

## **Introductory lecture delivered at the London Homoeopathic Hospital.**

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# INTRODUCTORY LECTURE

DELIVERED AT THE

London Homœopathic Hospital,

ON THE 26TH OF JANUARY, 1853,

BY

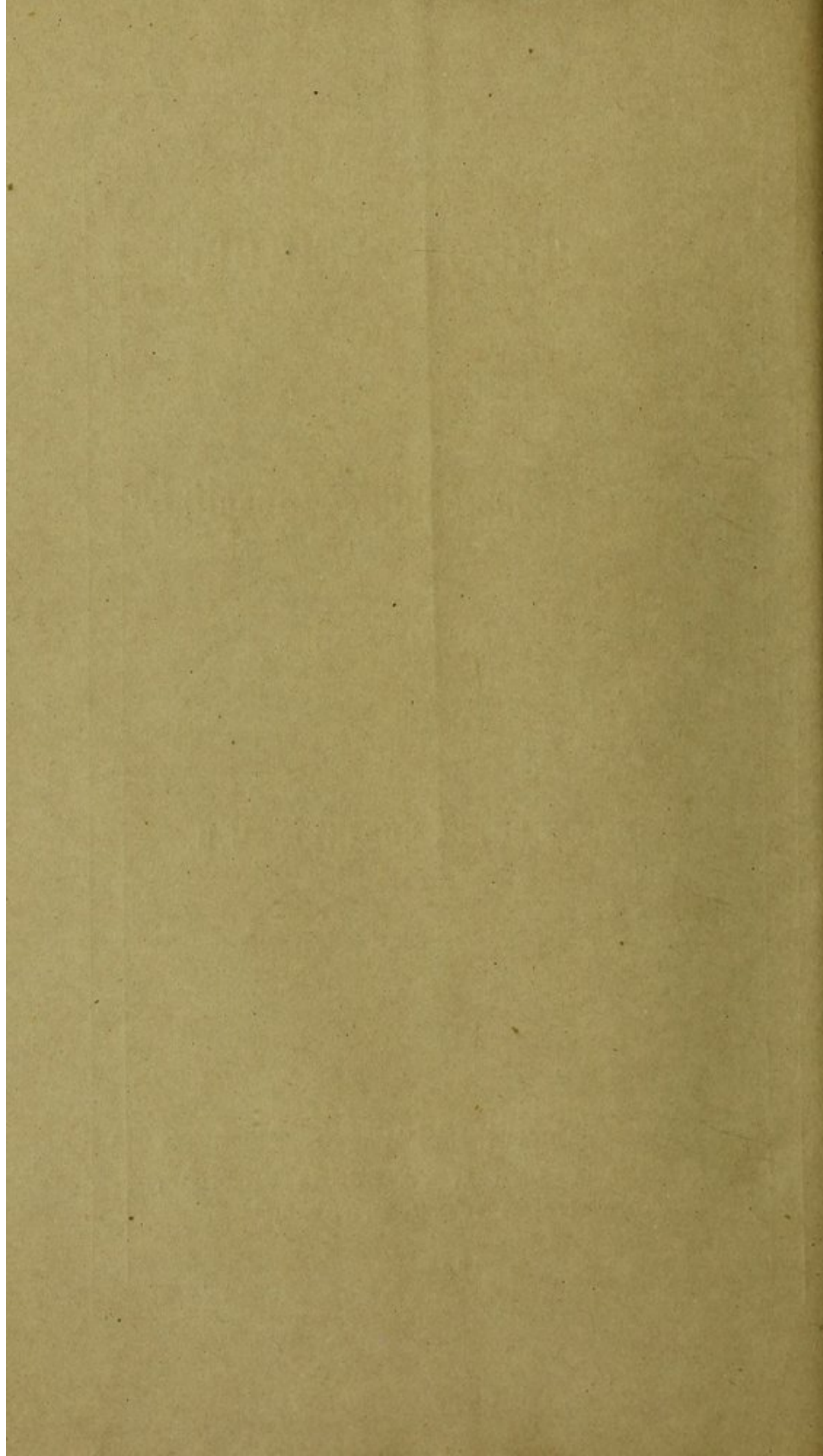
J. RUTHERFURD RUSSELL, M.D.

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LONDON:

AYLOTT AND CO., 8, PATERNOSTER ROW;  
MANCHESTER: H. TURNER, 41, PICCADILLY.

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## A LECTURE, &c.

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Is it not strange, Gentlemen, that in this period of the world's history it should be incumbent on me to say one word in vindication of medicine—the art of healing—the most ancient and most sacred of all the arts? And yet, when we consider that those who by their intellectual pre-eminence and their popular acceptance exercise at present the greatest personal influence on our profession, seem by unanimous consent to have agreed to prostrate their intellect before a deified abstraction of the forces which limit and condition our terrestrial existence under the name of Nature, and while they assume the high-sounding title of Rational, abdicate their functions of rule, and instead of striving to arrest the maladies they undertake to treat are content with observing and speculating on their course, it is manifest that the very name of physician is in danger of becoming a term of contempt to all thinking men. For art is another name for action, and if those who profess to practice an art according to reason, deliberately inform us that their reason tells them not to act at all, but to be merely passive spectators, what is to become of the art? It is not by such misapprehension of Reason that success has ever been attained in any other undertaking. If the Warrior so lately committed to the tomb “amid the mourning of a mighty nation,” had been content to speculate on the career of our national enemies and the probable success or failure of their forces, he might have been ranked among philosophers, but he certainly would not rest in our Pantheon beside the other great tutelary Idol of his country. We do not make this undeniable assertion of the professed inaction of the old school of medicine from any wish to undervalue its past services, much less to add to the vulgar clamour now too prevalent against the profession, but to bring into



clear light the fact that the time for Reformation had come, that with the time came the man, and that Hahnemann added the particular element required for the progress of medicine, the absence of which had caused its arrest. In doing so we hope to vindicate both the honour of our old art, and the legitimacy of our present position in having established and maintained an institution upon the new foundation of a positive principle. From such a principle alone can we expect our drooping art to imbibe a new life, which, while it tends to develop itself in an emphatically practical direction, shall at the same time assimilate the erudition of the past as well as the scientific attainments of the present.

The fundamental characteristic of Homœopathy is that it alone is the system of prospective and immediate antidote. The sources of mortality and disease are threefold. The first, and in past ages much the most fatally prolific, is the class of poisons generated out of the human body, emanating it may be from the earth, or air, or their inhabitants—such as cholera, plague, small-pox, scarlet fever, and many more. The germs of some of these deadly poisons are always floating in the atmosphere we breathe; others are occasionally present and depend on teluric conditions which we have not yet discovered, and which, even should we ascertain their causes, there is as little probability of our being able to modify or arrest as of controlling the tempests. Though we cannot affect the causes, we may neutralize their effect; we may so prepare the human frame by prospective or prophylactic treatment, that the germs find no ground to fructify. We have an example of this in vaccination, and we might take our stand on this alone to put to silence and the blush the so-called expectant medicine. What would expectant medicine have done for Iceland when small-pox first descended on the shores of that devoted island, and destroyed one fourth of its whole population, disfiguring many of those who survived to such an extent as to make them almost envy those who died! Nothing—except proposing better ventilation or superior drainage, or some such board of health expedient. Contrast this *laissez-faire* medicine with the effects of the prophylactic antidote vaccination, by which, where properly carried out as in Prussia, the whole mortality from small-pox is only one in one hundred and twenty deaths. We shall not pause to consider the question whether in the strictest sense vaccination be a homœopathic remedy. If it be not, all we have to do is to enlarge Homœopathy, so that it shall embrace this and all antidotes; which may be done without infringing, but merely by developing, its principles. At the same time I feel inclined to agree with a remark once made to me by Professor Henderson—that if Jenner had not anticipated Hahnemann, that greatest of physicians would



in all probability have made the discovery which has done so much for the life and beauty of our race. Whether this be so or not, there can be no doubt that, by discovering the properties of Belladonna, he has immensely mitigated the danger of scarlet fever, which is second only to small-pox, in the immediate destruction of life and the frequent permanent injury to the constitution of its victims; and that by proclaiming Camphor as the true antidote for Cholera he has undoubtedly saved the lives of thousands. These examples are but the first fruits of the glorious harvest that awaits the patient cultivation of this subject; which will not be complete till every epidemic has its provided remedy, to which the physician can turn with as much confidence as that with which he now employs Belladonna and Camphor against their respective antagonists.

The second class of diseases are those generated within the body itself. We are a race poisoned from the fruit—

“Of that forbidden tree whose mortal taste  
Brought death into the world.”

This poison assumes many forms, dictated by the endless variety of conditions to which individuals are exposed, but all reducible to the common term poison. It is this fact of such paramount moment to the future wellbeing of our race, that is taught by Hahnemann, under what we might call the mythical figure of Psora—a doctrine which, it seems to me, some of his later pupils have treated with too much levity, confounding the imperfect symbol with an important idea; preferring amusing themselves at the expence of the one to penetrating the full meaning of the other. As it was necessary to protect the body by anticipation from the former class of assailants, so here the physician's task is to cleanse the system from these other poisons from whose perennial fountains there flow incessantly streams of present and prospective illness. For these poisons Hahnemann laboured to discover the antidotes under the name of antipsorics. Combining in his own greatness something of the peculiar merits both of Bacon and Newton, he not only taught us the right method, but himself achieved a great portion of the task. It devolves upon us to pursue it in the same painstaking spirit; and we shall realize almost incredible results.

Lastly—there remains the bulk of those common disorders which arise from the incapacity of the human body to resist the vicissitudes of seasons, the wear and tear of the life of labour which is man's portion. The most prolific perhaps of all the causes of occasional disorders are the mental emotions; which, like demoniacal possessions, occupy, and commit havoc on frames preternaturally exposed to their violence from the elaborate refinement



and exquisite sensibility of their organism. Such disorders are susceptible of cure by their direct specific or immediate antidote.

A great truth, besides being distinguished from surrounding errors by the uniform and universal rule of all the subjects within its domain, presents other contrasts equally striking and hardly less important. For while it groups in harmonious alliance available powers of every variety, and exalts the moral character and influence of its adherents, error on the contrary tends to dismemberment and isolation, and to degrade imperceptibly the mind it enthrals. Hence it is a very striking fact that at the present day the old school of physic hurls its anathemas against the various new auxiliaries which have assumed so much importance in the estimation of the public; and, like the Roman Empire at the time of its destruction, although itself divided into many opposing factions inspired with deadly hostility to one another, and, from the absence of all generally recognised law, each proclaiming itself as the true state, and each investing its ephemeral leader with the imperial purple, yet it permits these factions before passing into absolute dissolution, to unite with spasmodic vehemence in proclaiming the assailants who are breaking through the frontier in all directions as barbarians, or, in the language of modern classical medicine, quacks. And this at the very moment that, like their degenerated prototypes, they are attempting to stave off impending ruin by granting these barbarians or quacks liberal subsidies in the form of a host of their unmanageable patients. Nay, as if to make the parallel perfect, we have examples of some of the chiefs of the antiquated republic of medicine willing to contract dubious matrimonial alliances with the barbarian beauties, just as one of the later emperors shared his throne to save his provinces with the fair Pipa of Gothic or Allemanic origin—an alliance by the way which gave great offence to the Romans, and conferred very insignificant advantages upon the somewhat superannuated bridegroom.

The alliances which we are entitled to form with the new methods, of employing water, gymnastics, galvanism, and mesmerism, are of a very different character, implying no humiliation in either party. On the contrary each recognises in the other the supplement to his own deficiencies, or present immaturity. The most ideally perfect system of antidote or cure can never supersede the necessity for wholesome rest and regimen to those whose constitutions have been exhausted by overwork, or the consequences of a too voluptuous life. Nothing can be better adapted to the restoration and rejuvenescence of a frame reduced in force by having been too much strained, than the retirement to some salubrious locality, where there are no temptations to indulgence



of any kind ; where all who live are subjected to a Spartan discipline of early rising, active habits and copious ablutions, carried on with Mahometan punctuality, precision and faith : nor can any therapeutic system develope the body in such a precise and methodic manner as gymnastic exercises, practised under the direction of those who have studied their effects in all their bearings. As to the use of galvanism, and mesmerism, it is enough that in accepting these powerful auxiliaries we are following both the precept and example of the founder of our school. And while we thus freely use all these things without abusing them, it can never be supposed that by so doing we relinquish one iota of our principles ; for nothing but the most unpardonable intellectual confusion can ever confound things so essentially different, as a *system* of cure reposing upon a general law, involving two sciences in its very statement, capable of infinite application, and those particular methods of treatment, however successful, empirical in their origin, limited in their applicability, and isolated in their developement.

The moral aspect of the contrast between reformed medicine and old Physic, is as striking as the physical differences. The physician of the new school begins his treatment with firm conviction that by study and attention he ought to cure his patient, if the case be curable. The ground of experiment has been already traversed ; he has a wholesome sense of self-reliance, held in check by a corresponding responsibility ; his failure is felt to be his fault ; he cannot fall back upon the glorious uncertainties of art, and the confusion of tongues, which protect from blame his elder brother ; he is called upon to solve a scientific problem ; and, according to the amount and accuracy of his attainments in the science that guides his selection of the remedies, will be the success of his treatment. Here is eventually the radical cure of quackery—whose essence consists in boastful pretension to personal claims to superior reliability. The boaster may now be brought to book, if the expression may be pardoned, and his claims at once established ; or, what is far more likely—for boasting is as seldom the attendant of success as conceit is of genius—he will appear in his true colours, as merely a practitioner, more successful only because he possesses a better system, which he could never have discovered for himself, and which he does all he can to injure by his vanity and presumption.

The physician of the positive, reformed, rational school, in contradistinction to those of the negative, antiquated and empirical, besides the superiority of occupying the vantage-ground of assured confidence, in the sufficiency of the implements of his art and the rules of his science to arrest and destroy the disease he opposes, finds himself in a much more agreeable and influential moral



relation towards those whom he treats. He does not require the terrible armament of lancets, scarificators, red hot irons, moxas, caustics, and bloodsucking reptiles; nor the numerous draughts, or stupifying potions, which usually array the practitioners of old Physic in the terrors of ministers of vengeance, rather than of mercy, and make the cure more formidable to the sufferer than was his disease. The good he does is unalloyed by present pain or prospective prostration. His failure, like their treatment of the disease, is alone negative; for all this complicated machinery of torture is directed principally against those parts of the body which are sound, with the often delusive expectation that some uncertain salutary change may thereby arise in the unsound part. Hence it deserves the name of negative treatment as far as the malady goes, although to the sufferer it must appear sufficiently positive. Having got rid of the terrors of medicine is an unspeakable benefit in many ways. No longer need a person who feels the first beginning of an illness hesitate whether it is worth his while to submit to a treatment which involves neither pain nor exhaustion; and there is not the same risk as there used to be of his delaying the requisite means till the disease has gained an impregnable position. Even the most fatal diseases, such as Cholera and perhaps Hydrophobia, may be easily cured if taken in time; indeed, although it sounds paradoxical, the deadliest the quickest. The physician whose approach excites no fear, only hope and confidence, is in a happy position for exerting on his patients that moral influence so essential to their recovery. Nothing can be conceived more likely to induce a tranquil and impressible state of mind than the sense of abating pain, retreating illness, and returning feeling of health; and if the physician does not employ these "*mollia tempora fandi*" for the permanent improvement of that life which he has been trusted to preserve, the fault lies not with the system. And it is easy to see how naturally the appointed spiritual teachers have in so many instances embraced Homœopathy, and by venturing to unite in imitation, and reliance on the great primitive model, the functions of curing bodily ailments, while at the same time they administer "the sweet antidote to the perilous stuff that weighs upon the heart," have exposed themselves to what I am sorry to call the insolence of *our* profession, and the subdued and more refined remonstrance of their own. For our parts we cannot imagine a more appropriate avenue to the mind of the sick than is afforded by gratitude towards his spiritual guide, gratuitously saving the life he is appointed to direct.

In addition to these more personal moral advantages which we enjoy in virtue of the system we practice, there are others of a larger kind inherent in the progress of this reformation. The



universal testimony of our criminal statistics points to the abuse of spirituous drink as the most prolific source of misery and crime. Now it is a well-established fact that children born of diseased parents are often affected with appetites morbidly strong, and intellect and force of will proportionally feeble. Many have an inherent and inherited tendency to excess, with deficient power of self-control and resistance. In the words of the great ancient dramatist—

“ ’Twas said of old, and ’tis said to-day,  
That wealth to prosperous stature grown  
Begets a birth of its own ;  
That a surfeit of evil by good is prepared,  
And sons must bear that allotment of woes  
Their sires are spared.”

We believe the judicious antipsoric treatment of all suspected children, from their earliest infancy, would eradicate the inordinate propensity to this and other fatal vices, and, by inducing natural appetites capable of keen relish for simple food, will supersede the necessity for teetotal movements which are only commendable in the pupillage of society, and never can be meant to debar the world in time to come from the wholesome and legitimate enjoyment of the bountiful varieties of exhilarating and refreshing drink which man’s wit has won from the earth’s abundance. And, when we reflect how immeasurably man’s natural and sensuous life has outstripped his moral and intellectual progress, we cannot suppress the hope that, if the same elements of improvement which have so long been plied in vain upon our race, smitten with radical bodily disorder, were allowed free operation upon beings renovated and healthy, there might be as rapid and astonishing a moral and intellectual development of the powers of man, as there has been of late of the powers of nature.

Such then, as I apprehend, are the principles upon which this Institution is founded—such the scope and issue towards which we should direct our efforts ; and all that now remains for us to do is, to advert to the special means by which these great objects are to be accomplished.

The founders of this Hospital had a twofold design in their contemplation. The *first* was to organise an establishment for the reception and treatment of the sick, and thus afford to all the world eye-sight evidence of the sufficiency of Homœopathy to cope with acute and confessedly dangerous diseases, and so to give the practical refutation of the timid, absurd, and altogether childish objection of those opponents who, with the air of Mrs. Candour, patronisingly admit that the system may do very well



for chronic and slight disorders, but that it fails altogether when tested at the bedside of patients dangerously ill. To fulfil this object it is of the utmost consequence that, so long as the amount of accommodation is limited, the great majority of patients should be suffering from acute diseases. That this is possible is shewn by the Vienna Homœopathic Hospitals, where hardly any other cases are taken in. And, to enable those who have the charge of the admissions to accomplish this most desirable object, they should be left as free in their selection as is compatible with the general interests of the supporters of the Institution. Those who have so generously contributed to the funds as to have thereby the privilege of nominating or recommending patients, are the last to press their rights against the general advantage of the Institution; and if it were fairly understood and firmly believed that the special object of this Hospital was the reception of acute cases, that every lingering chronic case was simply so much subtracted from the resources available for this end, and so far delayed its final accomplishment, I feel quite confident that the zeal which induced so much liberality would immediately remove all hindrances to the best possible application of the contributions. Not only would the donors do so, actuated by the disinterested spirit which has characterised all their efforts; but as the most certain, speedy, and in fact the only probable plan, for realising their object, and converting this small provisional, and experimental Hospital, into a large endowed establishment, like those sustained in this and other capitals by the munificent donations or legacies of individuals. The English are essentially a practical people, and they are much more ready to give to a thing in actual existence than to a possibility. This Hospital, small as it is, may exhibit great results, and so secure such public confidence from all the adherents of our system, that they will no longer be satisfied with allowing it to live from hand to mouth, but will from time to time endow it with sufficient means to expand and develope itself into its second stage of usefulness, when it shall be recognised as not merely a satisfactory experiment but a general asylum for all who are sick, rivalling in its renown, and infinitely surpassing in its beneficial operation, those great edifices which we cannot but regard with something approaching to envy. To attain this consummation all must agree to act prudently, and not to risk all by attempting too much. What we have to aim at—and this certainly is within our reach—is rudimentary perfection, rather than imposing magnitude. Better far to be perfect on a small scale than imperfect on a large. Secure of our foundation on a well-tried truth which can never give way, let us rather aim at symmetry than size; and, when the rich harvests of successful efforts fill our



scanty treasury, then it will be time for us to enlarge our edifice without endangering its stability. It gives me great satisfaction to know that I am now expressing the opinion of that physician, to whose efforts, at one time almost alone, and impeded by opposition of foes, and misapprehension of friends, this national Institution (for I consider it nothing less) owes its origin; and, as to his admirable judgment we are indebted for its present prosperity, I sincerely trust that we may long have the benefit of his wisdom, and the wisdom to benefit by it. Public confidence in this country is not to be taken by storm. Those who have it must have gained it by a long course of meritorious services; and, thanks to the sound, hearty, English mind, once fairly gained it is never lost. It is difficult for rash, sanguine, and impetuous youth to comprehend how this can be. They may not in some instances see such palpable manifestations of superiority as to induce them to submit to the judgment of their seniors; and, until they have had experience of life, they will not understand that men are more esteemed for the good they conceal than for that they display, and that, in traversing the bridge of life, like the Mirza-bridge in the valley of Rasselas, the number who make any progress at all is trifling compared with the many who tumble out of sight into the dark gulph beneath.

These reflections, true as they always are, trite as they seem, appear to be appropriate in the present tumultuous and revolutionary state of medicine. It is so much more easy to scoff at error than reverently to acknowledge truth, that there is great danger for the young aspirant to success in Homœopathy—when he finds that he is supplanting men of great renown, large experience, and acknowledged learning and ability—to undervalue age and wisdom, and delude himself with the belief that, as his youth is preferred to the maturity of others, the law of seniority has been reversed in his favour, and he cannot be expected to treat with deference or respect those even of his own special persuasion, whose public career had passed into the history of medicine before he was out of the leading strings of his elementary education.

To conduct our reformed medicine out of this transient and confused condition, it is absolutely necessary that we devote all our efforts to accomplish the *second* object proposed in the establishment of this Hospital—the erection of a school worthy of the importance of our science, and equal to supply the growing demand on the part of the public for properly educated homœopathic physicians. It may be a question whether a small Hospital can afford sufficient statistics to compel the belief of the superiority of the system we practice; but I think there can be no doubt in the mind of any one who has paid attention to the subject, that an Hospital no larger than this may afford ample material for good



clinical instruction. Indeed, from my own experience, I should say that students were much more likely to learn their profession thoroughly in a small than in a large institution. They are not so apt to trust to the passive machinery of instruction, and to delude themselves with the notion that they must know what they are always seeing. They require not only to see but to look—to use their powers of observation, and of thought, as well as their eyes; and their future proficiency will depend infinitely more on the attention they bestow on a single case, than on the number of cases which pass before their view. The fewer the cases, the more likely each is to be a study; and on this study depends their true knowledge. The first and most essential condition of progress or success in any undertaking, is that it shall possess interest to those engaged in it. When Sir Walter Scott was asked at what time he thought of the novels which he was writing, he said he never thought of them and he always thought of them. He had no set time for thinking of them; but, whenever his mind was not otherwise occupied, it made for this pleasant workshop as its natural place of retreat. So should it be with the student of medicine. The cases which he sees should so excite his interest, and so rivet his attention, that the thoughts of them should attend him at all times, and people his vacant leisure. And this they are far more likely to do if few in number, than if they are a multitude.

A small Hospital, and one founded on the principles on which this is maintained, is most likely to be free from another great evil which is too obvious in most large institutions, especially those which are peculiarly devoted to instruction; and that is, the habit of regarding the patients as so many specimens of disease—objects of natural history—as if it were a museum and not an asylum for sick and suffering fellow creatures. No amount of scientific acquisition can compensate for the loss of that keen sympathy with suffering which ought to form the ground of a physician's character. And we can hardly conceive any process better calculated to deaden the higher tendencies of our nature, than being exposed when young to the sight of painful maladies, and being taught by example if not by direct precept, that the relief of those so afflicted is quite a secondary matter, compared with familiarity with the progress of the disorders, their probable terminations, and the extremely interesting appearances which the seat of death will present to the curiosity of the enthusiastic pathologist. Not that we wish to depreciate the importance of such studies. No, we wish to ennoble them by making them all subserve the great end of a physician's calling—the alleviation of pain and the cure of disease; and we believe that this can only be done by cultivating a profound feeling of rever-



ence for Humanity, of respect for the persons of all committed to our care—a reverence founded on the fact, that the life entrusted to our hands to rescue from death and disease, is a profound mystery, proceeding from the unapproachable Source of Life, to whom it again returns after completing its little but all-important cycle of terrestrial existence. Nor can we imagine any study more likely to improve all the faculties of youth, than that of medicine properly cultivated. Of Homœopathic medicine, shall I not say? for it is almost alone in asserting the cure of the sick to be the first great object, and the process of knowledge the second. And while thus arranging Medicine in a just order—while it advances to its proper place the practical end of the art—it at the same time sheds infinite interest upon all the sciences of pathology and diagnosis, by which this end may be attained, and affords a continual stimulus to the student to acquire positive knowledge, which he finds capable of being put to immediate use. Not only is he induced to attain all the acquirements which the old school exact; but he has the satisfaction of knowing that he may himself directly, even when a student, contribute to the progress of his art, by assisting in the proving of medicines—so much more profitable than the ingenious chemical and other pursuits, with which enterprising students are fain to occupy themselves for want of encouragement in the proper field of therapeutics. The Homœopathic student knows that, in testing on himself the action of new substances, he is permanently adding to the armament of his science; and, while thus contributing, he is at the same time following the course of investigation most certain to improve him as a practitioner of his art. And I cannot but indulge a hope that those who are now entering the profession will prefer this legitimate course to renown, rather than be dazzled by the spurious and ephemeral popularity obtained by writing superficial works on the practice of medicine. For while such means of professional advancement were always mischievous and wrong, never was there a time when they were less excusable, never was there a time when the prospects for proficient in the reformed medical art were so good as in this age of universal interrogation—an age in which the earth has opened the granite gates of its exhaustless treasury, and people are all afoot, no longer driven forth, as at the commencement of the Christian era, by want and despair, to look for new homes, but enticed by visions of easily gathered wealth, to leave their country for a time, in order that they may return hither rich and independent, to enjoy those advantages which gold can buy only in old civilised communities. In those distant gold-fields they will gather riches, but they will not gather knowledge or professional skill of any kind; so that, while there will be an end of



the excessive competition so much complained of at present in all professions, there will be a great increase of those well able to remunerate legal and medical skill, and there must follow a readjustment of the relative influence of the different classes, of greater depth and extent than could be expected from the boldest measures of political reform, that have as yet been brooded in the fancy of our late brilliant and versatile Chancellor of the Exchequer. We should be sorry to use such an argument as this as an inducement to the sordid to join our ranks; but it is quite legitimate in addressing Homœopathists (who have generally at starting to make a worldly sacrifice, at a time when there is so much to allure enterprising youth to seek their fortune in a distant clime) to remind them that they have a reasonable field at home; that if they will only faithfully devote themselves to a noble profession, along with the wisdom they are sure to gain, they may get honour and wealth into the bargain like the wise man of old, and in the long run will have no occasion to envy the more rapid prosperity of the voyagers for the golden fleece. It is my firm persuasion, founded upon observation of some twelve years, that no properly qualified practitioner of Homœopathic medicine need have the smallest apprehension, if he conduct himself as a man of honour and principle, of not securing a position of independence and respectability; and I cannot but hope that the general prosperity of the profession, with a higher tone of education, will eventually suppress those degrading jealousies which have hitherto made us a bye-word among members of other professions, and that, as success will more and more be the reward of merit, there will be less inducement for adventurers, to snatch the bubble reputation by unworthy artifices, and, in their haste to be rich, sacrifice the advantages of respect and esteem, which they foolishly imagine their bad success will secure.

If such is the position, such the prospects of our art and its pupils, is it possible, I ask, Gentlemen, to over-estimate the responsibility of those on whom the high duty of teaching is devolved; and am I over-sanguine in expecting that before very long we shall have a small body of permanent teachers who shall devote themselves to this task as the great object of their life—not for the purpose of gaining vain titles; not for the purpose of conferring imaginary superiority of rank, and thereby infusing rivalry, and, it might be, discord, for the first time into this good ship which has hitherto afforded a model of peaceful discipline, as it has steadily and unobtrusively pursued the unswerving course—but for the purpose of completing its perfect organization, so as to fulfil all the functions involved in its conception, and of exhibiting the harmonious co-operation of those whose pre-eminence in the practice



of our arduous profession has established a high and well merited reputation, along with those who are prepared to sacrifice the more brilliant prizes and larger emoluments of practice for the not less important, nor less honourable, although more secluded duties of instructing youth in reformed medicine? That such a division of labour, in which each separate member plays its unenvied and recognised part, would be ultimately advantageous, I cannot entertain a doubt. As to the determination of the important *when* it would be presumptuous for me to speak; and I confidently leave it to the decision of that excellent wisdom, which has hitherto so successfully regulated the working of this Institution, and which I trust may be another example of our great living poet's assertion, that

“Not once or twice in our rough Island story,  
The path of duty is the way to glory.”







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## HOMŒOPATHY IN 1851.

EDITED BY

J. RUTHERFURD RUSSELL, M.D.

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By Order,

RALPH BUCHAN, Hon. Sec.



