

BT

741

.M55

LIBRARY OF CONGRESS



00019261621

LIBRARY OF CONGRESS.

37741

Chap. Copyright No.

Shelf. M. 55

UNITED STATES OF AMERICA.

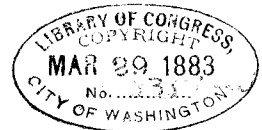
THE SOUL AND THE BODY

A SERMON TO MEDICAL STUDENTS

BY

REV. L. P. MERCER

WITH AN APPENDIX
ON THE DOCTRINE OF SWEDENBORG



CHICAGO
GROSS AND DELBRIDGE
BOSTON: OTIS CLAPP & SON
1883

Copyrighted 1883.

BY GROSS AND DELBRIDGE.

THE LIBRARY
OF CONGRESS

WASHINGTON

THE SOUL AND THE BODY.

A SERMON TO MEDICAL STUDENTS.

“There is a natural body, and there is a spiritual body.”
I Cor. xv. 44.

This faith of St. Paul in a fact on which he bases the hope of resurrection to eternal life, appeals to the best affections of the heart and to the speculative impulse of the mind. The universal certainty of death and the universal instinct of life; the many dear friends whom we have had and who have gone out of our sight, but not faded from our remembrance or love; and the consequent impossibility of weaning the mind from the consideration of immortality and a future life, invest the subject with a profound interest for all. But no less do the problems of existence—the mystery of man's genesis; the elusive suggestions of vital processes; the co-relation of the facts of consciousness with molecular movement in the brain, and the “impassable gulf” which separates them; and the collapse of function in death—all draw the mind irresistibly to the subject and stimulate its powers of speculation and reason. By the cradle of the newly born, in the presence of human growth, in the towering strength of manhood, in the delirium of fever, by the bedside of the dying, and in the dissecting-room

of the dead, the mystery of the soul forces upon us the contemplation of its existence and its conditions. If it is not in the nature of the human heart to be indifferent to the unseen present state of loved ones who have left a tenantless and dissolving body to testify to their departure, neither is it in the nature of human reason to be satisfied with a science of the human body which fails to account for at least the life of consciousness its pupils feel within themselves. And that anxiety to know something definite of the soul, which has pursued the sage and the saint, and which the great popular heart has only invested with a halo of love, is surely not a forbidden interest; nor is there any analogy which would lead us to suppose that it must forever remain unsatisfied.

“Our human needs are prophecies of gifts;
They were not planted else. We crave, we have;
We yearn for and obtain; the soul's deep want
Prepares the soul, thus thirsting, to receive
The good it needs.”

Neither God, nor nature, sets bounds to thought bent on useful intent; but the dogmatic arrogance of man. It is far more likely that we have overlooked data on which to base rational conclusions, than that such data are wanting. As the coal and the iron waited so many years to be brought to the surface; as steam waited, and electricity, so many years to be utilized: so it may be found that the higher and nobler powers of man have been waiting for their birth-right, and preparing for it, that they may have entrance into a science of the soul and of a spiritual universe, that shall co-relate their phenomena and laws with our knowledge of the body and of the universe of the senses.

Confusion, superstition, and irrationality do not legitimately discredit man's power to learn; and agnosticism, as a settled creed, is infidelity to the facts and processes of human progress. A reverent and humble science is open-eyed and expectant. It has faith in the unseen truth, and welcomes every testi-

mony, holding its theories subject to the correction of fact and reason.

I may assume, therefore, in the presence of those whose professional studies confront them daily with these unsolved problems of human life, not only a general interest in the subject, but an especial interest in any new doctrine of the soul and its relations to the body, such as the one I am about to present to you, which makes its appeal to reason and facts as the basis of faith. I shall ask your attention to the history of opinion, the problem as presented to science, the postulate of Revelation, the confirmations of experience, the conclusion of reason, and the practical effect of the conclusion in exalting the function of the Physician.

THE HISTORY OF OPINION.

I. What we need to be instructed in is, not merely that the soul is immortal, but what the soul is; and this not alone as regards a future life, but our present existence. Hitherto, perhaps no term in the language has been so indeterminate as this word soul. In the old faiths it is a name with no answering reality; and now in this day, of positive ideas and strict definitions, we are asked to define the soul, to exhibit it to thought, or cease to use a name for which we have nothing as a relative.

The history of opinion is not a development in this case, but a round of affirmations carrying us back to the point in which it started on its speculative career. If we attempt to reduce the ancient opinions to a general summary we shall find that between the remotest period of history and the dawn of Christianity, speculative philosophy had covered substantially the same ground as that to-day occupied by the metaphysicians and materialists.

(1.) There were those who believed the soul to be

elemental in its nature and therefore attributed body to it; among these, such as believed in a divine, universally pervading element, allowed the soul immortality, which was denied by those who believed in no other elements but such as are tangible to our senses.

(2.) Another class believed the soul to consist in the harmony of bodily organization, and consequently to be inseparable from it; an opinion which re-appears in our day in very respectable company, and necessarily concludes against immortality.

(3.) By others the entire intellectual, rational, sensual, and vital force of the whole body was held to be separable and immortal; but it was believed to carry away from the body a pneumatic or ethereal limbus, from which it could only be disengaged by some process of purification, and when thus liberated ceased to have body.

This, of course, is not an exhaustive classification of ancient opinion; but it is practically inclusive, and serves to show, that the ancient mind, apart from that kind of experience which philosophers pride themselves in neglecting—the experience of open seership—was unable to conceive of the soul as enjoying any other sensational organization than that of the material body. In so far as they were compelled to admit the reality of some of its sensations, they accounted for the supposed anomaly on the principle of imperfect development, or abnormal attachment to nature. They could form no conception of an out-birth of ideal forms in any other than a material pabulum, the soul being considered incapable of substantial organization.

The problem descending to later times was taken up by Christianity. The doctrine of the Resurrection, the Transfiguration of Christ, the vision of Moses and Elias, and of the angels at Bethlehem and at the sepulcher, the post-resurrection appearances of the Lord, imparted to the early disciples the conception of a spiritual body. Subsequently the Christian

Fathers, Origin, Tertullian and others, made the application to the visions of the Seers, maintaining that the soul is the man himself in a perfectly organized spiritual body. But unfortunately, perhaps unavoidably, these simple and elevating truths of the early faith were soon obscured, and the Fathers treated with neglect. The philosophers overlaid the experimental evidence of the gospel with the traditional speculations which it was intended to supersede. In the darkness which fell upon the church, the opinions of the pagan world not only divided the schools among themselves, but were discussed with scarcely more regard to the gospel and its revelations than could have prevailed before it was proclaimed. Working apart from the data of revelation, and ignoring the phenomena uncovered to the Bible Seers, the devious reasonings of the Christian schools worked round, as I said, to the starting point of the old philosophers. If the thought changed its form it was only to be shorn of its one-time grandeur and poetic freshness. It came at last in the current doctrines of the soul to a logical demonstration of *nothing*.

There is no conception in modern speculative thought of spiritual form and organization apart from the material body. The mode of induction is to abstract all the qualities of the body and take what is left as our knowledge of the soul; as Dr. Sears said: "You must first go through the process of subtraction, and then look after your remainder." Body has form, organization; take these away and you have pure spirit without form. Denied to this extent it would be interesting to know what is left of us; and we have for answer, 'thinking principle,' 'pure essence,' 'a metaphysical entity,' 'a substance un compounded and without parts.* Run this to its last dismal absurdity, and you will see that these are only names for nothing. That which is no substance is nothing. Sub-

* Foregleams of Immortality, p. 27 *et seq.*

stance without form is not given. You may talk of virtue, goodness, intellect, and so forth; but they must attach themselves to a living subject, else they fade into nothingness, with a name it may be, but without existence. In the presence of such profitless verbiage, it is not surprising that many strong minds, with keen powers of observation and great respect for things that are open to sense, should define life as "the aggregate of the activities of the physical organism," and thought as a property of the brain.

Meanwhile the great popular mind, or so much of it as has separated itself from the thralldom of scholastic theology, simple people whose logical processes are for the most part intuitive and unconscious, think of themselves as real, of the body as theirs and not themselves, and of those who have passed through the gate of death as living somewhere in undepleted and recognizable personality, in a world of which they conceive vaguely from analogy and comparison with this visible theatre of life without defining it clearly to thought. Thus the popular faith has been growing more human and more real; but it is, for the most part, timid and uncertain, because it has never settled its foundations and confirmed itself in reason. It has vitality enough to reject all denials of the soul and of its immortality; but it is subject to panic when challenged for reasons, and must continue so until it is fortified by a positive doctrine which is rational and assuring.

THE PROBLEM AS PRESENTED BY SCIENCE.

II. Turn now to the attitude of science and the nature of the problem of the soul as raised in the progress of physical investigation. The very mention of science forbids hasty conclusions. Its attitude is not that of denial. Fools in their haste may deny, and preach agnosticism; but science, as I said, is ex-

pectant and open-eyed. Science does not deny, it questions. Exact knowledge is its goal. Concerning the soul, science as yet does not know; it asks to know. Demonstration of its own kind, sensible demonstration, it has not found; but facts which compel inferences it has found in abundance. It asks for a generalization which shall include and explain them.

You have lain sleepless on your pillow in the stillness of the night, and listened to the tireless beating of your heart. Who is that knocking in the night at the portal of this wondrous house? By and by the knocking will cease, and the knocker will retire. Who is it that withdraws from the chambers of the heart? Now all the structures of the organ sleep in death; not a fiber, nor a valve, nor a chamber reveals a change; the organism is complete as before. But that something has departed, which was not the organism, whose presence and ceaseless action was necessary to the function of the organism.* This inference is not knowledge; it is the effort of reason to explain knowledge. The inference seems necessary; but it needs confirmation.

Here are two cells. These are within the field of science, and open to observation. What of these cells? Let science tell their story. No microscopic power reveals any divergence in their structure. No test of chemistry discloses any disparity in their substance. Materially and structurally they are identical. Follow their development and tell what becomes of them. One under favoring circumstances and conditions develops into an oak; the other into a man. What is that mysterious presence in these cells which defies the utmost scrutiny of scientific tests, but is potent enough to build them to such different destinies? Science does not know; she only leads thought to the brink of an unseen theatre of life, where the

* Prof. Winchell.

mind infers higher organisms, and postulates a supernatural world of causes and pre-existent spiritual forms.

Science neither affirms nor denies this inference; she questions, asking how in that case should we conceive the supernatural to act on these cells? Does it mould them from without or from within? And the mind working with this problem, in the light of the facts which science furnishes, infers, not merely a homogeneous spiritual force, which, coming into nature, makes water seek its level, makes sap flow in plants, and blood circulate in animals, but, more than this, it infers a universe of spiritual forms which direct its activities, and account for the uniform variety and sequence of its manifestations to sense in the world of nature.

In manifold aspect the question recurs; and the mind is forced to suspend its thought, or infer organic spiritual forms as the efficient causes of what experiment displays and science knows.

Thus, for example, in the nervous system there is continual "reference to something beyond and above which soon lands us in the mind as the first permanent station. The feeling of the fingers conducts us anatomically to the spinal cord, in the centres of which, and not in the fingers, the sensation lodges. The cord at once refers us to the base of the brain, where sensation has its proper home. We know, however, that it is in the cortical centres that that *attention* lives, which is the inner sense, or the owner of sensation. These cortices, however, are dead and material *per se*, and thence the reference is straight to the mind, as the organism that appropriates sensation and calls it really its own. We stop here, not because the journey is done, but because the day of thought is spent, and our science wants a rest."* We may be content to suspend our thinking; but there are active minds

* Dr. Wilkinson.

in the world who will not let us rest. The finger of science points upward, and indicates the ascending series in the body, which, if logically carried over into the unseen, must lead to a superincumbent organism to be called spiritual, and conceived of as the cause of vital processes, the arbitrator of will, and the last receiver of thoughts which come from the world under the dresses of sensations.

The word life has lost its magic; we have learned at least that life must be married to form, must operate an organism to have a function. Those, therefore, who cannot conceive a spiritual organism within and above the material body are wont to fall back upon the theory that the moral and intellectual processes known to be associated with the brain are the result of the activities of its organism, and subject to the laws which we find paramount in physical nature.

What is there known to science to suggest such a theory?

(1.) It is highly probable that every act of consciousness is accompanied by specific molecular motion in the cortical centres. When a thought passes through the mind it is associated with some change in the protoplasm of the brain cells.

(2.) It is reasonably certain that the chemical energy of the food we eat is variously transformed within the organism until some of it appears in this molecular motion in the brain.

It is not strange, in view of these facts, that active minds should start the questions: Does this motion produce the state of consciousness? Is thought a property of the protoplasm of the brain, in the sense in which we regard muscular contraction as a property of the protoplasm of muscle? And is the food we eat thus ultimately transformed into thought and feeling? An affirmative answer would dispense with the necessity of a spiritual body. If science has any facts we need them.

What are the facts? The molecular motion in the nerve matter simply produces some other motion of

nerve molecules, and this in turn produces motion of expansion and contraction in some muscle, or becomes transformed into the chemical energy of some secreting gland.

At no point in the whole circuit of marvelous transformation does a unit of motion disappear as motion, and re-appear as consciousness. "They appear together, we do not know why," is all that the most daring apostles of evolution can affirm; "we soar in a vacuum the moment we try to pass from one to the other." One wonders that in such a vacuum science hath not lost her breath in trance, and beheld in open vision that world of supernal forms, which the Seers from the beginning of time have affirmed. For while science, indeed, cannot claim sensible demonstration in proof of the soul's organism and of a world of organic forms, she presents facts, now more abundant than ever, which compel the mind to infer, where it cannot with the senses perceive, a *spiritual body* correlating itself with the physical organism, communicating with it by parallelism or correspondence, and so likewise of a supernatural world of spiritual forms as the great organic soul of the universe.

THE POSTULATE OF REVELATION.

III. Advancing now another step in the argument observe, that this inference is the exact postulate of Revelation. I say Revelation and not theology; and you may well mark the difference. All theology has been for centuries materialistic. Its conception of immortality has been that of physical resurrection and translation to a material paradise somewhere among the stellar spaces; and its conception of creation has been that of arbitrary fiat. Theology in its attempts to explain Revelation has been crippled by a stunted and deformed reason held down by the mandate of Pope and Council; but there is coming in

with greater freedom a clearer vision to see what the Word of Revelation continually affirms. The Bible presents a world of facts to be investigated, not a set of formulas to be believed. It unveils principles in human actions, causes and laws in Providence and government; not doctrinal propositions ready made. And thus it is that in the Bible there are very few doctrinal propositions concerning the soul. Its reality is assumed throughout, its spirituality is assumed, its human personality is assumed, and its immortality is continually assumed where it is not directly affirmed. Beyond this there are only disclosures; but what magnificent disclosures for the founding of a science of the spiritual! There are no philosophical propositions in the Bible regarding the nature of the soul and the world of souls; but a cloud of witnesses testify that their "eyes being opened" *they have seen*, and offer their experiences for reason to generalize from. Grouping all these visions we may say:

(1.) The Scriptures represent that men have been permitted to see, and in many ways to be sensible of spirits and angels out of the physical body, though once men on earth, and now moving among phenomenal realities not of earth. That is,

(2.) These persons and things were perceived in a plane within nature and discrete from it, by spiritual senses touched and opened for the purpose, and in no case by physical sense alone.

These things are testified by patriarchs, prophets and Seers, from Abraham to John the Revelator; and their testimony is to be accounted for. Things which outgo daily experience have been attested over all the world by the personal character of the narrators; especially when one after another deposits his stone of experience and the unpremeditated building rises under an unseen hand into heavenly proportions, and becomes the only fitting abode of conscience, affection and religion.* The witnesses agree. Sweden-

* Dr. Wilkinson in "Human Science and Divine Revelation."

borg coming after them, not only repeats their testimony "I saw heaven opened" but claims a mental preparation in a half-century of scientific training, and a state of prolonged seer-ship, enabling him to become familiar with the spiritual world as an explorer and an investigator, and thus to explain the visions of the prophets and to present a completed temple of spiritual science, into which their separate testimony fits with the perfect relation of truth. He tells us that the disclosures of the Bible mean this:

(1.) That what we call the soul is the man himself with an organized spiritual body, clothed upon with the physical body which is its perfect correlative and correspondent, and its adaptation to the plane of nature for primary development and education, but passing, when uncased by death, into sensible cognizance of the spiritual world; that is

(2.) Into a world of spiritual substances and forms, phenomenal to spiritual sensation, and related to the outer universe as the soul to the body, its correlative and correspondent.

If this be true, seer-ship is intelligible; and science may reason by analogy to a solution of the problems of existence. But if it is not true, if the soul has no organization and no form, and the spiritual world no things, then the seers were not seers, and he who saw heaven opened saw nothing; then your beloved dead are not, and you yourself are elected to be nothing; then the aspiration of science is a cheat and a snare, because the knower is nobody and there is nothing to know.

As we have seen, there are *three* possible theories, than which no others have been conceived in the mind and embodied in language:

(1.) We may try to think with the metaphysicians of the soul as disembodied spirit, that is, a pure simplicity, that is, a metaphysical point, that is, *a logical definition of nothing*.

(2.) We may think of the emotional and intellectual

life, which we call the soul, as inseparable from the physical organism; and then whether you call it with the materialists, a property of this organism in defiance of all logic and in the absence of all proof, or whether you call it, after the old theology, and in defiance of common-sense, a vital spark, waiting nowhere to get its manhood out of the grave in a final resurrection of dead bodies, it comes to the same thing, when the body dies it disintegrates and personal identity and function are forever lost.

(3.) It is difficult to see why in such an alternative we should not come to the only theory that remains, the only one that answers the demands of reason, the observations of life, and the alleged facts of Revelation, namely, that the soul is an organized spiritual body living in and by virtue of a world of spiritual substances, forces and forms, both interior to the physical body and its world of sense. Once admit the doctrine into the court of reason, and there is meaning in the voice of science when it says: "We can trace the development of the nervous system and co-relate with it the parallel phenomena of sensation and thought," we can see with undoubting certainty that they go hand in hand and correspond to each other; there is meaning in the voice of Revelation when it says the dead are raised up, to God all are living, and pictures a world of whose giant realities and transcendent possibilities the things of earth are but the dull and feeble adumbration; and there is meaning in the admonition of the poets, who with one consenting voice call to the children of men:

" Builders with God are we to-day,
Building within our homes of clay
The better home of the spirit."

CONFIRMATIONS OF EXPERIENCE.

IV. When you begin to entertain this doctrine of a spiritual body, and a spiritual world of forces and forms, with its own laws of combination and activity,

imaging and representing themselves in the theatre of nature, there are abundant confirmations of experience. Every man is conscious of himself and talks of his physical body as something added, a possession which he commands and moves at pleasure. We instinctively feel that the bodily forms we meet in social intercourse, are the presentation to our senses of spirits in their actual living personality; and we continue to think of them in their personality after they have left the body as a broken instrument or a cast-off garment, to be laid tenderly out of sight. If we do not ordinarily analyze this tacit faith, it is because it does not ordinarily need analysis; it grows with our growth and strengthens itself with our experience, until it underlies all our thinking as an axiom. But this, and such like, is not the only experience of which I spoke as confirmatory.

It has been allowed several times lately that there is more experimental testimony to the fact of man's immortality than concerning any other subject of human knowledge; and I might say, that the fact of man's existence after death, in a spiritual body, in a world of phenomenal reality, is as well established as human testimony can establish anything. If there are no ghosts, there has been ghost-seeing. I have no love for the thing; but we must recognize the fact and explain it, or explain it away. It is, in this matter, not merely a question of dark cabinets, but, as George MacDonalld says, an old-fashioned ghost is worth twenty seances with their dark manipulations and puerile interrogations. The seeing of spirits, not alone by the ignorant and superstitious, but by the healthy and rational; not under one set of circumstances but a thousand; not by individuals where corroboration would be impossible but by several together whose concurrent testimony would establish any other fact, is a matter which refuses to be explained away. I have no time to enter into details, nor would it be useful without devoting careful

attention to the classification of such testimony. Suffice it to say that one thing is uniform in all such experience: that spirits are seen in a substantial human form, which is not subject to the conditions of matter. This is quite rational if the mind grasps the doctrine of a spiritual body, the activities of whose organism constitute the very emotions and thoughts and determinations of will which belong to consciousness, sustained in a world of forces and laws which are interior to nature and perceived by senses which belong to such a world. Under such a belief, reason is able to account for these strange, but really multitudinous experiences, and to explain their delusions where it cannot allow their validity.

Thousands in the hour of the spirit's transit have seen a light not of our sun, and more radiant than its utmost beams. It comes to the dying all soft and tender, and floods with rare sunrise into the mind and makes the erst fading chamber glow with an effulgence like that which flashed at broad noon on Hebrew Saul; then, as the earth-vapors roll away, and the great time curtains part, the spiritual world stands revealed, and there are seen the joyful multitudes, and among them friends in recognizable personality, with their eager welcomes and offers of hospitality! Why should we doubt it and treat that which makes every home sacred, and all that belongs to conscious being, life, love and aspiration, as the mechanics of a brain brought forth to be wrecked in death?

THE CONCLUSION OF REASON.

V. Formulating, now, the conclusion of reason from the facts and inferences of science, from the disclosures of Revelation, the experience of consciousness, and the testimony of the seers and the clairvoyant, we must say: that what is popularly called the soul is what the apostle terms a "spiritual body;" that the soul is no "will-o'-the-wisp in the swamps of the cerebrum," but a substantial, organized form cor-

respondent with the physical organism by which it is able to personate itself in a dead world and which it could not do without a brain and body of the substances of the world, and yet seemingly or dramatically alive; that thus all life, emotion, thoughts, desires, habit, are activities and states of the spiritual body, inflowing through the first principles of the brain and flesh and dramatizing and representing themselves in the sensations and motions of the body, and going on when the body dies in a world that is spiritual and alive like themselves.

The illustrations of these propositions are from analogy. Dr. Wilkinson has shown in his "Human Body in its Connection with Man," that as the spinal cord to the senses and the brain, so are these to the organic mind. The use of the spinal cord to the brain is to carry the general cerebral principles into an automatic or mechanical sphere and there to set them up in unconscious and representative operations. Thus the spinal cord makes motions which look as though they proceeded from emotions, when yet there is nothing felt. The whole system is a *quasi* thing; a mental theatre or drama representing the soul. The spinal cord moves as though it felt; the medulla oblongata breathes and eats, as if it were instinct with appetites; the senses feel as if they were conscious; the brain understands as though it were a spirit; but all is *quasi*, and depends upon a reality somewhere which is in none of the actors; and which reality, proximately lies in a spiritual organism. By an inverse analogy, the brain performs or instigates on new grounds, with new efficacy, and in a thousand new forms, the general automatic actions of the spinal marrow; for it extracts the secret and meaning from sensible impressions, and produces actions correspondent with the circumstances which that meaning shows to exist. We have thus a glimpse of the transcendent nature of the next higher term in the series; and if again, by the rule of three we may say, as the

spinal cord is to the brain, so is the brain to the spiritual organism, we shall have an illustration of the perfections, amplitude and newness of function which belong to this superincumbent organism pulsating in a world of life, and opening up to God, the Living, and flowing down into the body and dramatizing itself there, while the bodily organism subsists and will contain it.* These analogies may be carried on indefinitely with the result not only of confirming the doctrine of the spiritual body, but of correlating the science of the soul with the science of the body and filling both with life and intelligence, and the study of each with renewed devotion to the service of man.

THE PRACTICAL EFFECT.

VI. The exalted dignity of your profession is sounded daily in your own halls of learning; suffer me by a word, in conclusion, to indicate how this doctrine of the soul as an indwelling spiritual body, must exalt the office of the physician, the student and priest of the body, into the conscious and worthy service of man as a child of God and heir of immortality.

It must lend to your science new interest and dignity, as the study, not alone of vital mechanics and the functions of material organizations under the laws of a dead and mechanical world, but the study as well of the states of the will and understanding in their organic determinations under the laws of a living world of conscious activities. It must lead the mind into the study, comparison and classification of the states of consciousness, and the co-relation of them with the normal and abnormal activities of the body. It must lead to the study of the soul's influence upon the body; of the influence of one soul upon another, or the nature of spiritual spheres and influx; and the relations of moral contact to pathology. For in this proposed study of the soul, "abstractions are put

* See Wilkinson's "Human Body in its Connection with Man," pp. 14, 15.

aside," and its activities and states are predicated of an organism equally as are those of the physical body; the influx of the real activities of the spiritual organism making its condition and relations factors in all bodily states whatsoever.

If in this argument you have caught only a doubtful hint, which, at best, must require the patient development of study, that signifies no valid discouragement, since no new field of knowledge ever was opened which did not require the same. Those who will inquire will find the subject fully developed in its principles and doctrine by Swedenborg, and more closely connected with experiment and fact than is generally known or suspected.*

As the physician extends his science, moreover, by carrying his knowledge of the body and its nervous system, learned in the light of this doctrine of the spiritual body, over into the correspondent organism in the series above, he may become the priest and minister of souls, to keep them sound in whole bodies here while he may, and to guide them on when they cast off their worn-out instruments for personating their activities in this world, to enter without fear into a grander theatre of life in a spiritual world.

If the soul is a substantial organism, evil is to be regarded as a positive order, really forming itself in substantial accretions in the organism of the soul, accumulating and growing by the indulgence of years into complicated forms of spiritual disease, perpetuating its abnormal tendencies by the transmission to offspring of deteriorated organic forms, and only submitting to be morally treated in accordance with the laws of spiritual health as revealed in the Divine Commandments of righteousness. Physicians are well convinced that many evils are treated with advice which require rather the administration of physical remedies; and many are also convinced that much which is called disease is really moral disorder

* See Appendix.

requiring moral treatment. The study of man as man, with an organic spirit as well as an organic body, must therefore in its development, lead to a broader and grander function for the physician, not only in ministry to the body but to the health of the whole man.

The field of use is boundless. It will be well for human-kind when the studies of the physician shall tend to make him reverent toward man rather than to confirm a gloomy and fatalistic materialism; when the minister to the sick, can, with faith rational and inspiring, officiate as the priest of spiritual life; when, being unable to restore and promote uses in the body, he shall be able to baptize the soul with the knowledge and hope and joy of immortality in a world lying just above and within nature, which is always present with us, where we enter, not as uneasy strangers, nor as guests entertained, but as into a world familiar, where there is much to learn and all things to be done, but where none is at a loss in taking up his accustomed activities and delights.

APPENDIX.

*THE DOCTRINE OF SWEDENBORG.**

The doctrine of the soul, or the human spirit, as existing in an organized spiritual body in the human form, and belonging to a spiritual world discretely within the natural world, is taught, explained and illustrated throughout the theological works of Emanuel Swedenborg. As bearing directly upon the subject presented in the foregoing discourse the following propositions are taken from a work on "The Divine Wisdom" appended to his "Apocalypse Explained." The first proposition in that work is, "that the Divine wisdom in the heavens appears before the eyes of the angels as light;" after which the following are discussed in their order:

II. That the Lord has created with man, and afterwards forms with him, a receptacle of love which is his will, and adjoins to it a receptacle of wisdom, which is his understanding.

1. That these forms, which are the receptacles of love and wisdom first exist with man at his conception and birth in the womb
2. That from those forms by a continuous principle are brought forth and produced all things of the body from the head even to the soles of the feet
3. That those productions are effected according to the laws of correspondence, and that therefore all things of the body, both internal and external, are correspondences.

* "Correspondence" is a term used by Swedenborg to express relation between the efficient cause and its effect. "When anything derived from a spiritual principle as its origin and cause becomes visible and perceptible before the senses in this case there is Correspondence between those things."

III. Concerning the formation of man in the womb from the Lord by influx into those two receptacles.

1. That the Lord conjoins Himself to man in the womb of the mother at first conception, and forms him.
2. That He conjoins Himself in those two receptacles, in the one by love, in the other by wisdom.
3. That love and wisdom together and unanimously form all and singular things, but still distinguish themselves in those things.
4. That the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest.
5. That one receptacle is for the will of the future man, and the other for his understanding, and yet that nothing at all of his will and understanding is present in the formation.
6. That in the embryo before the birth there is life, but that the embryo is not conscious of it.

IV. That there is a similitude and analogy between the formation of man in the womb, and his reformation and regeneration.

V. That with man after birth the will becomes the receptacle of love, and the understanding the receptacle of wisdom.

In the text under this proposition it is said, that these "are called receptacles" "because the will is not any spiritual abstract principle, but is a subject substantiated and formed for the reception of love from the Lord," and so of the understanding. They "actually exist although they lie concealed from the sight, being within in the substances which constitute the cortex of the brain." "The changes of their state are affections, the variations of their form are thoughts, the existence and permanance of the latter and the former is memory, and their reproduction is recollection; both taken together are the human mind."

VI. That there is a correspondence of the heart with the will, and of the lungs with the understanding.

VII. That the conjunction of the body and spirit with man is effected by the motion of his heart and lungs, and that the separation is effected when these motions cease.

1. That the spirit of man is equally a man (*i. e.*, in the organic human form.)
2. That it hath equally a heart, and pulse thence derived, also lungs, and respiration thence derived.
3. That the pulse of its heart and the respiration of its lungs inflow into the pulse of the heart and into the respiration of the lungs appertaining to man in the world.
4. That the life of the body, which is natural, exists and subsists by that influx, and that it ceases by its removal and separation.
5. That man then, from natural becomes spiritual (*i. e.*, a spirit-man separate from the physical body and the material world.)

While it is remembered that these are bare propositions, it is hoped that they may prove suggestive. Those who are familiar with Swedenborg's general doctrine concerning the spirit of man, the spiritual world, and the relation of the one to the body and of the other to this world of effects, will see in them the marks of a psychology as consistent as it is wonderful in its revelations. In this system an "orderly, logical, constructive faculty is everywhere shown." The inquirer, hesitating to investigate lest it may prove a chase of fancy, is assured that he will find no self-contradictions, no wildness, and no confusion. The things Swedenborg relates in his *Memorabilia* as "heard and seen," illustrate the principles of psychology taught, and are explained by those principles. There is a chain of evidence to convince, and a thoroughly rational doctrine to satisfy the demands of thought.

This is said of his revelations as a seer and his teachings as a theologian. The scientific world is now to be appealed to on other grounds. It is gen-

erally known that Swedenborg spent the first half of his life in the pursuit of science and philosophy, presenting precisely that type of character which our age believes in: Learned, standing far ahead of his generation; exact, trained in mathematical accuracy and schooled to observation; practical, seeing at once some useful application of every new discovery; a man of affairs, able to take care of his own, and bear his part in the nation's councils; aspiring, ignoring no useful application, but content with no achievement short of a final philosophy of causes; inductive, taking nothing for granted but facts of experiment, and seeking to ascend therefrom to a generalization which shall explain them—this is the sort of man which in our day we consider sound and useful and grand.

He possessed a quality of analysis so searching and discriminative as to be altogether microscopic in its character and application, united with a most wonderful power of generalization. By these faculties of his mind he was enabled to combine the strength of both the old and the new philosophy, and by a clear *analytic* and *synthetic* comparison of every whole with its parts, and of the parts with the whole, he did what had never been done before, and opened science to the light of reason, and to its true position as a servant of rational philosophy. His method not only enabled him to anticipate conclusions which experimental science was tardy enough in reaching, but it brought him face to face with the problems which in our day have opened to the thought of all—and to many with such appalling suggestion—the search for the soul and the demonstration of the infinite.

He conceived the purpose of searching out the soul in her kingdom in the body, and construing a complete philosophy of "ends and causes." He would not speculate except with his feet planted firmly on a verified foundation. He read himself up in anatomy with a thoroughness of intelligence of which his books and manuscripts are the amazing proofs; and

the records of eleven years' arduous pursuit, commenced and carried on in middle life, manifest to a discerning eye the "easy and gigantic grasp of his imperial intellect." The works on the "Economy of the Animal Kingdom," and, later, "The Animal Kingdom," were the results of these studies.

Much material however was left in manuscript, which has finally been rescued from its long neglect, and edited, translated, and annotated by R. L. Tafel, A. M., Ph. D., of London, and is now in course of publication under the following title:

"THE BRAIN CONSIDERED ANATOMICALLY, PHYSIOLOGICALLY AND PHILOSOPHICALLY."

The work will be comprised in four volumes, with an additional volume of plates, and is edited not only from the photo-lithographed MSS., but includes extensive extracts from the work on the "Animal Kingdom" and from other sources, making a complete collection in orderly arrangement of Swedenborg's scientific and philosophical treatment of this important subject. The editor has drawn from modern authorities in confirmation of, and comparison with the author, and adds an elaborate preface, introducing Swedenborg into the circle of modern science. The editor says:

"Swedenborg's theory of the brain must appear in the eyes of the candid observer hardly less than miraculous; for not only has he anticipated nearly all the important discoveries made since his time in the science of the brain and of the nervous system, but under the guidance of those rational doctrines which he employed in order to wrest their secrets from the facts on these subjects, he also exhibits in broad daylight the functions of such obscure bodies as the pineal gland, the infundibulum, and the pituitary gland.

"The first effect, however, of Swedenborg's theory of the brain is to stir into life its silent and apparently lifeless organism, in setting every one of its parts in motion. On this subject the honored friend to whom we dedicate the work, [Dr. J. J. Garth Wilkinson] says, 'Swedenborg's theory involves the motion of the

brain correspondent to the motion of the lungs and the motion of the lungs as the universal physical and mechanical attraction of life into the body. It involves the motion of the highest substances, the ethereal substances, according to the life of the highest faculties of the man. It therefore involves the determination and most orderly motion of all the fluids in the brain from the principles of motion to the very ends of the same. His work is, according to the anatomy of the brain, a geography of the rivers of bodily and embodied life, a definite geography. So much for a brief word on his theory. It is embodied, embrained motion; and brain spirits and nerve juices moved, moved into the body, and constituting its momentaneous life.'

"But seizing the very inmost feature by which Swedenborg's theory of the brain is able, not only to survive the changes of time but also to borrow additional lustre from the modern facts concerning it, our friend continues: 'Doctrine is the ever potent father of Swedenborg's theory. The doctrine, namely, that there is a God, who is a Creator; and that God is the author of the human soul. And that He made the living soul to be creative in its own finite sphere. And further, that the soul in order to embody itself, under God immanent made the brain, which is thus the anthropoplasm of the human frame upon earth. The brain, from its first principles, conceived, through the Divine wisdom by the soul in it, all the details of its own form, fitting it to be the abode of the mind in all its faculties. The principles are the engineers of the causes, and the causes are the engineers of the effects or realized ends. So that in brain substance you have the body given, just as in a Stephenson you have the steam-engine given. But all is from the soul; because not protoplasm, but anthropoplasm are being pleaded here. The soul also, which makes the brain mechanic, inventive, contriving for itself, imprints upon it with the form of motion also the power; and in an order and determination stupendous like the galaxies of heaven, it commands a universal motion as the pulse and radiance of a universal life. And as there can be no motion without a corresponding and adequate something moved, there are fluids which are so eminent and so ordinate that they can be embrained and ensouled, and give life to the avenues of the brain, to the body and the soul.' [Editor's Preface, vii and viii.]

The editor in his elaborate and valuable preface not only puts the reader in possession of Swedenborg's method, but cites eighteen important principles and scientific facts in relation to the brain and nervous system, which the author set forth between 1741 and '44, and the dates of their discovery by other observers to whom they are attributed. We have not space in this tract to quote further from it, nor largely from the work itself. There is a section of the first chapter, however, entitled "The Chain and Bond of Uses," which bears so directly upon the subject of the foregoing discourse, and is so suggestive of what may be found in this doctrine concerning the intercourse of the soul and the body, that we give simply its propositions without the author's argument. It should be premised, that "the soul is the properly universal essence of its body," and that "from the soul, as from the end or principle of the body, flow forth all essential determinations, consequently all dynamical forms." The points are illustrated and followed in the next section by the masterly generalizations, requiring, even with the explanations which accompany them in the text, close and patient study to be fully understood and appreciated. The propositions only are cited below and must be regarded as merely a suggestive syllabus of the treatment.

"It is the cerebrum through which the intercourse between the soul and the body is established ; for it is as it were the link and the uniting medium."

"The quality of the cerebrum, therefore will appear most manifestly from the chain of the determinations, the fluxion of the operations, and the circle of ends and uses, by which the soul is united to the body, and *vice versa*."

"It is the cerebrum in which the soul disposes and unfolds its purest and most simple organic forms, or the cortical and grey substances, in such order, that from them, as from beginnings, it is able to behold, and to enter upon, the campus and playground of all its operations, and as from centres to look

around upon all things as upon circumferences, so that it is able to embrace and to keep everything under its auspices and intuition."

- "Again, it is in the cerebrum that the soul from its organic forms or its cortical substances produces the fibers, expands them in the first place, then entwines them into knots and plexuses, and finally connects and concentrates them with fibers of another origin, surrounds them with coatings, and sends them out in fascicles, as nerves, into the regions of the body."
- "Thus the soul by means of the cerebrum, and the cerebrum by means of the upper corpora striata, and finally by the medulla oblongata and the spinal marrow, constructs and weaves together the muscular and organic circumferences of the body, and likewise its trunk and stems."
- "The remaining parts of the body, however, such as the viscera of the abdomen and thorax, are constructed and formed also by the cerebellum by means of the fibers of the medulla oblongata and the spinal marrow."
- "These fibers of the cerebrum proceed from its anterior province, which is divided into lobes, where the soul has instituted as it were three courts—a highest, a middle, and a lowest."
- "When the soul enters upon the work of weaving together its organic body, its first care is to prepare the blood by the two brains, and at the same time to excite its vessels; for by them the organs of the body, the motory as well as the sensory, and likewise the viscera, are to be determined and formed."
- "For the purpose of preparing the blood the soul has established in the cerebrum an illustrious chemical laboratory, which it has arranged into member and organs, and by the ministry of which it distils and elaborates a lymph animated by the animal spirit, whereby it imbues the blood with its own inmost essence, nature and life."
- "This work is in charge of the fibers of the convex or upper portion of the cerebrum."
- "The cerebellum in like manner establishes several laboratories or viscera in the body, which prepare the chyle by which the same blood is to be corporified."

- “For as the blood consists of two natures, one of which is spiritual and the other corporal, so also there must be two laboratories, one of which is in the superior sphere or in the cerebrum, and the other in the lower sphere or in the body; but of the latter there are several.”
- “The lymph of the cerebrum is carried down by the jugular vein, and the chyle of the body is conveyed by the thoracic duct in such manner that they meet one another, and produce that noble offspring, the blood.”
- “In order that the soul may at the same time excite the blood-vessels, the soul despatches fibers of both brains to the extreme ends of the body; it works them up into forms similar to glands, and develops thence new filaments which serve the blood in the place of vessels.”
- “These filaments, which form the inmost membrane of the arteries, return by the carotid and vertebral arteries into the cerebrum, and are inserted and continued into its principles, or into the cortical substances, and also into the fibers.”
- “It is made plain thence what is the nature of the cerebrum, or what connection is established by the cerebrum between the fibers of the principles from the soul and between the vessels of the body; and in what manner according to its connection flows that circle which must be called the circle of life, or that of the animal spirits from the fibers into the vessels, and that of the blood from the vessels into the fibers; consequently what is the nature of the intercourse between the soul, where are the principles, and between the body, which rules the effects of the principles.”
- “By the expansion and constriction of its cortical substances consequently by the cerebrum, the soul excites this, its organic machine or body, alternately into motion, or it actuates and animates it; it thus perpetuates the nexus and circle instituted by itself, and preserves its conjunction and integrity.”
- “From all this it follows that the modes of the sensations of the body according to the fibers, like rays, flash into the cerebrum, and by the cerebrum into the cortical substances, which are the last and the first termini of the fibers; and from these they flash into the soul, which resides in these substances, as in its

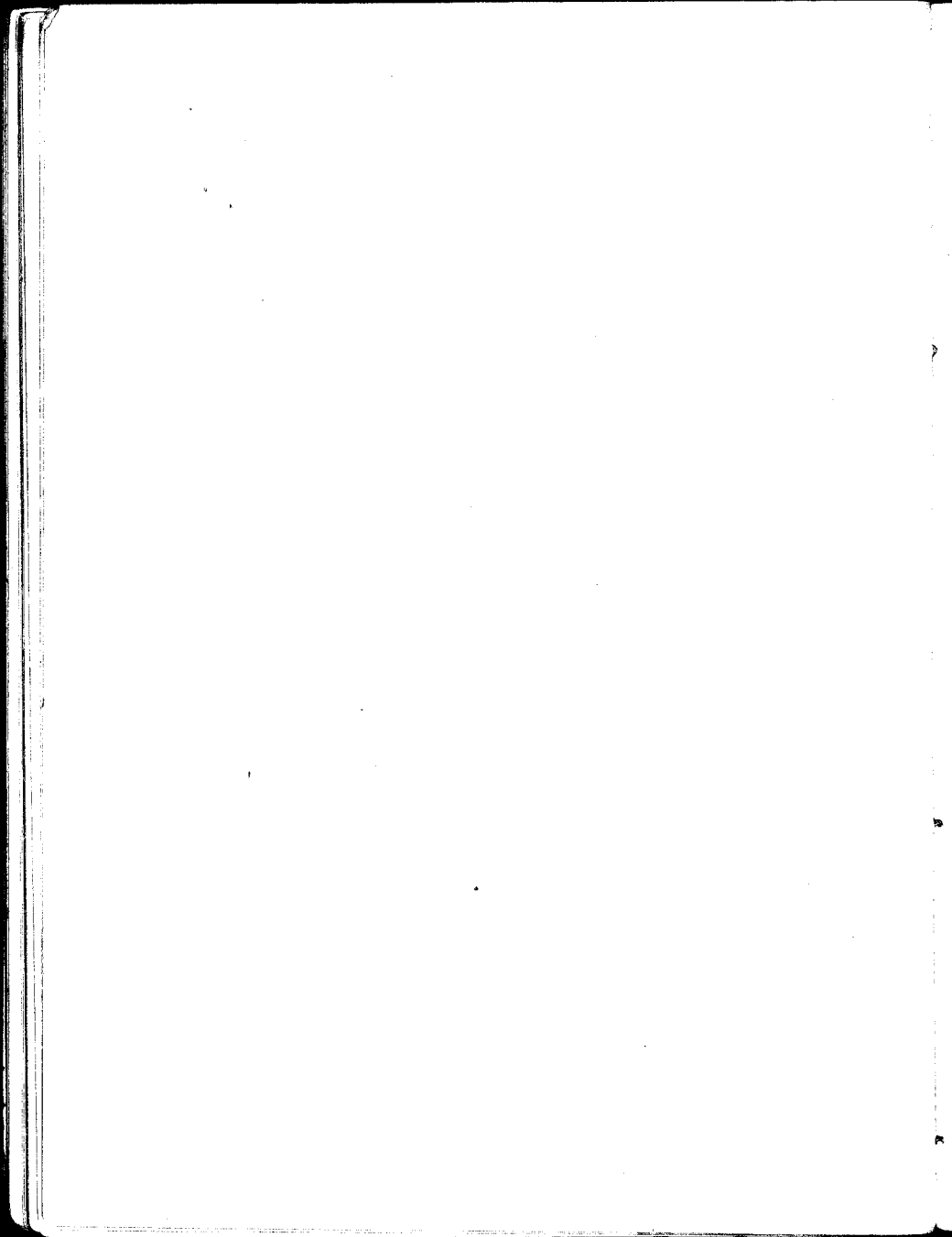
principles, endowed with the faculty of perceiving, thinking, and judging."

"From this also it follows that by these same substances or principles, those things which have been judged, concluded, and elected, hence the matters of the will, by their fibers, united to those of the corpora striata, of the medulla oblongata, and of the spinal marrow, are transferred to the muscles of the body and determined into act."

"The phenomena of the surrounding visible world penetrate in this manner from the external organs of sense to the inmost sensorium, or to the soul itself, and from this, by voluntary determination, they flow out into actions; by a perpetual circle according to the flux of the fibers and by means of the cerebrum they thus flow by the surrounding physical world back again into the soul; or rather into the moral world which is made up of human society."

"But because the will, which is born from a certain rational mind, a faculty subordinate to the soul acting from free choice, *i. e.*, from the intuition of truth and the affection of good—induces perpetual changes on the natural state of the body, and very often perverts its limits and order, therefore to the cerebrum, which acts from will based on previous knowledge, there was adjoined the cerebellum, which acts from the necessity of order, of love and of equity or justice flowing thence, and thus from nature."

"In order, therefore, that nature may restore what the will destroys, power was given to the cerebrum of inducing on its body alternately rest or sleep, or else a state of wakefulness."



MARCH 1883.

DESCRIPTIVE CATALOGUE

OF

GROSS & DELBRIDGE'S

HOMŒOPATHIC

MEDICAL WORKS.

For Sale at all Homœopathic Pharmacies, or
will be sent prepaid on receipt of price.

CHICAGO:
GROSS & DELBRIDGE.
1883.

GROSS & DELBRIDGE'S PUBLICATIONS.

The Science and Art of Obstetrics, by SHELDON LEAVITT, M. D., Prof. of Obstetrics and Clinical Midwifery in Hahnemann Medical College and Hospital, Chicago; author of "The Therapeutics of Obstetrics," etc. With an Introduction by Prof. Ludlam. 659 pages, royal octavo. Price, cloth, \$6.00; sheep, \$7.00.

This work is intended to fill the want so long felt by Homœopathic teachers of Obstetrics, students, and practitioners, of a text book which should deal with the subject as both a science and art, and embody the researches and improvements which have been made in this branch of medicine during the past few years. The work has been carefully prepared, and sets in the foreground no theories or empty chimeras in respect to etiology, pathology, diagnosis or treatment, but accepted ideas, and rational deductions from extensive observations and experience.

Indeed, we may say at once, that in the completeness and care with which the subject is presented, in perspicuousness of arrangement, and in the judgment with which the latest and most approved views and practice of leading authorities, at home and abroad, are brought together, it surpasses all the other treatises on Midwifery of our school.—*New England Med. Gazette*.

The work of Dr. Leavitt has been carefully examined both by Dr. Southwick, and by myself, and both of us have formed a most favorable opinion of the ability and conscientiousness of the author. We shall both have much pleasure in recommending the book warmly to our students.—*W. Wesselhoef, Prof. of Obstetrics in Boston University*.

Taking all in all, we find Leavitt's Obstetrics all that can be desired, and where there is so little to be criticised, author and publisher can be satisfied.—*Dr. Lillenthal in North American Homœopathic Review*.

Professor Leavitt has honored himself and the profession by his book. It will take high rank as a Text Book, and prove most serviceable to the practitioner.—*J. O. Sanders, M. D., Prof. of Obstetrics in the Cleveland Hom. College*.

We unhesitatingly place this book at the head of its department and have no doubt it will become the Text Book of all our colleges.—*New York Medical Times*.

The author has achieved a signal triumph for medical literature. His language is clear and forcible, and his arrangement of topics excellent. The mechanical part of the work is almost perfect. *Homœopathic Journal of Obstetrics*.

I have given Prof. Leavitt's Obstetrics a prominent place among my books of reference. I consider it one of the best Text Books in our literature, and an honor to the publishers thereof.—*E. M. Hale, M. D.*

Leavitt's Science and Art of Obstetrics I have examined with care, and regard it second to no work on the subject. It is an honor to the profession, and the mechanical part a credit to the publishers.—*D. S. Smith, M. D.*

I am highly pleased with it.—*Henry Milton, M. D., Editor Homœopathic Journal of Obstetrics*.

I have read Prof. Leavitt's work on Obstetrics, and am delighted with it.—*I. T. Talbot, M. D., Prof. of Surgery in Boston University*.

GROSS & DELBRIDGE, Publishers,
48 Madison St., Chicago.

GROSS & DELBRIDGE'S PUBLICATIONS.

A Physiological Materia Medica, containing all that is known of the Physiological Action of our Remedies, their Characteristic Indications, and their Pharmacology By W. H. BURT, M. D. Chicago : Gross & Delbridge. 1881. 992 pages. Cloth, \$7, Sheep, \$8. Third edition. For sale by Homœopathic Pharmacies, or sent free by the Publishers, on receipt of price.

We believe that no book on *Materia Medica* in our literature so completely meets the requirements of the Physician and Student as this; and, as proof of the correctness of this opinion, we have to announce the sale of the entire first edition in ninety days. Such a reception has never been awarded before to any book in Homœopathic literature. The demand for the work indicates that its appearance was opportune, and that its plan and execution are approved by the Profession. We have received a large number of favorable notices both from Physicians and the Press, from which we make the following selections :

Dr. Burt has brought together in a compact and well arranged form an immense amount of information. The profession will fully appreciate the labor and skill with which the author has presented the physiological and pathological action of each drug on the organism.—*New York Medical Times*.

We are sure that Dr. Burt's new work will have deservedly a rapid sale. Gross & Delbridge are a new publishing house in the medical line; but certainly they must be old hands in the business, for paper and printing leave nothing to be desired. May they never falter in such laudible work, and the eyes of the readers will bless them forever.—*Dr. Lilienthal in North American Journal of Homœopathy*.

An enthusiastic yearning for the *whys* and *wherefores* of our wondrous Therapeutic art has brought Dr. Burt to the front again among the best book-makers of our time.—*St. Louis Clinical Review*.

We can recommend the book as full of interesting and profitable reading.—*Hahnemannian Monthly*.

Dr. Burt has the power of sifting the tares from the wheat.—*Chicago Medical Times*.

We cordially recommend Dr. Burt's book.—*New England Medical Gazette*.

The work is a credit to Chicago.—*Medical Investigator*.

GROSS & DELBRIDGE, Publishers,
48 Madison St., CHICAGO,

IN PRESS.—Ready June, 1883.

The American Homœopathic Dispensatory. Designed as a Text-Book for the Physician, Pharmacist and Student. About 500 pp. octavo. Illustrated.

This important work is written in a plain and concise manner by a gentleman of large experience as a pharmacist, and who seems therefore to have fully comprehended the long felt want of a reliable and scientific pharmacopœia.

Indeed we can safely assert that this work will be to the Homœopathic School what the United States Dispensatory now is to the Allopathic School, a *desideratum*.

The American Homœopathic Dispensatory.

was conceived, born and bred as a pharmaceutical text-book, and, as such, is intended for the druggist, the student, and the physician. In brief, the contents are but a series of modern practical paragraphs, each one of which is equally important. Not in any one instance is there any attempt made to contort or re arrange the subject matter of other Homœopathic Pharmacopœias, but, the work is wholly original and replete with practical information.

It is the Book for Practical Instruction.

The volume will be an octavo of about 500 pages; printed on the best paper, and bound in the best manner. Be sure and buy no work on the subject until you have seen and examined "*The American Homœopathic Dispensatory.*"

All orders should be addressed to

**GROSS & DELBRIDGE, Publishers,
48 Madison St., CHICAGO.**

GROSS & DELBRIDGE'S PUBLICATIONS.

Antiseptic Medication, or Declat's Method. By
NICHOLAS FRANCIS COOKE, M. D., LL. D. Emeritus Professor
of Theory and Practice in the Hahnemann Medical College
and Hospital of Chicago. 128 pp. 12 mo., cloth, 1882.
Price, \$1.00. Gross & Delbridge, Chicago, Publishers.

This is the first, and must continue to be for some time, the only treatise on this vitally important subject in the English language. It is plain and practical. Though written only for the physician it cannot fail to attract attention from the intelligent layman everywhere. Especially will it be welcome to the sufferers from CONSUMPTION, CANCER, PYEMIA, NECROSIS and all forms of blood-poisoning, and MALARIA.

"For the matter of this volume Dr. Cooke confesses his large indebtedness to Dr. Declat; but the remarkable cures of tuberculosis, cancer, septicæmia, eczema, and malarial fevers recorded in the latter half of the book are strictly original. The only treatise on the subject in the language, it must inevitably fall under the eye of every intelligent physician, and the present notice may therefore be limited to a description of its contents. These consist of an introduction, which not more lucidly sets forth the teachings of Declat than it effectually demolishes the claims of his rivals, Lemaire and Lister; some remarks on antiseptics in general, giving preference to phenic acid and the protochloride of iron prepared according to Boudreaux's method; and an examination of phenic acid, both in its chemical and therapeutical aspects. Besides all this we have directions for the use of the hypodermic syringe; and last, and most interesting of all to the laity, who care little how they are cured, full accounts of a number of cases that have been successfully treated by the method of Declat. The average medical man, who is more likely to close his ears to the voice of the sage than to the song of the siren, will skim lightly over the cases of cancer, and say in his easy, superior way, that not one of them was a case of true cancer. He will certainly say this to his own patients, for whose enlightenment it may be well to mention that Dr. Cooke is an Emeritus Professor of Diagnosis. Dr. Cooke has been wonderfully fortunate in his use of the new remedy, but he has the candor to admit that he has not always been victorious."—*The Chicago Tribune*, Sept. 11th, 1882.

"'Antiseptic Medication' is a small volume by Dr. N. F. Cooke, of the Hahnemann Medical College of this city, avowedly a treatise on the theory and method of Dr. Declat, a recent visitor from the old world, which have attracted a great deal of attention of late. It is pretty generally safe to suspect something of exaggeration in almost anything which takes so sudden a hold upon popular enthusiasm, but it must be said, from hastily running through Dr. Cooke's advance sheets, that he makes out a pretty strong case.

The subject-matter treated of in Dr. Cooke's book belongs especially to the medical profession, and the volume can scarcely fail to be one of great interest to all of that profession not "hide-bound," as it is called, in foregone conclusions.

It is clearly the work of an earnest, thoughtful, and scientific man, even if nothing else was known of the author."—*Chicago Times*, Sept. 11th, 1882.

Sent free on receipt of price.

GROSS & DELBRIDGE, Publishers,
48 Madison St., CHICAGO.

GROSS & DELBRIDGE'S PUBLICATIONS.

A Complete Minor Surgery. The Physician's Vade-mecum. Including a Treatise on Venereal Diseases. Just published. By E. C. FRANKLIN, M. D., Professor of Surgery in the University of Michigan. Author of "Science and Art of Surgery," etc. Illustrated with 260 wood cuts. 423 pps. Octavo. Price, cloth, \$4.00. Sheep, \$4.50.

This work is just such a one as might be expected from the pen of one experienced in teaching as our veteran author, and is properly designated as "complete." The text is lucidly and concisely written, the therapeutics clear and practical, and the whole is well adapted to the uses of the general practitioner. This book fills a gap which has never before been met, and we prognosticate a large demand for it.—*New York Medical Times.*

Prof. Franklin has given us a work containing some new features, and embracing a larger field than has heretofore been covered by manuals of minor surgery. The work is well illustrated and is every way a most convenient and satisfactory treatise.—*Chicago Medical Times (Eclectic.)*

This is a work containing all the general practitioner of medicine should endeavor to assimilate on the subject of surgery. For ready references and emergencies this work is not surpassed. We heartily recommend the work to the profession. The publishers have done good work in issuing the book so creditably, and the profession will appreciate the large, distinct type used, and the prominence given words so as to enable the reader to secure readily that which he is looking for.—*Cincinnati Medical Advance.*

I have been very much pleased in the perusal of Franklin's Minor Surgery, issued by your house. The book, I have no doubt, will prove useful to the busy practitioner, and add to the reputation of the learned author.—*Dr. Charles Adams.*

With this book in possession no practitioner will need any other text book on Minor Surgery. It is full and complete, and any bandage, dressing and instrument known or used is illustrated.—*Dr. Valentine in Clinical Review (St. Louis.)*

For Sale at all the Pharmacies, or sent free on receipt of price.

GROSS & DELBRIDGE, Publishers,

48 Madison St., CHICAGO.

GROSS & DELBRIDGE'S PUBLICATIONS.

Lectures on Fevers. By J. R. KIPPAX, M. D., LL. B.,
Professor of Principles and Practice of Medicine in the Chi-
cago Homeopathic Medical College; Clinical Lecturer and
Visiting Physician to the Cook County Hospital; Author
of "Handbook of Skin Diseases," etc.

The work will comprise thirty lectures, embracing every form
of Fever; their Definition, History, Etiology, Pathology, and
Homeopathic treatment, making a most important and valuable
addition to our literature. About 500 pages. Octavo.

LECTURE I.—Fevers. Introduction. Classification of Fevers. Mias-
matic, or Malarial. Miasmatic-Contagious, and Contagious. The Ther-
mometry of Fevers.

LECTURE II.—Fevers. Simple Continued Fever.—*Malarial Fevers.*
Laws of Malarial, Miasmatic, Geographical Distribution, and Incubation.

LECTURE III.—Intermittent Fevers—Intermittent Fever. Defini-
tion. Synonym. Historical Notice. Etiology. Clinical History. Types
of Intermittent. Morbid Anatomy and Differential Diagnosis.

LECTURE IV.—Intermittent Fever (continued). Complications
and Sequelæ. Prognosis. Chart of Characteristics. Prophylaxis. Treat-
ment.

LECTURE V.—Remittent Fever. Definition. Synonym. Historical
Notice. Etiology. Clinical History. Morbid Anatomy.

LECTURE VI.—Remittent Fever (continued.) Differential Diagnosis
Complications, and Sequelæ. Prognosis. Chart of Characteristics. Treat-
ment.

LECTURE VII.—Pernicious Malarial Fever.—Definition. Synonym.
Historical Notice. Etiology, and Clinical History. Types of Pernicious
Malarial Fever. Duration. Morbid Anatomy. Differential Diagnosis.
Complications, and Sequelæ. Prognosis. Chart of Characteristics. Treat-
ment. Chronic Malarial Infection.

LECTURE VIII.—Dengue. Definition. Synonym. Historical Survey.
Etiology. Clinical History. Duration. Morbid Anatomy. Differential
Diagnosis. Prognosis. Chart of Characteristics. Treatment.

LECTURE IX.—Hay Fever. Definition. Synonym. History and
Statistics. Etiology. Clinical History. Differential Diagnosis. Prognosis.
Prophylaxis. Treatment.

LECTURE X.—Typho-Malarial Fever.—Definition. Synonym.
Historical Notice. Etiology. Types of Typho-Malarial Fever. Clinical
History. Duration.

LECTURE XI.—Typho-Malarial Fever (continued). Morbid Anato-
my. Complications and Sequelæ. Differential Diagnosis. Prognosis.
Chart of Characteristics. Treatment.

LECTURE XII.—Miasmatic-Contagious Fevers. *Typhoid Fever.*
Definition. Synonym. History and Statistics. Etiology.

LECTURE XIII.—Typhoid Fever (continued.) Clinical History.
Duration. Morbid Anatomy.

LECTURE XIV.—Typhoid Fever (continued.) Complications and
Sequelæ. Differential Diagnosis. Prognosis. Chart of Characteristics.
Treatment.

LECTURE XV.—Yellow Fever. Definition. Synonym. History
and Statistics. Etiology. Clinical History. Differential Diagnosis.
Morbid Anatomy. Complications, and Sequelæ. Prognosis. Chart of
Characteristics. Treatment.

The above selections from table of contents will give the
reader some idea of the value of this new book. The work is
now in press and will be ready about January 1st, 1883.

GROSS & DELBRIDGE, Publishers,

48 Madison St., CHICAGO.

GROSS & DELBRIDGE'S PUBLICATIONS.

The Physician's Condensed Account Book. An Epitomized System of Book-Keeping, avoiding the necessity of separate Journal, Day Book and Ledger, combining system, accuracy and easy reference, with a minimum of labor. 272 pages. Price, \$3.50.

The book furnishes an entirely unique system of keeping books for physicians. No separate Day Book, Journal or Ledger is required. The doctor's whole month's business is spread out before him on a double page, and each patron for the month has a line all to himself. In posting the book for the month, there is a column of charges against each patient treated; another column in which that patient's unpaid balance of old account is brought forward; another column totals due, cash paid, etc. Opposite each name is a column for the patients residence, street and number, the year and the month. The system is simple and plain.

"The book is the best I ever saw. All before your eyes. Have made some collections already which were forgotten, because not seen. Every physician should have one."

CHARLES E. PINKHAM, M. D., Woodland, Cal.

Gentlemen: I have received the Physicians Condensed Account Book, and am very much pleased with it. I pronounce it a grand success.

J. DETRICK, M. D., Petrolia, Pa.

GROSS & DELBRIDGE,

Gentlemen: The Account Book came to hand all right. After a trial we can truly say that we are very much pleased with it. It is all any medical man can ask in the way of book-keeping. By using every other line we are enabled to keep a record of our prescriptions, and we thus have a complete picture of our business before us. We have no hesitation in recommending it to the busy practitioner.

Yours,
DRS. DAYFOOT & MCKAY, Mt. Morris, N. Y.

GROSS & DELBRIDGE,

Gentlemen: Having used the Physician's Condensed Account Book for a year past, I am prepared to speak intelligently as to its merits, and I truly regard it as the *Ne plus ultra* of book-keeping for the busy practitioner. My accounts are always in order. It combines accuracy with condensation.

R. N. TOOKER, M. D., Chicago.

GROSS & DELBRIDGE, Publishers,

48 Madison St., CHICAGO.

GROSS & DELBRIDGE'S PUBLICATIONS.

An Index of Comparative Therapeutics, with a pronouncing Dose-List in the genitive case,—a Homœopathic Dose-List,—Tables of Differential Diagnosis, Weights and Measures,—Memoranda concerning Clinical Thermometry, Incompatibility of Medicines, Ethics, Obstetrics, Poisons, Anæsthetics, Urinary Examinations, Homœopathic Pharmacology and Nomenclature, etc. By SAMUEL O. L. POTTER, A. M., M. D., late president of the Milwaukee Academy of Medicine, author of "The Logical Basis of the High Potency Question," "Munchausen Microscopy, etc." Second edition. Price, cloth, \$2.00; flexible morocco, tuck, \$2.50.

The leading feature of this book is its comparative tabular arrangement of the therapeutics of the two great medical schools, Under each disease are placed in parallel columns the remedies recommended by the most eminent and liberal teachers in both branches of the profession. By a simple arrangement of the type used, there are shown by a glance the remedies used by both schools, as well as the remedies peculiar to each, for any given morbid condition. Over forty prominent teachers are referred to, besides occasional references to more than thirty others. In the first class are Bartholow, Ringer, Phillips, Piffard, Trousseau, and Waring; of the old School; Hempel, Hughes, Hale, Ruddock and Jousset among modern homœopathic authorities.

"Dr. Potter's compilation must be the result of a large amount of pains-taking and accurate work, and will be appreciated. As an index it is very elaborate and serviceable."—*New England Medical Gazette*.

"The work is really a *multum in parvo*; as an index it is exhaustive, and very often it supplies in a few words the very information that is wanted."—*British Journal of Homœopathy*.

"I am much pleased with your Index. It is strong and will find sale among old as well as new school men."—*Dr. J. P. Dake, Nashville, Tenn.*

"It will furnish the busy practitioner with a summary of immense practical value."—*Dr. H. M. Paine, Albany, N. Y.*

"It will be held in high appreciation by a large class of practitioners."—*Dr. C. P. Hart, Wyoming, O.*

"I like the idea very much; besides giving many valuable hints to the practical physician, it is very interesting from a theoretical point of view."—*Dr. H. C. Clapp, Boston.*

For sale at the Pharmacies, or sent free on receipt of price. Price, in cloth, \$2.00; in flexible morocco, tuck, \$2.50.

GROSS & DELBRIDGE, Publishers,

43 Madison St., CHICAGO.

GROSS & DELBRIDGE'S PUBLICATIONS.

Lectures on Clinical Medicine. By M. LE DR. P. JOUSSET, Physician to the Hospital Saint-Jacques, of Paris; Professor of Pathology and Clinical Medicine; Editor of *L'Art Medical*. Translated with copious Notes and Additions by R. LUDLAM, M. D., Professor of the Medical and Surgical Diseases of Women and Clinical Midwifery in the Hahnemann Medical College and Hospital of Chicago. Large 8vo. of over 500 pages, cloth, \$4.50; half morocco, \$5.00.

This work is one of very great interest to the profession and to students, embodying, as it does, about forty years of experience on the part of the author, and that of nearly thirty years by the translator. It sets forth the best and freshest pathological views; the most practical application of the homœopathic method of treating a disease; and a clear and forcible bed-side analysis of the cases that are presented. The author discusses, from a practical standpoint, the questions of Alternation, Attenuation, Dose and Repetition, and of Individualization and Aggravation. The subjects embraced in these lectures include Asthma, Emphysema, Rheumatic Endocarditis, Articular Rheumatism, Bronchitis, Pneumonia, Croup, Diphtheria, Typhoid Fever, Nephritis, Albuminuria, Hæmoptysis, Hæmorrhoids, Chronic Gastritis, Scrofulous Ophthalmia, Hydrarthrosis, Pelvi-peritonitis, Vaginismus, Menorrhagia, etc.

The practitioner may here find cases analogous to puzzlers which occur in his own practice, and cannot fail to be benefited by their perusal.

"The work presents the latest pathological data, the most practical method of treating disease homœopathically, and a critical analysis of each case related. It is eminently practical and demands the use of well proved remedies."—*From the Hahnemannian Monthly, Philadelphia.*

It contains the very best and most reliable clinical experience in the practice of homœopathy of any work extant in the profession.—*A. E. Small, M. D., in the Chicago Tribune.*

I have carefully read the work and hardly know whether I admire more the plain thorough pathology and diagnosis, or the practical common sense, honest treatment set forth. * * The Notes of Dr. Ludlam are in keeping with our best American authorship.—*J. P. Dake, M. D., Nashville, Tenn.*

The book is of great value to practitioners and students of medicine.—*J. W. Dowling, M. D., Dean of the New York Homœopathic Medical College.*

I have read the work with a good deal of interest and find it to be eminently practical and of great value to the profession.—*T. G. Comstock, M. D., St. Louis, Mo.*

GROSS & DELBRIDGE, Publishers,
48 Madison Street, CHICAGO.

A Compendium of Venereal Diseases, For Practitioners and Students; being a condensed description of those affections and their Homœopathic Treatment. By E. C. FRANKLIN, M. D., Professor of Surgery in the Homœopathic Department of the University of Michigan; Surgeon to the University Homœopathic Hospital; Author of "Science and Art of Surgery," "A Complete Minor Surgery," etc., etc. About 112 pages. Octavo. 1883. Price \$1.25.

"This compendium of venereal diseases has been prepared by the author for the use of practitioners and students of medicine, as a summary only of the recent investigations and advance views touching the various sequelæ that follow in the train of these contagious disorders, and to lay before the profession the knowledge of the present day gained by the use of comparatively small doses of medicine in their treatment.

Believing in the "dualistic theory" that the origin of the exciting virus which produces the local contagious ulcer, differs from that which develops true syphilis, the terms chaneroid and syphilis are used to designate these two essentially distinct conditions.

It is not intended that this little treatise shall take the place of the larger works on venereal diseases, but that it shall be a useful guide and a ready reference to the general practitioner; a synopsis of the more accurate and scientific observations lately gained in the therapeutics of these disorders.

As such it is committed to the profession trusting that humanity may be benefited by its teachings, and that homœopathy may receive the proper credit due it in the more successful treatment of these affections by attenuated medicines, which our brethren of the allopathic school are slowly and grudgingly adopting."—*Extract from Dr. Franklin's Preface.*

GROSS & DELBRIDGE, Publishers,
48 Madison St., CHICAGO.

GROSS & DELBRIDGE'S PUBLICATIONS.

Homœopathic Label Book, for the use of Physicians and Pharmacists, containing more than thirty-five hundred gummed labels in large, clear type, and bound in a neat and substantial manner. Price 50 cents.

Sample Labels.

Belladonna.	Belladonna.	Belladonna.
Belladonna.	Belladonna.	Belladonna.
Belladonna.	Belladonna.	Belladonna.
Belladonna.	Belladonna.	Belladonna.
Belladonna.	Belladonna.	Belladonna.
Belladonna.	Belladonna.	Belladonna.
Belladonna.	Belladonna.	Belladonna.
Benzoic acid.	Benzoic acid.	Benzoic acid.
Benzoic acid.	Benzoic acid.	Benzoic acid.
Berberin.	Berberin.	Berberin.
Berberis vulg.	Berberis vulg.	Berberis vulg.
Bismuth met.	Bismuth met.	Bismuth met.
Bismuth nit.	Bismuth nit.	Bismuth nit.
Bismuth nit.	Bismuth nit.	Bismuth nit.
Boletus sat.	Boletus sat.	Boletus sat.

For Sale at all the Pharmacies, or sent free on receipt of price.

GROSS & DELBRIDGE, Publishers,
48 Madison St., CHICAGO.

BT
741

