

more so than those of the legal profession, whose members cannot even comprehend justice or equity unless as physical scientists. Legislatures cannot make just and equitable laws, except as physical scientists, consequently we have such everlasting bungling and empiricism in the making of our laws, even the pitiful sight of law-makers breaking one law by making another. The law-maker, the administrator of the law, the lawyer, and the medical man, as well as he who cultivates the growth of a tree, or fashions a steam-engine, all equally alike must recognize the physical fact, and act upon it, that for physical effect there must be physical cause; to act otherwise is to act unscientifically and immorally.

No doubt, because of our ignorance of physical laws, we are sometimes, as it were, forced to empirical practice in our profession. Frequently, for want of knowing the cause of suffering, we render a person insensible by a dose of chloral or morphine. And can any one deny but that much of the practice of the present day of the gynæcologists is not empirical. How many cases of young girls more particularly, now treated for uterine diseases, never had that organ diseased. Hear what Dr. Wm. Goodell, of the University of Pennsylvania, says on that subject: "The crying medical error of the day is the mistaking of nerve disease for womb disease. From this widespread delusion it has come to pass that no organ in the human body is so over-treated and, consequently, so maltreated, as the womb."

Gentlemen, this sort of medical treatment is neither scientific nor moral. Here scientific morality, in the treatment of all diseases, consists in knowing the physical cause for physical effect, and this we never will know perfectly till physical science be made the basis of medical knowledge. I said scientifically, and have added the term morally, for moral conduct depends upon physical cause. What is conduct? We judge of every man by his conduct, and properly so; but how would we define conduct. Whether it be good or bad, what is it? It is simply muscular motion, for which there must be a cause. In other words, conduct, whether good or bad, moral or immoral, is the effect of a cause. Your clinical teacher will show you a para-