her sons, a physician, for taking another son, a clergyman, to a pest house to administer spiritual consolation to a patient dying with ~~the~~ smallpox. Said the mother, "Suppose your brother had caught the disease; I could never have forgiven you." The young physician remonstrated, "But, mother I visit the pest house every day." "Ah, but you are a doctor!"; was the good woman's reply. Many times I have been approached, especially in seasons when epidemics of a dangerous sort were raging, with the request that I ~~should~~ divulge the secret which physicians ~~were~~ supposed to possess which renders them generally proof against contagion. I have often found it very difficult to convince ever very intelligent people that physicians are only ordinary mortals, and just as liable to contract a contagious malady, or to die from any other cause, as ordinary mortals--perhaps a little more so, since the mortality rate of the profession is well known to be considerably above the average.

Popular ignorance and superstition attributes to the physician far greater *ability* than he really possesses, and far more than any honest and intelligent physician would claim for himself. I think I shall not be guilty of over stating, *quest* when I say that probably the majority of persons are possessed of the impression that al-



been added to the list of by-gone medical delusions."

The late Dr. Jacob Bigelow of Harvard University expressed the same thought in an ingenious fable, "The Paradise of Doctors," read at the annual dinner of the Massachusetts Medical Society nearly forty years ago, and in a popular essay upon rational medicine expressed himself in the following vigorous language: "The enormous poly-pharmacy of modern times is an excrescence on science unsupported by any evidence of necessity or fitness..... It is the part of rational medicine to enlighten the public and the profession in regard to the true powers of the healing art..... The exaggerated impressions now prevalent in the world in regard to the powers of medicine serve only to keep the profession and the public in a false position.....and to raise empirics to the level of honest and enlightened physicians."

Dickens in his "Household Words" expressed the same thought about <sup>"the Rational Doctor"</sup> the Rational Doctor nearly half a century ago. And one of the most eminent of modern authorities, who is still with us, S. Weir Mitchell, M.D., in a very excellent popular work entitled "Doctor and Patient" remarks in the same strain: "On the whole, dietetics,-- what a man shall eat and drink, and also how he shall live as to rest, exercise, and work, are more valuable than drugs." To avoid being misunderstood, Dr. Mitchell adds a note with which all scientific physicians will agree, to the effect that he does not condemn drugs as useless, since there are cases in which the absence of a suitable drug might be the means of <sup>the</sup> loss of a life. His remark is intended only present the relative importance of the potency of drugs and the curative and preventive value of



health <sup>habits</sup>. As Dr. Bigelow well remarked, "The excessive faith in drugs entertained by the laity is one of the most prolific causes of quackery." The mistaken notions of disease which are still almost universal among the laity, and to a large extent also among physicians, are the foundation of the enormous trade in patent medicines through which millions of dollars are annually absorbed into the pockets of conscienceless schemers, while their filthy decoctions and health-destroying mixtures are absorbed by the stomachs of their victims. Doctors as well as people need to be educated upon this subject, as Dr. <sup>Bigelow</sup> ~~Mitchell~~ intimates, and the need still exists today, as it did when <sup>the learned Physician</sup> ~~Dr. Mitchell~~ penned the lines which I have read, nearly forty years ago.

The practical medical man of the future will hold different notions concerning disease and its proper management than the average physician of today. He will give much less attention to specific medication and more to nature's methods. He will ascertain what nature is trying to do, and offer his services as a helper. Stimulants he will look upon as false props, and only useful in emergencies. Nervines and tonics will be regarded as "nerve foolers" useful for temporary relief, but not to be relied upon as means of permanent cure.

In the good time coming the treatment of the sick will largely consist of a scientific training of the whole body out of the ways of physical wrong-doing into the paths of physical uprightness. An invalid will be put through such a process of grooming, and dieting, and <sup>exercise</sup> exertion, that he will verily be "born again"



his maladies not antidoted, but left behind in the process of growth and vital progress which has been carried on.

The growing modern skepticism in relation to drugs which *the late Dr. Palmer* a distinguished professor in an American medical college declared amounts in Germany to a "nihilism in therapeutics" as regards medicinal agents, is unquestionably the result of modern scientific research in which bacteriology, *and* physiology, *and* chemistry have played so prominent a part. But the idea is by no means modern. Shakespeare makes one of his characters say, "Throw physic to the dogs! I'll none of it," which Dr. Abernethy's Irish patient seems to have done, for when his friend returned to the doctor to report the effect of the medicine, *he had prescribed* he replied, to the doctor's interrogation as to the health of the patient, "Sure and Pat's finely your honor, but the dog's dead." Petronius declared that "doctors are only consolers of the mind." And Dryden wrote,

"Better to hunt in fields for health unbought  
Than fee the doctor for a nauseous draught.  
The wise for cure on exercise depend;  
God never made his work for man to mend."

Another poet tells us,

"The surest road to health, say what you will,  
Is never to suppose you shall be ill.  
Most of the evils we poor mortals know  
From doctors and imagination flow."

A similar thought seems to have entered the mind of the mind-



cure poet who not only ignored ~~drugs~~ drugs of all sorts but also  
abjured ~~to~~ to quote the words of Mrs. Eddy, "Diet, flannels, and  
baths," which <sup>with</sup> the misguided woman asserts have done more damage  
to the world than "war, pestilence and famine combined." But  
~~to return to~~ ~~our~~ mind-cure poet, *who wrote as follows:-*

"Think health, and health will find you

As certain as the day;

Disease will lag behind you

And lose you on the way."

~~The last sentiment~~ <sup>inspired</sup> the editor of Harper's Monthly *thus*  
to extend the thought ~~as follows:-~~

"Think wealth and you will get it

A million more or less.

Think silk, and in the closet

You will find a ~~gro~~ grain dress.

Think land when you are drowning

Beyond all human reach

And by this happy theory

You'll be cast upon the beach.

Think bread when you are hungry

And shortly you'll be fed.

Think sleep when you are weary

And you'll find yourself in bed."

The truly scientific physician will not be led so far in  
his skepticism as to become a nihilist, a mind-cure doctor, or a  
hobbyist, but will recognize in every patient a problem to be



The medical sanitarian of the future will not be satisfied with human beings as they are, but will seek to make them better by insisting upon the application to the human race of some of the principles which the stock-breeder has long practiced with wonderful success in improving species. The marriage of consumptives, inebriates, and persons suffering from grave general defects, will be prohibited by law. Possibly this will extend to moral defects as well.

The need that the conservators of public health should be possessed of a medical training is well illustrated by a story told by Hon. A. D. White formerly president of our *great State* University. Complaint having been made to the authorities of the State of New York that the health officers in New York City were incompetent, President White, then of Cornell University was placed at the head of a commission to investigate the health officers of *the metropolis* ~~New York City~~. The health officers were accordingly called before the commission one by one and interrogated respecting their knowledge of their duties. One remarked about having had a case of smallpox in his district which occurred in a family of *hygienics* ~~hygienics~~. ~~Maxhadxmatxsaitsdx~~ He spoke from hearsay only, as the patient had recovered, and he had not called at the house, fearing he might catch the disease. Taking his cue from the remark, the Professor inquired of the next candidate if he had any *hygienics* ~~hygienics~~ in his neighborhood. He replied, "We have had a few cases sir, but no one died of it." The next candidate was asked to define *hygienics* ~~hygienics~~. After cogitating with anxious



countenance for a few moments, a bright idea suddenly animated the candidate's face as he explained, "Yes sir, <sup>Hygienics</sup> Hygienics is a bad smell arising from dirty water." So bad a state of things as this investigation disclosed certainly does not exist in New York City at the present time, but it cannot be doubted that in many parts of the country, remote from <sup>the</sup> great <sup>cities</sup> metropolises, equally profound ignorance still prevails respecting the principles of hygiene and the simplest laws of health.

The doctor above all others has <sup>an</sup> opportunity <sup>ies</sup> to preach a sermon upon healthful living, often finding in his patient an appropriate text for a most pointed and practical discourse. Old Dr. Abernethy was not slow to improve such opportunities as this. A wealthy patient entered his office one day complaining of gout, neuralgia, indigestion, and a variety of other ailments which evidently resulted from his habit of eating five ~~meals~~ hearty meals daily and taking no exercise. Said the blunt doctor, "You are a fool and a glutton, stop making a ~~gorman~~ of yourself, do enough hard work to give yourself a good sweat every day and you will have no need of my services."



Of course the doctor may be mistaken sometimes, especially when he is so unwise as to adopt <sup>a</sup> the gruff and hasty manner of <sup>which</sup> Dr. Abernethy himself furnished an excellent illustration, Being called upon one day by a sad, long-visaged and melancholy dyspeptic who complained of being tormented with nerves and broodings, and who presented a most melancholy picture, he

berated him well for dwelling upon himself too much, and advised as the best remedy he could suggest, <sup>that he should</sup> go every night to hear <sup>the great jester,</sup> Grimaldi who was at that time holding forth in one of the largest theaters of London and convulsing the city with his pungent wit,-- "Alas," said the patient, "I am Grimaldi."

(Quotation from Byron).

"Physicians mend or end us  
 Secundum artem;--but although we sneer  
 In health--when sick we call them to attend us  
 Without the least propensity to jeer."

Byron.

<sup>certainly</sup> ~~Certainly~~ Physicians miss many opportunities for reading their patients valuable lessons out of the book of nature in relation to wholesome living. Nevertheless the world owes to physicians almost all it knows of hygiene. Since the world received through Moses the divinely inspired health code which has **sanitary** formed the basis of all the ~~sanitary~~ codes which have ~~since~~ been formulated, <sup>by civilized governments</sup> few if any valuable additions have been made to ~~the~~ <sup>our</sup> ~~world's~~ knowledge upon the subject of health preservation except such as have resulted from the unselfish labors of physicians.

<sup>we</sup> say unselfish labors for the reason that physicians' incomes



caterers to the perverted tastes and instincts of our modern civilisation, <sup>all</sup> to bring upon men and women a multitude of calamities and ills which a single generation of wholesome living, such as would naturally result from sound instruction, would amply suffice to exterminate.

An English physician who for thirty years had been the medical counsel of a nobleman's family, when about to take his departure in moving his residence to another city, called upon the cook of the family at which he had been so often in attendance and warmly embracing him said, "Sir, you are my best friend, to you I owe all my earthy possessions; but for your daily efforts my services would never have been required in your master's family. Accept this small token of my gratitude". Saying which, he placed in the hands of ~~his best friend~~, the cook, one-hundred golden guineas.

Sometimes a physician is unwillingly drawn into a conspiracy of this sort. Some years ago a gentleman said to me, "Doctor, a friend of mine, the keeper of a popular restaurant in <sup>the</sup> city, desires me to say to you that ~~he and you~~ <sup>and he</sup> are partners in a very lucrative business. People come to you with their stomachs thoroughly demoralized, worn out; <sup>by bad diet</sup> by a careful course of treatment you get them into good order again, when they imagine themselves to be well and drop in to the restaurant for what they call a "square meal". A few square or three cornered meals completely upset their stomachs again and they ~~they~~ have to return to you to



When they again indulge, and repeat  
-19- the process.

have them again put in order. "And so", said the restaurant keeper, "Dr. Kellogg and I play <sup>night</sup> into one another's hands."

So long as the breakfast table presents its regulation assortment of griddle cakes, baking powder biscuits, Saratoga chips, and black coffee; so long as the dinner table groans with fever producing roasts, nerve exciting condiments, rich sauces, indigestible salads, dyspepsia producing pastries, cholera<sup>a</sup> inviting and stomach paralyzing pies, ices, and desserts; so long as the supper table regales the olfactories of its guests with the mingled odors of fragrant beef and putrescent caseine; doctors may be assured of an abundant demand for their services in ministering to the relief of the woes of shattered nerves, neuralgia, gastric throes, and kindred aberrations from the normal state.

But the good old family doctor has fulfilled but a part of <sup>his</sup> the obligations ~~required by his patrons~~ even when he has looked well after the physical interests of his patient in health and disease. The wise, upright, and reliable physician is a sort of father confessor for the whole community; he carries about locked in the safety-vaults of his confidence, more family secrets, more tales of private misdoing, than any other member of the community. He is often compelled to know many things to which he would gladly close his eyes and ears. He must act as a wise counselor in many cases of moral emergency as well as physical misfortune. The physician, above all other men, enjoys an opportunity to become intimately acquainted with human nature; he sees <sup>how</sup> ~~how~~ fallen humanity at its worst, as well as at its best; he sees men and



women, not only when on dress parade, so to speak, but when the hypocritical masks are laid aside behind which society hides many hideous deformities and loathsome ulcers, and weak humanity appears in all its naturalness. The thought has sometimes been advanced that this close scrutiny of the human heart must have a tendency to render the physician more or less of a pessimist as regards humanity; this is by no means the case, however. The physician who is sufficiently deep sighted finds among the whims, foibles, vagaries, weaknesses, sins, and vices of erring and suffering humanity, enough that is noble, true, brave, pure, dignified and heroic, to convince him that even <sup>when seen</sup> ~~in sin~~ at its worst disadvantage humanity displays unmistakable evidence of that inwrought divinity planted in man by the Omnipotent touch which made him the masterpiece of all creation.

Instead of making him a pessimist, the physician's intimate acquaintance with human nature gives him a larger charity through the lessons it teaches him upon the question of human responsibility; he learns to read in the carelessness, the ill nature, the despondency of his fellow men, not the indisputable evidence of a depraved and vicious nature, but the symptoms of a disordered stomach. How much less might have been the literature of biting sarcasm and heartless invectives if Carlisle had known how to keep his stomach in good order, the wise physician is much better prepared to determine than the average theologian. A competent physician, called in season, might have saved ~~Se~~ <sup>S</sup> ~~l~~ <sup>l</sup> ~~v~~ <sup>v</sup> ~~e~~ <sup>e</sup> ~~t~~ <sup>t</sup> ~~e~~ <sup>e</sup> ~~t~~ <sup>t</sup> ~~u~~ <sup>u</sup> ~~s~~ <sup>s</sup> from the stake,



and the saintly but dyspeptic Calvin from being the means of staining the history of Protestantism with the crime of shedding the blood of the heretic. The physician sees in such a character as Ivan, The Terrible, of Russia, who slew a hundred men in the attempt to graduate to a nicety the doses of poison necessary to kill within a given number of minutes, made a morgue of his palace, and kept his kingdom in a state of constant terror during his entire reign by his continually multiplied and most appalling and unparalleled atrocities, *I say the physician sees in such a character* not merely a malefactor and a criminal, but a moral imbecile, a lunatic, a human being ~~lacking~~ lacking the control of a well balanced and well disciplined mind, and driven by the *force* ferocious winds of suspicion, passions, fears, and uncontrolled propensities.

The physician is probably better prepared than other men to weigh the measure of human responsibility, or rather to recognize the limitation of the human will. *and* The enormous weight of that terrible *incubus* ~~impetus~~ *all* which rests upon humanity -- *depravity* heredity. It was a physician, the famous Autocrat of the Breakfast Table, who crystallized a great thought in the graphic phrase, "Every man is an omnibus in which rides all his ancestors". The physician whose eyes have been enlightened, sees in much of the conduct of human beings which is charged to individual depravity, in the ~~excesses~~ nervousness, wrongheadedness, weakness of will, and over mastering propensities, *the hereditary results* ~~simply the fact~~ of whiskey drinking, tobacco smoking, selfindulgent fathers, *instead drinking,* ~~tea drinking,~~ corset wearing, fashion enslaved mothers, ~~of many generations of putting their~~



~~heads out of the windows of the poor man's umbilus.~~

A lady said to me one day in my office, after having detailed a long list of symptoms which indicated a demoralized digestion, impoverished blood and starved nerves; "Doctor there is one <sup>thing</sup> more I must tell you", and with tears streaming down her face she added, "Doctor, I'm cross, I scold my husband, I scold my children, I scold my best friends, <sup>upon</sup> without the slightest pretext, I make everyone miserable about me; I am in total dispair", and sobbing as though her heart would break she exclaimed, "Doctor, am I sick or am I wicked". A glance at this poor woman's noble and refined, though pale and haggard face, and another glance at her thickly coated, germ covered tongue, <sup>was</sup> sufficient to enable me to say to her with utmost assurance, "My dear Madam, your case is not one of total depravity, but of total indigestion". The sunlight of hope which beamed <sup>out</sup> down through her tears and lighted her despairing countenance as she caught the thought, was evidence that a mental medicine had been administered, worth more than any pill or <sup>or</sup> lotion which could be concocted by the apothecary.

In this desultory way I have endeavored to present something of the work of the physician, <sup>present and future</sup> to prepare the way for a few words relating to the necessary qualifications for a successful physician. First of all in the list I think I must place good, sound common sense, unfortunately a rather rare quality, and one which it seems impossible to cultivate to any great extent, as it depends more upon a fortunate heredity, a predominance of hard headed, sensible ancestors in one's umbilus, rather than <sup>upon</sup> one's



individual acquirements. Seidenham, one of the brightest lights which has appeared in the medical firmament of the last two centuries, was not a man of erudition, although he lived in an age when one not able to write essays in Latin and to deliver orations in Greek was considered exceedingly illiterate, took no pains to conceal his contempt for literature, and by the force of his great fund of good sense, practical gumption we might say, to use an Americanism, was able to rise so far above his fellows in the medical profession that the present age looks back upon him as a sage and a philosopher, while his colleagues are counted as mere pedants and book worms.

Notwithstanding education is not a thing to be despised, indeed the modern requirements of the physician <sup>are</sup> so great that at the present time a liberal education is absolutely essential as a preparation to enter upon a study which is so comprehensive in its scope, so rich in accumulated wealth of facts and experience and so momentous in the responsibility which it involves. There was a time in the history of the medical profession of America when the <sup>a</sup> dearth of doctors was so great that there was a place of usefulness even for the hoosier doctor who declaiming eloquently in a medical journal about the errors of the laity, declared it to be the duty of the medical profession to devote a considerable part of their attention to the enlightenment of the vox populi; and even for <sup>that</sup> another doctor in the rural district of a neighboring State who, descanting upon the inutility of the study of Greek and Latin as a preparation for the medical profession, <sup>with muchunction</sup> ~~eloquently~~



exclaims, "Let <sup>of the</sup> dead languages remain with the dead people", <sup>and</sup> continuing, <sup>his</sup> remarks, "Latin <sup>terms</sup> words are of no value except to frighten ignorant people, for example: there is 'E pluribus unum' sounds like a sure killer every time, but I have cured many a case under the innocent and simple name of pleurisy." ~~Fifty years ago there might even have been room for that other doctor in a western town who~~

But the onward march of medical progress has so sharpened the tools of the profession, and so refined the means of diagnosis, <sup>and</sup> prognosis, <sup>or</sup> and amplified the armamentarium of the skilled practitioner that the discipline of a prolonged course of mental training, as well as the knowledge gained by the study of all the natural sciences, together with the higher mathematics, is requisite for a proper comprehension of the subjects which the student of medicine takes in hand, and the work in which the <sup>modern</sup> practitioner must daily engage. The candidate for the medical profession needs not only good sense, <sup>and</sup> a good education, but good health. The physician cannot, like the lawyer, the merchant, the professor, the clergyman, and other professional men, arrange the order of his daily life to ~~do~~ anything more than approximate system and regularity. Accidents will happen at most



inconvenient times of the day or night; small boys usually insist upon swallowing green apples at most unreasonable times; the baby's peristaltic squirms are pretty certain to begin just as the doctor is settling down to rest after having answered his second night's call; the surgical operation, expected to have been completed with the greatest facility, may reveal complications of such a nature as to require hours of high-tension work at the operating table, and days of ceaseless almost breathless suspense and vigilance in the effort to save some valuable human life after the operation has been completed.

A physician cannot safely consider his own ease and comfort, his life, if a useful and successful one, must be one of self-denial, self-sacrifice, often even to the extent of sacrificing health and sometimes life. A weakly youth should pause and consider before entering upon a profession the pursuit of which involves such mental and physical strain as does that of medicine.

The physician must be good natured, he must be naturally amiable. I say "naturally" for no man can be always at his best, <sup>we are likely to</sup> we all backslide a little now and then from the standard which we set up for ourselves. The young man who is amiable only as a miracle of grace, or as the result of incessant watchfulness, will be likely to have a hard time to hold his own with practitioners who are blessed by nature with a cheerful and happy disposition. A cross doctor is woefully out of place in a sick room; a sick man



is likely to be cross enough to tax the patience and good nature of the most amiable. Old Dr. Abernathy, who seemed to have made a rather exceptional success, notwithstanding his peculiar abruptness of manner, and perhaps we may almost say sourness of disposition, declared that "every sick man is a rascal". This seems certainly an ~~extravagant~~ extravagant view of the case, notwithstanding it must be maintained that a good nature is one of the most essential qualifications for success in the medical profession. Every physician ought to be a ray of sunshine, a source of light, happiness and good cheer, so brilliant as to be able to eliminate <sup>the</sup> darkest gloom of the sick chamber. He ought to be a veritable <sup>walking</sup> dynamo, producing <sup>a moral</sup> electric light of such radiance as to leave ~~traces of~~ <sup>a</sup> ~~the illumination~~ <sup>luminous glow</sup> behind him wherever he goes.

The true physician must have a heart full of sympathy for his fellow men, <sup>a</sup> great love for humanity, no end of good will for every body. The idea that a man whose sympathies are keenly alive to suffering is therefore unfitted for the practice of medicine and surgery is entirely an error. I am personally acquainted with several surgeons who, when students, were so sensitive to <sup>the</sup> suffering of others as to be unable to witness an operation without fainting, <sup>get</sup> have become distinguished and skilful operators. I shall never forget the horror which seized me when I first witnessed a bloody surgical operation, nor the deadly faintness which kept me staring at the wall during the entire operation, with only now and then a brief side glance at the operator. In my student days more than



a year passed before I could witness an operation with any sort of composure, and even the dissecting room was a horror which made me positively ill for weeks. I have often stood six or eight hours at an operating table going through a long succession of cases, when my knees shook violently at the moment when I entered the door of the operating room. My experience, and I dare say that of other men with ~~the~~ uncomfortable sensibility <sup>has</sup> been the same, that the moment work began all trepidation and nervousness disappears, no matter how distressingly uncomfortable the previous symptoms may have been.

Another common fallacy is the idea that ~~the~~ frequent contact with the sick, particularly surgical work, renders the ~~facilitates~~ physician hard hearted or even brutal, at least callous to suffering. I am sure nothing could be further from my experience, and, as far as I can judge, the experience of many other surgeons. No one knows so well as the physician or the surgeon the significance of pain, the possibilities of suffering. The man who lacks this ~~sensitization~~ appreciation is certainly unfit to become a physician or a surgeon, and if his experience has been such as to dry up his human sympathies and callous his nature, it is not because of the nature of his work, but because he has in some way <sup>been</sup> become untrue to himself and to his responsibilities. If he has become callous to human suffering some other and greater change has also happened to him; his moral nature has deteriorated; his manhood has fallen.

Another essential element which must be found in the typical physician, is selfpossession. No physician can attain to success



without the ability to control other minds; his patients must be managed; the man who is not able to control himself is not able to control other people. It was for this reason, perhaps, that John Hunter, the great anatomist and the distinguished scientist, was not a great physician; he had never learned the art of controlling his temper, and it was this fact which brought him to an untimely end, since he died from a fit of apoplexy, <sup>induced by</sup> in a sudden rage.

The doctor, of all men, needs to possess a well rounded, symmetrical character; he needs all the elements which make up true nobility, true Christian dignity, true manhood, sincerity and supreme honesty of purpose must characterize him. I think I am not going too far when I say that of all men none need more the aid ~~and~~ of genuine religion than does the doctor. The typical medical man must be a Christian physician. The characteristics which have been pointed out are unattainable by any human being without other assistance than that afforded by the weak elements of human nature. It is scarcely two thousand years since our ancestors began to emerge, by the aid of Christian missionaries, from the state of savagery and cannibalism in which they had for ages dwelt amidst the wilds of Britain. The educational influences of life in civilized communities have, to a large extent, tamed the brutality of the savage nature of the race; notwithstanding, the original savage still <sup>leaps and</sup> yells in the heart<sup>s</sup> of every man, and nothing but the power of divine grace, which has been opened up <sup>for all</sup> ~~at all times~~ through the mission of the divine Man of Gallilee, co-operating with the remnants of the divine character planted in



Adam, can enable any man to control the depraved and savage instincts of his own heart, and bring his nature into subjection to that divine will the leading of which, if followed, will bring a man up to the highest possible moral level, and make <sup>him</sup> ~~the man~~ master over the beast which dwells <sup>with</sup> in him and seeks to seize the reins of government.

It has been a constant source of amazement to me that so many physicians are skeptics. There is certainly nothing whatever, either directly or indirectly, connected with the subject of medicine to produce skepticism. The man who gets deep enough into the study of ~~the~~ medical problems to become able to even comprehend their significance, will find in his attempts at their solution not even a suggestion which would in the slightest degree justify disbelief in the existence of God, or the reality of his dealing with the affairs of men. The physician who carries his studies far enough to get hold of the roots of things, looks more deeply into the heart of nature than does any other man, ~~he~~ finds himself surrounded by biological, physiological and psych~~o~~logical mysteries which are unexplicable upon any finite theory.



("The Medical Profession."  
Miss Barker's copy...)

More often than with other men, the physician's life and work touch the infinite. He attends, when the tiny human bark launches out of the infinite oblivion of the past upon the troubled sea of life. It is he who stands by the bedside and feels the flickering pulse as the frail bark nears the other shore to enter upon the infinite possibilities of the future. He may appreciate better than men of different training, the infinite depth of the problem presented by the mysterious past,--problems of heredity, of environment, of evolution, of racial progress, and racial deterioration. He may comprehend more than others of the perplexing questions which render ~~it~~ impossible every theory respecting the future which excludes the infinite power of an infinitely merciful and loving God-Father.

When conversing one day with a young physician who considered skepticism the natural and proper state of mind for a scientific physician, the question of miracles arose. To illustrate his views as regards the Bible he remarked, "If, for example, <sup>an</sup> analysis of the earth which <sup>Christ</sup> placed upon the eyes of the blind man in <sup>the</sup> <sup>by</sup> miracle healing showed that it was possessed of medicinal properties which were curative for diseased eyes, I should be able to believe the story to be a narration of a fact, otherwise I must regard it as a myth. <sup>He could</sup> understand how medicinal earth might heal the eyes of the blind, but I cannot comprehend how ordinary earth, even though applied by the hand of the Divine Physician could effect such a transformation."



I replied, "You cannot understand how Christ by a ~~mere~~ touch could heal the eyes of a blind man, but readily admit that the ~~mere~~ touch of a bit of medicated clay might effect such a cure; now will you be so good as to explain to me how a bit of medicated earth might heal the eyes of a blind man by a ~~mere~~ touch."

"Oh," said he, "that is very simple. We often see eyes healed by the application of astringents and other remedies. You have certainly seen many such cases yourself." "Certainly," I replied, "but will you kindly explain how such a change occurs under the influence of a medicament?" "Oh," said he, "of course! The

medicine acts upon the nerves of feeling, the nerves act upon the nerve centers, and the nerve centers react upon the bloodvessels through other nerves, and thus the healing takes place." "But you have offered no explanation," I replied. "You have only mentioned phenomena. Please explain how a medicine acts upon the nerves and the nerves upon the nerve centers, and the nerve centers through other nerves react upon the bloodvessels." "Ah," he

said, "that is one of the mysteries of life. No one pretends to be able to explain that." "You are entirely right," I said "and you must see that you have admitted that you are no better able to explain a miracle of healing performed by a lifeless bit of earth or a drug applied by ~~the~~ physician than I can explain the miracles wrought by the divine man who went about doing good two thousand years ago." "Now," said I, "here is a simple problem;

let us see if you can explain this: I hold a copper in my hand: I release it; it falls to the floor; why does it fall?" "Oh," said my friend, "that is gravitation. The earth attracted the



copper." "But, how does the earth attract the coin? How does the earth know where the coin is, or that there is a coin to be attracted?" A ray of light travels from the sun to the earth in eight minutes, but this wonderful agent, speeding on through space at the rate of nearly two hundred thousand miles a second from a new sun born at the outskirts of the explored regions of the sidereal heavens might reach our little planet only at the end of twenty thousand years or more. Nevertheless when this new orb began to send forth its effulgent rays, this earth and every other planet, sun, comet, asteroid, and meteor in the whole universe at that very instant would feel the pull of this new force added to the infinity of worlds. Who can explain the mystery of a force which is omnipresent in time and space? Our inability to comprehend this wonderful manifestation of energy renders inexplicable the simplest phenomena of life.

The falling apple dropping from the bending bough brings us face to face with the problem of the Infinite, the force which keeps the great clock of the universe ticking ceaselessly on forever, never losing an instant of time,--the force which upholds all things, which is in all things, which watches over and controls all things. This infinite Something the Christian calls God. The scientist, seeking to hide the faith which he nevertheless unwillingly confesses, calls this same infinite Something "The Unknowable". Surely there is no man better prepared to recognize the necessity for a belief in an infinite and intelligent power in the universe than the well-trained physician.



It seems incredible that there can be found even one member of the medical profession who is not prepared to exclaim, with the holy man of old, "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge," and how natural that the Psalmist should add, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether."

If there is any man in all the world who needs <sup>the aid of harmony and</sup> ~~God~~ in his <sup>with the</sup> daily life, in his work for others, in his battle with himself, <sup>infirmit</sup> it is certainly the physician who of all others ought to be, in every community, an example of temperance, sobriety, and purity. The man who deals with such sacred things as does the physician needs to have clean hands and a pure heart, a condition which does not come to men by nature, but only as the result of that earnest upward striving, through faith and prayer and pious meditation, after the divine ideals which <sup>the</sup> inspiration has set before us in the Book of books, which brings man upward toward the divine level and enables him to summon to his aid in conquering the foes within, and in fighting battles against error and disease without, that same great power which sends the acorn upward into the mighty oak, which holds the worlds together in their ceaseless rounds, which melts the hard heart of the prodigal son



and sends him back to his father's house.

The opportunity for usefulness for the Christian physician is almost infinite in possibilities. Every neighborhood in every civilized land needs the uplifting power such a missionary as the Christian physician may be. Every heathen land is stretching out its hands in pitiful appeal for Christian physicians who, above all other men, are prepared to present the whole Gospel, a symmetrical Gospel, a Gospel capable of saving both soul and body, and which finds no excuse for torturing or destroying one to save the other.

Christian physicians might do ~~might do~~ more for the moral elevation of man, more for the redemption of the lost ones in the dark places of our great cities than all the priests, preachers, and evangelists of every description combined. Christian physicians may wield an immense power for good, in combating the growing skepticism of the times, which, ~~propagated by such men as Ingersoll and Spenser,~~ is drawing annually a large number of bright ~~but superficial~~ minds into its net. I heartily endorse the words of minister Lowell delivered before a body of young nobles in London some years ago in referring to this class of infidel agitators:--

"These men, living in ease and luxury, and indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and the ferocity of the men who but for Christianity might long ago have eaten their carcasses, like the South Sea Islanders <sup>or</sup> and cut off their heads and tan<sup>ned</sup> their hides like the monsters of the French Revolution.



"When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator has turned its attention to human society, and has found on this planet a place ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard,--when skeptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone before and prepared the way and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views. But long as these very men are dependent upon the religion which they discard for every privilege which they enjoy, they may well hesitate before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

*In conclusion*



Oct 20, 1894

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## MATERIALISM IN THE MEDICAL PROFESSION.

The training of the modern physician is well calculated to give to his mind a decided materialistic bias. His study of the intimate structure of the body shows him in every cell and fibre of the human frame, such a thoroughgoing adaptation of structure to function, when he comes to regard the two as not only intimately but necessarily associated, and not only in relation to such functions as digestion, bile making, respiration and circulation, but also in relation to the more subtle functions of perception, recollection, ratiocination, and other forms of intellectual activity. In his most profound studies the physiologist finds no ground upon which to draw a line of generic difference between ordinary mental action and mental action in relation to matters of a moral or so-called spiritual nature.

The marvelous developments in science in modern times, and especially the labors of Wallace, Darwin, Huxley, and other leaders in scientific thought, afford abundant evidence that there are in operation in the world about us, natural forces to which must be attributed many phenomena which a century ago were regarded as directly due to supernatural interferences.

Superstition regarded man as a sort of dummy moved about upon the checkered arena of life as a chess player moves his kings and queens. A physician's study of man enables him to see with more than ordinary clearness the absurdity of this view, and to compel in him the belief that every human being launched upon the sea of life is an atomic force, acting and reacting in a large part automatically, it is true, but to some extent at least spontaneously upon its own environment.

In the very early ages the Pope fulminated a bull against the comet, the Turk and the pestilence. At the time of the great plague in London, every house in which the disease appeared had a red card placed upon it.



Modern methods of dealing with the pestilence, the Turk and the comet are very different. The Turk is met with ~~xxxx~~ a bullet or a bath-tub, as the exigencies of the case may require; the pestilence, thanks to the labors of Koch and his disciples, is met by quarantine and disinfection rather than by crosses, sacred images and masses, while the comet is allowed to pursue undisturbed the uneven tenor of its way.

No one familiar with the history of human progress can deny that materialism and materialists have contributed much to intellectual progress during the last one thousand years. Materialism is represented in scientific theories and, as held by ~~by~~ the majority of workers in scientific fields, has fought and won glorious battles in the development of science and in the cause of intellectual freedom, whereby many of the shackles of superstition which have bound the human mind have been broken, many of the barnacles of false belief have been torn off, and the powers of religious bigotry and interference, those most blighting and cruel of all evil forces which in ages past have dwarfed and crippled the mind of man and held him a slave to Priestland and in ignorance of his own rights and privileges, have been broken, at least in part. Physicians have always been found in the foremost line of scientific progress and most outspoken of all men in defense of liberty of conscience and of civil and intellectual freedom. The fact that Benjamin Rush was an active participant in the laying of the foundation stones of this greatest and freest of all the nations which the world has ever seen, will never cease to be a proud memory to our profession.

During the middle ages, when medicine and theology were so combined that one man performed the offices of both priest and physician, the practice of the healing art consisted of little more than the application of charms and the performance of babalistic rites. As soon as the medical profession acquired a standing of its own, it began to emancipate



itself from superstition, to study the influences of material causes in producing disease, which had previously been attributed wholly to supernatural agencies, and the progress of medical science has been in this direction ever since. This line of investigation and progress has naturally given rise to more or less controversy with those who have still clung to the old superstitions, and who have refused to keep pace with the onward march of scientific discovery. From the times of Eschulapius, Pythagoras and Hippocrates down to the present time, there has been more or less controversy between the doctors of physics and doctors of divinity, or their representatives at different periods. Old superstitions have been abandoned only by compulsion as it were, every step of progress having been made at the expense of a bitter and continuous warfare in which the conflict has practically been too tangible and material -- facts revealed by scientific investigation and evidenced by the senses and supported by logical reasoning, and the mystical theories spun out of the brains of dreamers presenting no facts in evidence and unsupported except by the circumstance of ages of unquestioned belief.

During the ages when superstition reigned, when the dummy theory of man's existence predominated, disease was looked upon as due to an attack of some malign entity or a divine visitation from God as a punishment for sin, and the human race sank into depths from which it has not fully extricated itself. Superstition everywhere destroyed the magnificent public baths which the very practical philosophy of the Romans erected in every ~~age~~ large city, and so persistently inculcated the doctrine of the sacredness of dirt, that we are told by the historian \_\_\_\_\_, that during the middle ages not a man, woman or child took a bath except by accident. Prominent religious teachers of this period insisted upon neglect of bodily cleanliness as an aid to



holiness and an evidence of its possession.

(Quote from Man the Masterpiece--Father Juniper, Patched  
pantaloons, etc.)

This sort of treatment of the body was the natural outgrowth of a theory of man which regarded the body as of no account, as a trammel and a clog to the imprisoned and longing-to-be delivered soul. This idea is by no means yet extinct, and perhaps is one of the causes which occasionally drives the scientist and physiologist to that extreme phase of materialism, skepticism.

In Kansas there is said to be a tomb-stone bearing the epitaph,

Under this sod and under these trees

Lieth the bod(y) of Solomon Peas;

He is not in this hole, but only his pod;

He shelled out his soul, which went up to God.

I do not relate this circumstance irreverently or with a spirit of scorn with reference to any system of theology, since I do not imagine it possible that the great diversity of human minds can ever be brought to recognize as truth any statement of religious belief, and doubtless even superstitions, while not without their wholesome influence upon certain classes of minds; but a theology which regards the body as a pod filled with peas which are anxious to be shelled out, could not consistently manifest any very considerable interest in the care and development of the body, since such a course would only prolong the agonizing effort of the peas to escape and delay the happy day of their deliverance.



In the thirteenth century Thomas Aquinas invented the doctrine of animai (?) as a means of uprooting the philosophy of Averroes (?) According to this philosophy when a stone rolls down hill, it is not ~~the~~ really the stone that rolls down the hill but an animus within the stone which rolls it down the hill. When a tree grows, it is not really the tree that grows but the animus in or about the tree that grows it. When a dog barks, it is not really the dog which barks, but an animus which barks the dog, as a blacksmith blows his bellows; so when a man thinks or acts, it is not really the man acting or thinking, but an animus which moves him. It never seems to have occurred to this philosopher that a dog with his lungs and barking apparatus is quite as able to bark as an animus to make the dog bark, and that if the dog with all the appliances necessary for barking is not able to bark, no more will an animus be able to make the dog bark without the aid of another animus to operate upon it. So if a dog needs an animus to make it bark, the animus of the dog needs an animus to cause it to move the dog, and animus No. 2 must be moved by still another animus, and so on ad finitum. This method of reasoning becomes a question of simply explaining one mystery by creating another, and yet it appears to be a favorite formulae in popular theology.

In those countries which are still least emancipated from the religious superstitions of the middle ages we see the least progress in science and the least attention given to the care of the body. This is well illustrated in the experience of a member of the English Embassy at Madrid a few years ago. On calling for a bath-tub he learned that the hotel in which he was stopping was not provided with such a luxury. He was finally furnished with two butchers' trays as the only facilities for bathing which the house afforded. In these he placed himself after the fashion of Colloseus of Rhodes, and proceeded to enjoy his usual



morning ablution. The imperfection of the arrangement necessarily involved the sprinkling of a few drops of water upon the floor, greatly to the disgust of the landlord who promptly discharged his guest with the declaration that he would not allow an Englishman in his house, since Englishmen were so dirty that they were compelled to take a bath every day. Certainly it is that this <sup>absurd</sup> religious notion that the body is a matter of no more account than the pod of leguminous seed, is responsible for a great part of the neglect to develop the body and to foster its interests by the cultivation of hygiene, which has been so characteristic of so-called Christian nations.

The materialistic views of the ancient Greeks <sup>led them</sup> ~~that that~~ to recognize the fact that a healthy mind was only to be found in a healthy body, and whatever damages the health of the body also impairs the mind.

Zoraster, the philosopher of Persia, taught the same doctrine. Bain and Bastian, prominent leaders in materialistic thought in modern times, have rendered great service to the world by placing upon a foundation by indisputable facts the doctrine that there is no such thing as disease of mind without disease of the body. This doctrine which is so widely at variance with former conceptions of mental disease, and which the common people have scarcely yet begun to comprehend, has revolutionized completely the treatment of the insane, who, under the dominance of the ancient idea that the body was a mere shell inhabited by an entity, was supposed to be suffering not from disease but from displacement of the normal and proper entity by a demon.

In speaking thus approvingly of materialists and materialism, I desire that I shall not be misunderstood. There is a gross and unreasoning materialism upon the one hand and a rational materialism on the other hand. We may even have a fanaticism materialism which is no better and may be more ..... to superstition than religion. A materialism



which sees nothing in the universe but atoms, and that undertakes to account for all phenomena by the mechanical movements of molecules, if excusable at any stage in the development of science is certainly at the present time obsolete.

The positivism of Comte which when launched upon the world won so many adherents, is now scarcely mentioned by any philosophical writer except in connection with the history of philosophy. Such materialism ends in mysticism, or its disciples come sooner ~~xxxxxxxxxx~~ or later to the recognition of the fact that atoms alone are insufficient to form a suitable substrata for phenomena. Any materialism which boldly declares that the brain thinks as the liver makes bile and the stomach digests, offering no other explanation or proposition, ~~places obstacles~~ serves no other purpose than to give offense and to place obstacles in the way of progress. A better form of materialism is that presented by the new agnostic school of Huxley, Spencer, <sup>and</sup> Tyndall, which recognizes the ~~xxxxxxxxxx~~ inability of the mechanical theory to explain causes, and accepts the idea of an underlying, controlling force which on one form or another has been recognized in various systems of philosophy and in all periods of the world's history. Upon this point Spencer remarks, "Consciousness of an inscrutable power manifested ~~xxxx~~ to us through phenomena has been growing ever clearer. Quote from page 108, Library Volume No. 953.



The false theories which are responsible for this neglect of the interests of the body have been chiefly fostered by theology, although it must be said that ~~theology~~ they are as ~~unscriptural~~ unscriptural as unscientific and are perversions rather than legitimate deductions from the basing principles of wholesome theology. Since Bacon taught the world how to think inductively, how to test and try theories and beliefs by the strategy of logic, great progress has been made in the uprooting of old prejudices and the establishment of wholesome and beneficent laws and customs in society. The modern development of sanitary science which grows so largely out of an appreciation of the value of the body and a belief in the unity of man, has done more for the encouragement of morality than all the musty volumes of theology which were written during the centuries when learning was buried and when a state of doubt was considered a state of guilt and a spirit of inquiry unpardonable iniquity.

Materialism is not necessarily irreligion or skepticism. The fact that all the beliefs of religion cannot be brought within the terms of logical formula is not peculiar to religion. The same is true of science. The theories of matter explain only phenomena and do not explain matter itself. Many years ago Judge Tallow exposed very clearly the unreconciled inconsistency of the atomic theory. The hypothesis of the gaseous ether to explain the passage of force from molecule to molecule in the transmission of light, electricity and other forms of energy, failed. The hypothesis of fluid ether, which was substituted, also failed to meet the requirements of the situation. The latest theory, which substitutes a solid ether is still open to the objection that if this hypothesis proves to be attainable, it is only putting the problem back a step--in other words, ether is the animus of science. If ether exists, it must, according to the atomic theory, be itself a



form of matter and composed of atoms operated upon by forces which require an active medium as much as do those forms of matter with which we are acquainted. The same difficulty exists with science as with religion when we come to consider the ultimate causes. As soon as we undertake to go beyond phenomena, we find ourselves upon the borderland of the unknowable. Here we must admit the existence of what the physicist calls an inscrutable power. The name which the religionist gives to this power is God.

Most of the controversies among theologians, and many of the discussions between scientists and theologians, have been simply attempts of one man or body of men to compel another man or body of men to accept his particular views with reference to the unknowable. The fact that the religionist cannot explain God does not make him an idealist, and more than the failure of a physicist to explain gravitation makes an idealist of him.

I hold a copper in my hand, etc.

(Copy from Ann Arbor Paper)

True materialism recognizes man as a unite and acting force in the universe, acted upon in turn by his environment and by forces with which he is more or less acquainted, and the highest aspiration of the ~~thought~~ thought, that intelligent power and force in nature which the old Arabian philosophers called the great intellect.

By the recognition of God, and his dependence upon this inscrutable and omnipotent power, and by the adoption of the proper line of education, man may use his free will in such a ~~manner~~ manner as to work in harmony with the power which holds the planets in their courses through the trackless universe, which works in every germinating seed, which builds the crystals



of the snowflakes and piles the rocks in mountain ranges, which weaves in harmony, etc.

Leave a little space.

True religion consists in union with God. Pythagoras placed all the duties of religion under two heads, to speak the truth and to do good. What more can be added ?

Hippocrates placed a high estimate upon the physician and defined for him a character to which certainly no exceptions could be taken. According to him,

(Page 100 Genuine Works of Hippocrates.)

Here is certainly a noble idea, but who can reach it? Cato was the model of philosophers, but notorious for his cruelty to his slaves.

Brutus, a noble Roman, was a most extortionate money-lender and starved several of his fellow citizens to death in prison because they could not meet his demands.

Seneca, conspicuous among all his countrymen for his virtues, nevertheless possessed so little moral courage that history records him as a cringing sycophant.

(Quote from pencil memoranda written on cars.)

Also quote from Ann Arbor paper.



To the quotation from A.A. paper add)

The fact that he takes a materialistic view of man and his environment peculiarly fits him to appreciate the needs of the struggling masses in our great cities at the present time, and to comprehend and set in motion the agencies best calculated to ameliorate their condition.

The proprietor of a gambling house, who called at <sup>the</sup> Medical Mission in which he was interested, remarked, "I don't go much on the Gospel, but this sort of preaching I believe in."