

## **A short treatise on medical reform / by W.B. Wilmot.**

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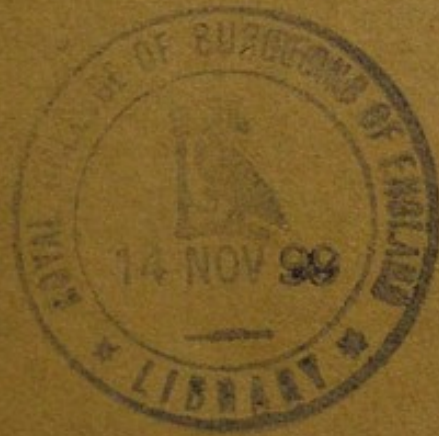
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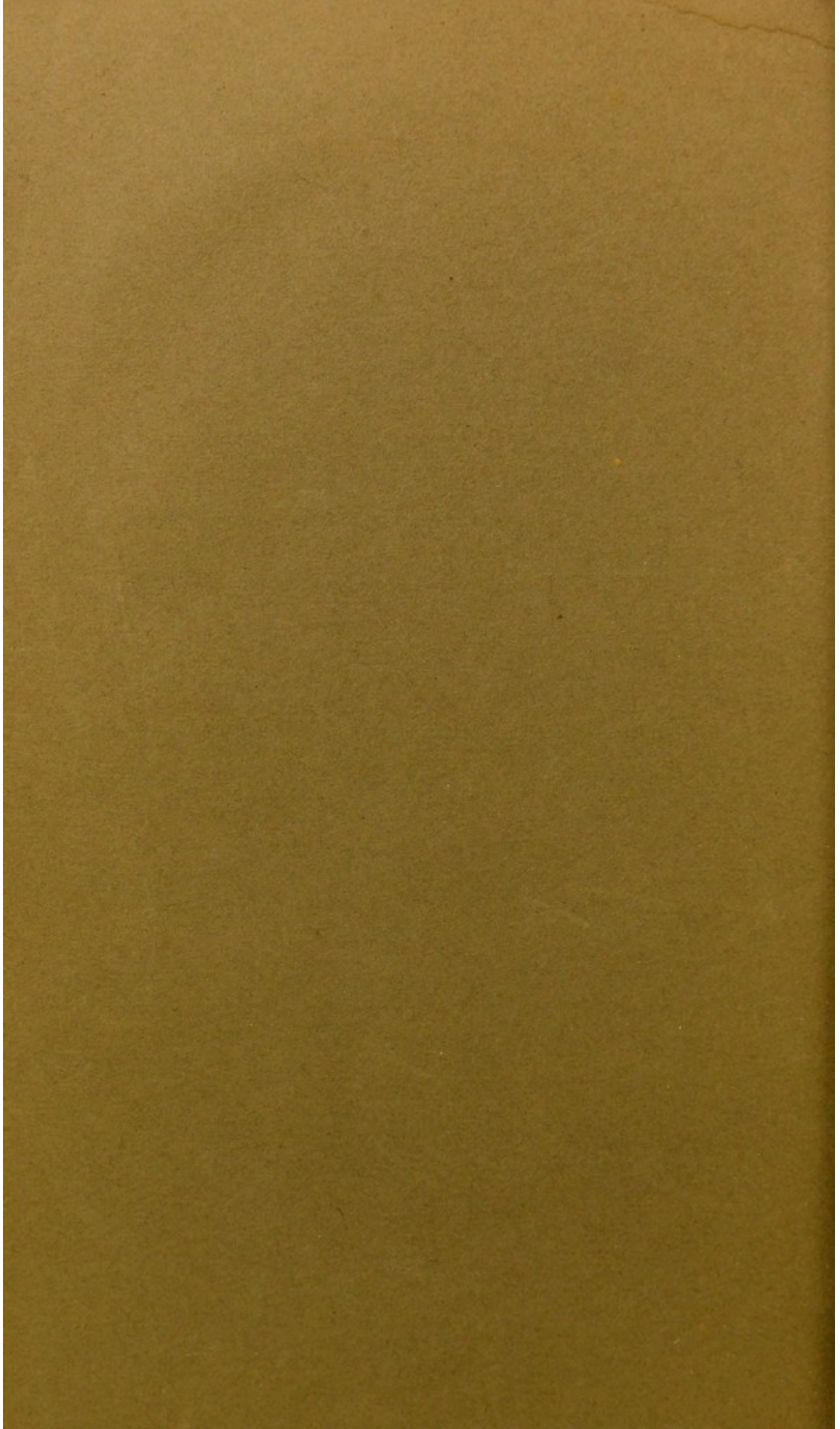
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**A SHORT TREATISE**

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ON

**MEDICAL REFORM,**

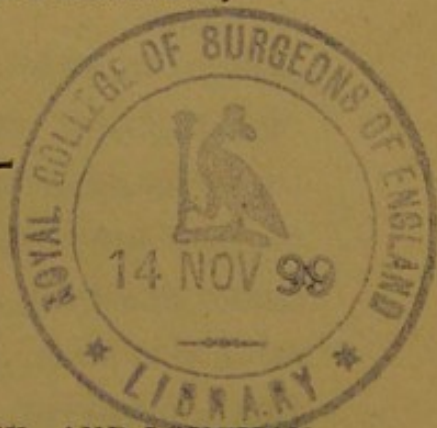
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BY

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A SHORT HISTORY  
OF THE  
REPUBLIC OF THE UNITED STATES

CHAPTER I  
THE EARLY PERIOD

The first European settlement in North America was founded by the English in 1607 at Jamestown, Virginia. The Pilgrims established the Plymouth colony in 1620. The French established the first permanent settlement in the Mississippi Valley at New Orleans in 1764. The Spanish established settlements in the Southwest and California. The Dutch established the first permanent settlement in New York at Albany in 1614. The Swedish established the first permanent settlement in the Midwest at Fort Christian in 1639. The Danish established the first permanent settlement in the Midwest at Fort Denmark in 1679. The German established the first permanent settlement in the Midwest at Germantown in 1683. The Irish established the first permanent settlement in the Midwest at Fort Mifflin in 1739. The Scotch established the first permanent settlement in the Midwest at Fort Mifflin in 1739. The Dutch established the first permanent settlement in the Midwest at Fort Mifflin in 1739.

The struggle of the colonies for independence from Great Britain began in 1763 with the passage of the Intolerable Acts. The colonies declared their independence in 1776 and fought the Revolutionary War from 1775 to 1783. The war ended with the signing of the Treaty of Paris in 1783, which recognized the United States as an independent nation. The new nation was governed by the Articles of Confederation and the Constitution was adopted in 1787. The Constitution established the federal government and the states.

This book is intended to give a brief history of the United States from the first European settlement to the present day. It is intended for the use of students in schools and colleges. It is intended to give a general idea of the history of the United States and to show the progress of the nation from a small colony to a great power.

# MEDICAL REFORM,

&c.

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WHEN we contemplate the object of medical science, and dive a little into its mysteries, the reasonable man may perceive in it a link, whereby heaven and earth are connected; for surely it must carry the unprejudiced mind back to a divine original. It is said, "whatsoever maketh manifest is light," and here is a light, so blended with evidencies of mercy, that God needs no other witness to the rational mind of his tender care and love to his creatures.

The science of medicine consists in tracing out the relations of phenomena which range within its limits by the help of this light, and connecting them with the principles from whence they appear to spring; and, as it guides us along the ways of God through nature, it detaches the mind from its state of ignorance, prejudice, and darkness, at length merging in the Deity.

This lamp of God is claimed by man as his highest prerogative, and termed human reason; but, being a divine light, the more he cleaves to



it, the less is he exalted thereby in his own estimation, until the pride which distinguishes his fallen nature is discerned to be so interwoven with folly, that the man sinks to his own proper level on the earth, and the nations thereby know themselves to be but men.

In the pages of human life, we read that man has other guides besides reason, which lead him far astray from the paths of pleasantness and peace, and these blind guides conduct him into the numerous dilemmas, from which it seems to be the chief business of reason to extricate him.

It would be out of place here to expatiate on the utility to society of medical science. The author's sincere desire and main object in thus addressing his professional brethren is, to shew wherein its usefulness is hindered, and to propose a plan whereby its good might be promoted.

It is most true that it unfolds to our view numerous forms of evil, but this may serve to remind us of its more recondite and enduring effects; and, if it leads to a discovery of its deformity, it also reflects a light upon its palliative or cure.

But it should be our endeavour to confine our remarks within the proper boundary of our subject, as it appears to be one of the most prolific sources of error in the present day to wander from



the legitimate and proposed object of enquiry into regions far distant, thus begetting confusion ; in which state the mind, thrown off its balance, neither has a firm hold of what may be known, nor is it brought under a conviction of ignorance ; hence it pursues a course which terminates in nothing but disappointment.

The wide diffusion of knowledge in the present day, renders it essential to him, who wishes to make any solid attainment in science, to examine carefully into, and so dispose of this knowledge, that the steps whereby he purposes to obtain for himself a good name, may be firm and solid beneath him ; for of what use is knowledge, without the ability to make a right use of it ? How many similar remedies are classed under the same head—yet there must be a selection and application of one, in order to meet the emergency of the moment. How frequently is knowledge mistaken for wisdom by the inexperienced, whereas the former is but the material with which wisdom builds.

In order to take a clear and distinct view of the relation in which the science of medicine stands to mankind, it is quite essential that the prejudices, and all selfish feeling, by which reason is fettered, should be entirely laid aside ; as these obscure the intellectual, as dust or disease, do the natural vision.



The social compact, which links mankind together, recognizes a unity of interest; and the various attempts which are made to gain an influence and ascendancy in society, in order to its well being, demand a diligent and careful investigation; that only those, which are in strict conformity to that standard, by which it professes to abide in judgment, should in any way receive its sanction.

If we fix the attention of the reasonable mind on mankind, as forming together one great society, we may readily discern, amidst an apparent confusion of principles, the recognition of a oneness of interest throughout; whereby, the voice of reason is appreciated over the whole habitable earth. The rights of nations are, by its means, an intelligible subject for general discussion.

The distinct communities, into which the population of the earth is divided, are only so many reasonable expedients, whereby the great mass is modelled into form and order; and when its various elementary parts have been moulded by circumstances, and made to differ in some particulars from the rest, they have run together into smaller segments of one great circle.

Reason has to follow the same course, whether she pursues the great outline, or revolves in the



smaller spheres, observing the order therein preserved; as these are merely the minuter weavings of one great net, which restrains and confines the passions of human nature. God only is sufficient for all. Man is placed by him in his appointed sphere, in which it is the part of wisdom to labour for the good of all.

From the earliest germ of society, to the present era, we find the great concourse of our fellow mortals following various pursuits, in order to comply with the law of their Creator, "in the sweat of thy face shalt thou eat bread," and for this purpose we see a variety of occupations whereby this end is secured.

In order, however, that mind may have due ascendancy, and that harmony may be preserved, it has pleased Providence to dispense to some what are esteemed as favours, that the mind, being set at liberty from the necessity of ministering to a labouring body, might apply its energy to the general good, whilst the body is supplied by the labour of our fellow men. Hence have arisen laws, which testify at once to our rational and corrupt nature.

Natural reason, (which has its fitting emblem amongst created things in the silvery moon, which renders the darkness of night visible,) is seen, reflected by the laws and institutions of our country.



It is the part of reason to trace out these numerous circles of mutual exertion, whether mental or bodily, with the laws which regulate each, in order that the rational mind may preserve its ascendancy, and exercise due authority. It would lead me astray from my plan to sketch out more than the single sphere to which I find myself appended on earth.

As a means, by which the good of society is promoted, none can rank higher in the scale of reason than the science of medicine; which has for its object the tracing out the causes and effects of that modification of evil which assumes the external form of disease. It necessarily comprehends many of the physical sciences, and has for its investigation both moral and physical disorder.

On entering within its recesses, we meet at its very threshold such an accumulation of knowledge, as requires many years of diligent research in order to render it available for good; for this knowledge, unless it be well arranged in the storehouse of memory, and submitted to the reflecting faculties, is but lumber; hence, how requisite it is that every facility should be afforded to the medical student; and as such, the oldest practitioner may be regarded.

The attainment of knowledge, though highly important, forms but a part of the necessary qua-



fications for a medical practitioner; and we frequently may see the judicious employ of but a very scanty portion of it, conferring more benefit to society than great attainments, without this management of them.

How, then, may we exalt our profession from its present level, and promote the good of society, must furnish the most interesting of subjects to all its rational members. It is not the part of wisdom to join in that abuse, which men, yielding their minds up to passion rather than reason, delight to indulge. The enlightened mind cannot regard the present state of the profession without perceiving much of error, that, like thick clay, impedes the wheels of science; but my heart's desire is to amend, and reason's part, in order to do so, is not still further to clog the wheels of motion, or arrest their progress, but with all care to discern between the several parts of the wheel, and the thick clay about it, and estimate the nature and extent of the impediment, that its removal may be entirely effected, without at the same time injuring the machinery; and so modifying its movement, that it might be more steady, and rather accelerated than retarded. The moral, unlike other mechanism, cannot be suspended or arrested in its action altogether—it may be so influenced, as to perform other movements.

If then the medical profession forms one great



and important link in society, its competent parts should form one entire circle, bounded by reason; and the care of the whole body as well as its interest should be, so to dispose of its different parts, that each should occupy that station whereby the most good can be elicited. We should not then despise the more humble instrument, but rather protect him; for through his means the greater honour would be brought to him who occupies a more exalted station, and a wider scope afforded for his usefulness.

If all had equal light and knowledge, who would write, or who would read the suggestions of each other? Seeing, then, the elements of usefulness so thickly about us, let us endeavour to adapt them in the best possible way to produce the best effects.

Are we sufficiently united to avail ourselves of our resources, as a body occupying such an important station in society?—assuredly not! and the isolated efforts of individuals can avail little or nothing against the pressure from without; for how is it to be expected that others will consult our interests, if we neglect them so much ourselves?

It is for us to present to the rational mind the various conditions and circumstances whereby the medical body is oppressed; and if we remain



in that expectant mood for others to interfere in our behalf, it seems most probable that, ere long, we shall barter away all our privileges and respectability as a body, and open the flood-gates of empiricism upon the public.

Already we see our truly noble profession merging to the level of trade, which, although in itself as important to the well-being of society, yet cannot be benefitted by the accession ; and certainly society must participate in harm, with our profession, by the alliance. Besides, we see on every side the brazen front of quackery erected, and the legitimate resources of our art diverted by its means from their proper channel.

It is not to be wondered at that we have so many poor members amongst us, when the sick will resort to such preposterous imposition, in preference to our art ; and then to permit, as we do, the grossest error and extravagance to be imprinted on the public mind, without using all our influence as a body to erase it, appears like sanctioning an imposture which every honest heart must condemn.

Have we not continually one remedy proposed, as a certain cure for many diseases, as opposite in their nature as summer and winter ? I do not mean to aver that useful remedies may not be occasionally, nay often, proposed by members of



society without the pale of the profession ; but is it not reasonable that all should be placed at the entire disposal of our art ? For what are drugs, without the ability to make a right use of them ? And what a mournful catalogue of disaster might medical practitioners draw up, as arising from this prolific source of disease and death !

If we could unite our influence, and present to the legislative body the evils which befall society from this cause, and our many other grievances, in such a form as befits our profession, surely the voice of reason would prevail for us ; and besides, it is our bounden duty to do so, as society, by general consent, has consigned such matters to our care ; and our apathy and silence, as a body, is a grievous offence to reason, for which we are suffering in many ways.

In order to practice our art in a legitimate and honourable manner, we are compelled by the laws of society to sink a considerable capital, as well as to incapacitate ourselves for other employment, by withdrawing our attention from other means of gaining an honourable maintenance, and the fixation of mind, for many years, on our branch of science. Having, then, in conformity to the laws of society, submitted to this extent, surely we may confidently expect, and boldly assert our right to protection and support ; nor would our claim be disregarded provided we fur-



nished the reasonable mind with such testimony, as, in justice, it will require of us.

Have we not many grievances which, though they may oppress very unequally, yet, as a body, every part must feel more or less? Many of these arise from an external influence, but by far the greater number originate in the body itself; and we stand without excuse before the public, whilst in attempting to secure our individual interests, we neglect that of the whole community.

Such a state of things must have its prescribed limit, and we seem at present in such a disordered condition, that, without some great change, one of two alternatives must follow, viz.—either permanent disease will exhaust our vitality by a lingering process, or a sudden dissolution will take place, and that hideous monster empyricism, with all its deceivableness, will spring from its ashes.

Who can contemplate such a change without a sigh? But, under the solemn pledge, which, as members, we willingly submitted to when engrafted into the body, it devolves on us to do more than lament and sigh over so sad a fate. Let us take care of the privileges that remain to us; and, by removing all oppression from the vis medicatrix, which is a rational regard to the general interest, we may rise from our state of feebleness and disorder a sound and efficient body.



The wisest of maxims admitted by philosophers is, "Know thyself," for this necessarily implies a knowledge of that nature to which we belong, and no one is competent to judge others who judgeth not himself. If then we look into our own natures, we may discern in them a principle which approveth of what is right and good, and another principle at variance with this, and urging us on to words and actions which condemn us by our own standard of right and wrong; knowing this, it is reason's part to guard, as much as possible, against the evils that threaten; and hence the necessity, not only of wise laws, but of having them strictly enforced:—where pride would otherwise overpower, there fear may act as wholesome restraint; and the sentiments and propensities operating as barriers to each other, produce by their entire assemblage the mean of the whole.

To discern the evil in its different relations requires the aid of that same light which is its preventive; for, by its help, we may so walk as to avoid the snare; and those who we know are going on in darkness, we should endeavour to protect, by interposing the best barrier we can devise, between his path, and the snares that beset it.

In the absence of that wholesome restraint, whereby the whole body is preserved in a state of integrity, its different members pursue their own



course, with little regard to its general interest, which is a mystery easily solved by reason, where sufficient knowledge of human nature has been gleaned, to enable it to form a just estimate. The self, which constitutes that imaginary circle in man's thoughts, where all his interests concentrate, when permitted to usurp the place of reason, disqualifies him as a judge in those matters wherein the interests of society are involved, if it does not even mar his usefulness as a social being.

How ready we are to avail ourselves of the dignity which our profession confers on its members, and ought we to prove so unworthy of it as to sacrifice its interests to our own? But I am quite sure that reason will bear me out in the assertion, that he who strives by every lawful means, to promote the honour and good of his profession, will find his own welfare promoted just in the same proportion. There cannot be a more grievous error than to imagine, that by withdrawing from the main road of professional integrity, and following the winding paths of our own devising, we can attain to any thing but disappointment in the end.

There is a power, invisible to all but the eye of reason, by which the nicest balance is preserved, and the most perfect adjustment of all things. If we regard exclusively the interests of



the few, more than that of the many, a narrow policy will remove us from the sphere of a liberal profession, and we must live the slaves of mortals like ourselves; but if we endeavour to merit well of the latter, and steer our course by the polar star of reason, we cannot fail of our reward. The rational man is the only freeman on earth—the contrary is led by prejudices and feelings, as by leading strings, and finds the feeble glimmering light by which he steers, like an ignis fatuus, ever eluding his anxious pursuit.

If some will not keep the straight path, is not the remedy in our own hands, either to compel them to do so, by wise and wholesome restraints,—or, if they will not heed these, to remove from them that professional protection, which constitutes their only title to respectability in the eyes of society? Do we not, as a body, suffer in public estimation by the many errors of unworthy members?—and is it not just that we should?—whilst our silence and apparent indifference encourage their commission.

If, as a body, we need these corrections, where is the head to direct? Once admitted into membership, and with all our proneness to err, we are abandoned to our fate, irrespective of that body of which we now form a part.

To give human nature credit for that high



character of uprightness to which it aspires, is to have profited little by its history or daily experience, and to differ widely from the sacred truth ; it therefore appears doubly necessary now, when the whole body is implicated, and the public good at stake, to guard against all evil that may accrue, by the interposition of reasonable restraint.

It is most certain, that while we have numerous colleges and institutions, presiding over distinct interests, there is no central point or head to regulate the body that is formed.

This office is vested at present in the public, who, from not receiving correct information, and judging simply from external appearances, have no correct judgment in the matter ; hence have arisen the grievances which of late have so much distracted the body ; and while the health and medical care of the poor have been consigned to the lowest bidder, there has been no available authority, to protect that portion of society which has the most need of protection, or to maintain the dignity and honour of the profession.

We have sadly abused the confidence reposed in us by society, and instead of promoting divisions and strife, which the aspect of things indicates at present, it seems our bounden duty to tranquillize this state, and devise some plan to



remedy the present, and guard against similar evil in future.

What a crying abuse, and which as a body we are all suffering from, is it, to permit so many to imagine, that without a knowledge of the human body, of the functions of its different organs, or even a reasonable connection of ideas on the subject, they can dispense with our art, and thereby deceive themselves and others ; finding out, when too late, that the trifling ailment, in their estimation, was the incipient form of a disease, which neglect and false conceit have matured into permanence, or death !

What serious injury does our professional revenue sustain from this source, as well as from those questionable compilations of domestic medicine, which profess to furnish the blind with sight to discern, experience to guide, and reason to dictate what the compilers have been striving in vain to arrive at, viz.: a knowledge of disease, and the best means of averting its consequences ; for surely, if by the patient exercise of reason, the right adaptation of means to procure the best ends had been attained, the idea would be put aside as preposterous, which supposes that without a similar process, the same results can follow.

From this source has arisen that phosphorescent light, which vanishes before the daylight of



reason ; but which has been, and still is, deluding so many into the fatal snares of fraud, ignorance, and dishonour. How greatly do we fail in our duty to society in permitting such dishonesty and fraud to flourish, whilst it is in our power to undeceive the public mind.

Not only does society in general suffer by these means, but the whole of the medical body suffers equally with it, for much of this abuse emanates from the body ; and even if it did not, our silence and apathy sanction the imposture. Let us then arise from our unjustifiable slumber, and, by strictly scrutinizing and adjusting our internal policy, endeavour to establish a more healthy condition of our profession : that a sound mind and a sound body may be conjoined. How desirable such a state would be, not only to society at large, but also to ourselves, for then should we be in a condition, to repel every attempt to infringe upon those rights, which are assigned to us by general consent.

In taking a general survey of the medical profession, we meet with sufficient to encourage a confidence, that when the elements of true greatness in man, which are visible here and there, bursting through the dark cloud that envelops them, shall become organized by reason, we shall find that all the expectations of the writer, as well as the honest desire of the sincere



friend to the profession and of its concomitant, to the afflicted portion of mankind, will be fully realized.

The way and manner of bringing about so happy a consummation of good, may require a protracted deliberation ; still, unless the effort is made, the evils herein mentioned will increase, and therefore I would propose to the consideration of my professional brethren the following plan, which, if they approve, may be acted upon immediately :—

That the members of the medical profession do form amongst themselves reading societies, where also matters relating to the internal policy of the profession may be discussed ; and that a chain of communication be kept up throughout the entire body.

That the large towns be divided into convenient districts, according to the medical population, and that each separate association be represented by one or more delegates at a general meeting of delegates from each separate society, at stated intervals of time, within the said town.

That in the smaller towns, where the medical population is much thinner, there be similar societies formed, with a convenient place of meeting, where each association, according to their



localities, may concentrate also at stated intervals ; and from each let delegates be sent to the county town, or should this be so populous as to form a sufficient circle of its own, to some other town of importance, where each society may be represented by its delegates, in a general meeting of delegates within its prescribed boundary, also at stated intervals.

That each centre thus formed be in communication with others.

Lastly, that each central point be represented by one or more delegates, at a general meeting of delegates, from each other central point, annually or triennially, or at any other more suitable specification of time, either in the metropolis, or other convenient centre, as may be agreed upon by the general body.

Thus may we stand as a profession presiding over the medical interests of society, no longer the ghostly spectre, the mere shadow of power, which is our condition at present, but a real substantial body of perfect symmetry, having a head to dictate, and members to execute the suggestions of reason.

And how much important business lies at the very threshold of our proceedings. Theory has been so long permitted to usurp the authority of



reason, that the chaotic mass of medical lore requires to be remodelled into form and order ; for the mind is literally choked up in the present day with the numberless contributions of the press, many of which seem to be undertaken merely as a genteel way of presenting one's card to the public.

The effect is most injurious to the student, whose inexperienced mind reels and staggers under the mass of words, which have perhaps but a few points on which reason can rest, for their nucleus ; and in wading through this accumulation of rubbish, his energy and patience often fail him, and before reason can assert her right, or advocate her own cause amidst the confusion of his mind, all honourable ambition ceases, and the desire to render the profession subservient only to a fallacious self-interest has engrossed the dominion of his thoughts.

One of the greatest benefits which the writer anticipates, should such a plan be adopted, is the entire revision of the medical press.

Another great advantage would arise from the increased facility of obtaining the requisite information after which the intelligent enquirer may be seeking ; as also the opportunity hereby afforded of fostering talent, and rendering it more available to the general good.



The theories of the day also, when submitted to a focal light, such as the eye of our professional body would then be, might be easily reduced to their elementary parts, and what is useful might at once be adopted, whilst a check would be hereby given to the wanderings of the excited imagination, which shews itself so generally amidst the intellectual offspring of the present day.

The preceding have been selected, as a few of the advantages which may reasonably be expected to result from the measure proposed ; many more equally probable might be presented to the reader's notice ; amongst the rest, that moral rule, to which such frequent reference is made in conversational intercourse, and which is termed professional etiquette, might be more clearly defined, nor can this be regarded as of minor importance. It has been already attempted to shew, that human nature requires a constraining influence from without, to confine it within such limits as shall conduce to man's usefulness, as a social being ; and hence the necessity for laws to regulate his external conduct.

Now, whence proceeds the division and strife too frequently taking place between professional brethren ? Is it not because there is no moral standard, to which parties can be referred in case of any supposed infringement of their rights ? We know that an internal conformity is beyond



the power of mortal to enforce; but there are moral rules, well understood by the profession, which as members we have bound our consciences by an oath to abide by, when at our inauguration, we pledged ourselves to support and maintain, by all lawful means, the honour and well being of the medical profession; how can we be said to fulfil this pledge, when so much evil and abuse are permitted to be thrust upon the notice of the public, in the name and authority of the profession? Surely if we cannot control the secret springs of conduct, it lies within the compass of our power, so to impress the mind, as to exact an external conformity to such general rules, as are requisite to preserve the body in a healthy state.

To secure this, each district by the plan laid down, would have a tribunal within it, to which all matters relating to the profession might be referred; and should local circumstances excite feelings which might influence the judgment, the case may be transferred to other district meetings for arbitration. How much discord, kept up by trifles light as air, might then be made to cease, and its place supplied by harmony.

I would wish to avoid every appearance of invidious distinctions, and guard against that bitter effusion, which some minds take pleasure in pouring forth upon the public ear; but the experience of several years in the metropolis, and



also at a distance from it, enables me to form a painful contrast between the conducting of professional matters in the two localities; in the former it has some pretensions to the character of a liberal profession, but in the latter it is difficult to trace in the countenance of the profession, at least as it has been presented to my notice, the lineaments of so engaging a feature as liberality. I would exclude from this remark all personal allusions, as this would be an act of the greatest injustice to many, who, when consolidated into a body, will display before the public that liberal feeling, which in their private walk may be discerned, in equal proportion, to that found in the metropolis.

But there are causes, in silent operation, producing this difference; and the most striking of them to my mind is, the greater freedom of professional intercourse which exists in London, though there are many others cooperating with this which might be enumerated, but it would divert the writer's thoughts from that channel which he has marked out for himself.

As every effect must have its cause, (though it is remarkable how few preside over such a multiplicity of effects) we may presume that a more ample scope in reason's peculiar province to trace out the numerous relations between phenomena, by a more careful and patient process of induction



from an enlarged sphere of observation, the mental laboratory will furnish us with more correct and fixed principles.

The mental energy would be more equally diffused throughout the body, and the distant members might impart their impressions, through the chain of communication proposed, to the head, which now, from the palsied state of the whole body, transmit but few, with great feebleness; and these, in order to make their way, require so many adjuncts, that when they at length appear, the haggard thought, but for the momentary noise it makes, and its curious apparel, would scarcely be regarded by the eye of reason.

How very much of real practical good is lost to the profession in this way, which, if properly arranged, might be made the ready means of proving, or disproving, the bold theory, as it makes its appearance in the mental horizon. Indeed we cannot calculate our loss from this quarter, neither can we correctly estimate the injury which the members sustain, for want of their regular and proper supply from the head.

We see in some instances the bounding pulse and feverish heat, indicating a state which requires an antiphlogistic course to be pursued, under the strictest discipline of the Cullenian school, in order to reduce it to its natural



standard ; whilst on the contrary, may be seen other numerous instances of an asthenick state, which demand as prompt and scrupulous an application of the Brunonian principles, to raise it from the many degrees below par, to which it has fallen for want of its proper stimuli.

Indeed the diseased secretions which have been poured within the encephalic parietes, threaten at length so serious an attenuation of its substance, as to cause it to rival in delicacy the linear envelope of an air bubble. It is become a subject for our most attentive consideration, how this secretion may be removed, that the organ returning to its natural dimensions, a more healthy action may characterize its efforts.

The advantages which would accrue to society in general, should the present vital functions of the body, cooperate with the distant members in restoring health and order, can scarcely be estimated, nor would it tend more to the general, than to the particular good of the profession ; for then would the peculiar experience and research of individuals be better appreciated, and a more ample field of practice would be thrown open to them, in their own peculiar line ; whilst mutual help would be afforded. And now that the accelerated velocity and ease of travelling is expected to be so much promoted by steam, the ready com-



munication with the metropolis, or other places, will give a facility for consultation which has never before existed.

The burden of practice would also be greatly eased, if whilst the mind is intently fixed on some particular branch, the practice would chime in with the current of thought, giving also an opportunity of confronting facts with theory, and removing the tædium which must necessarily occur, where the pursuit is not in accordance with the prevailing bias of mind.

In concluding this attempt to set forth the many disadvantages arising from disunion, together with a means for establishing order, and promoting harmony in the medical body, the writer is fully aware that much has been omitted which might have strengthened his argument; but it has been his wish to confine himself to the present limits, that the subject may be presented to the attention of the profession, in as concise a form as is deemed consistent with its nature. The present distracted state of the profession may be some excuse for any appearance of precipitancy, in the step he has taken, and therefore without further apology he commits it to his brethren, sincerely trusting that his desire to promote peace and concord may be the speedy



means of accomplishing the measure which it has been the chief object of this treatise to propose.

*Stroud, Gloucestershire,*  
*November, 1836.*



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Street, Gloucester,  
November, 1838.