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A FREE STATE

AND

FREE MEDICINE.

BY

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“ New foes arise
Threatening to bind our souls with secular chains.
Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw.”

MILTON.

I.

A FREE STATE, AND FREE MEDICINE.

THE pages headed *Medical Freedom*, appended to this Essay, formed a postscript to a small work of mine on a new Treatment of Small Pox, written some years ago.* Their re-publication has been undertaken because it has been thought that they have work to do at the present time. I wrote them in good part from the theoretical side, having a clear certainty that the separation of medicine from government, and from power, and the dischartering of all medical corporations, would confer upon medicine and the community the greatest benefits. I foresaw that freedom had a future here of which protection could give no inkling; and that Art, Science, Service, Healing, would live anew from it upon a hitherto unknown scale. I pleaded gently in the interest of medicine and the community.

The pages are reprinted as they stood, with some medical topics adhering to them.

But now in the face of recent acts and facts, I plead in the name and interest of the community alone: of the consumer, not of the producer: of the British people struggling with bonds, not of the banded and enthralled medical corporations and profession. The medical pro-

* On the Cure, Arrest, and Isolation of Small Pox, by a New Method; and on the Local Treatment of Erysipelas, and all Internal Inflammations; with a Special Chapter on Cellulitis; and a Postscript on MEDICAL FREEDOM. London: LEATH & ROSS, 1864.

fession has crept into the Government, and is inciting it to breaches of most sacred freedom, and thus is virtually at war, and dreadful to say is influencing the Liberal and Free-trade Gladstone Ministry to war, with the nation.

The particulars are not far to seek, and need not detain me long, especially as I am about soon, in a larger Essay, to treat of them severally. Suffice it now to say that,

I. War is levied upon the population by the Parliamentary *Act of Compulsory Vaccination*. Vaccination may be bad or good in its results; so may aconite, or arsenic, or the sword; but no goodness of it justifies the violation by it of unwilling families. Parliament has no excuse for it. If Vaccination be protective, whoso will can be protected by it; and leave those who do not choose to be vaccinated, to their own freewill, to bear the risk. A large and increasing body of the population hates the name and thought of Vaccination; numerous cases are extant in every considerable town of deterioration of health, injury, and death from it, inflicted upon little children; and coroner's inquests return verdicts of "died from the consequences of Vaccination;" and yet Parliament arms the medical man with a right of virus against the babies next born to those who have thus been slaughtered, and sends the fathers or mothers who cannot pay continual fines, to prison. In this Act Parliament commits a breach of the peace as wide as Great Britain and Ireland, for it directly incites to violent retribution. It is obvious that riot may come of it. And it is equally obvious that if a mother or father can say to the virus-man, "Sir, I believe in my soul, from dire experience in my own family, or my neighbour's, that what you are bent upon doing to my baby will pollute its health, and probably take its life, and I will resist it to the death, and rouse my neighbourhood to resist it,"—it is obvious that whatever weapon that woman or that man uses to protect, not only his fireside, but the very blood of his race; and whatever arousing of the passions of his

commune he may cause against his poisoners, the public opinion of the world will justify him, as much as if he shot down a midnight assassin from his wife's and child's bedside.

Yet Parliament has sanctioned this perpetual felony and occasional murder in this compulsory Act ; and Parliament will now have to unsanction the Act, and to destroy it.

Nothing of this would have happened if medicine had had no more to do with Government than any other calling has ; but medicine has got into the State, and instead of being called when wanted, it is itself ensconced in office ; the State has lost its service, and got its impertinence, and any foothold of power, or patronage, or pay, that it has, it will by no means surrender. Old Physic, thus officialized, revels in the application of the Compulsory Vaccination Law, and hunts out the children of those who are known Anti-vaccinators with especial zest. Nor does it forget that hundreds of thousands of pounds sterling are the reward of what so many now regard as the pollution and slaughter of the innocents. The pressure of the despotism is so urgent, that Vaccinators will not listen to medical certificates against Vaccination, on the score of skin disease, whooping cough, or the like : fine, imprisonment, or submission, are the unconditional demand of the Government doctors.

And this for a disease which killed eleven people in London last week, while scarlatina killed more than a hundred.

I am not now arguing against Vaccination, but against Compulsory Vaccination ; but I am prepared to argue unreservedly against Vaccination itself when the occasion arises. I know that it is a delusion and an evil, and I have done with it. But my point here is that chartered medicine has polluted and endangered the State with it, where unchartered medicine would have had no chance of doing so ; and that hence arises a mighty practical reason why the

State should discharter all medical corporations, withdraw all royal patents from them, and leave physic, like other businesses, to its own unaided work; calling it in for an opinion when necessary, but judging that opinion by no professional standard, but by wide and high common sense; and being entirely free to act upon it or not when the opinion is delivered, and the doctor gone from Downing Street.

The plainest medical reason, or medical truth, may not be expedient or good for a statesman to carry out. If Jenner or Watson could prove ever so clearly that by dissecting alive the vilest felon some desired medical light would shine forth, it would still be competent for the Home Secretary to say, "No, gentlemen, wait for that! A generation had better die without benefit of illuminated doctors, than that its life should be bought in the coins of hellish cruelty. That vile man is my brother, and the State stands in the interest of a higher light and life against the pretended medical good that is to come of disembowelling him."

And so the State shall say one day, better let epidemic smallpox sweep our towns, than Vaccination outrage hearts and homes under the pretence of abating it. Not that epidemic smallpox will do it, dear reader, for epidemic smallpox is for the most part a panic; though when it does occur in a bad form, Vaccination has no power to protect against it. But better the desolation which medicine and sanitary action could grapple with at last, than the moral and personal violation of the homes and children of our commonwealth.

II. This, then, is the first battleground between the British Nation and the Chartered Medical Profession.* The

* I refer the reader to the *Essay on Vaccination*, by CHAS. T. PEARCE, M.D., London, 1868; to the Essay of Dr. Bayard; to the *Anti-Vaccinator*; and in general to the publications of the *Anti-Vaccination League*, for full information against the Utility of Vaccination, and about the injuries it causes, and the

second and equally serious, but not more serious, battleground, is in the *Contagious Diseases Act*, lately passed by Parliament, for districts where soldiers are housed, and now proposed for extension to the whole civil community.

This Act too, passed surreptitiously under a misleading name, would not have become law but that chartered medicine was at the ear of the central Government as its only adviser. The process evidently is, to send for "the most eminent medical men," and be bound by their advice. This course is both misleading and servile; and the misdirection and the servility both depend upon royal charters. Thus, "the most eminent medical men," to a Minister of State's apprehension, are inevitably at the head of the orthodox corporations; and hence the minister gets arrant orthodoxy, whose power of poohpoohing is its supreme faculty, in place of wide and varied experience. He gets infallibility instead of heart and brains. And instead of getting orthodoxy as an opinion, he receives it as a command; and if he must have medical action at all, he has nothing to hold orthodoxy in check as the agent. Even a Gladstone can call in nobody else but these pampered and easily incensed Mandarins. Our ministry, methinks, should be the highest present jury of the country, giving its independent verdict after patiently hearing professional judge and professional advocates; but in such cases as these it is hopelessly charged and commanded by the bench, and the barristers are with the bench in overruling its twelveman common sense, and forcing the verdict against it.

This is well divulged in a paper by an eminent orthodox medical lady, Miss Elizabeth Garrett. "Is legislation

increased death-rate that coincides with it. By this practice the medical profession has introduced a new disease into the human race; and by the two Acts under question, two new tyrannies are added to the evils of our country. And in the case of Vaccination, from a practice not a hundred years old, but which the doctors seem to think is as durable as the rock of ages, though the counter-experiment of letting Vaccination alone has not been tried; and, consequently, there is no test of its value in any sense, excepting as a fee-field of the doctors.

[about syphilitic diseases] necessary?" she asks, and answers, "This is strictly a professional question, upon which the opinion of trustworthy medical witnesses ought to be accepted as final. It is enough if unprofessional persons know what that opinion is, together with some of the principal facts upon which it is based." We have heard of the Rule of the Monk, in Rome, and here is the parallel Rule of the Doctor in Britain. You are no longer to call in the doctor, and employ him as long as you like his treatment, and judge with your own common sense every serious proposal in that treatment; but he, or she, by Heaven, is to call you in, and do what he likes with you! You are his bond slave, and his word is, *Fiat experimentum in corpore tuo—vilissimo.*

"Is legislation necessary?" Who is to answer that question, Miss Garrett? Who calls in legislators, who are a high order of professionals? The people of course. Mr. Gladstone is where he is because the household suffragans have placed him there, and keep him there so long as they have confidence in him. He is bound to consult with his employers upon all matters pertaining to their own bodies and fortunes. He has to legislate in their best interest. On medical questions he avails himself of orthodox eminent advice; he calls the doctors in as the householders have called him in. But he is to legislate; they are not to legislate. The *opinion* they give is strictly a professional one; but the *question* of whether, or how, it shall be carried out is not professional, excepting so far as statecraft is a profession; it is a legislative question; and the settlement of it lies in the will of the people, and then in the derivative wise will of the ministry. If the opinions of callings were to be converted into the immediate volitions of the State, we should have a pretty time of it. The State would be garrotted by a hundred small ruffians of professions. "Nothing like leather" would be the rallying cry of every cobbler's onset on his premier. Miss Garrett's

baker would force her into vegetarianism, for the food of the people is strictly an eminent baker's question ; and the chief of the bakers must be "accepted by her as final." A homœopathic premier might call in homœopathic eminence, and converting his eminence's answer into an edict, forbid her salts and senna and blue pill for the rest of her orthodox days.

A professional opinion, however eminent, is not then a *legislative question* at all, but a mere suggestion, unless a legislator takes it up ; and moreover, the whole unprofessional mass of the country is the permanent jury which gives the verdict of To do, or Not to do, in every case. What are the grounds upon which a legislator as distinguished from "an expert" or professional specialist must act ? The expert, you will observe, merely takes his own medical view of the case, modified of course by his good sense, and moral and spiritual capacities ; but the medical view is central. The statesman—I do not accept him as "final"—is distinguished from the lesser professional man in this chiefly, that he has all the interests, not merely the sanitary interests, to help and not to harm. First of all, the interest of impartiality ; that is the justice-rock on which he stands. Then, co-extensive with the commonwealth, social interests, spiritual interests, humanitarian interests, bodily interests, moral interests. The order and poise of all these together in his mind, each like the organs of a sound body pressing the rest into shape and function, is the ground of the wisdom of every special action of the statesman ; and makes him neither a philanthropist, nor a divine, nor a philosopher, nor a sanitarian, nor a moralist ; but a legislator, and a professional statesman. His will is never reached by any other one profession separately. Woe be to him if ever he allows that will to be first violated and then traversed by any doctor or specialist who represents one partial interest where all interests should

be most generously constellated, and a love and wisdom above interest itself should reign.

The obverse of this, the position assumed by Miss Garrett, that the people have nothing to do with her foul physic but to shut their eyes and take it, is the common stupidity of chartered and collegiate bodies. I leave it to the reader to imagine whether such dense darkness against human right, and the human mind, and the all prevalent good sense of mankind, is a favourable atmosphere for scientific studies, or the prosecution of the most free and instinctive of all the arts, the Art of Healing. For my own part I do not doubt that the conceit and love of power bred of charters and patronage rob medical men and women of their best inspirations, and reduce to a minimum the humane vigour of their lives.

But to return to the Contagious Diseases Act.

As some of my readers do not know what it is, I will tell them.

First, it is founded on the present fact that the most of soldiers must be unmarried; and secondly, on the presumed fact that unmarried soldiers must have women for their gratification; and thirdly, on the fact that if their women are diseased, they disease the soldiers, and cause added expense for the army. Wherefore, it is expedient to keep the women well for use, which can only be done by compulsorily examining them at short intervals, and when needful, compulsorily curing them. For this purpose they are summoned from very wide districts, one and all, and come in crowds, to the place of inquisition, the wallowing with the tidy, the vilest with the neatest; and they are examined, very often (I do not know how often, but it ought to be tabled) with large steel tubes, called *specula*, and if diseased, sent to hospital, and if healthy, let back to whoredom. Purer women may be brought by the police, by mistake, or by the plotting of villains by design, into the

same category; and if they do not take care, or, as Miss Garrett says, are "helpless," which a good many good women are, they may become liable to fortnightly exposure and looking at, and steel entry, for one twelvemonth; and their husbands have no remedy, because the Act has condoned the police mistake, and probably veiled the villain's plot, by anticipation.

This system, its advocates say, has diminished venereal disease in army districts, and also the number of prostitutes; where it has been applied with the utmost stringency, as in the little island of Malta, it has "stamped out" the disease; and it only remains to apply it to the whole of Great Britain and Ireland, to extinguish this disease altogether. Let, then, every common woman in the three kingdoms be inspected fortnightly—police superintendents being the judges of who are bad women—and let hospitals, big enough to take in all who are diseased, be erected from one end of the land to the other.

A tall medical vision! Building contractors who could get on that shoddy Pisgah, would give a handsome percentage to chartered and patented physic for the administration of the vast disbursement. They need only read Mr. Simon's clear pamphlet to estimate the amazing carcass to which they would be fain eagles.

But if you can desyphilize little Malta, till a new regiment, or a new ship of war comes, it does not follow that you can do the same for Greater Britain. When I was a boy there was a current saying, "*Naturam expellas furcá, tamen usque recurret.*" You may drive out nature with a pitchfork, but she will always come back again. If you could clear all prostitution from the streets, so that the sharpest police superintendent should not know who is who, you might only, I will say at present you would only, drive immorality out of sight, and lodge it higher up in the community. I should like to know if Devonport, endorsed by Miss Garrett's "clergy," is more moral

because its 2000 inspected prostitutes have diminished from 2000 in 1864 to 770 in 1870. I should like to know from *the dissenting ministers* of the district the state altogether of the 770 who do the work of the former 2000. It strikes me forcibly, that you may scare prostitutes away at the expense of bringing up servant girls secretly into their ranks. And these, being uninspected, all the infection begins over again in your own kitchens. And as masters are often immoral with their servants, and innocent wives and children must be protected, all you can do then is to suspect every woman below your own rank, and to have her inspected; and presently you will find the old hospitals bursting with their contents into new ones: bursting, not like Aaron's rods, but like spawning serpents.

Truly the medical plot thickens. We have got our reward for protecting physic; for adopting Miss Garrett's principle that the first topmost medical opinion should be taken, and that then it should override every other faculty and concern, and be converted into direct and universal legislation.

Out, I say, upon a protected orthodoxy which would introduce such a horrid tapeworm into our national constitution; if for no other reason, then for this reason, of saving bodies and souls, give us freedom from State medicine, and let medicine herself be remitted to her own resources, and have a conscience void of public offence,—the blessing in the humility of freedom.

Could Miss Garrett's orthodoxy be carried out, Great Britain would swarm with a vermin of pensioned venereal doctors more than Spain, or Italy, or Turkey, ever swarmed with beggar priests. Great Britain would have syphilis with a vengeance. But, reader, it cannot be carried out. The Dissenters will not have it, because they can scarcely understand the vice of which the diseases in question are some of the plagues, and they will never sanction the endowment and establishment of the pretended cure of those plagues in the interest of the vice.

The Municipalities will not have it, because they have great radical works of good needing all their monies and means, and they do not hold these to be spent on stopgaps of an evil which in its retreat will more deeply and desperately defy them. The public exchequer will not have it (on its own shoulders), because the prostitutes and their medical bishops, many tens of thousands strong in London alone, would devour the treasury. The Married will not have it, because they see that its tendency is to drive prostitution, and whatever disease adheres to it, from the skin of the streets, inwards into homes, and upon the vital parts of the community. The vast Working Classes will not have it, because their daughters are those in the main who will first be invaded by the inspreding of the surgeons and their poxes. Common Sense will not have it, because common sense seeks cure and not suppression; and common hope, which is the sister of common sense, knows that cure is possible; and that necessity of fornication is a chimera which has no existence, but is merely the horrible shadow projected before the eyes of a chartered and decayed society, and cleared at once from the heart and brain of a loving, an ennobled and a progressive society. The statesmen of these advancing times will not have it, because it has nothing to do with statecraft; and because they will see that they are only general managers for the nation, and that if in the interest of special people they were to undertake a special stamping out of evils; a special hospitalling of all broken and ruined people, the ground would be cumbered with a Bedlam-city of hospitals, medical,* legal, clerical, commercial, legislative, royal, and the only two classes left,

* Dr. Dalrymple, M.P., is moving in this direction, and asks the State to erect pillars which will hold all drunkards upright, and Mr. Bruce, the Home Secretary, instead of teaching the hon. member that the State will be happy to do this as soon as any great wit shows how the State, which finds it hard itself to be upright, can hold everybody upright—advises him “to try his hand at a Bill on the subject.” Mr. Bruce ought to be more merciful to retired physicians.

besides statesmen, would be inspectors, and patients. This, the logical carrying out of the Act, would be hell realized upon earth, with the Inquisition for its portico.

And last and first, the awakened Womanhood of the land will not have it. I dare not know, Why, in the woman's way, because I am not a woman; but I do know that they will not because they will not. Their reasons are made of fire in such a case, and could burn up a household parliament which is made of parchment presently. They will not have troopers fed by government on the carcasses of their sex; on carcasses stamped with the government *permit*; they know all over that state prohibition and non-prohibition are the two halves in all licensing. They will feel with those eyes of the heart which see and more than see, which are all senses in one touch, that the shame days of the state are their shame days, and that fortnight by fortnight common modesty is being effaced from the lowest women to the highest; and that purity is freshly trampled every time in the slums of the filthiest rumour. They will know by the heart the secrets of the prison-house; the surgeons and the unwilling women's bodies; the struggle and the steel, office and agony; the fairest searcht the foulest. They will hate men while they love them, till men, public and private, leave bad womanhood unworsened. They will hate a government which crowns the infamy of prostitution with the last ignominy and wrong, of public state-ravin and state rape. They will hate the medical government dogma which lies to mothers and sisters and affianced brides of the necessity of prostitution, and proclaims it as a natural office of the community, young and old; the dogma which postpones love to lust, which it is woman's severest mission to correct in man. They will quell and choke the medical assertion that their baby boys are born whoremongers, and that some poorer mother's baby girls are their predestined skittles in the game of

ruin. They will believe that God is love, and that Christ is incarnate love, and that love is the Creator, and love is the hope, and love is the Redeemer; and they will have nothing licensed but love which is the licenser. None of these are dead men's reasons; but men's best reasons unloved and unaccepted by women, will be poor stubble in the days of fire which are coming, in the days of woman which are coming, in the holy days which are coming.

And ah! later than last, the slow Manhood of the country will rise upon these Acts, and their authors. The chronic meanness of the State, which has confiscated woman to man, which has made the huge freedom of marriage into the gulf and abyss of her person and her property, will begin to be avenged from the ground upwards, and the sexes will tear up this lowest wrong with even hands. We men in truth have not known what we were doing. All uncorrected, unchastened, unmated, in our public conscience, we have been cruel and greedy as impuberous boys, and have ravaged the holdings and trampled out the capacities of woman on the floors of long parliaments. We have been a sour and an unmarried country. We are awakening and ripening at last. The scorn of women is awakening us; the new power of women is awakening us; the fiery justice of women is awakening us; the angry commonweal and coming democracy of women is awakening us; and we are going to help our mothers and wives and all our sisters out of the State chains of unrighteous laws and customs. Out of sex-legislation, and sex-oppression. Out of one morality for women, and another for men. Out of the household political Mahometanism that women to the State have no separate souls. Out of the claws of chartered surgery. Out of homes that are prisons, and out of brothels that are graves.

It is now no digression to see that the questions raised by

these two seemingly small acts of parliament directly move the issue of Woman's Universal Suffrage. All women have the offices, of protecting their babes, and of caring for their own sex to whatever deep depths its unfortunates may have fallen. The public will of woman is summoned forth by God's providence when she is publicly assailed in her womanhood and her home. That which is coming to answer the call, is not female household suffrage, for that is another enchanter and chaunter of property, but true universal suffrage, which is the Word of all Souls; truly, I will say, the voice of God more and more audible in progressive nations. And these Acts of Parliament, if women will but speedily stamp them out, will be the beginning of the day when not woman's dishonours, but her soul of honour will be public; when the State in its coldest departments will begin to know the beating of her heart.

I have now told you faintly some of the reasons why this Act shall not be extended, and who those are that will not have it; and I find on carefully looking round that, judging by the past, the only things that will have it, if they can, are the church and the state, including chartered physic.

So much then for the extension of the Act. But now I will say further that the present Army Act will not be kept on the statute book. In the first place, the army which is said to necessitate it, must go, and give place to an army which does not require an episcopacy of prostitution, or to no army at all. We are in profound peace, are giving up the defence of our colonies from home, and there is no disaffection within our borders which a larger commonwealth-heart would not appease. Gibraltar, and Malta, and Aden, and the islands of the sea, ought to belong to themselves first, and next, to the whole world. Excepting for India, where a humane system of mounted police in plain clothes may protect the real interests of the country and our own plant of railway and other property there, we have no need of a

standing army. We have less need of an army than the United States has. But as for the graduation of disbanding, and putting all the remaining men into plain policemen's clothes—the symbols of peacekeeping, whereas the red coats are the symbols of the glories—of slaughter of males, and seduction of females—as for the disbanding, the unmarried men, after the horrid treatment they have survived, should be paid off handsomely, and sent if they wish it to Canada, or in the “flying squadron” to any other part of the world; and the married ones, as a nucleus to national volunteers, should receive a large increment of pay; £300 a-year income will be little enough, and a farm apiece on the crown lands, or in the ducal desolations of Argyleshire and Sutherlandshire; for there is no more reason why an army should be a cheap thing, than why a Queen should be cheap, or why an Archbishop of Canterbury should be cheap, or why a Marquis of Westminster should be cheap. This simple plan will render the Contagious Act unnecessary.

I object, then, to the present Contagious Act, because it would bolster up our present bestial system*—our Sodom

* See what the Government and the household suffragans of this country, the bishops and clergy, and all the classes whose wealth and state are supposed to be protected by the army, in short, all but the lower classes and the women, are responsible for in regard to their army. Dr. Stallard says, in *the Sessional Proceedings of the National Association for the Promotion of Social Science*, ‘My attention was first directed to the subject by making an attempt to determine the most convenient number of soldiers who should be accommodated in one room. As to the opinion of the commanding officers, I found it on this subject in general opposition to that of the soldiers. They advocate large rooms containing not less than eighteen men, and they prefer those with twenty-five. They do this on the ground of supervision being more easily exercised, for, with but few exceptions, they are in favour of complete publicity. There must be no cupboards, no lockers. If the soldier has any money, or articles on which he sets store, he must keep them in his pockets since he has nowhere else to put them; and if he keeps over, from time to time, some portion of his midday meal, he must expose it on the shelf, where it will soon be covered with dust and dirt from the sweepings of the floor. But as regards the men, without exception, they prefer a room for eighteen to one for twenty-five, a room for twelve to one for eighteen, a room for eight to one for twelve,

and Gomorrhæa system—with our poor army; because in so far as it maintains prostitution healthy, it must make

a room for four to one for eight; and those soldiers who have been quartered in an old prison, now used as a barrack in Dublin, testified that they were never so comfortably lodged. * * * The first and great objection felt by the decent soldier is the entire absence of privacy. From the time of his enlistment to the date of his discharge there is not a moment or a place which he can call *his own* in the fullest sense of the term. He washes, dresses, eats, drinks, and sleeps in public. Let me try and represent what this publicity really means. Of his twenty-four comrades it will be absolutely certain that two or three will be habitual drunkards, and one or two will have been in prison for some crime. Some commanding officers expressly order the worst characters in the company to be quartered with the best, with the view of reformation; indeed this is one of the great arguments used in favour of the congregation of so many men together.

“But, as one black sheep infects the flock, so, instead of improving, the bad soldier often makes the others worse. Naturally, and unless modified by the presence of a very superior non-commissioned officer, the moral standard of a barrack-room is that of almost the worst man in it. The more men the worse and more extensive is the mischief, and the greater is the discomfort inflicted upon a really decent man. No doubt the presence of a good barrack-room corporal modifies the evil; but even the power of the best is limited. He is only a step above the rest, and his life would be unbearable if he were to be very strict. He is obliged to wink at a great deal which it is his duty to report. It is well known, for example, that drunkenness escapes report. A man died of *delirium tremens*, at Portsmouth, who had gone to bed drunk every night for more than twenty years, and yet that man had never been convicted, and held a good conduct medal. There is also a great deal of behaviour which ranges between fun and torture, of which the non-commissioned officer in charge can take no notice.

“An old soldier informed me that he has frequently known a recruit to go to bed night after night in his clothes, in fear of the remarks and ridicule which the act of undressing would certainly give rise to. And the public use of that military institution called the urine tub, is the moment chosen for remarks and practical jokes of the most disgusting kind.

“Woe be to the recruit who has any personal defect or peculiarity, and, above all, to one who has any religious feeling. The attempt to read his bible, or say his prayers, will be the signal for an onslaught of bread crusts and slippers. True, it may be, and doubtless is, that the man who firmly persists in the performance of his religious exercises eventually is let alone, nay, is even respected by his comrades; but how few possess this moral courage, and how many sink before the shafts of ridicule. Moreover, let the man fail to maintain his own standard for a single moment, and the last discomfort will be greater than the first, and his difficulties in maintaining his position will be immeasurably increased. And, whilst speaking of the religious life, I have found that one of the greatest annoyances arising from the publicity of barrack life is difference of belief. Episcopalians, Methodists, Independents, Baptists, Roman Catholics, are mixed up together, and with men who scoff at them all. A Roman Catholic has no opportunity of performing his religious exercises, and

into shamelessness* hard as steel the womanhoods of its base episcopate; and in so far as it scares prostitution away, it must drive the foul soldiery in upon our houses; because the fortnightly ripping open of the moral sore and sewer is an outrage upon the community, and a day of sour shame and filthy jeering to the thoughtless crowd; because it embrates the sacred medical office, and pays it for pretending to give away the power of sin and wickedness; and because it is the germ of a system which would debauch and infect the general public. I object to it also because it sullies the Government of the country with the responsibility of finding clean prostitutes for the army, and spends governmental action upon the diseases of one vice, which itself is but a disease of the hopelessness and drunkenness which the present Government army system per-

when in a barrack-room with Protestants his position is often most uncomfortable. A sergeant informed me that, night after night, there used to be controversies in his room, lasting through half the night, and terminating, not unfrequently, in blows. He said officers had no conception of the religious quarrels which ensued, since they were hushed in a moment if an officer came in.

"Nor is it possible to get a good night's rest. Out of so many men some are sure to be noisy and sleepless; and scarcely is the room quiet when some drunken or noisy person comes in from leave, disturbing all the sleepers. It not unfrequently happens also, that some one is ill, either from his own fault or otherwise, and the atmosphere is rendered unbearable by the occurrences which unavoidably take place. Nor is the urine tub, which appears to be considered as the only practicable institution of this nature, conducive to the comfort of the men. If placed inside the room it is most offensive, and is occasionally used for most improper and disgusting purposes, and if outside the door, although less objectionable, it is often knocked over by the men who enter in the dark, and the use of it involves the disturbance of all the sleepers by the opening and shutting of the door. Another objection to a large barrack room is the impossibility of warming all alike. One fire is quite insufficient for twenty-five men. Those placed near it are too hot, those at a distance too cold. This difficulty can only be overcome economically by having a combination of fires and hot water pipes; the fires being central, so that the soldiers may sit around them."

* Our lady holds that periodical examination by surgeons does not deaden but increases honest shame; that the violet, modesty, might even root—it were good at least, she thinks, if it did root—on the hot cinder-hills of lust with the wind of publicity blowing over them. Who else in the world thinks this? Or how could such lack of sympathetic knowledge in a woman exist except by royal charter.

petuates in the land and in the regiment. I object to it in the interest of the bad women, whose persons are violated fortnightly by State interference, and who are unjustly selected as the mark for medical legislation, while the corresponding class, the male whores, whose barracks are the obverse brothels, are left free to emit infection. And I recall finally that all this comes of taking not the opinion of "experts," but their domination, and of allowing them to build place, and power, and pelf, where the most sacred liberties have dwelt, and where the governing will of the country, founded on the common sense of plain men, has been hitherto exercised in the righteousness of a large impartiality.

Only one condition should justify these acts of a despairing and witless legislature: the universal female and male suffrage of the towns and the large surrounding districts concerned; a majority of 99 hundredths of the population endorsing the inspection under much restriction, which would leave the prostitute population alone against the community. And even then the commune should give them the option of handsomely assisted emigration to some of those new lands where women are wanted. That would have some fairness in it. And the vote universal which settles this, including the prostitute vote, should be taken every three months, that the working of the base, unhoping, uncuring system might be watched and worried continually; and that no settlement and medical plant might grow out of such a polluted pot. And such examination, for sack-cloths' sake and ashes' sake,—for we are all "fallen," and the state and the church are prostitute here in their inward minds more than the street-walker,—should be transacted in the cathedral or principal church of the district, except in cases where the whole of its clergy have petitioned government weekly for the repeal of the act; and in case of such petitioning, the examination should be done in the officers' head quarters; if in London, in Westminster Abbey, in the

Houses of Parliament, or the Horse Guards; and the state surgeons should moreover be attended, for indignant human nature's sake, by a stout Vigilance Committee of self sacrificing women, of pure martyr women, chosen by universal female vote; and this stout Vigilance Committee should assess drumhead damages for any injury done by steel or forcings on the examined bodies. Woman will so be some safeguard to woman. But as at present administered, the Act is an unrestricted and condoned male handling by a small household hard-handed minority, who have no charter but force, of the secret woes of human nature, selected promiscuously from many woes; and the sense of the women of the country upon it is utterly ignored and despised. I am not a jurist, but I know by heart that there are rights of the person which precede and tower over the church and the state; and that the parliament which breaks them, is out of all law, and openly invokes on both sides might against right; and in so far, proclaims the dissolution of society.

Passing now from the patronage which chartered medicine gives to one virus, and the public war which it moves the State to wage upon another virus, I arraign its mental sanity in the case of the Welsh Fasting Girl. Here it undertakes by self elected dictatorship to lay down the final laws of physiology and psychology; to fix what is possible, and what impossible, in the period of abstinence from food; and to rule the press and the people by its own sick experiences. It undertakes to immure the people of these islands in its own narrow materialism. On this I shall not dwell now, having already shewn in my brother's pamphlet on the subject,* that old physic has no special lights here, and has very special prejudices and limitations; and is the worst judge of all, while common

* The Cases of the Welsh Fasting Girl and her Father, by W. M. WILKINSON; with Supplementary Remarks, by J. J. GARTH WILKINSON. J. BURNS, 15 Southampton Row, 1870.

experience interpreted by open common sense is the best. But I will notice, that this arrogance of chartered medicine has been displayed on various other subjects ever since I entered the profession. When Mesmerism came up, and nobody knew anything about it, and a few wished to learn something by experiment, chartered physic appeared upon every mesmeric scene, and attempted by violence to foreclose the experiments. It swooped with a royal patent swoop down upon the people who were investigating; it knew that the whole exhibition was humbug and imposture; and it comported itself with an enormity of conceited ignorance such as no one can command or contain unless he has a permanent conceit pipe running into him directly from a royal college. And yet, reader, the subject was new: these little men knew nothing about it but that they hated it; and they hated it because it enlarged the domain of physiology and psychology beyond their possession; and their possession was narrow, their heart was narrow, and their mind was narrow, and their spirit was not, because their calling was no creation of God, but a manufacture of state colleges.*

Oh! but they ought to pray to be drawn up from this

* On the theoretical side, of science and free thought, Lord Bacon saw clearly the dwarfing of mankind produced by colleges and academic institutions. I do not know whether his great perceptive observation was ever directed to the practical working of the same, or to the public conceit and attempted despotism which the dwarfs would inevitably seek to exercise over peoples in the last and expiring days of institutional rule. But what Lord Bacon says is well worth reading still:—"And he thought this, that in the customs and institutes of Academies, Colleges, and similar bodies of men, which are designed for the assemblage and co-operation of the learned, all the elements are found which are adverse to the ulterior progress of the sciences. For in the main, the resort is first professorial, and next for honour and reward. The lectures and exercises are so managed, that it is not easy for anything different from routine to get into anybody's mind. And if it happens to any to use liberty of enquiry and of judgment, he will at once feel himself dwelling in a mighty solitude. * * * In the arts and sciences, as in the shafts of metal mines, all parts should resound with new works and advancing pickaxes. And in right reason this is so. But in life *it has seemed to him*, that the polity and administration of learning which are in vogue, press and imprison most cruelly the fertility and development of the sciences."—*Cogitata et Visa*.

poisonous well of establishment and patronage, at the bottom of which, not for truth, they are lying.

And yet, as is always the case with the eaters and drinkers of evil, they want more of it. They are now moving Sir John Gray and Mr. Graves to pass a bill to "establish one uniform and practical test of efficiency for all medical practitioners in the United Kingdom," in order that "patients may be enabled readily to distinguish between qualified and unqualified practitioners." Uniform and practical! The pope's triple hat and Garibaldi's red shirt worn by one sentence; high priests and pharisees, and Lord Christ, at one table. Procrustes cut off heads and feet, certainly for uniformity, but he did not pretend to increase either the practicality, or efficiency of his graduates; or to make their qualifications more distinguishable by an ignorant public. His simple object was to make men of all sizes fit his bed. The game of life and death, the grappling with diseases, the cheering of lengthened sickness, the calm confronting of pestilence, the promulgation of sanitary rules to sweeten homes and villages and towns, the private and the public healing, seem to me to depend all upon the love and life and spirit and fearless mind of the healers: the education, at this stage of the world's books and scientific accomplishments, is a thing that can be got anywhere; provided you do not kill the life, by fixing and instituting and endowing and chartering and deadening the education; or to sum up all, by legislating it uniform.* And the public has no difficulty excepting what one uniform diploma and brass

* The following sentences are by one of the greatest men of modern science: "Why do candid physicians every now and then astonish casual hearers by a hint of the very small progress which therapeutics have made since the days of Galen? Why does poor little Medicine, stunted and wizened, cast so wistful an eye at the strong limbs and bouncing proportions of cousin Chemistry? Simply because the unhappy child has been brought up on little but *maintenance of truth*, while her relative, lucky in not being committed to the care of royal colleges, has been brought up on *progress of science*. Go for progress, and let truth maintain herself."

plate creates and throws in its way, in discerning between qualified and unqualified practitioners : every neighbourhood knows its own men ; but then the real qualification lies in the fact that a medical man known otherwise as a worthy citizen, cures many people, and can probably cure me, and certainly will if he can : there is no other qualified practitioner than this ; the school gives the schooling, and certificates the school-success ; but the man's townsmen give him the seal of qualification.

The struggle for this uniformity where all diversity would be more to the purpose, because more living, is another step in the medical plant for power ; another stride into the state ; and another cogent reason for the dischartering of all medical corporations. If the uniformity is gained, the people under its regiments will have a stupider set of men to doctor them for another quarter of a generation.

I shall now notice one or two reasons alleged in favour of medical protection, which are not perhaps touched upon in the following pages. One is, that medical men are so received in families, are so deeply entrusted, and so responsible, that unless they are good by Act of Parliament they cannot be up to the mark of their high calling. This I confess had not occurred to me until I read it in *The Times* of last Saturday (art. Medical Education). It would be a reason for incorporating under the state all catholic priests, dissenting Ministers, and in general everybody who has any work of honesty to do for other people. But the endowment and establishment of everybody is not likely to be carried in these ways. The other reason was, that sanitary work, belonging to the public sphere of action, and comprising towns and districts in its design, can be carried on only by public medical officers, who can come only out of royal colleges, which can be created only by the State. In the first place, this department belongs more properly to surveyors and engineers ; though the

occasion of it may now and then be suggested by medical men. But any one with a nose and eyes can generally tell whether the house-drains, and the drainage of the neighbourhood are efficient; and where the outward senses are not enough, other experts, chemists, and not practising medical men, are usually called in. In all general sanitary improvements, engineering talent employed by the municipality through a Board of Works, is the agent; and medical opinion is for the most part nothing in regard to such large and obvious uses. It is but one little nose, and often not the keenest or most interested nose, among tens of thousands of noses.

These reasons for medical protection are therefore no reasons, but the *animus* which they show in the direction of getting into official place and power by means of fresh and more centralized chartering, is again another reason for severing medicine from the State.

If old physic gained nothing from the change but good manners, the benefit to itself would be great. At present, all who dissent from it are quacks and impostors; or as one good man said of homœopaths, either fools or knaves. All who die away from it are victims; and those who die (the "peculiar people") refusing medical advice, lay-expectants, we may call them, must be opened after death by a regular practitioner, who has to decide if they would have died had they had proper attention and medicine from old physic. One would have thought that the revelations of St. Bartholomew's Hospital, of out-patients treated each in a consultation of 35 seconds, and then drugged out of one of six bottles, would have kept down the crest of pride and self applause from the medical head centres. That such blatant scandals have not had any effect of the kind, is a proof that the pride lies deeper than, and out of, the very worthy men who are so disfigured by it: and I beg to suggest again and again, that their unhappy inflation, and proved public inefficacy,

are due to their royal laurels, which poison their humane minds, while they seem to decorate their worldly persons.

The present Government, like its predecessors, is not distinguished for consistency of legislation. Its chieftain, the most able actuary and accountant mind for assessing and winding up the failing estates of our societies, that we have had for centuries ; who knows well how many shillings in the pound a bankrupt church can pay to its creditors ; and who apparently can wind up anything, and bring out comfortable figures ; that great appraising mind has leisure to write *Ecce Homo*, *Autobiography*, and *Juventus Mundi*, in addition to the particulars of the numerous State properties which he is bringing to the hammer. I wish he would rather spend his leisure in codifying in some manner the various subjects which all belong under the class of freedom, free trade, and free competition. I wish he would hold councils to look all round, and see how many things the Government can let alone with clearance to itself, and with advantage to the public. He might draw up for the guidance of Parliament a schedule of subjects with which his Government will not meddle, and the control of which he expressly repudiates. For it is a disgrace to the mind of a party that they should be increasing freedom of competition in some departments, and increasing bureaucracy in others ; that they should stand upon the platform of civil and religious liberty with one foot, and upon that of medical despotism with the other : that they should foster all denominations in civil education, and lend their aid to extinguish all but one denomination in medical education : that they should leave the bread of the body free, and let the nation draw upon the fields and granaries of the whole world for it ; and yet confine the growth and supply of the bread of healing to the sterile field of one small artificial corporation, where it might be brought from all ranks and classes, from all men and women, and the manifold famines of now incurable things be fed into

health by it. If our great appraiser does not move in this direction, I shall be forced to think that he has ulterior objects; that he is about thoroughly to endow and establish poor old physic, in order to purchase, I will not say plunder it at last; and that when it is bureaucratized from top to bottom, and all colleges are compact as jails, with one big donjon over all, and the appraiser in the very midst,—Mark that, old physic! the appraiser in the midst!—and the whole profession rigidly fixed in place and power, and planted like iron upon towns and villages and rustic districts, just when that whole profession says, I am all official and everlasting now, he will step up and say: “Gentlemen, you are sold; the State buys you out: you can stay where you are if you like, by paying such or such a *per centage*, or by purchasing the goodwill of your own practice,—my practice, I mean,—for so many years; but failing this, as your position is an official one, I shall at once appoint your successor, who will comply with my conditions. In the eye of the State, and in the millennium of Sir John Gray’s uniformity, one medical man is as good as another: they all come from the State brass plate office; and the public will be satisfied with any change which includes no variety; for I shall be able to remit public taxation out of the annual millions which accrue from my general practice.” Depend upon it the great appraiser is going to say this, and Sir John Gray is preparing it: and other callings and professions may expect to be sold in their turn. This is indeed a reason why old physic should throw Sir John Gray overboard as soon as ever they can get a cork jacket on him; and pray to be dischartered, disendowed, disestablished, disroyalized, and to have anything on earth done with them which will take away the great appraiser’s pretext for buying them at his own probably very low valuation.

The reader will notice that over and over again I have returned to the assertion that compulsory bills would not

have come from Parliament unless privileged medical corporations had possessed it. This by no means implies that the body of the profession is in favour of these Acts: the crowned head of the profession, perverted by alliance with the State, acts without caring about the body, and persuades the State to follow it. The opposite counsels to these, lie in the absorption of medical sense in common sense, thereby raising both into powers serviceable to the community; not in the calling in of heterodox instead of orthodox physicians, for then still you would be in the hands of specialists, and often of very exacting and narrow specialists, but in the calling in of the nation, which at present cannot get near to its life, because all the professionals and experts have closed round that life, and monopolized it. "Come let us reason together," is the voice of justice on both sides in all propositions affecting the people. Whatever clique hinders this, must be cast out. But this "reasoning together" means universal suffrage, for what else can it mean? We are living in great problems of freedom and compulsion; and we are bound to reconcile between those opposite ends. Their meeting point lies in the coming up of the national free-will, which can compel a free nation, as a man's free will compels a man, though nothing less than this self compulsion can rightfully compel it. The voice of that national free will is mere universal suffrage. We have a right to anticipate what the verdict and execution of that suffrage would be upon these Compulsory Acts; we know that they could not subsist one day in any municipality under that suffrage; we know that that suffrage would not hold any parley as the Government has done, with these schemes of chartered physic. As I said before, the absorption of all professionals into the general voice, and the issue of measures from none but the chieftains of that voice, are the only solvent of the case.

My present word is done, though I hope to come forth

again soon on the greater subject of *The Commonwealth and the Godwealth*. For thirty years I have been actively convinced of the inestimable benefits to be derived from medical freedom. The results of all legislation towards freedom during that time have deepened my conviction. Many years ago I translated Swedenborg's *Animal Kingdom*, a work in which a free layman demonstrated by light and life that the psychology and physiology of the body of man are opened up by God to free thought where they are closed against professional thought. Next I wrote a tract on the subject of *Unlicensed Medicine*. After that, a little work called *The Ministry of Health*. And lastly, the pages which now succeed under the special name of *Medical Freedom*. As I have said at the beginning of these remarks, the *Medical Freedom* was designed to show that medicine would gain everything by being moveable in itself, and distant from the State; by being independent, and internally various and competitive: in short that medicine ought to stand clear of Government. Otherwise, uniformity, livery, dwarfing, arrogance, and contempt of the laws and light of nature and revelation; in short, social and scientific materialism. And now I have completed the globe of fact, and given two hemispheres to this freedom, in demonstrating that the State and the Government ought to be quite free from and independent of medicine. Otherwise the legislative and executive will both be played upon by the perpetual opinions of "experts;" the rule of philosophers and scientific men will be forced upon the bodies of Englishmen; and the Government will be hated and despised for essaying to carry out greedy theories and experiments upon the whole people; and for creating an official army of apothecaries to superintend the costly violation. The latter half of the proof has been in part practically furnished by the two heinous Acts of Parliament, the Compulsory Vaccination Act, and the Compulsory Prostitutes Examination Act; two pestilent diseases in the

State which it owes to its unloyal yokefellow, chartered physic.

I owe it now to all my medical brothers and sisters to say, that though I have spoken hardly of their corporations as they at present stand, I desire to speak and think reverently and lovingly of themselves. For I am one of them, on board their own boat. I am an old medical practitioner, forty years at the work; I delight in the calling, and honour it; and hope to die in the life giving harness of it. And especially do I desire to see us all more free and open in our hearts and minds; less fearful and less unbelieving; looking less to the past, than to God and the future; and praying for His inspirations, while we scan all nature and art and books for His instructions. And I have learnt very deeply from no man, that the way to advance to all this is by going out of royal swaddling clothes, and under heaven winning for ourselves freedom of medicine in the greater freedom of our country.

II.

MEDICAL FREEDOM.

It is my intention from time to time to offer cases with remarks, as an easy means of bringing new treatment and occasional thoughts before THE PUBLIC.

The time is to come when general medical education will surround my profession so closely, that its narrowness and exclusiveness, and its cliques, will give way under the pressure of the public common sense; and no authority will be left but the authority of facts. I have a great hope in me to hasten that desirable time.

For it is evident that the simpler medical truth can become—by medical truth understand truth in practice, the only test of which is, success in practice—the more must enlightened public criticism come upon the doctors, and give them their qualification in every separate case. A man's or a woman's repute will be his or her sole authorization to practice. For instance, in the treatment of small-pox as I have now made it public, any mother or grandmother may demand the remedies which ensure the benefits recorded in my book, and if the doctor is not acquainted with them, and will not employ them when pointed out, then such mother or grandmother can take away his diploma in the case, and either confer it upon herself, or provisionally upon any other person whom she may appoint to conduct the precious interests of the family health. There can be no wise authority beyond her, or above her.

For competition will be the soul of success here, as it is in

every other case. Given any field of nature or experience to be explored, and all the faculties of man are wanted for it; all the chances of birth are wanted for it; all the gifts of God are wanted for it; all the developments of time are wanted for it; all the freedom of society is wanted for it; all absence of fear of man, and fear for position, is wanted for it; all good genius and good ambition is wanted for it; in short, numberless men are wanted, each mind of them free, and original, and inspired, as if there was nobody else in the world; yet each instructed in his lower walks by the labours of the rest; and all animated by a common faith in the inevitable co-operation of good with good, and the inevitable consentaneousness of knowledge with knowledge, though independence and freedom be the only law and bond for each.

Free societies, free institutions will necessarily arise out of this new medical humanity: order most punctilious and most exacting will arise; but freedom will be the king upon its throne.

But now we see the reverse of this, and health contracted and eclipsed in the prisons of medical establishment.

The maintenance of this present condition lies in the Protection of Physic by the State. Continue this, and an external and well-nigh irresistible aid is afforded to the existing general condition of medical art and science, as against anything which would considerably enlarge it; still more, which would revolutionize it ever so benignly; and, most of all, against anything which tends even remotely to de-professionalize it, publicize it, and humanize it. Continue this, and an art and science which depend upon the natural truths of God, the capacities of nature, and the genius of mankind, and which should be nourished most intimately of all on the One Exemplar of Revelation, and the fact of Redemption—that art and science are commanded to eat the dry crusts of Parliament, instead of the manna of heaven and the bread of the earth; and lawyers and the magistracy stand with a

ferule of penalties to rap the knuckles and break the exploring fingers of discoverers who dare to discover out of accord with colleges, or who dare to discover at all if they are not cloister-vowed, and cloister-bred. Out upon such public insanity. Any other art, similarly narrowed, would be similarly strangled. Engineering or chemistry, in their existing condition in April, 1864, protected—or what is the same thing—arrested by the State, would stiffen into Chinese imitation, and their soul, which is invention, would be lost; their worldly motive, which is ambition, unbounded by other men's power, would be lost; and their huge sense of freedom, in which they live and move and have their being, would be exchanged for the degrading consciousness of the powdered head and well-fitted livery of the kitchen of the State.

But medicine must be emancipated, and as the public, directed by God, will have to do the work, I address my medical life and thought to the public; and not specially to the people in bonds.

Yet would I willingly calm the apprehensions of all professional brethren.

1. Not a college, sect, or diploma will perish when physic is free from State patronage and protection; that is to say, unless public bodies choose to disband themselves. The only power they will lose will be the power of harming other bodies, or other people not of their way of thinking. They will gain the power of emulating in good works and open-mindedness all the useful people whom they have called quacks, and imposters, and unqualified practitioners, and who have been the moving wheels of practice in all ages of the world. They will gain the humanity of learning from the dog, when he cures himself with grass, without practising the now ordinary ingratitude and inhumanity of kicking the dog that is their teacher. They will sympathizingly learn from the North American Indian, and the poor Hindoo,

the traditional healing virtues they have known since the earliest ages; and their own old pharmacopeias will be enriched, not then without acknowledgment, with the sweet beginnings of simplicity, of nature, and of health.

Nay, the certainty is, that the existing colleges, owing to the decrepitude of the public mind, always induced by being protected, will be too enduring.

2. In the new time coming, when Parliament will no longer prescribe a medical profession, and force the British people to take the dose, the public will be more apt than they are now to send for regular and college-sanctioned practitioners; provided the colleges give themselves no airs, but compete fairly in the medical race. For the colleges have the start and can enter the course with many chances of success; provided, again, they can take to their hearts the new fact of freedom, and love it as they ought.

At all events we may say it will be their own fault if they are not the chief ministers at the public bedside. This, however, will again depend upon the progress of the art of healing; and institutionally upon other colleges quite diverse from themselves coming upon the scene, to enrich medicine, enflame competition and emulation, and extend the boundaries of that large kind feeling which alone can melt away professional jealousy, and which is the only climate in which all that is liberal and humane can live.

But would I commit the lives of the community to the possible intervention of uneducated men? That, I answer, is the very thing which has taken place at present, and which I would invoke freedom to help me to avoid. The education of the schools cannot fit men for curing the diseases of their fellows; it is only one way of launching them towards professional, but not necessarily, healing life. A man of no Latin, no anatomy, no physiology, is every now and then a good physician, though he sits on the lowest forms of society. He is educated for that use,

though he cannot write his own name. By freedom, bring him into *rapport* with the light of learning, if you can; but at all events kill not the Divine power which is in him of doing good, because he is not educated up to your bench. Perhaps you are confounding education, which is the accepted art of making gentlemen, with that grander education, or leading forth, which every man can have, and which consists in giving him freedom and a career, that his original gifts may be led forth by their own way and his own way, into each one's promised land of a useful and associated life. To confound these two educations were a mistake; for the great physician, look you, may come in a beggar's guise. There are no uneducated men save the men that cannot do their life-work. Their success in that gives them their diploma of knowledge every day. And no college can take it away from them. And none ought to have the power of obscuring it, by insisting that it shall be pasted over with an artificial document of State paper.

Want of skill and want of care in medical practice amount to so much unjustified death *per annum*; but who supposes that state protection of physic can increase the amount of skill in the medical community? The State, it is true, can exact from everyone, that he or she shall pass through a curriculum of preparatory studies and hospital attendance, to fit him to enter upon practice. But of the studies, many may be useless, except as accomplishments. From the studies, many useful ones may be left out, owing to the bigotry of the elders. The diploma may be sought as the shield of protection to the doctor rather than as the shield of health to the patient. Numerous men naturally qualified for medicine, born doctors, may be, and are, shut out from their life-work, by the expense which confines the practice of physic to the abler classes. All the State licentiates leaning upon their diplomas, are apt from the very security of their position to be mastered by a conceit in which natural

skill must languish. To be built up against freedom, to be privileged, is to be built up against nature; and gifts of God, which in this case are given first in the heart, will be small where the receivers of them deny the exercise of them to their fellows. To be inhumane to your brother man, to be chartered against him, is a bad preparation for ministering to the sick, or the departing. The root and basis of medicine is the love of healing in the universal heart and mind; the stem of it is the instinctive perception and light which is born to penetrate into health and disease; the branches, and the twigs and the leaves of it are the specialities of perceptions from the nature and the spirit of mankind; which become special in the course of experience; the love of healing reigning and animating in every one of them. Mere experience in its widest range is the soil the tree grows in, and the climate in which it lives. You may garden, you may deepen, you may purify and enrich this experience as you like; but the tree grows through all the world, and sciences, and societies, and states have nothing to do but first not to define it, not to hinder it; and second, to help it if they can. If it wants pruning, the force of public opinion and public criticism, and the pressure of public safety, are the only instruments that can lop its sacred life; and all these will play an immeasurably greater part when State patronage has passed away.

And now suppose you had broken your leg, and it was badly managed by a regular doctor, a surgeon by Act of Parliament; and that I had broken my leg, and it was badly set by an unlicensed bonesetter; would not your bad man, in an action at law, be far more likely to escape from you scot free than my bad man? You know he would; because he would be in the fortress of legality in the first place; and because he belongs to a powerful clique which will gather round his incapacity, and stand up and speak for him; and unless it be a very gross case,

say they could have done no better, and that his antecedents are perfect. The pressure of public safety towards each individual is therefore greatly diminished by officializing a medical profession; thus causing them all, army-wise, to support each other, and giving them official irresponsibility toward the suffering and the sick. And if you could take away bonesetters and quacks altogether, the medical profession would be utterly uncriticised and unamenable. We may sum up this branch of the subject with the axiom, that the more medicine is under the protection of the State, the less can its practice be subject to public opinion, or be under the correction of the law.

An impression has been sedulously cultivated, that anatomy and physiology, pathology, and various other branches of science, are the healing virtue in the world, and that they, and written Practice of Medicine, constitute positive faculties in man; whereas they are mere books, or at the best outlying experiences. Not one of them has any direct relation, any rule of thumb, to a single case that will hereafter occur. In every instance they require to pass through a living medical perception to be of any use. That perception and all that belongs to it, is, as I have said before, a spiritual thing, and must only be fed, but not substituted or overlaid, by knowledge. It is an appetite for doing good and working cures, and experience and knowledge must feed it; and this must take place upon true social conditions; that is to say, all the men who belong naturally to the calling, must be encouraged by the absence of State interference, to take their places at the Board of Healing.

For, mark you, all science and experience depend for their cultivation upon *numbers of the right men*: so many earnest men to the square mile of medical truth, and you will have greater crops of knowledge than if only half the number were employed. And if you take away

protection from this medical corn of humanity, you will have more colleges to grow it; waste lands of many minds, never cultivated before, sown with it; more sciences, more extensive anatomy, physiology, pathology, pharmacy, rising up from the new interest and curiosity of the enfranchised medical masses; a greater closeness of these sciences to the matter in hand; and a quantity of non-medical minds, who have been forced by mere birth, parentage, and genteel education, against their grain, into the cultivation of healing, will be unable to stand the natural rivalry of born doctors of all classes, and will betake themselves to other callings. In the meantime, there will not be more medical men, unless society requires them, but there will be a constant tendency ever increasing, that there shall be none but truly medical men associated with the medical wants of the people.

This flush and influx of spirit and nature into the calling, will greatly—nay, incalculably—alter the spirituality and naturalness of the art and its ancillary sciences. Much will then be able to be done by genius and instinct, which is now only vainly attempted by the cruel senility of an effete profession. For the matter stands thus:—Nature and its sciences must be cultivated, according to the present exigency and mission of the human mind; for these are the natural and scientific ages. Medicine must be extended, falsely or benignly, from the pressure of the sick upon the sound. The world of work revolving with giddy velocity, brain and heart, and man and woman, call aloud for central power to enable us to stand upright in the rapid revolutions. If the medical faculty—I mean the cohort of healers out of all men—is only one-tenth nature's strength, and nine-tenths noodledom from one class only, the one-tenth must cast about savagely, and most artificially, for the missing nine-tenths of their natural mind and their natural array. Failing to combat disease on such unequal terms, they must endeavour to generate

power, which is another name for inspiration, instinct, and genius, out of mere sciences ; and these very sciences perpetually disappointing them they must necessarily cudgel until there is nothing left but analysis and detail. Woe then to the bedside when knowledge itself is dust and ashes ; and woe to nature and her feelings when the rack and the thumbscrew are applied as the only known means of eliciting her loving, and on any terms but love's, impenetrable secrets.

All this has gone on in our time and for ages past, but now to clear understanding. If the medical calling had been true to nature, and to human nature, in which freedom and the order that springs from freedom are abiding facts, the monstrosity of vivisection, of cutting up live animals, never could have been thought to be a means to the healing art. The great gorilla of cruelty could never have been regarded as an ally of the Great Physician. Perception, instinct, genius, the inspiration of Christianity, which by making men love each other is the heart and soul of all human arts, would have had it given to them to heal diseases without the need of any suggestion from a torture in which the demons must rejoice. It would have been seen at once that to lay one knife edge upon a living creature was to cut the supreme nerve that carries the emotion of humanity right out from religion into the medical mind. It would have been known instinctively that the power of healing, coming as it should do from Christ direct, is from that moment paralytic ; that the steady will can no longer lift it, and that the good it still does is in momentary spasms from the lower emotions of the man. How different from the river of power, proceeding down the Divine steeps, terrace by terrace, to humanity at large, through faculties which are essentially humane.

And this horrible vivisection is a type of the other distorting arts and sciences which the false cramping of

medicine into a State-built profession is one active means of producing. Chemic, static, and material reasoning have as little to do with restoration of health as physiology founded upon the cutting up of living animals. Observe, I do not deny that vivisection may, as other analytic methods have done, contribute hints, in the ages while man is still cruel to man, to practical medicine; but I deny our right, even with chloroform to stupify animals, to gain knowledge in this way. There are robberies and murders in nature, and science has no more right to live upon their spoils, than citizens have right to retire into comfortable drawing-rooms for life upon the proceeds of daggers and dark lanes. There are better riches for man and science than these, and immeasurably better ways of acquiring them. Time was when the cutting up of living criminals *did* contribute to the progress of physiological knowledge. There is no doubt of that; but even Dr. Brown-Sequard would scarcely advocate the practice as legitimate at the present day. And now the feelings of every one of his cats and his crows is worth more than all the science which their maltreatment has ever brought into his store.

Before quitting this branch of the subject, let us notice that the State also lends a heavy pressure to discourage the introduction of women as medical practitioners. This it does by chartering irresponsible public bodies, such as the colleges of physicians and surgeons, who deny the right of examination to women, however gifted or accomplished they may be; and these brave women, few at present in numbers, and with no public support, are obliged to submit without appeal to this corporate despotism which has grasped the keys of the door of medical practice. Surely here, as in all other human things, the law is freedom and experiment. If woman aspires to try her hand in healing the sick, what is the justification of that power which would deny her the trial? *You* think

she had better mind her own business, and attend to her house and its concerns; but why then do you not mind yours, and leave her to herself? If she has not tried the medical life, how is it possible to know what will come of her trial? You cannot penetrate a chemical, or a fact in anything, by thinking; you must have experiment, which has made all the difference between the dark ages of knowledge and the light ages. Especially in human capacities you must have experiment: and without freedom, which State patronage inevitably destroys; you cannot have experiment. True, woman may be altogether unfit for this work, but let her try, which is the one only way to prove her unfitness. Do not with your State sword of ungalantry cut her down in her first exercises, because you think she ought not to succeed. I do not know whether she will succeed or not, and that is clearly no affair of mine; but I do know that if I deny her the right to her experiment, besides being guilty of the most cowardly meanness and unmanliness, I am denying in the highest instance the divinely ordained and only successful principle of all the arts and sciences — I am crushing the very masterpiece of experiment.

In short, medical social science reposes on the ground of medical social experiment, just as natural science reposes upon the ground of natural experiment.

Instead then of cutting up living animals, favour by freedom the putting together of living humanities; favour in this way at once the highest synthesis and the highest experiment; and be assured that if no other good comes from it, disburdened and leisure-gifted human nature will become the vehicle of a spirit and a fire, of a generosity and an insight, of a thankfulness and a penetration, of a love and of a life, before which Isis will let drop her veil, and the artificial difficulties which have barred and frozen out the long lost way to the positive ages will be melted

from before our advancing feet by the smiles of nature herself.

But besides excluding without trial one half of the human race, and perhaps the better half, from the inspired pursuit of healing, State interference also confines the cultivation and practice of medicine virtually to the middle classes. That is to say, it ordains that the genius of the physician is only to be found in one rank of society. It erects a property-qualification for exercising the gifts of God in the chief of the inspirational arts supported by the chief of the sciences. Apply this all round, and how absurd it grins upon us. Imagine that Parliament should insist that no painter, sculptor, poet, or musician should be born in the upper or the lower ranks! What a belief in caste, and Chinese artificiality would this imply; and what an atheistic denial of gifts, of genius, and of the mission of Nature's noblemen, wherever they may be. And yet Parliament, without intending it, virtually does all this for the medical estate, by interfering to give privilege to colleges of the middle class, which thenceforth inevitably proceed by financial arrangements, and enforced studies, to make a man first a gentleman in accomplishments, and afterwards to let him be a medical man if his gifts lie that way; and to dub him so in any case. This, too, is against social experiment, and affronts nature in her scientific regard. It is the great source of quacks among the poorer classes; the said quacks being evidently persons with some gift for medicine, but with no means of an education. Emancipate medicine from State-trammels, and poor men's medical colleges would arise, and compete not ignobly with the other colleges. The poor could then be attended by educated people of their own sort, at small expense, and the masses generally would be raised by having their own unscorned natural professions, and a new class of bluff honest common senses and artisan ways of

natural life and thought would be added to these noble arts. The medical instinct and inspiration of humanity shall stand upon their feet in the masses.

Nor, then, would medical nature be cashiered, as she now is, of the splendid culture and chivalric honour and insight of the upper men and women. What Lord Napier was to logarithms; what Lord Rosse is to astronomical experiments; what the Duke of Sutherland is to rescue from fire; what Wellington was to war; and Prince Albert to the republicanism of the arts and sciences, that might other lords and ladies be to practical medicine, and the inventions which it so much needs. But make it essentially a middle class affair, and the lower classes cannot bring their gifts into it, and the upper classes will not. Yet it is against all reason to suppose that the noblemen and gentlemen of Great Britain do not include a per-centage of medically gifted men; and also that the same is not true of the people. The fact that as a rule they yield no recruits to the divine mission of curing disease, is of itself sufficient to show that some devouring artificiality is preying upon them; and that a huge injustice is done to gifts for which we are heavily responsible before God, and to our fellow men. The protection of medicine by the State is that artificiality and that injustice. Remove it, and with it you begin to remove the baneful belief—now all but universal—that medical men can be created by culture; that real culture can come from without, and that the nature and gifts of the men are of second-rate importance. Nay, in the very act of removing it you reverse that creed, and make the gifts primary, and set the culture in the second place. Will you have less culture for that? Oh! no, infinitely more! The gifts will become then so sacred, and the responsibility of them so exacting, that the sharp and genial powers will raise colleges before which the existing ones could pass no examination, but

great and corporate though they be, would inevitably be plucked. Where there is a will there is a way. And the great way is natural knowledge; but the will in its purest manifestation is only another name for the determination of our gifts.

And now, to turn the tables, having shown the blighting and vitiating influence of State patronage upon medicine, there is another branch of despotism quite of an internal kind, which deserves to be recorded and protested against. There is the attempt to subject medicine, not to State law, but to scientific law; the aim, as the phrase goes, to make it into a positive science. The truth is, as I have stated before, that medicine is not a science at all, although nourished and fed perhaps out of all sciences; Medicine is an Art, and an art reposes upon a gift of God, and according to the intensity of that gift it is called genius, and according to its native and willing openness to the powers above it becomes inspiration. And that art summons and employs all the faculties for its furtherance; among them, all the scientific faculties, and seeks instruction and advancement from them all. But because it is an unquestioning rush of instinctive life from the man into his world and his calling, it cannot be dominated by any rule or principle whatever less than the love of medical good, and subordinately and as a means the love of medical truth. No doctrine or rule must ever be allowed to invade that centre, any more than the geography of the earth must be palmed upon the sun. If you attempt to work it by rule, some one ambitious principle will extinguish all the much needed others, and you will have war first, and then inconceivable narrowness in your mind. You will fall into sects, and at the entrance to each Mrs. Grundy will stand doorkeeper in your soul. You will not venture to prescribe what you know would do good, because it is not of your self-chosen rubric; and because

your fellows will call you to account for a breach of your bond. You will cease to look all round for means, and will wear the blinkers of so-called principle where the precipices of your own and your neighbour's danger demand the foot of the chamois, and the eye of the eagle. Heaven help you, you will be accoutred for blindman's buff when you ought to be king of the terrible Alps. And all for what? that you may pretend to an exactness which nature disowns; and may enthrone the tiny frame of material science upon the colossal ruins not only of art, but of faith.

It cannot be done; there are no positive sciences but those of man's own making—the houses which he has built, and in which therefore he can be supreme—the rest are all fluctuating, and so full of mystery before and behind, so meant also for usefulness and not for absoluteness, that careful and humble science may indeed be a positive ship, made in excellent human docks, but the great, and desiderated, and unattainable knowledge is the sea itself, and God is in that sea. The bark rocks and floats, and the further it voyages, and the more it moves, the less likely is it to founder in the inscrutable deep. Let it not want to become more positive than speeding flight can make it; let it not attempt to drop the anchor of conceit in the unfathomable places. Let it not dare to say of any spot in the Divine ocean—'This is mine, and here I will abide!

These matters may sound abstract, but they are of immense practical significance, and play an important part, for good or for ill, at the bedside. For if you find a practitioner who has a doctrine which he considers absolute, and who derives his art from that doctrine, two bad consequences will follow. In the first place, he will set an overweening value upon the science, pure and simple, of the case he is treating: the exacting doctrine in him will have an unnatural appetite to be fed out of that

science; and the regard of the cure as an end will be perpetually confused by the regard of the science as an end. I have felt this so strongly myself in practice, that I have been obliged to put it down: and to tear up in my mind all magisterial doctrines and principles, and to rewrite them on neutral and subservient parts of myself in a humble and ministerial capacity. By this means, however, I hope I am attaining to a wider as well as exacter science in the end: a science which radiates from the conscious intellect of cures. But in the second place the *doctrinaire* practitioner will be bound, or greatly biassed,—by his own mind; by the *surveillance* of his *doctrinaire* patients, whom he has helped to make into pedants; and by the medical clique to which he belongs—not to do anything which outlies the doctrine which is his creator. Suggestions apart from that doctrine will tend to reduce him to a chaos. What treble fear all this implies! What a slender exploration of the means of nature! What a regard to a centre of the fancy, when sad and bleeding facts lie calling for pity, and ought to avail to take one quite out of oneself, and to make one gather succour from all things. Instead of this, the first care is to practice within the doctrine, and to use no weapon but what the armoury of the doctrine contains. It is true you may have the highest confidence in the doctrine, and may believe it is a universal rule, but the universality is only a belief, and not an established fact; and no number of human lives can make it more than a belief; that is to say, a probable, and in the ratio of its probability, a growing and a useful science. Nevertheless, you have no right to limit your powers of doing medical good to such a belief or such a science. Observe, it is not the science but its mastership that I impugn. And I do impugn it, because it limits you with no compensation; and because in a vast number of serious cases it does not succeed; and because where it does succeed,

you have ever a duty to demand a greater success, in greater rapidity and perfectness of cure. But here again, your masterful doctrine tells you that when you have served it faithfully you have done enough.

It will easily be seen that all this applies with force to Homœopathy, a doctrine to which I owe so much; in which, so far as it goes, I thoroughly believe; and which, whenever the supreme end of cure and my means of knowledge allow, I unreservedly practice. I regard Homœopathy as the grandest natural and material feeder which has yet been laid down by the genius of a man from the nature of things into the spiritual body of the healing arts. Yet Homœopathy is but a doctrine, a science, and a rule, and I will not derive medicine from a science, or confound it with a science; on the contrary, the science of Homœopathy itself is a beautiful child and derivation of an advancing medical art. Let it occupy a central, a solar place in the science of therapeutics by drugs. There it can subsist. But no man can do good by ignoring any of the wide realms which lie around it and beneath it, and which are the domain of the collective medical mind.

I have been allowed to discover that certain formidable diseases, small-pox to wit, can be treated *tuto, cito et jucunde*, with a safety, rapidity, and absence of suffering hitherto unknown, by simple external applications. In the first place, I had a powerful desire to cure my patients well, and a dissatisfaction with the present standard of well, in all schools. This desire in its measure is the natural heart of healing. Then, in the next process, I knew that *Hydrastis* soothes irritated mucous surfaces, and sometimes skin surfaces, and I thought I would try it on the face of small-pox. The only science here involved was an acquaintance with the drug, and a little reasoning by analogy. I tried it, and it succeeded marvellously. And since then I have the art of applying it correctly,

increased by the experience or knowledge of several cases. And I have faith and confidence in its being a future blessing to the public; a saving of innumerable healths, and faces, and lives.

But where is the positive science in all this? A little good knowledge suffices for a great deal of good practice. It strikes me that I have been as little scientific as a skilled blacksmith who makes a horse-shoe in a given number of strokes. Of course he knows what he is about with great accuracy; but that is all you can say of his knowledge. The rest is educated instinct, and excellent smiting. He may read about iron and heat, and the biceps and triceps muscles of his arm, in over hours; and he will better his mind by it, and not hurt his strong sinews; but the science of his art must not intrude itself book-wise into his forge, unless as fuel, or he will soon be a bad professor and spoil horse's hoofs.

Take the obverse, and suppose that I had enthroned the Homœopathic principle *above my mind*, and that I had to grapple with dreadful small pox. The exigency then becomes, to cure with a medicine which will produce symptoms as nearly similar as possible to those of the disease. I know no drug which will do this except *tartar emetic* in one case which I have seen. I should therefore have had to cast about through the whole of Pharmacy for the drug in question; to reason by analogy from small symptoms to great ones, and perhaps I should have reasoned wrong; and after all I might never have found what I wanted. And when I had found it, I should have lacked precedent for applying it externally. In the meantime, what patients unrelieved and unsaved might be waiting at the doors of my positive science before I could throw them open and invite the sufferers into relief and into health! Perforce, I must have hardened and narrowed and thus satisfied my heart, to let such sad waiting go on. And at the best where would be the gain to science?

Science is but the register of success ; and I should have had no science of shortening the disease, no science of curing the disease, no science of anything, but the worst sort of expectancy ; the science of contentment with bad things, and the science of waiting for science. In the end, not Homœopathy, but the small-pox would be my king.

To obviate this I stood upright, as I have been gradually for some years now endeavouring to do, and regarded Homœopathy, and all other means and pathies whatever, as my appointed servants, and myself as the servant of healing. And now I had no jealousies among the servants, because I gave no privileges to any ; and I could pick and choose from all means, regardless of the overweeningness of science, of the sectarianism of patients, and of the despotism of medical cliques. In short, I essayed to be free in my art ; to wait upon Heaven, and to use all ministers and faculties in their degree of service. Feeling the blessed power of this position, in contradistinction to the cramp and weakness of my old one, I am in duty bound, even against the charge of egotism, to impart it to my fellow men.

What then, it may be asked, becomes of Homœopathy ? I answer that it takes its place exactly according to its proved services, and stands upon the irremovable foundation of its cures. It will be all that it ever was, the most suggestive thing in the round of Pharmaceutical science. Its dogmatism and its hugeness of minutiae will be cashiered, and Homœopathy will be the stronger for losing them. It will be girded afresh for a magnificent servitude to the ends of healing. Its martyrs will still prove medicines on their own bodies, but with an almost exclusive attention to cardinal results. Its registers of symptoms, curtailed by good sense, will be mastered by those who court intimacy with drugs, and studied continually afresh where the art of the physician requires it. The only difference will be, that Homœopathy will become

enormously progressive, because it will have no authority and no privilege, and will be obliged to subsist upon cures. Reduced, so far as authority goes, to equality with other medical sciences, it will become primarily ambitious of suggesting remedies, and cease from provings which leave out the human memory, and constitute a new matter and faculty of absolute dust. But it will no more quarrel with other means than the mariner's compass quarrels with the sextant, or the sails with the steam-engine of the ship. Above all, mere instrument that it is, and mere instrument that all science is, it will never go mad again, and believe that it is the captain of the medical crew; for that captain is the Great Physician Himself, and all His sons and daughters in the plenary freedom of His art.

As a record and a protest I here reprint a Letter on Vivisection, which appeared in the MORNING STAR of the 20th of August, 1863. See p. 40.

TO THE EDITOR OF THE "STAR."

SIR,— From my heart, and also from my head, I thank you for your leading article on Vivisection in to-days paper. I hope and trust that through the subject of vivisection now publicly opened, and the controversy going on, the Society for the Prevention of Cruelty to Animals will become affluent enough to have special correspondents and reporters wherever vivisection is practised under medical sanction. If the horror is to be, let us know it, and let us judge of it. If science is to be born from the throes of animal life, let us also be duly horrified and agonised, and suffer with the sufferers.

I have long been of Sir Charles Bell's opinion that vivisection is a delusion as a means of scientific progress. Of course its results, like any other set of facts, constitute a science in themselves; so do the results of murder, and so do the results of picking pockets; an exact science, if you like; and the earlier parts of the science will of course be subject to correction by the later; and thus vivisection may show, and has shown, truths and errors in the special walk of vivisection. The science of animal agonies, like all sciences, can be corrected, eliminated, and completed by experiments of fresh and ever-fresh agonies. But it has been a mistake to suppose that we were in the path of the humane sciences—in natural physiology, natural symptomatology, or within millions of leagues of medicine, when with rack and thumbscrew and all torture we were the inquisitors of the secrets of animal life. Under such circumstances nature is inevitably a liar, and an accomplice of the Father of Lies. I know that her,

and his, very lies are a science ; but then they are not the science we take them for, nor the science we want. They are not mind-expanding, heart-softening, or health-conferring science.

Vivisectional anatomy has contributed to medicine—meaning by medicine the healing of diseases—virtually nothing, but false paths and wrong roads. Morbid anatomy has contributed marvellously little. Anatomy has done far less than is supposed, though it keeps the eyes of the physician's imagination open, and enables him to tally conditions and symptoms somewhat with parts and organic structures. If the internal parts of the human frame were a closed page to-morrow, so to remain for the next half-century, and if the symptoms and results of disease, and what will mitigate and cure them, were the only permissible field of experiment, the art of healing would lose nothing by ceasing to hold intercourse with the sciences of structure and function—at all events, for a time.

For example, I assert that the whole science of tubercle is trivial and valueless in its results upon the curing of consumption ; and equally inefficient in showing the cause of consumption ; and that cod liver oil and general *régime*, which have no logical or real connection with the morbid anatomy of consumption, are the present important medical agencies for the treatment of that condition. And I assert that the whole science of the vivisectional and morbid anatomy of diabetes ; the artificial production of it by lesions of the nervous system ; the conditions of it in the liver, the lungs, and the kidneys, have nothing to do with its cure, and throw no light upon its cause ; and that the fact that in some instances it can be cured by the *Hydrastis Canadensis*, the *Leptandria*, and *Myrica cerifera*, has never yet been pointed to by any scalpel ; and is likely to be resisted by the men of the scalpel longer than by many others. What has the grand experience that a

certain herb or drug will cure a disease, to do with a knowledge of the particular wreck that that disease has left in the organisation after death? Pathological anatomy, except in surgical cases, never suggests cure.

Now then, sir, let us take stock in this great assize of humanity and the healing art *versus* the cutting up of live animals. Let us have tabulated statements of the discoveries and results, and of the gain to man, which have accrued from the introduction of vivisection. The great facts, the benign arts that have been drawn out of the intestine agonies of animals, can be easily stated in lines, and columns of lines, if they exist. Let us have them. We have had vivisection enough. Whole menageries have been kept here and in Paris, and all over Europe, to have their brains sliced and their bodies mangled. It has gone on for hours a day, and year after year. What is the stock in hand of results to humanity, to healing, or even to permissible science? For, good doctors, there are sciences, and you will find it out, that are not permissible. It would not be permissible to suspend a man or a woman by a hook, to know ever so exactly how they would writhe; no, not even if you were a painter. And therefore, I use the word, "permissible" science. And I say, that if you cannot show some mighty results, far greater than the discovery of cod liver oil, and of the circulation of the blood, your persistent vivisection leads only to abominable sciences, and to the blackest of all the black arts, the art of turning the human heart into stone; after which the *gutta serena* of cruelty will soon obliterate the poor eyesight of medicine.

Your constant reader,

J. J. GARTH WILKINSON.

