

most part totally casual; they that employ him know not his excellence—they that reject him know not his deficiency." But still, some of you may very naturally ask, how could Dr. Baillie, in such a blissful state of ignorance or uncertainty, contrive to preserve for so long a period his high position with the professional public? This I take to be the true answer: the world, like individuals, has its childhood—a period when, knowing nothing, it may fairly be excused for believing any thing. When Baillie began practice, the profession were slowly and tardily groping their way in the dark: a few practical points they of course knew; but of the true principles of the applications of those points, they were, as I shall afterwards show you, entirely ignorant. Most of them were therefore, very ready to follow any one of their number who should most lustily cry, *Eureka—I have found it!* that was what Dr. Baillie did. At the commencement of his career, few medical men opened the bodies of their dead patients; for Sydenham, the English Hippocrates, had long before ridiculed the practice. It was, therefore, all but in disuse, and all but forgotten, when Dr. Baillie published his book on Morbid Anatomy—a book wherein with a praiseworthy minuteness and assiduity, he detailed a great many of the curious appearances so usually found in the dissection of dead bodies. Had he stopped here, Dr. Baillie would have done Medicine some little service; but by doing more he accomplished less—more for himself less for the public; for by further teaching that the only way to learn the cure of the living is to dissect the bodies of the dead he put the profession on a wrong path—one from which it will be long before the unthinking majority can in all likelihood be easily reclaimed. In the earlier part of his career Dr. Baillie, it is only fair to suppose, believed what he wrote, though by his after-declaration he admitted himself wrong. His arguments nevertheless succeeded but too well with the profession; proving the truth of Savage Laugier's observation, that "In the intellectual as in the physical, men grasp you firmly and tenaciously by the hand, creeping closely at your side step by step, while you lead them into darkness, but when you lead them into sudden light, they start and quit you!" To impose upon the world is to secure your fortune; to tell it a truth it did not know before is to make your ruin equally sure. How was the exposition of the Circulation of the Blood first received? Harvey, its discoverer, was persecuted through life; his enemies in derision styled him the *Circulator*, a word in its original Latin signifying vagabond or quack; and their efforts to destroy him were so far successful, that he lost the greater part of his practice, through their united machinations. "Morbi non eloquentia sed remediis curantur" is an observation some of you may have met in Celsus, which if you will al-

low me, I will translate:—Diseases are cured by Remedies not by Rhodomontade. Yet strange to say, the generality of great professors who have successively obtained the public ear since the time of the Roman physician, have been most inveterate against every thing favoring of innovation in the shade of remedies. Let me give you examples. When a limb is amputated, the surgeons, to prevent their patient bleeding to death, as you all well know, tie the arteries. In the time of Francis the First, they followed another fashion: then, and formerly they were in the habit of stanching the blood by the application of boiling pitch to the surface of the stump. Ambrose Pare, principal surgeon to that king, introduced the *ligature* as a substitute—he first tied the arteries. Mark the reward of Ambrose Pare; he was hooted and howled down by the Faculty of Physic, who ridiculed the idea of hanging human life upon a thread, when boiling pitch had stood the test of centuries. In vain he pleaded the agony of the old application; in vain he showed the success of the *ligature*. Corporations, colleges or coteries of whatsoever kind, seldom forgive merit in an adversary; they continued to persecute him with the most remorseless rancour; luckily he had a spirit to dispise and a master to protect him against all the efforts of their malice. What physician now-a-days would dispute the value of antimony as a medicine? Yet, when first introduced, its employment was voted a crime. But was there no reason! Yes it was introduced by Paracelsus—Paracelsus the arch-enemy of the established practice. At the instigation of the college, the French parliament accordingly passed an act making it penal to prescribe it. To the Jesuits of Fern, Protestant England owes the invaluable bark; how did Protestant England first receive this gift of the Jesuits? Being a popish remedy, they at once rejected the drug as the invention of the father of all papists—the devil. In 1693, Dr. Groenvelt discovered the curative power of Cantharides in dropsy; what an excellent thing for Dr. Groenvelt!—Excellent indeed, for no sooner did his cures begin to make a noise than he was at once committed to Newgate, by warrant of the president of the College of Physicians—for prescribing cantharides internally. Blush! most sapient College of Physicians—your actual president Sir Henry Hallford, is a humble imitator of the ruined Groenvelt!—Before the discovery of vaccination, *Inoculation* for Small Pox was found greatly to mitigate the terrible disease. Who first introduced small pox inoculation? Lady Mary Montagne, who had seen its success in Turkey. Happy Lady Mary Montagne! Rank, sex, beauty, genius—these all doubtless conspired to bring the practice into notice. Listen to Lord Warcliffe, who has written her life, and learn from his story this terrible truth—that persecution ever has been

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