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## LIFE-CHANGING EVENTS IN THE PRACTICE OF A HOMEOPATH: EMILY HOWARD JENNINGS STOWE

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### ABSTRACT

*Emily Howard Jennings Stowe is acclaimed as Canada's first white openly female physician to practice medicine. This assessment of Stowe's accomplishment is accurate because she practiced in the 19th century. However, by today's definition of a physician, Stowe practiced homeopathy, since she did not engage in standardized allopathic medicine. Yet, no assessment of Stowe's life-changing events developing her as a homeopath has been attempted until now. A unique narrative process following the tradition of psychoanalytic narratology is engaged based on responses to questions posed regarding her life, from those most objective and specific to those more subjective and general. This follows a prescribed order of question-asking: when, where, who, what, how, and why. The aim is to facilitate comparison and an interpretation of connections regarding her life-changing events as a homeopath. It is found that much of Stowe's success originated from her family's upper-class connections, and her Quaker religion's belief in the intellectual equality of women to men, promoting her studious nature and encouraging her homeopathic education at home and in the United States. There were periods in her life that might have ended her career; however, the protective features of her status permitted her to withstand these difficulties successfully.*

**Keywords:** *Emily Stowe, Canada, female physician, homeopathy, narrative research, psychoanalytic narratology, Quaker*

**INTRODUCTION**

Emily Howard Jennings Stowe is acclaimed as the first white [1, p.159] openly female [2] physician to practice medicine in Canada [1, p.159]. Her importance in this regard has inspired the publication of several non-academic books about her life intended for children [3,4,5,6]. Yet, with the 1910 Flexner report [7], a clear division was made between allopathic medicine as the standard and homeopathic medicine as “non-conformist” [8] such that homeopaths were no longer considered physicians by standardized medicine after this report [9]. As Emily Stowe practiced homeopathy and not allopathy, it is relevant to recognize her life-changing events as a homeopath distinct from events as a pioneering physician—something that has not been attempted until now. Why understanding her life-changing events is important is that it is these events that determined her ability to be recognized as a trailblazer while also fulfilling her expected late 19th century role as an Establishment [10] daughter, wife, and mother [11, p.471]. Here, “Establishment” is a term first coined in a 1955 article to mean “the whole matrix of official and social relations within which power is exercised” [12], popularized in Canada by Newman’s 1975 book [13] and extended internationally more recently to represent the power of the upper class [14].

**MATERIALS AND METHODS**

The method to be used will be a unique narrative research process developed by the author corresponding with current qualitative narrative research directions [15, 16]. This method is one that examines varying perspectives of Stowe’s constructed story for the purpose of making her experience comprehensible [17]. Here, data are treated as stories regarding how her actions are related to the social context in which they occurred [18].

In treating the data related to Stowe as stories, this will be done in the context of history taking in the tradition of psychoanalytic narratology. As noted by Fludernik [19] this method of narrative research originated with the mid-1980s works of Brooks [20] and of Chambers and Godzich [21]. This tradition investigates what remains hidden in the data to capture the history of an individual [22] where narratology itself is considered a humanities discipline that studies the logic, principles, and practices of narrative representation [23]. It is a method that continues to be relevant to current authors as “chrononarratology” [24] and narrativity regarding historical theory [25]—one that recognizes the methodologies between history and narrative as interdisciplinary [26]

This unique method is reported in several previous publications by this author [27,28,29,30,31]. The method takes Emily Stowe’s story and develops it into a narrative with a particular point of view. This is done in response to questions posed regarding her life, ranging from the most objective and specific to those that are subjective and more general. This is accomplished by following a prescribed order of question-asking—when, where, who, what, how, and why—concerning fourteen identified life-changing events regarding her career as a homeopath where

“life-changing” means that her life took a different course as a result of the event [32].

This technique used is valuable because the point of view developed then represents the beliefs [33] Emily Stowe held in the choices she valued during her life. In this regard, it is these choices that are the focus of this investigation into her life-changing events as a homeopath. Using this narrative research technique, what guided the life choices of Emily Stowe is revealed from relationships among the data collected. The conclusions drawn arise from qualitatively interpreting the results [34] in answer to the questions asked, similar to the method outlined by Brooks [20].

**The Narrative Process**

For the “when” questions, the materials gathered are the dates that are recorded in the following: dictionary and encyclopedia entries concerning Emily Stowe, blog posts, academic books written about Emily Stowe, as well as newspaper articles and documents of the time.

Answers to the “where” questions come from identifying place names where events occurred on maps and concerning notable features and locations of the jurisdictions in which she resided, learned, and worked. These include referencing various encyclopedias as well as a book, a video, a blog post, and a journal article on Emily Stowe. Additionally, dates from newspaper articles and documents of the time are sourced. The method will involve highlighting the places Emily Stowe lived and visited in her life that had a life-changing effect on her life.

“Who” questions have answers concerning those who had a life-changing effect on her life. These are reported in dictionary and encyclopedia entries on Emily Stowe, various peer-reviewed publications, an academic book, and a video, as well as newspaper articles, and a document written regarding Emily Stowe during the time.

The information to answer “what” questions comes from dictionaries, journal articles, books, a video, and newspaper articles and documents of the time. These answers provide what is recognized as the story of the narrative in the use of prior world knowledge constructed as an organized global representation of the information [16].

“How” questions are informed by a dictionary entry, peer-reviewed publications, and academic books written about Emily Stowe, along with newspaper articles of the time. Answers to these questions list the details of her process regarding her practice as a homeopath.

Newspaper articles written at the time are the approximations used here to assess why certain events transpired in Stowe’s life. Peer-reviewed publications and books written about Emily Stowe have produced theories and speculations concerning why she undertook things as she did, and these will be referenced. What is unique about the process undertaken here is that, in asking these ordered questions, why she undertook to make the decisions she did

also will be gathered by interpreting the connections among all six of the types of questions asked regarding Emily Stowe’s life as a homeopath.

An important component of this method is that answers to each of the questions (providing the materials for this study) are in regards to only those pertaining to the particular question asked at any one time. For example, although answering a “when” question could involve including information on where a certain event took place, who was there, what happened, how the event came about, and why it occurred, each of these additional points will be addressed only under the relevant section heading. As such, answers to “when” questions are found under “when” only, those of “where” questions solely under “where”, etc. The purpose of doing this is to clarify the information about Emily Stowe clearly to make it easier to identify and permit relevant comparisons to be developed.

**RESULTS**

Divided by the six questions asked regarding the life-changing events of Emily Stowe as a homeopath, these events are identified and numbered as follows:

1. Birth
2. Apprentice homeopath
3. Educator
4. Marriage
5. Birth of children
6. Husband’s diagnosis of tuberculous
7. Teacher
8. Homeopathic school attended
9. Unlicensed homeopath practitioner
10. Acquittee in abortion case
11. Licensed homeopath practitioner
12. Husband’s death
13. Broke hip
14. Death

**When Stowe’s Life-Changing Events Occurred**

Table 1. Numbered event, date, and age it occurred

#	Date	Age
1	May 1, 1831	0
2	Early 1840s	Pre-teen
3	1846-1856	15-25
4	November 1856	25
5	1857-1863	26-32
6	1863	32
7	1863-1865	32-34
8	1865-1867	34-36
9	1867-1880	36-49
10	September 1879	48
11	1880-1893	49-62
12	1891	60
13	1893	62
14	April 30, 1903	71

**Where Stowe’s Life-Changing Events Occurred**

Table 2. Numbered event and location it occurred

#	Location
1	Norwich, 15,000-acre farm, Upper Canada
2	Norwich Township, Canada West
3	Norwich Township & Brantford, Canada West
4	Mount Pleasant (10 km SW of Brantford)
5	Mount Pleasant
6	Mount Pleasant, but moved out of home
7	Nelles Academy, Mount Pleasant
8	New York Medical College for Women, NYC
9	Richmond St E. and Church St., Toronto, Ontario
10	County Court, Toronto
11	111 then 119 Church St., Toronto
12	119 Church St., Toronto
13	Chicago, Illinois (840 km SW of Toronto)
14	461 Spadina Ave., Toronto

**Who Helped in Stowe’s Life-Changing Events**

Table 3. Numbered event and who was involved

#	Who Was Involved in the Event
1	Hannah Lossing Howard Jennings/Solomon Jennings
2	Dr. Joseph J. Lancaster, master homeopath
3	Norwich Superintendent & Brantford SB Chair
4	John Stowe Jr.
5	Ann Augusta, John Howard, Frank Jennings
6	John Stowe Jr.
7	Dr. William Waggoner Nelles
8	Cornelia Lossing Jennings
9	Dr. Joseph J. Lancaster
10	4 liberal-minded doctors, Judge Kenneth Mackenzie
11	Supportive group of liberal male leaders in medicine
12	Family
13	Participants in the congress attended
14	Family

**What Occurred**

Table 4. Numbered event and what affected it

#	What Affected the Event
1	One of six surviving children
2	Followed mother in learning homeopathy
3	Completed qualifications in six months
4	Husband a free thinker
5	Resigned from teaching to be a homemaker
6	Knowing that tuberculosis was contagious
7	Living next door to Dr. Nelles
8	Sister agreeing to look after children
9	Did not have Canadian qualifications
10	Patient wanted Stowe to procure an abortion
11	Grandfathered for work with Dr. Lancaster pre-1850
12	Husband died at home
13	Seat too close to edge of stage
14	Stowe died at home

**How the Events Took Place**

Table 5. Numbered event and how it happened

#	How the Event Happened
1	Became the eldest of six girls
2	Dr. Lancaster old friend of mother’s family
3	Free education introduced in 1850 requiring teachers
4	Could count on husband’s “sympathy and assistance”
5	Only three because working outside the home
6	Contracted tuberculosis
7	Friend of the family offered employment
8	Denied admission University of Toronto as a woman
9	Late in applying as homeopath based on new rules
10	Acquitted of administering abortion drugs
11	Produced affidavits saying in practice pre-1850
12	In the company of family
13	Fell off stage
14	Surrounded by family

**Why the Events Took Place**

Table 6. Numbered event and why it happened

#	Why the Event Happened
1	Both parents wealthy upper-class Empire Loyalists
2	Dr. Lancaster 1 <sup>st</sup> homeopath and considered best
3	Although homeschooled, considered most qualified
4	Home promoted education, enhancing reputation
5	Only three because husband not at home
6	Husband moved away from home to recover
7	School feeder of previous school Stowe was principal
8	Women’s medical school leaned towards homeopathy
9	Wanted to specialize in diseases of women & children
10	No reason to believe that Stowe attempted abortion
11	Court case publicly demonstrated Stowe’s ability
12	Illness associated with lung weakness
13	Unfamiliar with her surroundings
14	Preceded by short illness

**DISCUSSION**

This section discusses the results in each of the six tables presented in order of the six questions asked. Then, the implications of this examination are offered. Finally, the limitations of this assessment are presented

**Detailed Account of the Results**

The results presented in the tables provide an outline of the life-changing events regarding Emily Stowe’s practice as a homeopath. What follows is a detailed account of these events regarding each of the six questions asked in order of when, where, who, what, how, and why regarding the various tables associated with these questions.

**When—Table 1**

Emily Howard Jennings was born on May 1, 1831. She first became a practitioner of homeopathic medicine as an apprentice in the early 1840s, when she was a pre-teen [35].

Leaving homeopathy for a period, she became a teacher at fifteen [36, p.31] in 1846 and remained a teacher until she was twenty-two [36, p.32], in 1853. Proceeding to teachers college between 1853 and 1854 [37], she completed the requirements in six months [36, p.33] between her twenty-second and twenty-third year. Upon graduation [38, p.10], she became a school principal from 1854-1856 [2], between her twenty-third and twenty-fifth year. She married in November 1856 at the age of twenty-five and proceeded to have three children in 1857, 1861, and 1863 [2] when she was twenty-six, thirty, and thirty-two. Upon her husband contracting tuberculosis in 1863 when she was 32, she took up teaching again in until 1865 when she was thirty-four [10]. However, she left teaching to resume her career as a homeopath when she entered the homeopathy-friendly medical school founded in 1864 [39, p.10] in 1865, graduating in 1867 [40] between her thirty-fourth and thirty-sixth year. Once graduated, she began an unlicensed practice in 1867 as a homeopath and continued in this capacity until 1880 [41]—from her thirty-sixth to her forty-ninth year. During this period, in her forty-eight year, August 1879, she was the defendant in a coroner’s inquest, and then a criminal case defendant in September 1879, concerning the death of one of her patients. Soon after being found not guilty in that case [42], in 1880, at forty-nine, she became a licensed practicing physician [43, p.246] as a homeopath. Her husband died in 1891 [38, p.40] when she was sixty. Two years after the death of her husband, she broke her hip in 1863 when she was sixty-two. She recovered and lived until April 30, 1903, the day before her seventy-second birthday [44,2],[36, p.120]—although one author claims she died on April 29, 1903 [40].

**Where—Table 2**

Stowe’s birth took place in what was then Norwich Township, Upper Canada [10]—the 15,000-acre farm purchased by her mother’s (the Lossing [45] family). The property was a Crown grant [36, p.14]. The usual allotment to heads of families in Upper Canada was 100 acres, with field officers receiving the largest amounts at 1000 acres, indicating the wealth and influence of Stowe’s family [46]. Stowe apprenticed as a homeopathic physician [2] in Norwich Township—the property owned by her mother’s family. Emily, then Jennings, although homeschooled herself, put aside being a homeopath and began her teaching career by first teaching in a school in Summerville (3.5 km west of her home) [44] and then in Burgessville (8.5 km northwest of her home) [36, p.32] from 1849-1850 [48, 9:18]—although one author claims she taught only in Summerville during this period [2] and another, states she taught at various schools in the area [44]. Both schools were located in Norwich, therefore, they were within the boundary of the property owned by the Lossing (mother’s) family. She attended the recently built [44] teachers college at the Provincial Normal School for Upper Canada [37] located at Gerrard and Church St., in Toronto [36, p.33], 150 km east of Norwich. After graduating, Stowe became the principal of what would be known as Brantford Central School [36, p.34], (40 km east of Norwich). By the time of

her marriage in Mount Pleasant [2], located 10 km. southwest of Brantford where she was teaching at the time, Upper Canada had become Canada West [47]. Stowe moved back with her mother in Norwich for the birth of her first child [48, 11:10]—although contrary information has been offered regarding the birth of her first child [49, p.120]—while the two younger children were born in Mount Pleasant [48, 11:18]. Stowe chose to take up teaching again after her husband contracted tuberculosis, becoming a teacher at her next-door neighbor’s school [36, p.38]—Nelles Academy at Mount Pleasant. She continued to live with her children after her husband moved from home to recover [36, p.37]. To reemerge as a homeopath, and because she was able to gain acceptance to continue her education in applying to college for women [50, p.20], she went to medical school at the New York Medical College in Manhattan (850 km southeast of Norwich). She became an unlicensed practitioner upon her graduation, moving to several homes in Toronto, and choosing Toronto because of its size [36, p.57]. The first was at 39 Alma Terrace, Richmond Street [51], and then, when Stowe needed to expand her office [38, p.23] to include her husband’s dentistry practice once he recovered, at 111 Church St. [1, p.162] [36, p.61]—the address appearing on her letterhead [52]. The court case regarding one of her patients to which she was acquitted took place at the County Court in Toronto. Once she became a licensed practitioner as a result of her acquittal, she initially continued her practice at 111 Church St. but later moved to 119 Church St. and then to 463 Spadina Ave., all in Toronto [53]. Her husband’s death occurred in Toronto [54], in what was now Ontario. Stowe broke her hip at the Columbian Exposition’s Women’s Congress in Chicago, Illinois [10], located 840 km southwest of the Toronto home where she was living, and where she ultimately died, at 461 Spadina Ave., Toronto in what was her daughter’s house [55]

**Who—Table 3**

Emily Jennings was born to Hannah Lossing Howard Jennings and Solomon Jennings, an Empire Loyalist (a continuous supporter of the British crown during the American War of Independence [56]) originally from Vermont [10] part of the well-to-do Establishment of the then Upper Canada. “The Lossing and Jennings families commanded respect both north and south of the border” [10]. She was brought up by them as a Quaker [49, p.157] being taught that men and women were equal [10] [50, p.18]. In her youth, Emily Jennings was an apprentice homeopathic physician with Dr. Joseph J. Lancaster, a master homeopath—the first one in the province [36, p.36]—and a friend of her mother’s [2]. Stowe was homeschooled by her mother [10]. However, she was thought the most qualified to teach school by Dr. Ephraim Cook [36, p.31], the first physician of Norwich country [57, p.40] and the superintendent of Norwich schools [36, p.31]. When she attended teachers college, the headmaster at the time was Thomas J. Robertson [37], who had been hired by the founder of the teachers college as the first Superintendent of Education for the province, Egerton

Ryerson, on a visit to Dublin [36, pp.32-33]. Upon her graduation, Stowe was hired as principal by James Wilkes, the chair of the Brantford School Board [36, p.32]. She married John Stowe, Jr. [49, p.157] a Methodist and a carriage maker whose views coincided with Stowe’s regarding the equality of men and women [10]. Together, they had three children, Ann Augusta, John Howard, and Frank Jennings [50, p.18]. Stowe returned to teaching after the birth of her third child upon her husband’s contracting tuberculosis and moving away from the family to convalesce [36, p.37]. She was offered a teaching job [36, p.38][38, p.14] by her next-door neighbor, Dr. William Waggoner Nelles to teach at the school he founded (Nelles Academy Class Photograph, Mount Pleasant, c. 1893 1893). Stowe’s sister, Cornelia Lossing Jennings, helped her look after the children and household [44] while she was at the Nelles Academy [38, p.16]. When she attended the New York Medical College for Women in New York, she was able to do so because her sister, Cornelia, agreed to look after her children [36, p.47] by moving to the Stowe home in Mount Pleasant [48, 11:48]. The College was directed by Dr. Clemence Lozier [43, p.246], a close associate of Susan B. Anthony [58, p.146]. Once she completed her medical training, she returned to intern again with Dr. Joseph J. Lancaster [36, p.47] before setting up her homeopathic practice. She was acquitted in a court case concerning the death of Sarah Lovell [42], a past patient of Stowe’s, based on the testimony of four physicians who came to her defense: Dr. Henry Wright, Dr. Charles Berryman, Dr. Uzziel Ogden, and Dr. Daniel McMichael [1]. The judge in the trial was Kenneth Mackenzie [1, p.174],[42]. It was as a result of the support offered by these doctors, representing liberal male physicians who were leaders in the profession [62, p.884], that Stowe was able to obtain her license to practice medicine as a homeopath. When John Stowe died of a lung-related illness, he was at home with his family [36, p.105]. Those who witnessed Stowe break her hip were members of the National Council of Women in Canada. Emily Stowe died in the company of her children [10].

**What—Table 4**

Stowe was one of six surviving children [10] of an Empire Loyalist family whose ancestor had purchased their 15,000-acre tract for \$7,500 [57, p.11]. As a pre-teen, Stowe followed her mother in learning root and herb remedies [2]. Although equally qualified as a teacher to her male counterparts, Stowe was paid half the salary of men for the same work [44],[38, p.11]. Her ability as a teacher was demonstrated when she easily completed the course at the teachers college in only six months [36, p.33]. She became the first woman principal [59, p.3],[55] in what was then Canada West [48, 10:20]. She was attracted to her future husband, John Stowe, as he was a free thinker [49, p.158]. Stowe resigned from teaching to be a homemaker. After the birth of her third child and her husband was diagnosed with tuberculosis, she returned to teaching and taught at the Nelles Academy, a non-denominational private boys’ school for “young gentlemen” [49, p.151]. However, it is likely that by the time Stowe was hired the school had

already become the County Grammar School, to which Dr. Nelles remained the principal [36, p.38]. She graduated from the Woman's New York Medical College [59] in a class of nine students [36, p.47] and became an unlicensed practicing homeopathic physician, as obtaining the license in 1865 required completing the full medical course in Canada [60, p.1022]; however, Stowe was unable to complete the course as no women were permitted to do so [50, p.21]. After her court case, in which the judge decided there was no case for the jury [42], she became a licensed practicing physician (not, as one author claims, that she was unlicensed her entire career [61, p.5]) as she was grandfathered [62, p.886] for her apprentice work with Dr. Joseph J. Lancaster as a homeopath before 1850, when she was a pre-teen. Her husband died at home [36, p.105]. As a result of breaking her hip, she ended her career as a physician [10]. Like her husband, she also died at home; however, in a different home [36, p.120].

**How—Table 5**

With her birth, Emily Jennings became the eldest of six girls [44]. How it was that Stowe was able to be an apprentice homeopathic physician in her pre-teens was that the doctor she apprenticed with was a native of Norwich and an old friend of her mother's family [36, p.36]. Stowe was likely drawn to being a teacher away from being a homeopath as there was a sudden demand for teachers in the province as a result of free education being introduced in 1850 [49, p.158]. She was able to go to teachers college because the Provincial Normal School had opened in 1847 [63], six years before she enrolled. She received a first class certificate and was able to become a principal because she had completed the teachers college program [36, p.34]. [44]. She married her husband because she could count on him for "sympathy and assistance" [49, p.158]. She had only three children because she was working outside her home [58, p.146], away from her tuberculous-contagious husband [2]. How she continued to easily maintain her family is "her relatives were prosperous and well established, and she enjoyed their support during her husband's illness" [10]. How she resumed teaching is that a close friend of the family offered her employment at his school [43, p.245]. Stowe attended medical school in the U.S. as she was denied admission at the University of Toronto because she was a woman. She could easily go to New York because of her family's close personal ties [10] and her sister's willingness to look after her children [58, p.146]. Once Stowe completed her medical degree, how it was she came to set up an unlicensed practice was because her application for a license as a homeopath was too late for acceptance under the new rules for obtaining a license [10]. In the trial regarding the death of her patient Sarah Lovell, Stowe was acquitted since she was not considered to have administered the abortion drugs she had prescribed [42]. After the trial, Stowe was able to become a licensed practitioner without her requesting it [44] in being able to produce affidavits from respected physicians [62, p.886] saying she was in practice before 1850—"she was admitted on the basis of her credentials and her earlier medical work as an apprentice to

Dr. Joseph J. Lancaster" [2]. When her husband died, he was in the company of his family. Stowe's medical career ended when she fell off the stage and broke her hip [10]. Emily Stowe also died surrounded by her family [10].

**Why—Table 6**

Why Stowe was able to be born to her parents, in particular, is that each came from a wealthy [64] Establishment family. Stowe apprenticed with Dr. Lancaster as a homeopathic physician because he was the first such practitioner in Upper Canada, and because he was considered the best [36, p.36]. Although Stowe was homeschooled herself [44], she was thought the most qualified person to teach in Norwich schools [50, p.18]. Why this was is that the year Stowe started teaching in 1846 the School Act of 1846 centralized administration of education [65, p.54] in what was then Canada West, making education a right, demanding many new teachers. Stowe went to teachers college as she was rejected from Victoria College (then in Coburg) because she was a woman, but also because in 1853 Ryerson introduced a certificate for province-wide recognition of Normal School graduates [66, p.57] and this was Stowe's first opportunity to get certification. Based on the first class honors she received from teachers college [2],[48, 10:08] she was hired as the first woman principal. She married her husband to create a home synonymous with the promotion of education stating she had "outgrown all religious creeds, standing in the broad field of enquiry, a truth-seeker" [44]—doing so enhanced the reputation of the village of Mount Pleasant [49, p.158] where she lived after her marriage. Stowe was only able to have three children because her husband contracted tuberculosis and moved to another location to recover (whether he was treated at a sanatorium proper is unknown [36, p.37]), living away from Stowe. She went to medical school in New York because it was one of the few medical schools that leaned towards homeopathy [36, p.41]. Most importantly, it was an all-women school and, therefore, willing to take a female student [49, p.159]. As well, Stowe would have felt comfortable going to New York as it was home to her mother's relatives [10],[36, p.17]. Stowe was insistent on becoming a practitioner, even without a license, because she was committed to specializing in the diseases of women and children as a special calling, especially associated with "anti-sex" education which taught the young "all the consequences of the transgression" [11, p.471], as Stowe was said to believe in "abstinence except for procreative purposes" [1, p.169]. There being no reason to consider that Stowe had been guilty of attempting to procure an abortion, she was acquitted at her trial [42]. The acclaim Stowe received from the acquittal provided a reason and opportunity for her to become a licensed practitioner because the court case had publicly demonstrated her proficiency as a physician [62, p.886]. Her husband died because of a lung weakness as a result of the earlier bout with tuberculosis [36, p.105]. The death of her husband was the reason for moving her practice from 111 Church St. to smaller quarters [38, p.41]. Breaking her hip forced Stowe to end her career as a physician [44]. Stowe died of "a few days' illness" [55].

**Implications**

The detailed results presented reveal that, as a youngster, Emily Jennings started to practice homeopathy because she was influenced to do so by her mother. It is unclear whether she pursued this profession at this time out of choice, as she was quick to switch to teaching once the opportunity permitted her to work outside the influence of her mother—a homeopath herself [2]. Later, this opportunity allowed Stowe (still Jennings) to gain certification, as this was something that seemed important to her in establishing herself [36,58]. Demonstrated to be both studious and intelligent by how quickly she was able to complete her certification [36], she tried on more than one occasion to be permitted to enroll in university [66], only to be denied the opportunity to do so as a woman. However, after marriage, and until her husband contracted tuberculosis, Stowe considered her work as a homemaker of greatest importance as she, “affirmed the sanctity and value of women’s work within the home. She insisted repeatedly that their role as mothers gives women a measure of responsibility for the human race which even they do not fully appreciate” [10]. In her own words, “I believe homemaking, of all occupations that fall to woman’s lot, the one most important and far reaching in its effects on humanity” [36, p. 35],[38, p.14]. She resumed work outside the home because of her husband’s illness, but this may have been only because her next-door neighbor asked her to accept the position at his all-boy’s school [43, p.245]. It is possibly a result of what she experienced in working with boys alone that she then determined she wanted to fulfill her calling to specialize in the diseases of women and children, especially those associated with "anti-sex" education teaching regarding "all the consequences of the transgression" [11, p.471] and the belief in “abstinence except for procreative purposes” [1, p.169]. Given that Stowe began her practice pre-teen as a homeopath, it was reasonable for her to choose to attend a medical college in New York that specialized in homeopathy [36, p.41]—this is especially so because she was welcomed to New York by her mother’s relatives [10,36, p.17]. If Stowe had truly endeavored to become a licensed practitioner upon her graduation, as the intelligent and resourceful person she was, she might have applied to do so before the rules changed regarding registration. That she was content to work as an unlicensed homeopath for thirteen years—and would have continued in this capacity had not liberal-minded male physicians presented affidavits that she should be licensed [62, p.886] without her requesting this support [44]—demonstrates that she was not concerned with formalizing her relationship with the medical profession.

The results of the celebrated abortion trial endured by Stowe [62, p.886] demonstrate how well-respected Stowe and her family were by those in power in the province. Stowe argued at the trial that she was not responsible for the death of her patient regarding the abortion drugs she had prescribed because the amount given was too little to produce the effect [62, p.883]. This was viewed as sensible to the physicians when they learned of the amount she had

prescribed. Yet, in making this assessment, according to the teachings of homeopathy, all treatments involve doses that to allopathic physicians have no effect [67,68]. For this reason, there can be no explanation for why the group of liberal-minded physicians who put forward Stowe for a license as a physician undertook this commitment other than her family held such great power in the province. This is especially so because Stowe herself did not request the license. It was bestowed upon her at the end of her trial upon which “she was admitted on the basis of her credentials and her earlier medical work as an apprentice to Dr. Joseph J. Lancaster” [2]. Unlicensed or licensed, the aim of Stowe’s practice did not differ in her interest in treating the diseases of women and children [64]. Furthermore, although her husband’s death caused her to move to smaller premises [38, p.41], she did not abandon her practice as a homeopath. Breaking her hip caused her to no longer retain her practitioner license [44]. Yet, it is unclear if Stowe merely gave up her license and continued to practice as an unlicensed homeopath. She lived for almost a decade after breaking her hip and it is possible that she maintained her work as an unlicensed homeopath during this period, continuing what she considered her calling [11, p.471].

According to a relatively recent article on Emily Stowe, “there are huge gaps in our modern knowledge of Emily Stowe. Before her death in 1903, she destroyed most of her records — everything from her medical practice – and many personal papers as well” [64]. Thus, interpreting Stowe’s life-changing events requires a method that can reveal the relationships among the life-changing events in Emily Stowe’s life. The method here used is a unique narrative research process developed by the author following the tradition of psychoanalytic narratology [20,21]. Why the creation of a method following this tradition is important regarding the life-changing events of Emily Stowe is that so much remains hidden about her life that can only be revealed through a close examination of her story as a narrative. This is because the narrative chain of events is thus connected by reasoned causal links [20, p.54].

The historical accounts of Emily Stowe represent her heroically, as a white [1, p.159] openly female physician practicing medicine in Canada [1, p.159]. These accounts neglect to distinguish that, according to the understanding of what defines a physician post-Flexner, her practice as a homeopath was not in line with standardized medicine. It may be that Stowe herself was reluctant to retain information revealing the distinction between her practice and that of other licensed physicians in her decision to destroy her records. It should also be noted here that the historical account that has been maintained and repeated [2,36,39,60,69] regarding Emily Stowe was one constructed by her daughter, Augusta Stowe-Gullen (the first Canadian female physician educated in a Canadian medical school) in her 1906 [59] portrayal of her mother. Unlike her mother, Stowe-Gullen’s medical education was a standardized one in which she was “able to play (and win) by the rules established by men of her era” [70, p.1465]. It may be that, in wanting to maintain the connection between herself and her daughter Stowe thought it best to hide the extent that her

medical practice differed from that of her daughter's. It is important to note that Stowe's story has never been constructed into a narrative related to her as a homeopath in particular until the analysis presented here based on following the method devised by this author.

**Strengths and Limitations**

The strengths of this method of constructing Emily Stowe's narrative have been outlined as making it easier to identify, compare, and develop the life-changing events that have been examined. This is important as so few sources remain to be interpreted regarding this historical figure. What has been developed here is a plausible narrative of her story, for the first time regarding consideration of her as a homeopath rather than more generally constructing a narrative concerning her life as a physician.

Although these are the strengths, there are weaknesses to using this method and to investigating Emily Stowe's life-changing events regarding the tradition of psychoanalytic narratology. In this tradition, "narrative is always contractual, based upon an implicit or explicit promise of exchange between teller and listener" [20, 56]. Furthermore, in this regard, "meaning is not inherent in discourse and its structure, but contextual, a function of the pragmatic situation in which the discourse occurs" [21, p.3]. In the case of Emily Stowe, not only is the teller a historical figure with whom discourse is impossible, but she was a reluctant storyteller—someone who did her best to conceal her story from historical discourse by destroying her records. Yet, in this regard, it may be considered that Stowe's relationship with the listener of her story is similar to individuals who look for psychoanalytic help yet conceal parts of their story either consciously or unconsciously as a self-defense mechanism [71]. As such, in devising a history of Emily Stowe, the task of the historian is to construct what has been forgotten from the traces and surviving remains of what has been left behind, similar to the work of an archaeologist [20, p.58]. Therefore, although this method of the author poses a limitation because, by her actions in destroying her records, Stowe denied the important relationship within psychoanalytic narratology between teller and listener, by the very method employed, this limitation was intended to be overcome similar to how an archeologist constructs historical narrative. From the perspective of Brooks, narratology always requires this type of initiative: "the narrative is not simply 'there', waiting to be uncovered or disclosed. On the contrary, narrative comes into being only through the work of interpretive discourse on story, seen as the raw material" [20, 59]. The method created by the author has thus been presented as an appropriate and useful way to create this interpreted discourse.

**CONCLUSION**

What is concluded from this endeavor is that although the often-repeated story of Emily Stowe portrays her as a fighter and champion [40], the narrative that has been developed through this unique process shows that she did not achieve these results on her own. Both her family and social class encouraged her to take on these roles by their convictions

and circumstances. Cautious, extremely bright, dedicated to learning, and intellectually competitive, it can be considered that without the beliefs and needs of her family and social class to encourage her to become and practice as a homeopath, she would have focused her life on intelligent homemaking which she purported as the woman's most important contribution [11, p.460], rather than the public role she felt she needed to assume as a homeopath.

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