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Original Communications.

"THE SCIENCE OF MEDICINE—THE SCIENCE OF HUMANITY."

BY I. A. MCSWAIN, M.D., PRESIDENT, OF PARIS, TENN.

In the year 1830, in the month of May, the leading Physicians of this State met in the city of Nashville and organized the "Medical Society of the State of Tennessee," and wrote upon their escutcheon, "The Science of Medicine an important department in the Science of Humanity." After the lapse of 72 years, at the reorganization in Memphis, and the adoption of the new constitution, the name was changed to that of "Tennessee State Medical Association," but the motto remained unchanged. It is well. Truth changes not. Time and progress

* Annual Address delivered before the State Medical Association at its Seventy-first Annual Meeting, held in Chattanooga, Tenn., April 12th, 1904.

have wrought changes innumerable within the last three quarters of a century, which correspond with the life of this Association, but have only added emphasis to the truth contained in this motto.

The thought occurred to me to say something on this occasion in regard to the relationship of the Science of Medicine to the Science of Humanity; hence the adoption of this motto in slightly abridged form, as the title of this Address.

Science, in its most primitive sense, is to know. To *know* Medicine, involves the *Science of Humanity*. To know Humanity, is therefore fundamental to Medical Science, without which, Medicine at once ceases to be a Science, and as it has been observed in all history, is a heterogeneous mixture of Witch-craft, Superstition, Charlatanism, Empiricism, Fanaticism, and Deception.

In direct ratio, as the knowledge of individual and collective Humanity increases, does Medicine become more and more a Science.

Humanity implies a physical, mental, and moral being; "a material Body, an immaterial Mind, and an immortal Soul." These three elements, although distinct, are strangely blended to make man. So intimate is their connection, so intricate the process by which they are interwoven, that no proper conception can be had of mankind by the study of one of these elements to the exclusion of the others. We must comprehend the fact that all impressions and influences, made either from within or without the man, involve his three-fold character.

Errors are not uncommon in this regard in the application of the Science, or, if you please, the Art, or Practice of Medicine. To regard man only from a physical standpoint, leads to errors, both in regard to the causes and the cure of his diseases. To regard him as mind only, and conclude that all his ailments are mental or imaginary, leads to the most erratic conclusions, and to the inexcusable and criminal neglect of material agencies, whereby the loss of life may result; instances of which are not uncommon, even in this enlightened age, and under our own observation, in the practice of so called Christian Scientists and other quasi religious orders.

To dwell only on that which is immortal, to regard the Soul only, to look upon all diseases as the result of immorality and sin, leads to the most fanatical practices fraught with great evils to both Body and Mind, and may result in the overthrow of the Soul itself.

In the application then of the Science of Medicine, due regard must be paid the body as a great complex mechanism, a co-ordination of the physical forces which is so essential to the welfare of the whole. We must consider that the mind wields a large influence over the body both in health and in disease, and our Therapeutics must include agencies whose effects are mental in their application, as well as those which are physical.

To "administer to a mind diseased," to bind up the wounds which sorrow has made, to sympathize with distress, to inspire hope and strengthen confidence, are among the most difficult problems of Medical men, a proper solution of which may bring health and healing to the body. Not the least of these three factors, is the soul of man. That which is neither physical or mental, but a distinct entity, breathed into man by the Infinite, and creating him a moral being. The causation of some of the most unmanageable diseases both of body and mind, is traceable to immorality. The cure of which is improbable, if not impossible, unless the moral perversion can be overcome. We conclude then, that only by the diligent study of individual man, physical, mental and moral, can we have the knowledge or Science of Humanity that is so essential to the application of the Science or knowledge of Medicine. All rational Therapeutics have their basis upon these principles, all else is Empiricism.

What think you then of a Doctor, (so called), who presumes to administer remedies to those who fall by the wayside in the struggle of life, who knows but little of the body, but less of the mind, and who cares nothing for the Soul? What would you think of a man who knows absolutely nothing of a locomotive, mounting the cab of an engine to which is attached a train of cars, laden with Human Freight, and with a reckless daring born of ignorance, opens wide the throttle, and perchance, hurls the unsuspecting passengers to inevitable ruin? Before a man may run an engine, he must study long days and weeks and months

under a master. He begins by wiping off the engine, studies each piece of the ponderous machine, becomes familiar with every wheel, piston, cog, and valve. He must understand the gauges, the brakes, the signals, the power of the mighty iron horse, indeed everything connected with the mechanism of locomotion, and even then he is not competent until he has taken his stand by the engineer, and gone over the road again and again, observed every switch, bridge, and landmark along the way—and even then he assumes the position of engineer with fear and trembling at the mighty responsibility. This law of qualification applies to every avocation and is pre-requisite to every business or undertaking in the affairs of men.

So should it be with the Doctor or with anyone who essays to administer remedies to the diseases of tri-partite man. He begins, perchance, sweeping the office, and arranging the books and instruments of his preceptor. He spends weary months and years acquiring a knowledge of the structure of the body. With Scalpel and Forceps in the weird light of the dead room, he dissects the brain, the heart, the lungs, indeed all the organs of the body; observes their size, their structure, their position and relationship to other organs, their blood and nerve supply; then traces the source and distribution of every artery, vein and nerve, studies the bony framework of the body, its muscles, joints, and ligaments, and then, with microscope in hand, looks down into the ultimate cells, scrutinizes the constituents of the blood, the very source of life, compares healthy with diseased structure, and learns to distinguish the normal from the abnormal.

But his work is just begun. Turning to his Physiology, he must know the offices performed by the various organs, the character of the secretions and excretions, the processes of waste and repair, the functions of digestion, and assimilation, of respiration and circulation. Then through the biological laboratory does he study the germs of disease and behold their work of propagation and the manner of their subtle invasion and destruction of the tissues and organs of the body, in their hidden fastness. He must also know material medicine, the character and properties of drugs, their action upon the human economy, their incompatibilities, their poisonous effects and antidotes. If a surgeon, he

must in addition to all this, understand the technique, the instruments required, and the elaborate principles of asepsis and antiseptics involved in an operation. Then again the student must acquaint himself with the more delicate subjects of conception, the growth and development of the fetus in utero, the process of parturition, the advent of the new-born child, its needs together with those of the mother at that critical and trying ordeal.

He must take his stand at the bedside of the sick and injured, and study disease in its different stages and manifestations, the indications for treatment, the dangers immediate and remote, the diseases peculiar to infancy, middle life, and old age, the natural changes that occur in the body during the periods of growth and decline. He must consider also the mental and moral traits of the patient, his environments, his habits, his hereditary predispositions and tendencies to particular diseases. He must also cultivate in the sick room a professional mannerism, exhibit a confidence in his own ability and resources by which he inspires confidence in the patient and attendants.

Notwithstanding the chief mission of the physician, is if possible, to cure disease, he will often be brought face to face with conditions that defy his best directed efforts and are hopelessly incurable. But even after all his resources have been exhausted, the true physician does not forsake his patient. But, when in the shadow of an overwhelming fate, he recognizes the approach of the relentless messenger as he comes to summon the soul to its final account, he should soothe the pain and anguish of dissolution, and point the weary sufferer through the darksome portals that mark the end of this mortal span, but which open the entrance to the land Elysian.

After all this preparation, and much more, not laid down in books, or "nominated in the bond," a man with a conscience, enters upon the duties of a doctor of medicine, with a sense of obligation and responsibility well nigh paralyzing.

Contrast if you please, this student, well bred in the sciences of Humanity and Medicine, with the conscienceless quack, the presumptuous charlatan, or the greedy and avaricious manufacturer of secret and patent medicines, who are in the business of tampering with human lives, not for the study of the science of medicine,

as applied to human needs, but like the would-be statesman in defining his position, favored a "tariff for *revenue only*."

But you say: Why do people allow themselves to be imposed upon by the pretender in medicine, and why do they buy and use drugs of which they know nothing, and for the administration of which no one is responsible? There are several reasons. As far back as we have any account of the human race, there has existed in the mind a disposition to fathom the mysterious, and to experiment with the unknown; it was this that led mother Eve "to partake of the fruit of that forbidden tree, whose mortal taste brought death into this world, and all our woe." Then again for thousands of years of the world's history, medicine as a science had no existence, the treatment of disease being a mixture of witch-craft, incantation, exorcism, deception, and cruel imprisonment or banishment. From that dark age of mythology and superstition, the human mind has emerged very slowly. Errors find easy lodgment in the mind which require great effort and hundreds of years of time to eradicate, people preferring to hug the delusions of the fathers, rather than accept a scientific truth.

There is also a kind of credulity in the human mind easily played upon by the fair promises and assurances, the flaming advertisements and attractive chromos, which are a necessary adjunct to the success of the quack and patent medicine man. Again, there is a magic in printer's ink. People are prone to accept as facts what they see in print.

Contributory to this patent medicine phrenzy are the certificates of public men, even ministers of the gospel endorsing this stupendous folly. The apology we would offer for these, is that, however wise and good they may be on other lines, they know nothing in regard to medical science, and in any court of the country their testimony would be ruled out on the score of incompetency. There are also church papers, and even some medical journals that allow (for a consideration) space in their publications to advertise these frauds. Ministers of the gospel and church papers need be more cautious in their indorsements lest they become accessory to the formation of most pernicious drug habits.

There is just one other class of which we would speak, but with diffidence, for he is our brother, and for him, we entertain a good degree of regard and would not, wantonly, wound his sensibilities, but we have heard it said that some *real* doctors do now and then permit the use of, and have actually been known to prescribe a preparation, a medicine (so-called), a something, the ingredients of which were entirely unknown to them, and that there have appeared in certain quarters certificates from doctors endorsing such nostrums. Is it possible?

I know that my brother is sorely tempted, for the ubiquitous agent besieges his office day after day with an exhibition of his wares, extravagantly loads his table with samples, and is persistent in his praises of the virtues of the articles contained in the cartooned packages, ready made for all the ills to which human flesh is subject. But Brother, as in moral and spiritual matters, there is a way of escape from temptation by resisting the powers of darkness and ignorance. So in the practice of your art, you can escape the clutches of the commercial medicine man, by a confidence in, and fidelity to our noble science. Thereby you will contribute to the best interests of your clientele, maintain your self esteem, and advance the honor and dignity of your profession.

The medical profession condemns these patent nostrums and the methods of quacks, advertising specialists, and impostors, not because of their interference with the business or financial interest of the doctor, but for the same reason that we urge medical legislation for the protection of the health and lives of the people. Men of medical science know the pernicious effects of the narcotics and stimulants contained in many of these mercantile preparations and nostrums. The cunning manufacturer, well understands how to increase the sale of his wares by loading them with drugs that entail habits, and thereby his preparation creates its own demand. *He is in the business for money.*

On the other hand, every law on the statute books relative to the prevention of disease, the arrest of epidemics, quarantine regulations, the organization of State Boards of Health, the United States Marine Hospital Service, the institution of the various public health associations, prison reform, the erection and equipment of hospitals for the insane, blind and disabled, every sanitary