

## AMERICAN HOMŒOPATHY

### II. The Golden Age

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The years 1850-1900 may properly be called the golden age of Homœopathy in the United States because of its remarkable snowballing growth and the enthusiasm with which laymen everywhere sought and worked for it. Even within the ranks of orthodox medicine and despite the relentless opposition of their national organization and local societies, countless individual physicians investigated and adopted the new philosophy and therapy, and in many small communities men of both the old and the new school practiced side by side in friendly if sometimes derisive competition. But together with the great expansion and development of Hahnemann's teachings there were also dissensions and the differences of understanding and application which usually accompany revolution. Just as individualism has always been the keystone of the arch in prescribing the homœopathic remedy, so have its outstanding practitioners been highly individualistic in their personalities, and this inevitably led to a minimum of harmony among them and an uncompromising intolerance of disagreement. It becomes evident to the most casual reader of the records and biographies that American Homœopathy began to die a little almost as soon as it was born. Whether the historian of the future will list these years as its first, or its only, golden age, is perhaps in some measure up to us.

Last month we discussed the pioneer period, with special reference to Homœopathy in Pennsylvania and New York, and we became acquainted with Gram, Detwiller, Wesselhoeft and Hering—the men whose courage and persistence gained a toehold for it in this country. We noted that the first homœopaths in Pennsylvania showed greater organizational ability than their New York contemporaries and that it was from their medical institutions and societies, more than others, that homœopathic physicians carried the word north, south and west. We learned

that there was a Provers' Union in that state even before Hering arrived in 1833, and that from the time he assumed leadership organizations of various kinds multiplied rapidly.

Prior to 1850 many of these were short-lived, but two deserve special mention. They are the Hahnemannian Society of Philadelphia, the first homœopathic society in this country, started in 1833, and the Homœopathic Medical College of Pennsylvania, first homœopathic medical college in the world, which opened its doors in October 1846 in a building on Arch Street, Philadelphia formerly used as a meeting place by the Swedenborgian Church. This college was the successor to the Allentown Academy and the forerunner of Hahnemann College and Hospital. An intimate study of the latter is rewarding because the pattern of its rise and subsequent decline is one which fits many homœopathic schools which were born and grew to maturity during the middle period only to die early in the new century.

A tremendous number of state and local societies, both professional and lay, were organized during these years—in Pennsylvania alone there were almost a hundred important ones. Countless dispensaries, hospitals and mental institutions flourished under homœopathic management all over the country and there was at least one medical school in the majority of the states. Publications were numerous and in this field New York took the lead in 1835 with the *American Journal of Homœopathia*. Before long there were more than a hundred different professional periodicals, thirty-four for the benefit and instruction of laymen, and many college magazines in addition to those sponsored by hospitals, dispensaries and pharmacies. The American Institute of Homœopathy authorized a journal—*The American Homœopathic Record*—in 1867, but the first issue met with such strong opposition from the members that it was discontinued immediately. The editors of the best of these magazines are a veritable rollcoll of the leading physicians. Hering, Wesselhoeft, Guernsey, Allen, Talbot, Boericke, Helmuth, Dewey, Farrington, Kent and a host of others tried their hands at publishing. They represented every gradation of homœopathic thought from extreme high potency to homœopathic electro-therapeutics.

The most widely read, and the one with the longest continuity up to 1905 was *The Medical Century*. It is described as "having no rivals, no known enemies; commanding respect and standing squarely for the cause of Homœopathy and its dissemination." The *New England Medical Gazette*, started by Otis Clapp of Boston as a trade journal must also have been good, judging by some of the references to it in other literature, and the issues of James Tyler Kent's *Journal of Homœopathics*, later consolidated with *Medical Advance* under Dr. Farrington's editorship, would be a mine of valuable information to us today. The *Homœopathic Recorder*, which dates from 1885, developed from Boericke & Tafel's trade journal, the *Quarterly Bulletin of Homœopathic Literature*, while the *Journal of the American Institute of Homœopathy* belongs to the 20th century.

The background of Hahnemann Medical College and Hospital is interesting. The college was founded in 1867 by Constantine Hering and a group of men who resigned from the faculty of the Homœopathic College of Pennsylvania after years of friction and increasing controversy, due very largely to the fact that it was organized along the lines of a financial corporation rather than as a medical service. This earliest rift in the homœopathic fraternity divided them into groups which, for purposes of simplification, might be described as conservatives and liberals. The first were adamant in their insistence that the works of Samuel Hahnemann were the final and complete word on medical therapy, as opposed to those who maintained that he had offered the profession a philosophy based on fundamental laws and principles which would require long experiment and practice before their application could be perfected. In the latter group we find Hering and most of the early leaders. Perhaps their differences might have been reconciled if ownership of stock had not been the determining factor in the operation of the college, but when Dr. Lippe gained control and autocratically decreed that a chair of pathology and diagnostics was necessary in a homœopathic college, thus eliminating Hering's protégé, Dr. Raue, the former promptly resigned. Most of the best men left with him and together they organized Hahnemann College. This so weakened the parent school that Lippe finally sold out

his stock to Dr. Guernsey, who, under a previous arrangement with Hering, arranged for its amalgamation with the new college. Hahnemann College itself weathered numerous crises, professional and financial, during this period, but most of the disputes were within the bounds of what we would call pure Homœopathy.

It is worth emphasizing that many of our large teaching hospitals owed their existence to the determination and activity of the ladies. A small cholera hospital, established in Philadelphia in 1832 and in operation for two years, was the first homœopathic hospital in the United States. The Homœopathic Hospital of Pennsylvania opened in the same city in 1850 but closed within a short time because of financial difficulties. In 1862 a hospital, not only organized but managed by the ladies, was added to the Homœopathic College of Pennsylvania, and when that institution merged with Hahnemann College in 1869, we find the first record of Hahnemann Medical College and Hospital. As an institution devoted to the training of good physicians, with its roots planted in the rich soil of pure Homœopathy, we may take pride in its history. As a living monument to the rise and fall of the homœopathic standard, it stands today a warning and a challenge to all of us.

In New York State the slower development of institutions was partly due to the lack of any one pioneer with Hering's drive, but probably also to the more concentrated and violent opposition with which the early homœopaths there had to contend. There was a New York Homœopathic Society in 1834, composed of physicians and laymen—William Cullen Bryant was a member—but it was 1850 before the Academy of Homœopathic Medicine of the State of New York was organized and it was not until 1862 that it was finally incorporated under the name of the New York State Homœopathic Medical Society. The so-called "legalizing act of 1855" (a misnomer since Homœopathy was never actually illegal) was finally signed by the Governor in 1857 and took much of the pressure off of our doctors. To all intents and purposes it put homœopathic physicians on the same footing as the allopaths in the regulation of admission and licensing procedures and as to the rights and privileges of

practice. As a result, many regional and local societies branched out from the state organization, which in turn sent its delegates yearly to the Convention of the American Institute of Homœopathy.

However, New York was still without a medical college in mid-century. Most of its three hundred practitioners were converts from Allopathy. Only a few held degrees in Homœopathy and these were from the Pennsylvania colleges. To remedy this a Hahnemann Academy of Medicine was organized in 1849 to instruct beginners, but without degree-granting privileges. It served well in this and also in sponsoring the Homœopathic Medical Society of New York, which was a necessary preliminary to the establishment of a chartered college. In 1861 the New York Homœopathic Medical College (under its original title, The Homœopathic Medical College of the State of New York in New York City) was incorporated. Instruction was sound in those days and its faculty rolls carried such familiar names as Guernsey, Wells, Bradford, Dunham, T. F. Allen and others who contributed much to Homœopathy. It suffered from the usual growing pains, and did not acquire its first clinical hospital until 1871 when it took over the New York Ophthalmic Hospital. Four years later the large charity hospital on Ward's Island was placed under its supervision and the legal change of name to New York Homœopathic Medical College and Hospital in 1887 seems somewhat overdue. The Flower Hospital and new college buildings were opened later and in 1896 still another hospital building was added on the grounds adjoining Flower.

As the overall picture of this golden age emerges, one senses the presence of the serpent in the homœopathic Garden of Eden before it actually reared its head in the New York Medical College or elsewhere. Too many extraneous courses crept in; Samuel Hahnemann's "whole individual" disintegrated into separate parts in the interest of specialization; and the spirit of pure Homœopathy began to disappear beneath the stifling blanket of a more materialistic approach. But there were men on the staff who added their bit to the knowledge we have accumulated today. Carroll Dunham was one, and we must not forget Timothy Field Allen, one of the few homœo-

pathic physicians who saw service in the Civil War. His devotion to institutional and organizational Homœopathy was an inspiration to his colleagues. He was a partner of Carroll Dunham, and his *Encyclopedia of Pure Materia Medica* is still an authoritative work on drug action. His *Handbook of Materia Medica* and reading edition of Bœnninghausen's *Therapeutic Pocketbook* are also well known. Incidentally, in 1869 when he was riding his organizational hobby-horse, we find a Mrs. James Roosevelt listed as a charter member of the New York Hahnemann Hospital Ladies Aid, and a Mr. & Mrs. Franklin Delano supervised the building of a Free Hospital for Children in memory of their daughter.

Bernhardt Fincke is remembered mostly for his famous potencies, prepared with mathematical accuracy and still in use, but he was also a fine scholar and voluminous writer internationally known among scientific and medical men, as well as a much-lover physician. New York is also the source of the famous (or infamous, depending upon the point of view and proximity to a homœopathic physician) Humphrey's Specifics developed by Dr. Frederick Humphrey, son of Dr. Erastus Humphrey who practiced from 1835-43; and the first homœopathic pharmacy there was opened by J. G. Wesselhoeft and sold to Boericke & Tafel in 1869.

A Dr. Cope is reputed to be the first physician to prescribe homœopathically in Ohio. He was a "high-potentist" who administered a single remedy and repeated it after fourteen days only if the case required such "radical treatment." He had a large practice and made "remarkable cures." There was also a German doctor who treated his patients with "very little pills," giving but one dose and returning a week later to check progress. However, the records trace the continuity of Homœopathy in that state from Dr. William Sturm, a pupil of Samuel Hahnemann, who started practicing in Cincinnati in 1839. Another pioneer was Dr. Joseph Pulte who began his work there in 1840. He was connected with the Allentown Academy in Pennsylvania, and his name is linked with two of the best of the middle western hospitals, both of them in Ohio. Once again it was the laymen who took the initiative in the spread

and defense of Homœopathy and in the organization of colleges and hospitals. In 1846 there were one hundred homœopathic physicians in the state. Three years later there were a thousand members of the Homœopathic Society of Cincinnati—largely a lay group—and their activity is attested by the fact that in 1900 there were a thousand physicians practicing Homœopathy in Ohio. Their first educational home there was in an eclectic medical school in Cincinnati, but in 1849 they succeeded in founding their own medical college in Cleveland, adding a hospital within a few years. The records show that there was considerable rivalry between the ladies of Philadelphia and Cleveland as to which could raise the most money for their respective projects.

In 1872 the six colleges in the United States—Hahnemann of Philadelphia, New York Homœopathic, Cleveland Homœopathic, St. Louis Homœopathic, Hahnemann of Chicago and New York Medical College for Women—were unable to cope with the overwhelming demand for homœopathic doctors, and the great expansion of educational facilities began. Unfortunately, in the praiseworthy attempt to provide for the needs of homœopathic patients, Homœopathy itself became a casualty. Consolidations and affiliations were effected and compromises made in the name of progress which forecast its eventual decline. In Ohio Dr. Pulte was persuaded to start a new college in Cincinnati and "Old Pulte", as it was affectionately known, was "one of the best." We do not know the circumstances of its later merger with the Cleveland Homœopathic College, to be known henceforth as Cleveland-Pulte, but the change was hailed as a great opportunity for "larger classes and greater field of influence." Actually, it heralded the beginning of the end of real homœopathic teaching and control there and it finally became just one more in the list of homœopathic colleges gradually infiltrated and taken over by the dominant school.

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ADOLPH LIPPE, M.D.<sup>1</sup>

—Edith S. Capon

Born in Germany of an ancient and noble family in 1812, Adolph received a thorough and comprehensive education in the arts, and was graduated from the University of Berlin with the intention of going into the legal profession. But at this time the controversy was raging between orthodox medicine and the rising system of Homœopathy, which aroused the interest of the young student and led him into a medical career. For a year or more he studied the two systems of medicine and decided in favor of Homœopathy. In 1839 he came to America and completed his medical course in the Allentown Academy of Homœopathic Medicine, graduating with the first class of that institution in 1841. For several years he practiced in Pottsville and Carlisle, but later moved to Philadelphia.

There he taught materia medica in the Pennsylvania Homœopathic College and was a frequent contributor to the various homœopathic medical journals, some of which he helped to establish, e.g., the *Hahnemannian Monthly*, *The Organon* and *the Homœopathic Physician*. The work by which he is best known to the profession is the *Textbook of Materia Medica*. Quoting from the source listed below: "He could make himself understood, and sometimes did it, especially in his controversial pages, with a pungency that many thought uncalled for. Having very positive convictions on some questions upon which there have always been diversity of opinions among us, Dr. Lippe was not always patient of contradiction, and especially in later years often manifested a dogmatism that repelled rather than conciliated. This characteristic by no means diminished the respect and admiration of his colleagues for his remarkable abilities and professional genius, which have been abundantly verified by his long and successful career."

Within a space of two weeks in December 1884 Dr. Lippe lost his only daughter and his eldest son, Dr. Constantine Lippe

<sup>1</sup> Information from Memorial Service contained in Transactions of the Forty-First Session of the American Institute of Homœopathy, 1888.

of New York. From this double tragedy the father never fully recovered and he died four years later.

Dr. Lippe was one of the original founders of the American Institute of Homœopathy.

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CARROLL DUNHAM, M.D.<sup>2</sup>

—Edith S. Capon

Carroll Dunham, the youngest of four sons of Edward Wood Dunham and Maria Smyth Parker, was born in New York City in 1828. His father retired from business in New Jersey with an ample fortune, "honorably acquired," in 1853, after which he became president of the Corn Exchange Bank. Mrs. Dunham had died during the cholera epidemic of 1832, when Carroll was but four years old.

As a boy, Carroll had keen intelligence which led him to books rather than the rough sports of his companions. He had a modest reserve, not to be confused with timidity; and this was one of his lifelong characteristics. At the age of 15 he entered Columbia University and graduated with honor in 1847, after which he commenced the study of medicine under Dr. Whitaker, an old-school doctor of high repute as a trainer of students. He received his degree from the College of Physicians and Surgeons of New York in 1850.

At about this period of his life, Carroll was cured of a dangerous illness by a homœopathic physician after "regular" doctors had failed. This naturally made a deep impression upon him and led him to an investigation of the principles of Homœopathy and to comparisons between the old and the new methods of treatment. To further his knowledge of Homœopathy Carroll Dunham went to Philadelphia to study with Dr. Constantine

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<sup>2</sup> Information from *Memoir of the Author*, by E. M. Kellogg, M.D., in *Lectures on Materia Medica* by Carroll Dunham, published about 1878, and delivered while he occupied the chair of Materia Medica in the New York Homœopathic Medical College.

Hering. As was customary in those days before commencing to practice, he went to Europe to finish his medical education. While in Dublin he received a dissecting wound and the resident physician gave him up to die. However, he cured himself with *Lachesis*. From that city he continued his medical tour through Paris, Germany and Vienna, where he met and watched Boenninghausen.

On his return to America he began practice in Brooklyn and in February of 1854 he married Miss Hariett E. Kellogg. A few years later a severe illness caused them to move to Newburgh, N. Y., but after six years there an attack of cardiac rheumatism sent him back to New York for a short time, where he consulted specialists of the old school. They gave him only a short time to live, but he wisely sought the advice of his old teacher Dr. Hering, who prescribed a single remedy, *Lithium carbonicum*, which promptly cured the patient. Soon after this experience he moved to Irvington-on-Hudson where he lived for the most part until his death, although he maintained an office and consulting practice in New York.

Dr. Dunham was often plagued by poor health, due mainly to the strain that he put upon himself in his zeal in working for Homœopathy. During one of his trips abroad for the sake of his health, he successfully organized a "World's Homœopathic Convention," and due almost entirely to his singlehanded efforts, the Convention which was held in Philadelphia in the very hot June of 1876 was a great success. All this activity took a heavy toll from his body, and he contracted diphtheria from which he convalesced very slowly. Impatient to get back to work he undertook to handle some of it in bed, which further sapped his strength, and in December of that year he died peacefully at the age of 49.

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E. A. FARRINGTON, M.D.<sup>3</sup>

—Edith S. Capon

Dr. Farrington was born January 1, 1847 at Williamsburg, Long Island, N. Y., but during his early years his family moved to Philadelphia where he was educated and lived the rest of his life. He early showed evidence of exceptional intellectual ability and graduated from the High School with the highest average attained up to that time by any graduate of the institution.

Under the preceptorship of his brother, H. W. Farrington, M.D., he matriculated in the Homœopathic Medical College of Pennsylvania in 1866, where he quickly achieved the reputation as one of the most brilliant students of his class.

During the following year 1867 the Hahnemann Medical College was chartered in Philadelphia and after some serious consideration he transferred to the new institution, of which he became the second matriculant. He was graduated from Hahnemann in 1868 apparently at the head of his class. Dr. Farrington immediately began practicing from his father's residence at 1616 Mt. Vernon St., Philadelphia, but after a year his health began to show the effects of his arduous work both in college and in practice, so that a short trip to Europe was in order. In 1871 Dr. Farrington married Miss Elizabeth Aitkin and they had four children.

Dr. Farrington's great gift was as a teacher, and he successively became Professor of Forensic Medicine, Pathology and Diagnosis and finally of *Materia Medica* in 1874, the latter being truly his main interest. Hering used to say of him "When I am gone, Farrington must finish my *Materia Medica*." Although only three years out of medical school, he showed a depth of knowledge of philosophy and drug prescribing which is rare even among much older practitioners. The literature of Homœopathy has been greatly enriched by the prolific contributions

<sup>3</sup> *In Memoriam*, by Aug. Korndoerfer, M.D., Philadelphia, reprinted from the Hahnemannian Monthly. Jan. 1886, in *A Clinical Materia Medica* by Dr. Farrington, 1887.

which Dr. Farrington made to the various homœopathic journals rather than in the production of massive volumes. Active in his county and state societies, he joined the American Institute of Homœopathy in 1872 and was a member of its "Committee on Drug Provings." At the time of his death he was Chairman of its Bureau of Materia Medica.

Although a man of strong convictions, he never allowed the strongest antagonism in scientific views to mar a friendship, and his genial manners made him a delightful companion in social intercourse. His last illness began in December 1884 following a neglected cold. Laryngitis set in but he nevertheless delivered several lectures before the holidays, which caused aphonia, rendering further lecturing impossible. In the spring a careful physical examination did not reveal the slightest sign of lung involvement. Convinced that a trip to Europe would materially advance recovery, he and his wife sailed early in May. After several months with no real benefit he sailed for home disappointed and discouraged. He now felt that his race was nearly over, but he maintained an unwavering confidence in the law of cure. Urged by some of his lay friends to consult a prominent allopath, he refused, saying, "If I must die, I want to die a Christian," which he did in December 1885 at the age of 38.

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DR. JOSEPH H. PULTE

—Hazel Baker Clark

It is a known truth that a study of the past aids in determining guides for the present and future. With that in mind, and recognizing that Europe today is practically untapped as a source of replenishment for our diminishing supply of homœopathic practitioners, it is pertinent that the accomplishments of a German physician of a bygone period be studied, for he exemplified the determination and thoroughness of his people.

Dr. Joseph H. Pulte, the son of a distinguished physician,

was born in Germany in 1811. Soon after he was graduated from the University of Marburg he arrived in New York City. There he translated the writings of Hahnemann into English, a service which was badly needed. He was one of the founders of the Allentown Academy which later merged into the Homœopathic Medical College of Philadelphia. At the age of twenty-nine he became noted for the successful treatment of cholera in Cincinnati, where he had located, and he found time to write two well-known and needed books—*Pulte's Domestic Medicine* and *Women's Medical Guide*.

The example and inspiration of the Cleveland Homœopathic College resulted in the formation of the Pulte Medical College of Cincinnati. Dr. Pulte was then sixty-one years old and had become wealthy. He contributed to and encouraged the purchase of property for the new college, donating \$40,000, which at that time represented a much more substantial gift than now. His biographers do not explain why he did not support the college named after him, nor the reason for its merger with the Cleveland College, known thereafter as Cleveland-Pulte, but we know that it had unfortunate results for Homœopathy. The Doctor's picture shows a handsome, benign gentleman, clean shaven when contemporaries were bewiskered, who apparently favored a statesmanlike black stock with a high white collar.

Dr. Pulte died in Cincinnati at the age of seventy-three. Occasionally his name has been Anglicized to Pult, but we should certainly always give it the German final "e."

—*The Layman Speaks, March, '57*

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