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THE BIG FOUR.

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COLLEGE ADDRESS*

BY REV. DR. J. STEWART-SMITH,
St. Mary's Church, Kansas City, Missouri.

On the scroll of fame some names are written in letters of blood and carved by the blade of the sword, some in the purple that belongs to kings, and some in the cramped hand of suffering, but among them all there stands not one that flashes forth more brightly or that will endure longer than that of Samuel Hahnemann, the immortal discoverer of homeopathy.

Samuel Hahnemann was born in the Electorate of Saxony, April 10, 1755. "His father was a designer in a porcelain factory, and a man of the soundest ideas of what was good and worthy, which he implanted deeply in the mind of his son. To live and act without pretence or show was his most noteworthy precept, and his example was even more impressive than his words." From an early age, the boy received from his father, every day, "thinking lessons." "I must teach that boy to think," was the remark again and again repeated by him. That he succeeded, the fact that we are here to-night proves.

His early life was one long struggle for knowledge in the face of almost grinding poverty. At the age of twenty he set out for Leipzig with his patrimony of twenty thalers and a letter from his teachers to the professors at the university. Here he attended lectures by day, and spent his nights in translating from English into German. He eventually became a most accom-

plished linguist. At the age of twenty-two he was master of Latin, Greek, English, French, Italian, Spanish, German, Hebrew, Syriac, Arabic, and had some knowledge of Chaldaic. In this way he was preparing himself for the great work of the future.

He obtained his degree as doctor of medicine in 1779. He had supported himself while at his studies, and continued to do so, while waiting for patients, by translating and annotating the works of various medical writers with voluminous quotations from innumerable other authors; it was this that led him to master so many languages. His extracts show a thorough familiarity with the authorities he quotes.

As his practice increased his dissatisfaction with the vagueness and uncertainty of all medical treatment increased likewise. Medicine was called an inexact science. It was founded on a basis of individual authority which imposed certain names upon forms of sickness, guessed at what was the cause of the disease, and then guessed again at what would cure it, and since there was a considerable uncertainty as to both the cause and the remedy, a number of the latter were combined so to insure something helping. In a letter to another physician Hahnemann writes: "It was agony to me to walk always in darkness with no other light than that which could be derived from books, when I had to heal the sick, and to prescribe according to such and such an hypothesis concerning diseases, substances which owed their place in the *Materia Med-*

*Delivered at the tenth annual Commencement of the Kansas City Homeopathic Medical College.

ica to an arbitrary decision. I could not conscientiously treat the unknown morbid conditions of my suffering brethren by these unknown medicines, which, being very active substances, may (unless applied with the most rigorous exactness, which the physician cannot exercise, because their peculiar effects have not yet been examined) so easily occasion death, or produce new affections and chronic maladies, often more difficult to remove than the original disease. To become the murderer or tormentor of any of my brethren was to me an idea so frightful and overwhelming that soon after my marriage I renounced the practice of medicine, that I might no longer incur the risk of doing injury, and I engaged exclusively in chemistry and literary occupations." (Bradford's "Life.")

Again he says: "It soon struck me that I was called upon to admit, in the practice of medicine, a great deal that was not proved. If I was called to attend a patient I was to collect his symptoms, and next to infer from these symptoms that a certain internal condition of the organs existed, and then to select such a remedy as the medical authorities asserted would be useful under such circumstances. But it is very evident that the argument is most inconclusive, and that room was thus left for many serious errors, and so I determined to investigate the whole matter for myself from the very beginning." (*Ib.*)

He reasoned in this way: Nature is a reign of law. There is a reason back of every phenomenon, a cause for every effect, and there is a law, fixed and immutable, which connects every effect with its cause. Disease and its remedy must be under law, or else they form an exception to the whole analogy of Nature, which is inconceivable. Again, it is contrary to Nature that there should be many laws governing the same effect; there is one law of gravitation, not a score; hence there must be one fixed and definite law governing the selection of the remedy for

disease. It was this he set about to discover.

When translating the second volume of Cullen's *Materia Medica*, he had been struck by the similarity of the symptoms produced by Peruvian bark and those found in intermittent fever, for which it was the recognized remedy, and proceeded to experiment on himself and others, thus confirming the fact of the similarity.

To know the effects of a drug, he reasoned, it was necessary to know its action on the healthy body; the effects observed when administered to the sick were masked by the symptoms of the disease.

Systematically he set to work to make "provings," as he termed them, of various single drugs, on healthy persons. Having thus collected a vast mass of data, he proceeded to test the truth of the theory he had conceived, that the remedy which produced a given set of symptoms in the well person would cure the like symptoms in the sick. At first the result was rather to aggravate them. He reduced the dose and found that his theory of *Similia similibus curantur*, which he named Homeopathy, was verified, and at the same time discovered the necessity of attenuating, even to infinitesimal proportions, the remedy employed.

Only after years of experiment, and verifying his theory a thousand times, did he venture to proclaim his discovery. He began his investigations in 1790, and published it for the first time, in an article in *Hufeland's Journal*, in 1796. "The Organon," setting it forth in all its fullness, was not published until 1810.

As an honest man he does not claim the whole credit of the discovery, but points out that the idea had been in the minds of not a few from Hippocrates down. He writes: "There have been physicians from time to time, who had *presentiments* that medicines, by their power of producing analogous morbid symptoms, would cure analogous morbid conditions" ("Organon"), and then he quotes them. What Hah-

nemann did was to confirm those pre-
sentiments and proclaim the law.

The success of the new treatment was such as to arouse a storm of jealous opposition, ridicule, and persecution. The arm of the law was invoked. Hahnemann and others that practiced homeopathy were driven from city to city, and every obstacle thrown in the way of its advocates. It was assailed then as now, not by scientific attempts to prove its falsity, but by personal abuse, laughter, and ostracism. The practitioners of the old school simply refused then, as now, to investigate its claims, and denied the truth of the reports of those who did. They obstinately refused to experiment, and yet they boasted of being "scientific men." Men to-day are ever ready to listen to new theories, and eager to try every proprietary remedy, from Koch's lymph to the latest coal tar preparation advertised in the journals, Séquard's elixir, or to adopt any treatment that is backed up by a well-known name, yet absolutely refuse to experiment with homeopathic remedies, on the ground that they are irrational; or, if they do experiment, do so in utter disregard of the law by which they should be administered. Hahnemann was wonderfully successful with belladonna, in an epidemic of scarlatina. Some time afterwards, "a malignant purple fever, with scarcely a remote resemblance to scarlatina," made its appearance in the same locality, and was treated by the fraternity with belladonna, which failed to cure, whereupon Hahnemann and his system were denounced as fraud and a failure. Yet Homeopathy is no esoteric system which can only be practiced by the initiated. It has no secret teaching. Its books, manuals and remedies are within the reach of all. It requires no faith. It is as effective with the dog or the horse as with man. All it asks of either physician or layman is an honest trial. Give the remedy in accordance with the law and in the homeopathic dose, and it will cure, where a cure is possible. Is it scientific or rational to refuse to experiment, or to

refuse to conduct the experiment under the prescribed conditions, and then, on purely theoretical grounds, to deny that the results claimed are obtained or possible?

One striking fact may be mentioned: There is scarcely a disease in which the routine practice has not changed its treatment time and again in the past fifty years. A text-book ten years old is out of date. New remedies are constantly being proposed, lauded, and abandoned. The disagreement of physicians is proverbial.

"Like a prompt sculler, one physician tries
With all his skill, and all his arts he plies.
But two physicians, like a pair of oars,
Will waft you swiftly to the Stygian shores."

On the other hand, the homeopathic remedies suggested a century ago are still in daily use and prescribed for the same symptoms. The writings of the fathers are as valuable to-day as when first written; and nine out of ten homeopathic physicians will give the identical remedy in any given case. It is simply the difference between the guesswork of the artisan and the calculation of the mathematician, between anarchy and law.

For a hundred years homeopathy has been before the world. It has been opposed, ridiculed, harassed, and persecuted as nothing else, save the religion of Christ, ever has been, and, like that, it has won its way and will endure as long as the earth lasts. Like that, its effects are felt even where its truth is denied.

There is not a civilized, scarcely an uncivilized, country on the globe whither it has not extended. Slowly, but surely, it is winning recognition. Every year sees its banner floating over new territory won. Sullenly, bitterly, obstinately, fiercely, by fair means and by foul, its progress is opposed, but the end is always success. "Onward" is its watch-word. It never retreats. Mighty is truth, and it will prevail.

Its influence has revolutionized the practice of medicine. Prescriptions are no longer written calling for a score of drugs, in the wild hope that some of them might reach the disease. Doses have been minimized, and medicines given in pleasing forms. The pellet has taken the place of the bolus, the capsule of the draught. Bleeding is unknown. Homeopathic remedies innumerable, in homeopathic doses, and prescribed on homeopathic indications, are used by those who scoff at the system. The Homeopathic *Materia Medica* has been appropriated by more than one writer—*e. g.*, Ringer, but no honest acknowledgment is here. It is here, as with the infidel, who grows eloquent over the sanctity of home, the elevation of woman, the holiness of childhood, the iniquity of slavery and the brotherhood of man, and yet scorns the religion which first proclaimed all this to the world.

In 1834 there were four homeopathic physicians in the United States; to-day there are fourteen thousand. Our homeopathic colleges and hospitals are found everywhere; our remedies are for sale at all the drug stores; one pharmacy in our own city sells many millions of tablets every year, and it is only one of many manufactories. The Kansas City Homeopathic Medical College was established in 1888, with no funds on hand. To-day it owns property worth \$16,000, and rejoices in a hundred graduates.

The public does not appreciate the benefit derived from the various medical schools in our city. *In this college alone, 599½ patients have been treated and 136 operations performed during the past year.* The others have done in the same proportion. Without these clinics all these cases, with possibly a few exceptions, would have been treated by private charity or at the city's expense, with a very considerable increase of taxation. During the past nine months there have been 1049 medical students in Kansas City. Estimating the expenditure of each at \$450, which is a fair average, we find that nearly half a million dollars has been

left in circulation from this source. The indirect benefits are inestimable.

Graduates of '98, standing on the threshold of life, as one who knows by experience what is before you, and speaks the convictions of his heart, I bid you a hearty welcome into the bosom of a profession, one of the grandest and noblest possible for man.

The practice of medicine is not only a profession, it is a devotion. He who would be, in the true meaning of the word, a physician, must consecrate himself, body, soul, and intellect, to the science. It must be his life, himself. Medicine is an altar on which self must be sacrificed. Your time, your labor, your thoughts, your comfort, your health, your life must laid there as a willing offering. Nothing can be kept back.

Why have you selected this profession? simply as a means of livelihood, because you dream of wealth, ease, position, in a respectable calling? If so, stop now! I beseech you come no further. Pollute not our sacred temple with your unworthy presence. The place you would enter is a sanctuary. Here is holy ground. The secrets of Nature's shrine can only be revealed to the true and worthy. To force your way, as did Pompey of old into the Most Holy Place of Israel's Temple, will be but to share his fate. He found it empty, but in that hour the star of his destiny set forever. Go! become honest merchants, laborers; anything—not physicians.

I said that medicine was a devotion, and I mean it. Her disciple must be a devotee. To the one who has studied her mysteries, reveled in her secrets, communed with her spirit, and learned to love her for herself, there is awakened an enthusiasm, a joy, a devotion, akin to idolatry.

As the heart of the soldier quickens at the approach of battle, and in the excitement of the conflict he forgets everything except the call of duty, so the true physician, when the horrid forms of disease and death draw near, girds on his armor. A human life is the prize, and to save it he will give

his own. The physician who does not love his vocation, whose heart has never thrilled with enthusiasm, who knows not the exquisite joy of the devotee—God pity him, God pity him!

Will you enter the gates of our temple? Will you give your whole self an oblation for our altar? You have counted the costs? Then welcome! Be true; be loyal.

It will be yours to stand at the vestibule of life and hear the wail of the newborn babe just entering its mysteries, and to watch the last struggle when the weary soul tears itself loose from the clay that holds it. Your place will be at the bedside of pain. Your heart will be torn by the wild cry of sorrow. Your lips must speak words of comfort to those who mourn. Your hands will minister to many a weary sufferer. Into your ears will be poured the sad story of disease, and the sadder story of sorrow and sin. You will not be merely the doctor, but the confidant and friend of men and women of every age and station, and in the most sacred concerns of life and honor. From you there will be no secrets.

Never forget your responsibilities. Be true. You have the honor of the whole profession in your keeping. The honor of your patients is in your hands. Hold each confidence inviolably sacred. The grave should not be more silent.

There are peculiar dangers that will beset you. Remember that all-seeing eye that rests upon you. "If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also. If I say, Peradventure the darkness shall cover me, then shall my night be turned into day; yea, the darkness is no darkness with Thee, but the night is as clear as the day; the darkness and light to Thee are both alike." The physician who is true to himself, his patients, his profession, and his God is the noblest of men; but he who prostitutes his glorious calling to selfish, mean, ignoble, sensual ends is unworthy of the name, and heaven has no curse too terrible to launch upon his guilty head.

Be loyal. Remember you are to be homeopathic physicians. By the acceptance and use of that title you pledge your honor to the world to practice medicine in conformity to the God-ordained law discovered by the immortal Hahnemann. Be ever loyal to that law. What the Bible is to the theologian, that must the "Organon" be to you. Know it; not merely read it, but mark, learn, and inwardly digest each paragraph, and more than that, practice it. Faith without works is dead, being alone.

Let the law be ever before you, a lamp to your feet and a light to your path. Depart from it at not only your peril, but the peril of your patients.

It is not a law, but the law which governs the administration of all medicines. You may fail, but remember it is *you*, not the law. You did not follow it.

You owe a duty to your patients. The public is educated, and is growing more so. When a sick man calls in a homeopathic physician, it is because he wants and expects to be treated by the homeopathic ally. If he had desired some other kind of treatment, he would not have sent for you. The sick have rights that you are bound to respect. They trust to your honor. If you treat them otherwise than by the homeopathic law, you are acting dishonorably, are a deceiver, an impostor, a fraud. If homeopathic prescriptions, such as you can give, fail, honestly confess your ignorance and let the patient decide whether he will let you experiment upon him with empirical remedies or not; but to do so under the pretense of giving homeopathic treatment is to act a lie, to be disloyal to your profession, and to deal dishonorably with those who have trusted you. They asked for bread and you gave them a stone, and worse than that, have forced them to eat the stone, believing it to be bread.

I have all respect for the doctor or the journal that drops the title "homeopathic" because they have given up

the faith; but for either the one or the other who retains the name and yet practices or teaches what is contrary to the homeopathic law, only unmitigated and unutterable contempt.

But ye are children of the light. For four years the truth has been set before you. May you never lose its guiding ray.

In the wonderful caverns of Luray, in the mountains of Virginia, at the foot of a precipice, lies a human skeleton that has turned to stone. Long centuries ago, some bold explorer in the search of treasure, with torch in hand, edged his way through a narrow fissure and gazed for the first time on the wondrous beauty of that subterranean palace. Beckoned on by the spectral hands of a thousand stalagmite giants, he wended his way through hall and corridor. His face was reflected by a hundred stony mirrors, his voice re-echoed by rocky organ pipes, his ear enchanted by the music of unseen cascades, while roof, and floor, and wall and columned pillar, and phantom forms glowed, diamond flashing from the light of his glittering brand. He grows bolder. He steps quicker, and his heart beats faster to explore the wonders of this wonderland—this abode of the gods. He will know all. But look! his torch is burning low. The rich, bright flame is fading fast into a crimson glow. The falling drops hiss on it. The air grows thick and lurid. The light is failing fast. The drops that fall from caverned roof fall faster. They fall upon his blanched cheek like bolts from heaven; fall on his dying torch and hiss like serpents in his ears. He will return. He must hasten. His breath comes in gasps. He runs. Once does the flame flare up and light the way with bloody hues; before him is a fearful chasm. He starts aside. A giant pillar, like an angry stone god, bars his way. He turns. The light has gone out! The iron jaws of darkness close upon him. He is mad. He dashes backward—whither? A shriek that echoes and re-echoes like the mocking laugh

of hell breaks on the awful silence. Down, down he falls into the gaping depths below. None heard that cry. None hear his groans as the hours of mortal agony creep by. The darkness breaks not. Echoes mock his prayers. Death comes at last. The waters drop from vaulted caverns on that broken form. Slow centuries roll by, and I have stood and laid my hand upon that rash, bold man, now hard and cold and stony as the stone gods whose secrets he tried to penetrate; a monument to his own folly.

Behold the type of that system which in its pride of heart and rash self-confidence, turning its back upon the glorious light of God's eternal law, guided only by the torch of speculation, strives to penetrate the mysteries of medicine and bring forth from its wondrous labyrinth the priceless treasure of health.

TAXIS: WHEN AND HOW APPLIED: AND HOW FAR IT SHOULD BE CARRIED BEFORE HERNIOTOMY.

BY WM. DAVIS FOSTER, M.D., KANSAS CITY, MO.
Professor of Surgery, Kansas City Homeopathic Medical College.

This classic word, "taxis," is derived from the Greek and means "to arrange." It is a "methodical pressure exerted by the hand on a hernial tumor for the purpose of reducing it." To perform the taxis: place the patient in a position to reduce all abdominal muscles which contract around the mouth of the sac; fix, as far as it is possible, the mouth and neck of the sac with the fingers of one hand, whilst the fundus of the tumor is held in the palm of the other, the object being to dilate the mouth of the sac and diminish the bulk of the protrusion, the fact being borne in mind that irreparable injury is frequently inflicted upon the herniotic bowel by violence, and the danger of mischief by the use of the taxis increases in proportion to the length of time the bowel has been strangulated.

As soon as the voluntary muscular contraction ceases, make gentle and well preconceived pressure, and if the taxis succeed, the tumor will gradually become softer or less elastic, smaller and of different shape, until it escapes from the mouth of the sac, accompanied by a gurgling sound, and returns to the abdominal cavity.

The taxis should be aided by the use of chloroform and inversion of the patient. By inversion is meant the patient should be grasped by the feet and turned upside down, the head and shoulders resting upon the bed or floor. Before it is practiced, the bladder and rectum must be emptied.

The circumstances of the case will largely govern the surgeon in his behavior. In general, it is correct to resort to the taxis in recent cases of strangulation, before symptoms of shock or collapse have appeared. Sir Ashley Cooper cites a case in which the patient died within eight hours after strangulation supervened, and Baron Larry mentions one in which death took place in a still shorter period. It is proper in those cases generally in which there are no urgent symptoms. If strangulation has existed for such length of time as to produce inflammation, adhesions, rapid pulse and accelerated respiration, with stercoraceous vomiting, the taxis is clearly contra-indicated and must not be resorted to at all.

The length of time the taxis may be continued will vary with the age of the patient, constitutional conditions as to health, the condition of the hernia when first seen by the surgeon, the existing symptoms as to respiration, character of vomiting, pain, and all the conditions present. The environment of the patient will also, in many cases, exercise a controlling influence. By environment is understood whether the patient is treated in the hospital, or in private practice in the city or country. In the hospital very little time is lost in practicing the taxis; in favorable cases, where the conditions will warrant, this manipulation will be tried for

a short time, say from ten minutes to half an hour; this allows time enough to get the instruments ready to operate. At the expiration of this period, the hernia not yielding, herniotomy is promptly done. In private practice in the city the taxis is only practiced till the consent of the patient or friends is secured to operate in cases of necessity. The taxis failing to restore the rupture, herniotomy is immediately made. In the country, where the patient is remote from a surgeon, in cases in which the strangulation has existed for some hours, it frequently happens that the period for the application of the taxis is past before the arrival of the medical adviser, and the patient succumbs under unavoidable circumstances.

It is perfectly clear to the writer's mind that there is more danger in the taxis when prolonged by unskilled manipulation than there is in the operation of herniotomy; that most of the cases of death which result from strangulated hernia may be said to have been caused by ill-advised taxis by unskilled persons; by delayed consent of the patient or friends to operate; and by failure, in some cases, of the surgeon to advise early operation.

Furthermore, it is true that if laparotomy is made early, then the operation for radical cure may be practiced in many cases, and the possibility of subsequent strangulation certainly removed. When done under the most scrupulous cleanliness, the dangers of herniotomy and the operation for radical cure are very slight.

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Tommy: "Pa. what's a board of education?" Mr. Figgs: "When I went to school, it was a pine shingle."—*Clippings*.

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