

WBK
B644h
1851

HOMŒOPATHY ILLUSTRATED:

D. Dunbar
AN *from his friend*
P. W. B.

A D D R E S S

FIRST DELIVERED BEFORE THE

Rensselaer County Medical Society,

AT THE

ANNUAL MEETING IN THE CITY OF TROY, JUNE 14TH, AND BY REQUEST,
REPEATED BEFORE A POPULAR AUDIENCE JUNE 18, 1842.

BY THOMAS W. BLATCHFORD, M. D.,
PRESIDENT.

ALBANY:
CHARLES VAN BENTHUYSEN, PRINTER.
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HOMOPATHY ILLUSTRATED

Homopathy

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ADDRESS

THIS DELIVERED UNDER THE

Massachusetts County Medical Society

WBK
B644R
1851

ANNUAL MEETING IN THE CITY OF NEW YORK, JUNE 1851, AND BY REQUEST
REPRINTED BEFORE A FURTHER ADDRESS, JUNE 1851.

BY THOMAS W. BLANCHFORD, M.D.

PHYSICIAN

ALBANY:

CHARLES VAN NESTER, PRINTER.

1851

HOMŒOPATHY ILLUSTRATED.

—— “the ‘homœopathic system,’ a Germanic reverie of transcendental nonsense; *cui fumus pro fundamento.*”—CROSSE.

At the annual meeting of the Rensselaer County Medical Society, held in the city of Troy on the 14th of June, 1842, on motion of Dr. C. S. J. Goodrich,

Resolved, That the thanks of the Society be, and they are hereby presented to the President, for the ingenious and interesting address this day delivered before the society, and that he be requested to furnish a copy thereof for publication in the Transactions of the State Society.

On motion of Dr. Skilton, amended by Dr. Robbins,

Resolved, That Dr. Blatchford be requested to deliver the same in the court house and consent to its publication in the Troy papers.

The following gentlemen were appointed a committee to carry the above resolutions into effect, viz: A. Robbins, M. D., C. S. J. Goodrich, M. D., and Dr. A. J. Skilton.

CORRESPONDENCE.

Troy, June 25, 1842.

T. W. BLATCHFORD, M. D.,

Sir—The undersigned, a committee appointed by the Medical Society of this county on the 14th inst., to solicit the publi-

cation of your address on the subject of Homœopathy, have the honor to request that you will deliver the same in the court house in this city on Tuesday evening next, and that a copy of the same be given for publication.

Yours, respectfully,

AMATUS ROBBINS,
C. S. J. GOODRICH,
A. J. SKILTON,

Committee.

Troy, June 25, 1842.

Gentlemen—I cannot but feel highly gratified at the satisfaction my late address on the subject of Homœopathy seems to have afforded my medical brethren. I shall most cheerfully comply with your request, and will hold myself in readiness to repeat it on Tuesday evening next, in the court house, as desired.

THOS. W. BLATCHFORD.

To Drs. A. ROBBINS, C. S. J. GOODRICH, A. J. SKILTON, *Committee.*

INTRODUCTION TO THE SECOND EDITION.

It may, to say the least, be considered strange, that in almost every other department of knowledge besides that pertaining to the healing art, man seeks and follows with a degree of religious deference, the counsel and advice of those who are supposed to be the best informed and the most skilful in that particular branch which is his immediate concern; but in medicine it seems to be just the reverse.

In nine cases out of ten, not only the mercenary empiric, but the ignorant quack, the sheer ignoramus, *professing* to be *taught* the deep mysteries of the healing art by the *untaught* savage, himself exerts an influence over many minds in the choice of remedies for disease, far greater than that of the physician who has devoted perhaps a long life to the arduous practice of his profession, carefully comparing his experience with the accumulated experience of others. It sometimes really appears as if the extent of his influence was determined by the depth of his ignorance, by the very glory of his shame. This we feel to be humil-

iating to poor human nature, and but an ill return for anxiety and devotedness the most unwearied and uninterrupted; but every page of the history of medicine proves its verity. Were it not true, the view taken of the Homœopathic error by intelligent physicians ever since it rose above the German horizon, and the high authority which has again and again been spread before the public, denouncing its pretensions and warning the credulous of its powerless prescriptions, would have been abundantly sufficient to deter any reasonable man, and especially any intelligent physician, from trusting to it in times of danger. But not so. Homeopathy, like most other errors, is found to be an error which is not to be put down by authority. The very attempt would probably only give it currency. In the great majority of cases, I am aware, it must work out its own destruction in its own way; for it need not be concealed that while there is in its principles error enough to crimson its pathway in blood, there is just about seeming truth enough to give it at least a temporary currency with the multitude, and by some it may be thought to be the wiser course to leave it to its own "natural death, and not aid the sloughing of the excrescence by any stimulating applications."*

But, nevertheless, strange and humiliating as these things are, and hopeless and thankless as the task of attempting exposure of error undoubtedly is, it appears to me that a duty of further disabusing the public rests somewhere, and duty should always rise paramount to mere feeling. Although it may, and probably will, avail nothing in convincing those who have already embraced the error and are industriously propagating it, yet it may have its influence in causing those to hesitate who are not yet within the circumference of its vortex—the latter not having committed themselves have no pride of opinion to contend with, whereas, "when an individual has proved himself such a *ninny* as to be imposed upon by some shallow artifice, he does not like to be told of it, and have his folly exposed. He feels that it is something very much like an insult to his understanding."*

The younger portion of our profession likewise are always

* Dr. Holmes.

† Dr J. C. Bliss.

desirous of knowing what is thought of any new theory, or new remedy, by those of their brethren who are their superiors in age and experience, and they have a right to such knowledge, derived, I conceive, from the very benevolence of our profession.

In a measure then to accomplish these ends, and especially so, since the supreme court of this state has formerly decided that *Homœopathy is quackery*,* I have, at the urgent solicitation of several of my medical friends, whose advice I value highly, consented to revise and enlarge my address on Homœopathy; and although the public generally, or that small portion of it who may peruse it, may not be materially influenced by any thing I may have advanced, I shall at least enjoy the satisfaction of knowing that in this respect I have done my duty. On this point, the remarks of Dr. John B. Beck of New-York, in a letter to the author, are so apropos, that I am constrained to transcribe them; and the more so too as they furnish the true answer to the oft-repeated question, "If Homœopathy is so truly inert, why does it continue to receive any countenance from the public?" "In this city," says Dr. Beck, July 29, 1842, "I think Homœopathy is decidedly on the wane. Whether we shall gain any thing, however, by its downfall, is to me doubtful. As far as my observation goes, man, in everything relating to physic, is naturally a credulous animal. His appetite for the marvellous is wonderful, and it requires constant doses of absurdity to satisfy his credulity. Should Homœopathy be put down, something else equally absurd, (I cannot think of anything *more so*) will

* A Doct. Paine, a Homœopathic practitioner, of Orange county, applied to the supreme court of this State, on motion for mandamus against the Orange County Medical Society, requiring them to admit him as a member. The decision of the court is thus reported:

"In the case before us it is fully in proof by professional witnesses, men who understand the subject, that Dr. Paine is practically a quack in his profession. This implies gross ignorance or gross misconduct, or both. We see that if admitted he should be expelled by the judges of the county court—and in the exercise of a proper discretion upon such proof, if on no other ground, we ought not to interfere. Motion denied.—1 *Hill*, p. 665, *et seq.*

"This court will not grant a mandamus to compel a county medical society to admit one as a member, where it clearly appears that if admitted he would be immediately liable to expulsion for gross ignorance or misconduct."

no doubt at once take its place. Already in many places has the magnetizer and the somnambulist superseded the Homœopathist, and I should not be at all surprised to see in a short time witchcraft revived in all its pristine glory. When the mind once takes leave of common sense, it is impossible to say where it will land.

“In relation to all this, however, the respectable part of the profession has a duty to perform, and that is to express their serious and candid opinion on the subject, and then leave it with the public to decide. If, after this, they choose to trifle with health and life, the consequences certainly will not be ours.”

I do not know that I can conclude these remarks better, than by inserting entire the following letter from Dr. John Stearns of New-York, a gentleman of years and large experience, of whose standing in community it would be superfluous for *me* to speak :

NEW-YORK, August 31, 1842.

Dear Sir—I had intended to give in detail, my views of the practice of Homœopathy, but as they correspond in general with those which you have taken in your excellent address, I shall merely transmit my opinion in a few brief remarks.

I consider Homœopathy to be the most *sublimated imposture* that has ever been registered in the annals of medicine. It is totally at variance with common sense and repugnant to reason; and on this principle alone, can we account for its brief popularity in the world. A portion of mankind have from the earliest ages, appreciated medicine in exact proportion to the mystical rites with which it has been administered, and to the magic incantations with which it is enveloped. Although all the absurdities of this practice are not imputable to Homœopathy, its success, however, essentially depends on this prominent trait in its character—the admiration of the world is aroused to find what astonishing effects are produced, and what marvellous cures are effected by the millionth part of a grain. The Homœopathist is requested to explain—but this constitutes no part of his province. If the patient recovers, no credit is due to nature or to abstinence, but to that infinitesimal dose which its author re-

quired to be too small to prevent the least possible interference with the efforts of nature to cure the disease. The success, then, must evidently depend on the negative character of the treatment, and hence the reason is very obvious, why its eminent founder enjoined these infinitely small doses with so much cogency upon all his disciples—and this is very salutary advice to all those who do not possess a discriminating mind, and whose judgment is incompetent accurately to ascertain the diagnosis of every disease and its appropriate remedies. This practice is applicable only to certain chronic diseases characterized by peculiar symptoms; but is always reprehensible when applied to acute diseases of a highly inflammatory character. Is there any remedy in the Homœopathic Materia Medica that can supercede the necessity of bleeding in high inflammation of the lungs, brain, or any other vital organ? Can we safely discard from our practice a remedy, the success of which, in diseases of this character, is so firmly established every time it is judiciously used, that the prominent symptoms begin to subside the moment the blood begins to flow? Common sense cannot controvert, and common honesty will admit the conviction produced by such evidence. How can any practitioner reconcile it to his conscience wilfully to reject remedies and a course of treatment which he knows from daily experience will cure the disease, and substitute remedies the effects of which are protracted and uncertain? Should the result prove fatal, can he exculpate his own conscience from the charge of homicide? If this view of the subject be correct, it ought to inspire horror in every breast, at such a reckless disregard of human life.

In giving the preceding opinion, I wish it to be distinctly understood, that I am influenced by no personal considerations, but only by a desire to suppress a practice which must, in my opinion, prove highly injurious to the community.

I am, very respectfully,

Your obedient servant,

JOHN STEARNS.

T. W. BLATCHFORD, M. D.

ADDRESS.

GENTLEMEN :

The by-laws of the Rensselaer county Medical Society make it obligatory upon "the President to deliver a dissertation on some medical or scientific subject, at the annual meeting closing the year of his election."

In discharging this duty thus devolved upon me, I have been hesitating for some time on what subject to address you, but have concluded to introduce to your notice *some few features* of a subject claiming to be a new discovery in the field of medical science. I refer to Homœopathy. If I am not mistaken, we shall find it asserting pretensions higher and broader than any preceding discovery, not only in medical science, but in the vast range of all the sciences since the dawn of the Christian era.

As a "science," (I hope science will pardon the misnomer,) it does not condescend to stand as an adjuvant of any other, but, single handed and alone, contends for and predicts the total abandonment of all other methods of treating diseases, however long and successfully they may have been cherished, or however full of truth and sagacity in their principles.

All the systems, labors and discoveries of physicians from the time of Hippocrates are treated as nothing and worse than nothing, by the author of the system to which I allude. He unblushingly styles them "learned lumber" and fearlessly stands forth and says "that the Homœopathic administration of medicines is the sole certain method of curing disease,"* and again "that no disease was ever properly or radically cured which was not cured Homœopathically."†

Let your imagination then for a moment draw a picture of this Lilliputian monster strutting forth and demanding notice in all the pompous and inflated magnificence of its "spiritual (dynamic

* Organon, p. 137.

† Ibid, p. 111.

virtual) countervailing agency**" (to use Homœopathic language) a creature of a new creation, striking *plebeians* dumb with its heraldry of wonderful achievements and astounding the *literati* themselves with its high pretensions to the only true philosophy; being as is said the very climax of the inductive system itself, and inscribing upon its banner, to float in every breeze, its proud motto, in dignified Latin, *similia similibus curantur*. This is its magic wand, by whose potential flourish, disease vanishes like darkness before the rising orb of day, or "like wizards at the crowing of the cock." Nay, unless the trumpet-tones of its heraldry give us deceptive and lying sounds, death itself seems almost to stand abashed, doubtful as to the propriety of venturing a combat, lest his "grim majesty" himself might fall. Just listen to the termination of one single echo as found in the Troy Budget of the 7th of May.†

* Organon, p. 85.

† The following is a portion of the advertisement to which I refer. "Homœopathy teaches that every poison has its antidote and every disease its specific remedy. Its great principle is "*similia similibus curantur*," that is, like is cured by like. It deals in specifics pathogenetically applied and seeks for the remedial rather than the drug operation of medicines, and cures by mild and almost insensible effects. It professes to cure every disease that is curable, whether acute or chronic, bodily or mental. It cures a large proportion of these maladies, that all other systems of practice deem incurable. The doctor has found it very successful in mental or moral diseases, in diseases of the head and brain, of the ears, eyes, face, nose, mouth, tongue, teeth, throat, lungs, heart, stomach and bowels, liver, urinary and genital organs; in tic douloureux, croup, catarrhs, in rheumatism, fevers and inflammation of all kinds, palpitation of the heart, dyspepsia, liver complaints, constipation, diarrhœa, piles, venereal diseases, nervous debility, in all diseases peculiar to females and children, in eruptions and other skin diseases, scarlet fever, measles, and in short all cases where there is any hope of cure, and in many cases when there is no hope. The doctor finds it impossible to give an adequate idea of the practice in an advertisement; he would therefore invite all concerned to call and hear more of the matter. The doctor is in the constant practice of receiving the latest and best works on Homœopathy of American and European authors, and is thus prepared to treat patients according to the latest discoveries and observations. Office hours more particularly from 7 to 9 A. M., and from 2 to 4 P. M., other hours devoted to out-door practice. Good references given if required.

N. B. The doctor would sincerely advise all when sick to be Homœopathically treated, but as all cannot think alike he will consent to treat honestly such patients as may wish it according to the old or Allopathic system of practice, as that system is an old and familiar acquaintance of his.

P. S.—N. B. Homœopathy has preventative remedies against formidable diseases, such as small-pox, cholera, scarlet fever, measles, &c., which none need have at the time of their prevalence if they will use the preservative.

Troy, May 7th, 1842.

[my7 d&c., tf.]

It will be seen that the author of the article to which I allude, claims for Homœopathy almost perfect control over nearly the entire catalogue of human ailments, and then, as if this catalogue was not sufficiently comprehensive, he adds, "and in short, all cases where there is any hope of cure, and in many cases where there is no hope." The doctor appears to find it impossible through the medium of any written language to give an "adequate idea of the advantages of this practice." "These are sounds to mortal ears addressed," and by one who it seems, from the same paper, has the honor of being the first who introduced this death-appalling system into this country, and who, in the same communication, tells us he "is in the constant practice of receiving the latest and best works on Homœopathy of American and European authors, and is thus prepared to treat patients according to the latest discoveries and observations."

Says an English advocate for Homœopathy. "*It is said to have performed and to be daily performing cures which are almost miraculous; it is said to have so far surpassed polypharmacy as to have cured on many different occasions dangerous fevers in twenty-four hours!! mental affections hitherto regarded as incurable, chronic complaints of very long standing which had hitherto defied with equal imperturbability, the lancet and the blister, the pill and the draught, the change of air and the change of diet, the physician and the druggist, the surgeon and the nurse!!!*"*

But far greater wonders than these are produced, when assisted by its handmaid, animal magnetism. Says Hahnemann "the smallest Homœopathic dose when properly applied effects wonders. It not unfrequently occurs however, that patients are overwhelmed by incompetent Homœopaths with a rapid succession of remedies, which, though well selected, and of the highest potency, (that is, reduced to the lowest minimum,) yet produce a state of such excessive irritability that the life of the patient is placed in jeopardy, and another dose, however mild, may prove fatal. Under such circumstances the hand of the mesmerizer gently sliding down and frequently touching the

* Everett's Address.

part affected, produces a uniform distribution of the vital power through the system, and rest, sleep and health are restored.”*

Verily one is so forcibly reminded of Burns’s celebrated poem of “Death and Dr. Hornbrook,” that I trust you will pardon me for the following altered extract :

Ay, ay, quoth Death, and shook his head,
It’s e’en a long time, indeed,
Since I began to nick the thread,
 And choak the breath ;
Folks must do something for their bread,
 And so must Death.

Six thousand years are near hand fled,
Since I was to the butchering bred,
And many a scheme in vain’s been laid
 To stop or scare me,
’Till one Hornbrook took up the trade,
 And faith he ’ll waur me.

’T was yesterday, no farther gone,
I threw a noble dart at one ;
Wi’ less I ’m sure I ’ve hundreds slain,
 But de’il ma’ care,
It just played dirl upon the bane,
 And did na’ mair.

Hornbrook was by wi’ ready art,
And had so fortified the part,
That when I looked to my dart,
 It was so blunt
It never could have pierced the heart
 Of a kail runt.

What is Homœopathy? is a question which I conceive has been much oftener asked than answered, principally because the difficulty of defining it is about equal to that of defining *nothing*. It is much easier to say what it is not, than to say what it is. Its phases are so numerous, its aspects so varied, and its peculiarities so multiplied, that it becomes very difficult to view it as a whole—to shape its infinity into ideal materiality—and if it is not a “footless stocking without a leg,” it is quite as indefinitely intangible.

For a year past I have paid some little attention to it, and am prepared to define it, until a better definition shall be offered :

* Organon, p. 211.

The Incomprehensible Science of Infinitesimal Medicality—and if it is adapted to the capacity and the wants of any portion of animated nature, it must be that of some order of animals essentially differing from man both in mental and physical structure.

Homœopathy, then, proposes to be a *new method* of curing diseases, not the improvement of any existing system, but a new one, new ab initio; the astonishing production, too, of one single, gigantic, leviathan mind; so simple, could one believe the author's pretensions, that a child could understand it, and yet so vast, so comprehensive, that only one in a thousand can practise it.

Hahnemann, the author of Homœopathy, was born in Upper Saxony, in 1755, and attributes his wonderful discovery entirely to accident. One of his biographers thus succinctly relates the circumstance: "His school education being completed, he applied himself to the study of Natural Philosophy and Natural History, and afterwards prosecuted the study of medicine at Leipsic. On *commencing* the study of medicine he soon became disgusted with the mass of contradictory assertions and theories which then existed. "He found," says his biographer, "every thing in this department obscure, hypothetical and vague, and resolved to abandon the medical profession. Having been previously engaged in the study of chemistry, he determined on translating into his native language the best English and French works on the subject."

Now comes the important epoch, which, if not "big with the fate of Cæsar and of Rome," is laden with something vastly more important in the estimation of Hahnemann and his disciples. "Whilst engaged," continues the same writer, "in translating the *Materia Medica* of the illustrious Cullen, in 1790, (being then 35 years of age,) in which the febrifuge virtues of the Peruvian bark are described, he became fired with the desire of ascertaining its mode of action. Whilst in the enjoyment of the most robust health, he commenced the use of this substance, and in a short time was attacked with all the symptoms of intermittent fever, similar, in every respect, to those which that medicine is known to cure."

His biographer here makes an important omission. He neglects to tell us how this factitious intermittent was cured, but I presume of course by continuing on with his bark, for that was the only or about the only course to be followed, and was long prior to the discovery of the infinitesimal divisibility of doses.

A *little* bark, then, produces a disease which a little *more* will cure.

But, to continue the extract: "Being struck," says he, "with the identity of the two diseases," viz: the intermittent from bark and the intermittent from malaria, "he immediately *divined* (just mark the verb by which his biographer chooses to express the act, there must be divinity about Hahnemann,) "the great truth which has become the foundation of the new doctrine of Homœopathy. In this investigation he arrived at this conclusion: That *the substance possessed an inherent power of exciting in healthy subjects the same symptoms which it is said to cure in the sick*. Taking this law for his guide, he recommenced the practice of physic with every prospect of his labors being crowned with success, but his fond expectations were blasted, for, says our author, "like any other discoverers in medicine, he was persecuted with the utmost rigor, and in 1820 he quitted his native country in disgust."

He now, I believe, resides in France, or did in 1841, and must be in the 88th year of his age. When 80 years of age he married a rich widow of Paris, "who," another biographer says, not only loves him, but "*adores him*," and he might have added, and all his followers worship him likewise.*

Now two circumstances in the above sketch deserve a passing notice.

* Says Curie, the English apostle of Homœopathy, "I claim no merit, for none is due to me, for the great advantages which the knowledge of Homœopathy has placed in my hands. It is enough that I feel a conscious pride and satisfaction in being an humble yet zealous disciple and propagator of the doctrines of HAHNEMANN—a man whose powerful mind, philosophical views, and unwearied labors, have contributed more towards mitigating the sufferings of the human race, and elevating a degraded yet noble science to its merited position, *than has been accomplished by the combined talents of all his predecessors and contemporaries*—a truth which I trust the founder of this science will yet live to see acknowledged by the whole medical community." Page 23.

1. That upon the very *commencement* of his medical education he became disgusted with the profession he had chosen, and consequently could not have been, to say the least, a very impartial observer of the facts and opinions he was called to review ; and as one is not very likely to form correct notions of a subject he does not admire, so Hahnemann having from the commencement an obliquity of judgment, must have studied medicine to very little advantage. His disgust too, it appears, was of no trifling character, for he carried it to such a degree as actually for about eight years to relinquish entirely the practice of his profession, and never would have resumed it but for the occurrence above referred to, respecting the translation of Cullen's *Materia Medica*.

2. The second circumstance is the strange fact, that so talented a benefactor, not only of his own countrymen, but the whole world of humanity, and one whose success according to the testimony of his adoring disciples, was palpable and overwhelming should be so violently persecuted as to permit his enemies to triumph in his voluntary and perpetual banishment from his native country, taking refuge in a land of strangers, at a period of life when country and kindred and home are more prized than at any other.

The explanation given to so singular a circumstance by his biographer, viz: the discovery and threatened enforcement of some ancient obsolete law, relating to the preparation and sale of certain drugs, to my mind but poorly accounts for it.

As every man has a right to name his offspring to suit his own fancy, so Hahnemann, in the legitimate exercise of this right, named his system Homœopathy, after two Greek words signifying analogous suffering, or, according to an ancient adage, the hair of the same dog will cure the bite.

The great law of nature, as he calls it, and which he pretended to discover,* and upon which his system is founded, "*similia*

* "The heavenly bodies moved in their orbits, and ponderous substances were attracted to the earth, thousands of years before Newton arose to discover and explain the laws which regulated their motion; so likewise the law "*similia similibus*," co-existent with gravitation, remained unknown until the genius of Hahnemann discovered, developed and applied it to the cure of disease." *Curie's practice of Homœopathy*, 12.

similibus curantur," was by no means a new or unheard of idea among physicians. Hippocrates himself, the father of physic, as he is pre-eminently called, notices it 2000 years ago. And different writers from that distant day to the present, have done the same, and especially Stahl, the Danish philosopher and physician, who flourished a century earlier than the author of Homœopathy, inculcates it as clearly and distinctly as does Hahnemann, or any of his followers. Indeed you can scarcely take up a system of the practice of physic, where this idea is not to a certain extent recognized. Cathartics are prescribed for diarrhœa, emetics for sick stomach, snow for frosted extremities, stimulants for burns, and certain other inflammations, diuretics for strangury, sulphuric acid for sour stomach, &c., &c. ; and the muse himself ages since, more than "approached" this mighty truth, as the following testifies :

" Julia sola potes nostras extinguere flammam,
Non nive, non glacie, sed potes igne pari."*

But I grant that among all the medical visionaries which have occasionally attracted notice since the elevation of medicine to a seat among the sciences, and their number is by no means small, not one among them ever dreamed of an unvarying adherence to such a rule till Hahnemann arose. To insist that because some few diseases are successfully managed under the rule, "*similia similibus curantur*," that therefore this rule must be indiscriminately applied to all, is a species of reasoning, the originality of which will never be contested—Hahnemann alone shall enjoy it. Listen to his language contained in the *Organon*. "Neither the efforts of nature," says he, "nor the skill of the physician has ever been able to cure a disease by a dissimilar morbid power, whatever energy they may have possessed; also, that a cure is not to be obtained but by a morbid power capable of producing symptoms that are similar and at the same time a little stronger;" that is, I presume, *similia similibus*, only a little stronger; if you burn your finger and desire to cure it quick, you must burn it a little deeper, and if you freeze your limbs you will cure them by freezing them a little harder!

* *Petronius Catal.*

But to continue our extracts from this Homœopathic Shaster. "The cause of this wonderful phenomenon," he says, "rests with the eternal and irrevocable law of nature, which was not hitherto understood."—Page 104. Again, "by this method alone, can we cure diseases in the most speedy, certain and permanent manner, because it is grounded upon an eternal, unerring law of nature." Page 106, again, "There remains, accordingly, no other method of applying medicines profitably in disease than the Homœopathic." Page 88, again, "This phenomenon is founded on the natural law of Homœopathy, a law unknown until the present time, although it has on all occasions formed the basis of every visible cure." And again, "observation, reflection and experience have unfolded to me that the best and truest method of cure is founded on the principle *similia similibus*," and then at the 89th page, he has a long and truly magniloquent paragraph to show that this law, this magic wand, is the identical one which is employed by the author of nature to dispel midnight darkness "Why," says he "why does the brilliant planet Jupiter disappear in the twilight from the eyes of him who gazes at it? Why, because a similar but more potent power, the light of breaking day, 'then acts upon these organs.'"

"Until the present day," he says on page 44, "no person has ever *inculcated* this Homœopathic mode of treatment, and yet more," he continues, "no one has ever put it in practice." Still strange as it may appear, we find in this same Organon, at page 76, the following paragraph. The Danish physician Stahl, has above all other writers, expressed his conviction on this head most unequivocally. He speaks in the following terms: "The received method in medicine of treating diseases by opposite remedies, that is to say, by medicines which are opposed to the effects they produce, is completely false and absurd. I am convinced, on the contrary, that diseases are subdued by agents which produce a similar affection: burns, by the heat of a fire to which the parts are exposed; the frost bite, by snow, or icy cold water; and inflammations and contusions, by spirituous applications. It is by these means, I have succeeded in curing a disposition to acidity of the stomach, by using very small doses of sulphuric acid in cases where a multitude of absorbing powders

had been administered to no purpose." Now I doubt whether Hahnemann, or any of his followers, ever more clearly "*inculcated*, or more *practically* enforced, the doctrine 'similia similibus curantur.'"

At pages 88, 89 and 111, of this litero-medical curiosity, we find him estimating the value of all past experience, except just that which tallies with his own ridiculous notions. "*Plain* experience," says he, "not that kind acquired by our ordinary practitioners after having long combated with a heap of complicated prescriptions a multitude of diseases which they never examined with care, and which (true to the errors of the old school) they regarded as being already included in our pathology, thinking that they perceived in them some imaginary morbid principle, or some internal anomaly not less hypothetical. In fact, they were in the habit of seeing something, but they knew not what they saw, and they arrived at conclusions which a deity alone could unravel in the the midst of so great a con-course of diverse powers acting upon an unknown subject, a result from which no information could be gained. Fifty years of such experience, are like fifty years passed looking through a kaleidoscope, which full of unknown things of varied colors, revolves continually upon itself; there would be seen thousands of figures changing their form every instant, without a possibility of accounting for any of them." Again, "in short, the former schools of medicine have never calculated how often the secondary efforts of their medicines have tended to increase the malady, or even bring on something that was still worse, of which experience has given us examples that are enough to inspire the soul with terror." Again, "if physicians had been capable of reflecting upon the sad results of their remedies, they would long ago have arrived at the great truth by which they might cure diseases, perfectly and permanently." Again, "they (Allopathic physicians) operate by medicines, which harrass the patient; expend the animal fluids; exhaust the strength and shorten life! Can they be said to save while they destroy?" Again, "my observations are drawn from true experience, and a number of facts, that have hitherto escaped the notice of every other physician, although they were immediately before their view, per-

fectly evident in their nature, and of the deepest importance to the medical art."

In such sentiments and expressions as the above, (and the writings of Hahnemann abound in the like,) it is difficult to determine which most to admire, ignorance, impudence, arrogance, or presumption. To assert, as Hahnemann repeatedly does, that all physicians who do not embrace the "similia similibus" plan of treatment, practise invariably upon the contrary plan; or as Galen termed it, "contraria contrariis curantur,"* is altogether a gratuitous assertion.

And the oft repeated insinuation that their motives are all mercenary, that they have neither the comfort and safety, of the patient, nor the advancement of the healing art as closely in view as the author of the new method; arrogating to himself and his disciples all the virtue and all the praise; is too contemptible to need refutation—too purely Homœopathic for Allopathy further to notice.

Allopathy, be it remembered, is a term applied by Hahnemann, indiscriminately to all practitioners of the old school, and for convenience sake only I shall use it.

Physicians are now, and most assuredly ever have been at perfect liberty to combat disease either by the rule similia similibus or contraria contrariis, just as their experience and their enlightened judgment shall dictate. I certainly know of none who does not exercise this right. That a larger class of diseases than have usually been treated by the rule similia similibus may be better managed by it than by its opposite, is very possible, and if Homœopathy had proposed such an investigation, I am certain no enlightened physician in any enlightened county under heaven would have raised a finger of hindrance or a note of opposition, and, as it is, this part of the subject deserves to be looked into and examined diligently, for medical science is as yet far from being perfected; much still remains to be accomplished; but the way to improve it certainly can never be to malign the whole profession, to impeach the motives of its supports and ornaments, to question the designs of a class of men whose professional characters have hitherto at least for the most

*Contraries are cured by contraries.

part been beyond the possibility of reproach, to hold such men up to the world as a body of men not trustworthy, certainly cannot advance that science they profess to love and cherish.

Pardon me for quoting the 76th aphorism of the Organon. It reads thus: "The Dispenser of all good has granted us aid by means of Homœopathy for the removal of *natural diseases* only; but those which have been superinduced by a false art; those in which the human organism has been maltreated and crippled both internally and externally by means of pernicious medication; the vital power itself—provided indeed it be not already too much enfeebled by such assaults, and can employ uninteruptedly, whole years to the serious process—the vital power must remove those factitious diseases, (assisted by appropriate aid directed against a chronic miasm* which probably still lies concealed within.) An art of healing intended for re-establishing to their normal condition those countless morbid changes of the body, which are often induced by the mischievous arts of Allopathy, does not nor cannot exist."

Such language as this, in my ears, sounds more like that of the ignorant, mercenary empiric, than of a learned philosopher, language addressed more to the passions and the prejudice of the unlearned multitude, than to the reason and the reflection of the intelligent portion of mankind. When analyzed how does it read? "Come to me for help when you get sick, I can cure you in the only way the dispenser of all good will or ever can bless; my neighbor if he has not already, will certainly poison you past remedy; if you apply at once it may be I can assist you."

Paracelsus and his "chymistical followers," promised the world as much benefit from the exclusive employment of *minerals* in medicine, as Hahnemann and his "visionaries" pretend to accomplish by Homœopathy; and what is a little curious, he employs just about the same language. (Hahnemann must have thoroughly studied his works.) He calls Galen, Hippocrates, and their adherents, infants, idiots, sophisters, &c., &c., not worthy the name of physicians.

* The iteh.

He brags that he can make a man live 160 years, or until the end of the world. Yet he himself died at the age of 45. He brags moreover that he was "*Primus medicorum*" and performed more famous cures than all the physicians in Europe besides. He bragged too, (just note it) that a *single drop* of his medicines would go further than a drachm or an ounce of theirs "*Plus proficiet gutta mea quam tct eorum drachmæ et uncia.*" Speaking of the prescriptions of other physicians he calls them loathsome, f ulsome, filthy potations, "heterocritical pills, horse medicines, &c., &c.* But enough of this, and now let us look at another feature of our subject.

Growing out of an unvarying adherence to the rule, *similia similibus curantur*, is another discovery no less important in the estimation of Homœopathists, the merit of which is with unanimous consent ascribed to Hahnemann; and that is, that to a certain extent, and under certain circumstances, the more you reduce the dose of a medicine the more you increase its power, or the nearer you approach its "highest potency." "A medicine," says Hahnemann, "whose peculiar symptoms correspond perfectly with those of the disease, ought to be salutary in proportion as the dose approaches nearer to the appropriate minuteness to which it should be reduced to effect a gentle cure."†

I am led to consider this wonderful "discovery" as the necessary consequence of his following invariably in practice the "law," "*similia similibus curantur*," for he must have found that however successfully he might sometimes have treated diseases under it, that invariably to give cathartics in all bowel complaints, stimulants in all inflammations, tonics in all fevers, narcotics in all mental diseases, astringents in all constipations, &c., would not long succeed, and he doubtless thus came to the wise conclusion that it was far better for patient and physician both, to give nothing at all, or next to nothing, and leave the cure to nature, (no bad doctor, either, in very many cases,) and the patient's own imagination; and hence, rather than relinquish his favorite law, rather than commit this, his darling offspring, to the tomb of ob-

* See Encyclopedia Britannica. Blake's Biographical Dictionary. Burton's Anatomy of Melancholy, &c.

† Organon, p. 203.

livion, the astonishing, the mighty discovery was made, that infinitesimal doses of medicine can combat disease in all its various forms with a power which increases as it diminishes.

Is not this an incomprehensible science, indeed? Where is the mortal mind of capacity sufficient to grasp such a thought? Could a like discovery be made in dietetics, and man once be made to believe, and act upon the belief, that the more he reduced the quantity of food the greater would be its power to sustain the constant daily waste to which the animal frame is subject, then, indeed, the earthly delight of the hard-working laborer would reach its climax. Or should a similar discovery be made in the science of government, that the more the executive could reduce the military force of the country, the more capable would the government be to repel an invading army; a perfect revolution in military tactics would then be achieved, for the least would at once become the greatest. But as yet, the honor and power of this discovery only belong to medicine.

———“quis talia fando
Temperet a lachrymis?

But, you will exclaim, can this thing be? is it true that the science of medicine is so highly distinguished, so exalted above all its fellows? If you have any doubts, the following extracts will remove them all:

“The dose must be attenuated to the proper degree—that is to say, as much as possible.”* After dividing a drop and a grain into millions of billions of parts, he adds, “you cannot give too small a quantity of any medicine.” And again, “I must observe in this place,” says Hahnemann, page 194, that it is the common fault of physicians who go from the old school of medicine, over to the Homœopathic, to violate this *most important rule*. Blinded by prejudice, they avoid small doses of medicine, *attenuated to the highest degree*, and thus deprive themselves of the great advantages which experience has a thousand times proved to result from them; they cannot accomplish that which the *true* Homœopathist is capable of doing, and yet they falsely declare themselves his disciples.”

* Organon, p. 93.

“It is ascertained,” says Jahr, a German Homœopathic writer, of a celebrity little inferior to that of Hahnemann himself, and whose “Manual” has been translated into both French and English, “that by these dilutions, the body of the substance has been diluted or expanded in its surface, and in this manner not only affects a greater number of our organs, when taken, but also develops all its atoms, which remain inactive in its compact state, and by consequence allows a display of their entire action. For example,” says he, “100 drops of the first dilution of any medicine will produce, together, an effect *infinitely* more decided than can be obtained from a single drop of the crude tincture. Whence it appears that while a single drop of the 30th dilution in itself may be more feeble than a drop of the first, a certain number of drops may constitute a dose, which by the extension of its active atoms will not only prove equal, but even surpass the power of the first dilutions.”

Such an infinitesimal discovery as this, it seems to me, casts all previous discoveries in the shade, and renders idle, nay, worse than idle, all contention and discussion about the “eternal law of nature” with which Homœopaths first started. For when we consider the atomic weapons of their warfare, and the microscopic minuteness of their doses, they are so perfectly powerless that whether they are administered *similia similibus*, or *contra-ria contrariis*, it is all one as far as the power of physic is concerned.

A fact illustrative of the perfect inertness of strictly Homœopathic doses, was related to me by a highly respected gentleman of this city. A Homœopathic practitioner from Albany was called to take charge of a patient in the last stages of consumption. By particular request the former physician was present but not in his professional capacity. The Homœopath proceeded in his examination, thought he could cure the patient, but if he could not radically cure him, he could greatly benefit him. He left him about twenty minute powders, in minute papers, instructing the nurse to give the patient one powder every day an hour before eating. As he was about to take his leave, the former physician said to him, Dr. that must be very powerful

medicine if so small a quantity can effect any change. "It is very powerful indeed, sir," said the Homœopath. The former physician asked him what the consequences would probably be if the nurse through mistake should double the dose. "It would endanger his life, sir," replied the Homœopath, "and if he should take three at a time it would most certainly kill him." The Dr. then grasped the whole lot in his hand, put them in his mouth and swallowed them, medicine, paper and all, remarking, "now Dr. according to your story I am a dead man." But not so; he experienced no sort of inconvenience, and though some years have passed he still lives to adorn his profession.

I knew a young lady who, last winter, at one time took from twenty to thirty Homœopathic globules. She had had some headache, and a Homœopathic friend requested her to take one as a certain cure. She complied, and finding it pleasant to the taste, she took all there was in the box. I saw her in the sick room of a friend the next morning, and with the exception of her headache she was as well as usual.

The New-York Journal of Medicine and Surgery, vol. 2, page 242, says, speaking of Homœopathic doses, "We have fully tested them on ourselves and others, beginning with a single globule of Belladonna, of the third dilution, we have increased the dose up to several thousands (in the last experiment we swallowed more than a table-spoonful of granules) and without experiencing the least effects." Such facts as these might be multiplied to almost any extent,* proving conclusively that *strictly Homœopathic doses* are harmless weapons to say the least. It must be so, it cannot possibly be otherwise, unless the "eternal law of nature" change, and impotency be discovered to be superior to power, nonentity to real substance.

Take salphur, for example, which is one of their most favorite and most potent medicaments. They direct one grain to be triturated with 100 grains of sugar of milk, which constitutes the 1st division, (or dilution, when applied to liquids,) then one grain

* "I could detail to you," says a very worthy New-York correspondent, "hosts of laughable and ridiculous facts respecting the power of Homœopathy, which have transpired in this city, but I am certain you would not deem them worth the perusal."

of that is to be triturated with 100 more grains of sugar of milk which makes the 2nd division, then one grain of the 2nd thus prepared with 100 grains more of sugar, and so on to the 30th or or 40th attenuation. Hahnemann thought its greatest "dynamic power"* was reached at the 30th, and consequently always chose the 30th in his practice. Mure, however, another high Homœopathic authority, took the 1st dilution in all acute diseases, and the last in all chronic. Jahr also accords with this, as we learn from the following extract: "We think," says he, "that the 1st attenuations generally answer the best for maladies whose progress is rapid, while the last accord with those whose progress is slow."

Imagination itself seems wearied in its attempted flight to ascertain the actual amount of sulphur contained in the 40th attenuation. Chemistry informs us that sulphur is a universal attendant on albumen, and exists in the eggs of birds in considerable quantities; now in accordance with such attenuation, the sulphur existing in one humming bird's egg is more than enough to impregnate millions of hogsheads of the 40th dilution, and not only sufficient to supply all the Homœopaths in this world, but in all worlds if they were filled with Homœopaths.†

* I perceive that a Dr. Wesselhoeft, in his very possible criticism of Dr. Holmes's "Homœopathy and its kindred delusions," affects to deny that Hahnemann ever employs the senseless term "dynamic power," and more than once insinuates that Dr. Holmes could not have read the Organon with any kind of attention; his language is, "I cannot omit remarking that nothing but a very superficial knowledge of the Organon of Hahnemann could have induced any one to reproach him with the expression 'dynamic power,' I do not remember that he uses it." Now, whoever will take the trouble to open the Organon, will find the veritable expression on the 18th, 20th, and 90th pages, at least.

Why, within the first twenty pages, the curious reader may also find "dynamic influence," "dynamic origin," "dynamic aberration," "dynamic source," "dynamic disorder," "dynamic inflammatory irritation," "dynamic treatment" "dynamic cure," "dynamic remedies," "dynamic nature of disease," "dynamic change," "attacked dynamically," "dynamically diseased," "the spiritual dynamic power of morbid agents," "inflammatory immaterial dynamic irritation." Is it not a wonder that Hahnemann did not call his system the "dynamic system of medicine," instead of the Homœopathic?

† "In an anonymous publication, lately published in New-York, will be found an extract from the *Gazette Medicale* for 1835, which presents a curious and ludicrous picture of the Homœopathic preparation, or attenuation of medicines, which we give in the language of the reviewers of Dr. Panvini, physician to the Hospital de la Place, &c., accompanied by the calculation, in figures, of the unknown author of this pamphlet, which is entitled, 'Anatomy of a Humbug,' and contains much other evidence of acquaintance with the subject.

ideal nothingness, and yet we are required to trust to such a magnificent remedy,

“When languor and disease invade
This trembling house of clay” !!!

And yet further, before we are permitted to doubt the power of infinitesimality, we are eloquently required to “weigh if we can, the injurious words which excite a bilious fever, or the afflicting news of the death of a son, which terminated the existence of an affectionate mother.” Why not direct us to weigh a thought “for not only has a thought proved an emetic, but the sight of a distasteful cathartic has for some time operated the same as when that medicine is actually received into the stomach, as testified by many experienced physicians.”* But what then? this certainly proves the power of “nothing” as much as it does the power of Homeopathy, and consequently does it not prove their identity?

Can the human mind conceive of a stranger process of reasoning to prove the efficacy and power of attenuated doses of medicine? So might the miser reason to the starving mendicant asking for drink; putting a drop of milk into an ocean of water, and giving him to drink, would assuredly be giving him *food*; but what then, does that prove its power to satisfy the cravings of hunger? Certainly it does, just as much as the other proves the power of infinitesimal doses of medicine, to combat disease.

Another mode of reasoning adopted to prove the power of their infinitesimal doses is this: “It takes,” say they, “but a small amount of poison to *infect* the body and *produce* disease; is it then unreasonable to suppose that as small a quantity of medicine can remove it?” I would answer such a question by simply asking another. “It takes but a single spark of fire to spring a mine, to fire a magazine, or to blow up a man of war—is it unreasonable to suppose that as small an amount of something can repair the damage? A little fire is sufficient to envelop in flames a whole city—is it unreasonable to suppose that as small a quantity of water is sufficient to extinguish it?” To those who wield such arguments we may with propriety apply the ancient paradox, “*credo, quia impossibile est.*” I believe *because* it is impossible.

* See Powers on the Influence of Imagination.

The food we consume, and the air we breathe, are loaded with Homœopathic agents. The only reason why the immense amount of them we daily receive does not destroy us outright, I presume, is because their "latent power" their "dynamic virtue," has not been exalted by a due course of trituration and agitation, and this constitutes *the*

THIRD *great discovery of this great man.* This, too, may be considered as a legitimate offspring of that which preceded it. For Hahnemann must very soon have perceived that notwithstanding man's proneness to gullibility, especially when sickness and its relief are concerned, the public could not be made to swallow, for any length of time, such a monstrous absurdity as the increase of power by diminution, without some compensating influence. Hence this fruitful genius again became pregnant, and after a due period of gestation, laboring to produce something which would prove, at least in theory, an adequate supply for nothing, this bantling was brought forth—this new, unheard of power—this power of weakness—this strength of diminution; and it has proved a well-favored and acceptable offspring to the whole fraternity, exactly adapted to the necessity of the case, being essential to the "exaltation of latent virtue."

Its birth is thus announced in the *Organon*, page 205: "Homœopathic medicines acquire, at each division or dilution, a new degree of power by the *rubbing* or *shaking* they undergo; a means of developing the inherent virtues of medicines that was unknown till my time; and which is so energetic that latterly I have been forced by experience to reduce the number of shakes to *two*, of which I formerly prescribed ten to each dilution." He also gives directions not to carry these dilutions any great distance in a liquid form, for fear the agitation may so powerfully exalt their latent virtues as to render their administration dangerous; hence, globules of sugar of milk must be impregnated with them, and thus transported from place to place in a dry state.

Nay more, the common practice of physicians for convenience sake, "carrying about their persons the medicines in a fluid state," is thus most beautifully and authoritatively condemned.

“There are Homœopathists,” says Hahnemann, “who in their visits to the sick, carry about their persons the medicines in a fluid state, which they [silly souls] nevertheless affirm do not in time become increased in energy by the frequent agitation to which they are thus subjected. This declaration, however, betrays, on their part, the want of a talent for accurate observation. I dissolved a grain of natron (common soda) in half an ounce of mixture of water and a little alcohol, poured the mixture into a vial, which was thereby filled two-thirds, and shook it uninterruptedly for half an hour! By this agitation the fluid attained an energy equal to that of the 30th dilution.”* He don’t tell us how he tested its “potency,” but no matter, he knows it is so, and his followers must believe it, and that is enough.

This great discovery rendered the process for the preparation of their medicines extremely tedious and laborious, and, therefore though the spirit might have continued ever so willing, the flesh becomes weak, and even German muscles failed in supplying force adequate for the proper evolution of the “dynamic power” of medicine; resource was therefore necessarily had to machinery. “We have seen,” says Jahr, “the ingenious instrument of trituration, invented by Mure, and the really powerful machine with which he effects the dilution of his medicines; we have used the medicines prepared by these means, and must confess that in respect to activity, they absolutely leave nothing to be desired, unless that their effects are sometimes in direct proportion to the increased number of shakings they may have received. The essential requisite is that the mixture shall be as intimate as possible,” and, he continues, “to produce this result it is necessary that the substances be agitated up to a certain point; but for a medicine mixed with alcohol, in the proportion of 1 to 100, it is probable that by about 50 or 100 shakings, the combination of all the atoms will be effected as completely as possible. The palpable advantage thereof,” says he, “which a machine offers for shaking, appears in the power of preparing medicines, in the proportion of 1 to 1000, and perhaps, also, 1 to 10,000, advancing up to the 30th attenuation.” Hahnemann says, sometimes to 100 and even higher.

* Organon p. 200.

Just reflect for a moment—one grain divided by 100 cyphers affixed to a unit; verily the next discovery of Hahnemann's mighty mind must be a new method of calculating the infinity of numbers, a desideratum now absolutely needed; we may here write what we cannot conveniently utter. Millionths of billionths of quadrillions don't begin to touch it. Oh, the march of intellect. Why men of common capacity can only stand like the rustic in a crowded city, with eyes and ears and mouth fully dilated, fairly petrified with wonder and astonishment.

But, to continue our extract. "Through a mechanism," says Jahr, "which will conveniently allow agitation in so large proportions, we can obtain all that is to be coveted in the development of the virtue of medicines." To give you only some faint idea of the immense importance to Homœopathy of this shaking business, and the prodigious power of agitation, you must remember that they have ascertained, to their satisfaction at least, that it imparts to perfectly inert, innoxious substances such as common wolfs-foot, flint, charcoal, table-salt, &c., &c., a power of action even surpassing arsenic itself. Don't you believe it? listen again to this Homœopathian oracle. "If we take," says he, "one grain of lycopodium, or of pure carbon, sufficiently triturated to become active, this grain will act more powerfully than an equal volume of the 30th dilution of arsenic!!"

And Hahnemann thus alludes to the medicinal influence imparted to *inert substances* by agitation. "By this process," says he, "it is that they" (Homœopathic medicines) "become penetrating, operative and remedial, even those that in a natural or crude state, betrayed not the least medicinal power upon the human system."*

Hahnemann also appears to attribute great virtue to the *direction* in which these shakings are made, and having somewhat reduced the number of shakings formerly thought necessary before the invention of Mure's machine, it is altogether probable that they will again be increased. "In regard" he says, "to the shaking of solutions for the development of the powerful

* Organon p. 199.

drug virtues of late years, I have been forced by convincing experiments to reduce the ten shakes formerly prescribed to two, with the arm from above downwards;" or, as he has it in another place, "by taking the phial in the hand and imparting to it a rapid motion by a single powerful stroke of the arm, descending,"* doubtless, to draw down from above some cerulean influence to assist the "dynamic powers" of these solutions of nothingness.

A fourth discovery of Hahnemann, viz., that of the psoric origin of nearly all diseases, is promulgated to the world in his 80th aphorism, after the following manner: "This psora (itch) is the sole, true and fundamental cause that produces all the other countless forms of disease, which, under the name of nervous debility, hysteria, hemierania, hypochondriasis, insanity, melancholy, idiocy, madness, epilepsy, and spasms of all kinds, softening of the bones, or rickets, scoliosis and cyphosis, caries, cancer, fungus hematodes, pseudo morphæ of all kinds, gravel, gout, hæmorrhoids, jaundice and cyanosis, dropsy, amenorrhæa, gastrorrhægia, epistaxis, hæmoptysis, hæmaturia, metrorrhægia, asthma, and phthisis ulcerosa, impotence and sterility, deafness, cataract and amaurosis, paralysis, loss of sense, pains of every kind, &c., appear in our pathology as so many peculiar, distinct and independent diseases."*

This is the long list of diseases resulting from this "chronic miasm," so that with only two exceptions, which he makes in a previous paragraph, viz: syphilis and sycosis, psora stands charged with the only germinating principle of almost every other disease that flesh is heir to, and by such expressions as "*countless forms of disease,*" "*spasms of all kinds,*" "*pains of all kinds,*" and then the comprehensive et cetera at the end, seems to give a liberty to the imagination to extend the catalogue ad infinitum. Query. How many acute diseases would there be in a Homœopathic Nosology should one be formed?

It seems then, that almost every individual of the human family, and of other families besides, for all that we know to the con-

* Organon p. 207.

† Organon p. 122.

trary, every sick man, woman and child who is not laboring under one of the two exceptions, has the ITCH, the true, the veritable itch, the genuine Scotch-fiddle.

Then he tells us how long his poor head was laboring under this mighty thought, before the world received it. "It cost me," says he, "twelve years of study and research to discover this great truth, which remained concealed from all my predecessors and cotemporaries, to establish the basis of its demonstrations and find out at the same time, the principal antipsoric remedies that were fit to combat this hydra in all its different forms."*

This itch, too, he tells us, is somewhat of an old settler among the human family; he does not, it is true, say whether Adam and Eve were afflicted with it in Paradise, or whether in accordance with an old theory that it has its origin in filthy, crowded apartments, it was actually generated in the ark, where confessedly, animation was somewhat condensed, and from Noah and his offspring handed along down to these ends of creation; but he does tell us, to use his own words, "that this miasm has descended through the organization of millions of individuals in the course of some hundreds of generations."†

We have thus glanced at some few of the peculiarities of Homœopathy, those which may be considered as more especially fundamental to the system, viz:

1st. An invariable adherence to the rule "*similia similibus curantur.*"

2d. The augmentation of power by diminution of dose.

3d. The evolution of latent virtue, even in inert substances, by protracted trituration and agitation; and

4th. The psoric origin of nearly all diseases.

There are many other peculiarities pertaining to this medical "abracadabra" of the 19th century, some of which we shall hold up to your view without much reference to order.

* Organon, p. 122.

† p. 123.

Hahnemann, and other Homœopathists, for instance, pretend to have watched with almost superhuman assiduity the administration and effect of a long catalogue of medicines, with a view to ascertain the *length of time*, after their exhibition that they continued to exert any influence upon the system, so that with very few exceptions, each individual medicament in the whole catalogue of the 204 Homœopathic agents has its "*duration of effect*," ascertained and recorded with all the confidence and precision of incontrovertible truth.

For instance, an infinitesimal dose of conium is set down as lasting 40 days; saffron, 7 days; ipecac, 5; common charcoal, whether animal or vegetable, 40; magnesia, 50; mercury, 3 to 4 weeks; silex, 7 or 8 weeks; common lime, 50 days; Peruvian bark, 40 days; sulphur, 35 to 50 days; iron, 6 or 7 weeks. The artificial magnet, too, is dragged into the list of Homœopathic agents; its "*duration of effect*," is set down at from 10 to 14 days. But, you will say, how in the name of wonder and Homœopathy, is the magnet to be administered? If you will look at the 642d page of Jahr's Manual, you will learn that it is not to be taken into the stomach, but "the patient touches the north or south pole for *one minute*, with the end of one finger," and if the effect becomes too powerful and overwhelming, the antidote is "to touch the opposite end."*

The necessity for this search after the "*duration of effect*," was to ascertain how often it would answer to repeat the dose of any medicine. Hahnemann, therefore, found the effects to last so long that we are informed he at first never gave a medicine but once in a disease, and that he "proscribed repetition." He reproved, "in the severest terms, some Homœopathic physicians who had advised the prescription of doses much more powerful than those prescribed by himself; whilst he on the contrary assured us that the highest dilution, such as the thirtieth, and the smallest doses of this dilution, were those which ought to be

* Touching the *south* pole of the magnet with one finger for one minute once in 10 or 14 days is recommended for impotence.—*Jahr*, page 647. There is hope yet, ye childless husbands!!!

prescribed, allowing them *entirely to exhaust their effect.*”* Through the influence, however, of Aegidi, and Hartmann, and the *cholera*, “the venerable founder of Homœopathy was led to modify some of his former views.†”

Again, like Pliny of old, Hahnemann wages an exterminating war against all *compounds* in medicine, for to those at all acquainted with the history of medicine this Homœopathic war against compounds is nothing more nor less than the war of words pertaining to Pliny and other writers of the first century, revived anew in the 19th, by Hahnemann and his followers.‡

According to Homœopathy, therefore, there must be no COMPOUNDING OF MEDICINES.

No two ingredients must be administered at the same time; much stress is laid on this, and the severest censure heaped upon Allopathy for prescriptions containing several different medicines.

“Mixing several drugs together,” says Hahnemann, “some of which are already compound, and their separate effects imperfectly known, in order that such a confused mixture should be swallowed by the patient in large and repeated doses, and then to expect from it a certain curative effect, is an absurdity evident to every unprejudiced and reflecting mind; changes certainly take place, but not one among them is either good or conformable to the object that is to be attained.” §

Hahnemann repeatedly endeavors to show that the effect can never be certain, that it must necessarily be fallacious, that one is constantly interfering with another;|| resembling, I presume

* Curie's Practice of Homœopathy, page 77.

† Ibid, page 79.

‡ “Men's knavery, imposture and captious wits, have invented these shops, in which every man's life is set to sale, and by and by came in those compounds and inexplicable mixtures far fetched out of India and Arabia.” Pliny, Lib. 24, c. 1.

§ Organon, page 41.

|| One of these ingredients destroys either partly or wholly the operation of the other, or gives to it as well as to the remainder, a different mode of action altogether, which had never been thought of, so that the effects calculated on *could not possibly* take place. This inexplicable enigma of mixtures *often* produces that

he thinks, an unruly set of lads in a work-shop, eternally quarrelling about some trifle, instead of going straight ahead, attending to their business, as they would be most likely to do if they performed their tasks single handed and alone.

His 272d aphorism reads thus: "in no instance is it requisite to employ more than one simple medicinal substance at a time," and that of course is to have its full "duration of effect." In a note, he adds: "experiments have been made by some Homœopathists in cases where, imagining that one part of the symptoms of a disease required one remedy and that another remedy was more suitable to another part, they have given both remedies at the same time, or nearly so; but I earnestly caution all my adherents against such a hazardous practice, which *never will be necessary*, though in some instances it may appear serviceable." Again: "It is scarcely possible to conceive how a doubt can still exist on the question, whether it is more reasonable and *conformable to nature* to employ but one known medicine at a time, or to prescribe a mixture of several drugs."*

Well, this all looks very pretty on paper; it is very specious, very captivating, calculated prodigiously to take with the multitude; only "one simple medicinal substance at a time," and that, remember, must be the *Homœopathic attenuation of infinitesimality itself*.

Now how does this idea of one simple substance at a time look upon close inspection? Do we find the Author of nature thus carrying on his great operations within our complicated machine? How is it with the bile, for instance—that natural purgative, as it were, of the alimentary canal? I am aware Homœopathists do not like to look within, as we shall have occasion soon to notice; but never mind, let us see if the great Author of our being follows such a Homœopathic rule: is the

which neither was nor could have been expected—a *new modification of the disease*. p. 41." Could any assertion be more gratuitous. Every tyro who has witnessed the certain, prompt, and well known effects of Dover's powder, and paregoric, and elixir proprietatis, and hosts of other compounds, which for ages past have been successfully employed, could easily show how utterly groundless they are.

* Organon, p. 201.

BILE "one simple substance"? Analysis tells us that human bile is a compound of no less than eleven different ingredients, and by no means always of uniform proportions: water, yellow insoluble matter, yellow soluble matter, resin, albumen, soda, phosphate of soda, sulphate of soda, muriate of soda, phosphate of lime, and oxide of iron. But perhaps the bile is an exception. How is it with the saliva and the pancreatic juice? They are nearly alike, as far as chemistry can ascertain. We find, then, saliva—that fluid so essential to healthy digestion, and quantities of which are swallowed by a healthy man in twenty-four hours—consists of seventeen ingredients. MM. Leuret and Lassaigne analyzed pure saliva, and found it to contain water, mucus, traces of albumen, soda, chloride of potassium, carbonate and phosphate of lime; and besides these, Messrs. Tiedmann and Gmelin found the acetate, carbonate, phosphate, sulphate, and muriate of potassa, and the sulpho-cyanate of potassa, osmazome, and a little fat containing phosphorus.*

Well, perhaps we may find in the *gastric juice* some support for this Homœopathic rule, which to Hahnemann seems so very "*conformable to nature.*" What does physiology tell us about this? The gastric juice, according to Prof. Emmet, of Virginia University, consists of "free muriatic and acetic acids; phosphates and muriates, with bases of potassa, soda, magnesia, and lime; and an animal matter, soluble in cold water but insoluble in hot."

How is it with *milk*, the only food of earliest infancy, provided by a most skilful and unerring hand? Let us again appeal to physiology, and see what she will tell us. MILK consists of no less than eleven ingredients: water, oil, curd, extractive matter, sugar of milk, (the greatest gift of heaven to man, says Hahnemann, because he uses it so much,) acetic acid, muriate of soda, muriate of potash, phosphate of lime, phosphate of magnesia, and phosphate of iron.

We will ask Physiology, although she may be repudiated by Homœopathy, one more question; for it seems impossible that

* See Dunglison's *Physiology*.

what is so "conformable to nature" should not be acknowledged in *any* of her varied operations. Is the BLOOD—that fluid which courses to the minutest and the most remote parts of the body, avoiding none—"one simple substance"? The blood consists of no less than nineteen ingredients: the serum part ten, the cruor nine. It will be perceived that many of these ingredients are themselves compounds, and some of them have not yet been analyzed; and the quantity of each ingredient contained in a single teaspoonful, is vastly, I had almost said, infinitely greater than Homœopathy allows of any medicinal article to be administered, or even deems consistent with the safety of the patient.

Now it appears that the author of nature is not afraid of these pernicious, these health-destroying compounds, but no matter for that; Homœopathy is, and that is enough to condemn them. It is nothing strange in these days of fanatical delusion, when the *new* and the *marvellous* is a sufficient recommendation for any absurdity in law, physic, or divinity, to find the potsherd wiser than the potter—the thing formed than He who formed it.

Now, in serious soberness I would ask, what confidence can be placed in experiments with Homœopathic doses, when so many opposing elements must incessantly interfere with their results, to say nothing of the food we constantly consume, and the air we breathe. Can anything be more superlatively, Homœopathically, ridiculous? Yet men of learning and sound sense, in other matters, suffer themselves to be gulled and duped by this "res tenuissima et subtilissima," this shadow of all shadows, this vanity of all vanities.*

*The following extract of a letter from my worthy old friend, Dr. Jas. C. Bliss, of New-York, will be deemed apropos, and, to my mind, satisfactorily accounts for the deception of such individuals.

"Many much more rational schemes," says the Dr., "for picking people's pockets have had their day since you and I have been upon the stage of active life, which have succeeded for a time, till the same class of minds which have been captivated by them have been attracted by some other novelty and made the dupes of some other imposition. It need not surprise us either, that persons of cultivated minds are the victims of these humbugs. It has always been so, and is I think to be accounted for from the extreme nervous sensibility and a lively and frequently a diseased imagination which such persons possess, especially if sedentary in their habits, and accustomed to much animal indulgence. I think it may be safely affirmed that if it were not for nervous females, sedentary men, and those accus-

But to proceed. Another peculiarity of Homœopathy is its *language*; for as every science is entitled to a language of its own, so the founder of this "baseless fabric of a vision," not willing to leave his offspring without this legitimate mark of reputable standing among the sciences, has framed for it a set of technics, by which it can be readily distinguished. For instance: before the time of Hahnemann, physicians and their patients always meant by *symptoms*, affections, passions, or accidents, accompanying disease."

Homœopathy, however, reverses this meaning and applies the term to the medicine instead of exclusively to the patient, so then every medicine has a certain set of symptoms belonging to it, which are termed its "drug symptoms," and sometimes also its "pathogenetic symptoms."

It is by no means every mortal man who is a fit subject for experiment in order to ascertain the symptoms which lie concealed within the medicine to be tested.*

The one selected, whether male or female, must be possessed of "blooming health serene," from the crown of the head to the sole of the foot, functionally and organically, outside and in. In other words he must be in the enjoyment of perfect health, or else the "pathogenetical symptoms" could not be relied upon any more than the lying vanities of false prophets. An educated physician is to be preferred, Hahnemann says, if he can be found, free from all excesses in eating and drinking, and capable of

tomed to luxurious and sensual indulgences, we should hear but little of the wonderful power of this or that nostrum, or this or that scheme for overcoming all the ills of life. The same class of minds that are captivated with Homœopathy, if religion be the all absorbing subject of their attention, are prepared to believe in the miracles of Prince Hohenlohe, or be led away by such individuals as Matthias, Joanna Southcote, the Baron Swedenborg or Joe Smith.

"We have before us examples of this very day, in persons of education, who, on all other subjects seem to be possession of a sound mind. It is very curious to trace the history of the human mind in connexion with subjects of this nature, and perhaps we might be as profitably employed in doing this as in endeavoring to set people right who are prepared to give credit to what is incredible and impossible and who will be certain to yield the more perfect belief to a thing because it is impossible."

*See Med. Chir. Rev. vol. 25, p. 492, and vol. 30, p. 144, Analytical series, for a very ludicrous description of this symptom-making.

giving an intelligible account once, twice, or three times a day of all the sensations and occurrences he observes in himself for one or two months after having taken his infinitesimal dose of just about nothing at all; for, says he, at page 147, the more moderate the dose the better if it don't go beyond a certain limit; and this limit be it remembered he himself determines on the same page by the following expression, "even in the smallest dose possible;" then follows quite an argument to prove that this must be so.

The number of symptoms therefore which they imagine accumulate is sometimes immense, almost past conception: for instance, to pulsatilla, or common anemone, and nux vomica, there are no less than eleven pages octavo of symptoms detailed, that is, the symptoms which are supposed to result from taking the medicine in health, which is to be the true criterion of its administration in disease.

Likewise sulphur, that ancient "antipsoric," has thirteen pages, chamomile flowers five, charcoal thirteen, &c., &c. These are merely quoted promiscuously from Jahr's Manual, or as it ought to be called *Jahr's Medical Phantasmagoria*.

Jahr tells us, in his last edition, that the number of symptoms has lately been vastly augmented. In some medicines, as sulphur, sœpia, and phosphorus, and several others, he says, they are increased to the number of 2,000. At this rate, in ten years, if Homœopathy last as long, I doubt not their number, like certain evil spirits of old, will then be "*legion*." The idea, to be sure, at first seems overwhelming, and we are led to doubt the possibility of such minuteness, such an approximation to infinitesimality; but when we come to analyze them and only read over and compare a few pages, the mystery at once vanishes; we find it one endless ding-dong, see-saw, over and over again, with about as many ideas as can be gathered from the work-up rattle-box of an infant. Says Millengen, in his "*Curiosities of Medical Experience*," "These observations are so numerous and confused that on reading them we feel plunged in a chaotic labyrinth of symptoms, without any clue to extricate ourselves from its perplexing mazes."* And Curie, when he would seem to magnify

* Page 301.

and exalt the gigantic labor which must be accomplished by every Homœopathic physician, puts the following question, "how then," says he, "with 200 medicines and upwards of 100,000 symptoms, is it possible for us to direct our course? Is there a memory strong enough to retain and class them all? And if the memory is incapable of this, what is the method to be employed? By what thread (the Dr. certainly means to ask by what *cable*) shall we guide ourselves in this labyrinth."* It must be remembered that Curie wrote in 1838, when sulphur, &c., had only 1,000 symptoms. I cannot conjecture how he would find language to express the mighty difficulty now that their symptoms have been so "vastly augmented" that sulphur, instead of 1,000 symptoms, has its 2,000. It is true he compares the Homœopathic Materia Medica, to a "vast arsenal wherein the physician is at liberty to select the weapons with which he intends to encounter disease,"† but the figure is altogether too contracted for the present "vastly augmented" state of the "science."

To gather together such a countless number of symptoms, every locality of the human frame is separately invoked, from the head to the foot, outside and in, and furnished with a tongue as it were, to relate its experience and tell just how it feels.

We may here just remark in passing, that it is this minuteness, this apparent exactitude and nicety, this particularity, and, as I think, ridiculous unmeaning inquisitiveness,‡ this sitting down by the side of the patient, with pen, ink and paper, as Hahnemann directs, and exalting every thought of the patient respecting himself, to which he gives utterance, into a something worthy to be recorded, and then the time required to put all these together to examine and compare and study, that perhaps more than anything else, impresses him with an idea of the vast superiority of

* Curie's Practice of Homœopathy, p. 42.

† Page 41.

‡ It is impossible for any description to give even a faint idea of the Homœopathic method of examining a patient. The original directions must be consulted. You will find some of them at pages 126, 127, 128, 130, 171 and 172 of the Organon. There is nothing irrelevant, nothing unimportant, nothing to be omitted; family secrets even are to be revealed, and if the patient does not do it voluntarily, see the means to be resorted to to accomplish the end. See especially the notes attached to the 93d and 94th Aphorism, and blush for human nature.

this system over any other that he has ever heard of, especially if, as is often the case, his mind and body have been enfeebled by protracted and painful disease. The confidence thus inspired must *inevitably* tend to produce its invigorating, its health restoring influence.

But to proceed with the subject of experiment, and to give you some idea how it is possible to accumulate symptoms to such an extent, you must be informed that all the sensations are infinitely subdivided; for example, pain is subdivided into simple, obtuse, pressing, compressing, bending, jamming, pinching, cutting, stinging, drawing, tearing, teasing, shrugging, streaming, crawling, turning, boring, twisting, gnawing, eating, extending, scratching, knocking, jerking, acute, pulling, constricting, dislocating, burning,"* &c., &c., &c., and then we have the locality of pain, as pain in the head, the top of the head, the back of the head, the side of the head, behind the ears, in the forehead, over the eyes, in the eyes, in the eyeballs, in the eyelids, under the eyelids, &c., &c., ad infinitum. For example, we opened Jahr's Manual, to the acticle magnesia; after taking an infinitesimal dose, the following are only a few of the symptoms; duration of effect is set down as fifty days.

“SLEEP. Frequent and violent yawning, desire to sleep during the day, sleeplessness, sometimes from oppression in the abdomen, or from anxious uneasiness and internal heat, with great dread of being uncovered—many anxious dreams, with talking, cries, and frightened starts, dreams of fire, flood, brigands, quarrels, money, pleasures, misfortunes,” &c., &c., &c., to the extent of five pages. Who will dare take magnesia any more, or give it to their young infants, if such are the effects that it produces, and that too from administering infinitely less than the millionth of a grain?

The exhibition of a little lime-water to an individual in health, according to Homœopathy, produces a train of symptoms no less alarming. “Cramps and contractions of the limbs, especially of the fingers and toes, wrenching pains, pulsative pains, stings, and drawing pains in the limbs, chiefly at night; or, in summer

* See Reese's Humbug, p. 104.

and on on change of weather, turns of torpor and paleness of some parts of the body, which appear as if dead; jerking in different limbs, epileptic convulsions also at night, with cries," &c., &c., to the extent of nearly eight pages.

Once more. Jahr gives from Hahnemann three divisions of "drug symptoms" of the magnet. The first is the symptoms produced by touching either pole indiscriminately. The second, those by touching the north pole. The third, those by touching the south pole. In giving these symptoms, he departs from his alphabetical arrangement and places the "magnet" in the end of his Manual, that though last it might not be considered least, and I think he judged correctly in "capping the climax," with this precious specimen of "imposing diminutiveness," this "immense nothingness," for however slender the foundation for any of the "drug symptoms," detailed under the 200 preceding medicaments, we could, as Hahnemann says, "still conceive of something;" but here Hahnemann has himself out-Hahnemanned Hahnemann. Here are seven pages of pure conjecture—imagination's own airy fabric—touching a common horse-shoe magnet "for one minute, with the tip end of one finger," produces, according to Homœopathy, seven pages of distressing, and some of them very alarming symptoms, for example :

The "MORAL SYMPTOMS," under the first division, are recorded as being "precipitation, distraction, irresolution, inadvertence, propensity to anger and rage."

Under the second division, or north pole, we find,

"MORAL SYMPTOMS: peevishness and inclination to weep, with shivering; mildness, submission, indolence when seated, as if the power of moving were lost; irresolution, followed by prompt execution after a resolution has been once formed; speaking loud while quite alone, and engaged in occupation; fickleness, anxious hesitation and restlessness, loss of sense, loss of ideas, weakness of memory, tendency to make mistakes when writing."

Under the "south pole" division they are,

“MORAL SYMPTOMS: moroseness and ill humor, with aversion to conversation, dislike to society, and to smiling faces; passion and rage; instability of ideas.”

All this, however, is not a circumstance to the effects produced upon certain nameless organs. Decency utterly forbids their repetition. Those who possess the curiosity, are referred to Jahr, vol. 1, pp. 544, 646 and 648, and if the perusal does not excite a blush, it will be because there was not blood sufficient to crimson the cheek. Had we nothing else to judge from, it might be supposed that instead of being in the middle of the nineteenth century, we were yet behind the very rear of civilization, feeling for aboriginal improvements. What is not man capable of believing, if he can believe such stuff?

Besides “symptoms,” “drug symptoms,” “pathogenetical symptoms” there are other technicalities to be noticed. There are the Homœopathic IMAGES. They are big and little. Big images pertain to chronic diseases; little images to acute diseases. These images are likewise called, in Homœopathic language, the “*totality of symptoms.*”

The big images must be drawn out on paper,* and either hung up in some conspicuous place, for the frequent inspection of the physician, or deposited in some safe port-folio, where they can be readily referred to.† The little images need not be drawn on paper, but may remain in the memory of the physician, as unwritten creatures of his imagination.‡ These images are produced by verbal intercourse between the physician and his patient, and the by-standers.§ A new image of course is to be produced for every patient, and its features are to be altered at each interview, *pro re nata*, by brushing out some and adding others.||

* “All the answers being committed to writing, the physician then notes down what he himself observes.” Organon, p. 129.

† “The physician ought ever after to have this “image” before his eyes to serve as a basis to the treatment.” Page 135.

‡ In acute diseases “there is less occasion in being urgent in acquiring the particulars, which for the most part come before him (the physician) spontaneously.” Organon, p. 132.

§ “He writes this all down in the very words which the patient [and the persons around him made use of,” without any interruption. When this is done, and not before, the physician is to begin to put his own thousand and one questions. Page 126.

|| From time to time the physician is to “obliterate from the group of primitive symptoms those which have entirely disappeared and add the new ones which have supervened.” Page 135.

Then, before a remedy can be found for the poor dog under treatment, this "image" must be held up and accurately and patiently compared with other "images" to be found in some Homœopathic phantasmagoria which are denominated "drug images;" and when they can there discover its perfect resemblance from head to foot, as face answers face in a glass, the name of the medicament over the head of the "drug image" points to the perfect Homœopathic remedy required.* When an exact likeness cannot be found, a circumstance which, according to Homœopathic testimony, very often happens, an image must be selected which bears the most striking resemblance to the image of disease.†

For a fuller description of this image making I must refer you to the Organon, from the 125th to the 155th pages; that which I have attempted to give you is but an epitome of what you may there find. The following anecdote, however, may serve as an illustration:

A lady the other day asked her family physician the meaning of the Homœopathic motto, "*similia similibus curantur.*" He told her as near as he could understand it it was a kind of Latin translation of the hand writing over the wall in Belshazzar's palace, "Mene, mene, tekel, upharsin." He asked her why she wanted to know. She said she had understood from a female friend of Homœopathy, that some one had said that *similia* meant the image of disease, *similibus* the image of the medicine, and *curantur* was the consequence of bringing the two images together. She wanted to know if that was so. He told her she had better ask the lady's Homœopathic doctor, as he doubtless knew all about it.

ANATOMY, PHYSIOLOGY and PATHOLOGY are to Homœopaths useless lumber as we have already hinted; sensible however of the unenviable position in which such a charge fully substantia-

* "It is necessary that the characteristic features of the disease should also form the characteristic features of the remedy." [Curie, p. 42.] "The most rapid cures are observable in those cases wherein the remedies present *every* symptom of the complaint." Page 60.

† See Curie's Practice of Homœopathy, p. 60.

ted would place them in the estimation of all true lovers of science, many of their writers labor hard to deny it: but it is all in vain.*

Whatever amount of knowledge upon these subjects Homœopathic practitioners may themselves possess, and however much they may endeavor to convince us of the indispensable assistance such knowledge renders them in their prescriptions for disease, they can never satisfy those who will take the trouble of looking into the principles of their "system," that there is the least necessary connection between such knowledge and the practice of Homœopathy.

Of what possible value I ask are all the late splendid researches in pathological anatomy and in physiology, in the estimation of the man who could write such a sentence as the following: "I cannot comprehend," says Hahnemann, "how it is possible for physicians to imagine that they ought to search the interior of the human economy: it is inaccessible, and concealed from our view;" and again, at page 26, "just as little," says he, "as we can witness what is passing in the interior of our bodies in a healthy condition, and as certainly as they are concealed from us as they lie open to the sight of Omniscience, just so little can we perceive the internal operations of the animal frame when life is disturbed by disease. The action that takes place in diseases manifests itself only by external symptoms;" and at page 84, he says, "In what manner the vital principle produces morbid indications in

* "It erases from the history and study of medicine, anatomy, physiology and pathology, in all its branches, including morbid anatomy, all that belongs to a knowledge of the structure of the several parts of the human frame: of their functions, of their morbid alterations of structure, all that is of a really scientific character in medicine as resting on a demonstrable basis and ascertained by observation and experience, is dismissed by the school of Hahnemann as either worthless or useless." *Bell's Med. Bul.*, July, 1842.

Again. "The Homœopathist despises and rejects as idle all those collateral (anatomy, physiology and pathology) means of diving into nature's arcana, he bids us dwell only upon evident symptoms, or in other words, to look to the effects alone and cast away all thoughts of discerning their causes." *Curiosities of Medical Experience*, p. 302.

Again. "The Homœopathic system dispenses with anatomy, physiology and pathology, and takes cognizance only of symptoms. It regards the nature and seat of disease as of no consequence whatever, but symptomatology as all in all." *N. Y. Jour. Med. and Surg.*, Jan'y, 1840.

the system, is to the physician a *useless question*, and will therefore ever remain unanswered. Only that which is necessary for him to know of the disease and which is fully sufficient for the purposes of cure, has the Lord of life rendered *evident to the senses*." I am aware that Homœopathists in this country deny the charge brought against Hahnemann of being opposed to pathological investigations, but his own pen has rendered the attempt futile. And Hahnemann is doubtless consistent with himself in this respect, for of what use can such researches be to a system which broadly and repeatedly asserts that sensation is the true, the only true index to disease? It is true, Hahnemann talks about the pulse and the tongue and the secretions,* but it can only be for a similar reason to that which he gives for continuing a species of names for disease, "that we might," says he, "by degrees dissipate the illusion."† But Hahnemann is not the only Homœopathist who speaks contemptuously of pathology. Another of authority sufficiently high for Hahnemann himself to quote, writes thus: "The physician who engages in a search after the hidden springs of the internal economy will hourly be deceived; but the Homœopathist possesses himself of a guide that may be depended on."

"The sole inquiry of the physician," says Dr. Hering, the apostle of Homœopathy in Pennsylvania, "is after the symptoms, because the symptoms alone determine his choice of a remedy; and upon the fullness or accuracy with which these are noticed rests the entire management of the cure. All therefore depends

* "The liver is diseased. The discovery is of no importance. We have only to attend to the pains extending up the clavicle and shoulder, or the uneasiness experienced in the right hypochondrium. The pulse, the respiration, the condition of the excretions, the temperature of the skin, the appearance of the tongue, are all regarded as minor considerations." *Curiosities of Medical Experience*, p. 302.

† "Should it, however, be thought sometimes necessary to have names for diseases in order to render ourselves intelligible in a few words to the ordinary classes when speaking of a patient, let none be made use of but such as are collective. We ought to say for example that the patient has a species of chorea, a species of dropsy, a species of nervous fever, a species of ague, because there certainly do not exist any diseases that are permanent and always retaining their identity, which deserve these denominations or others that are analogous. It is thus we might by degrees dissipate the illusion produced by the names of disease." *Organon*, p. 125.

upon the correct examinations of the patient, and not upon any possible opinions concerning the nature and essence of the disease, nor upon learned views concerning its concealed seat, nothing indeed but the symptoms are to be accepted as the guide of the treatment because in them no error is possible!!!” I do wonder if every old woman does not know that the same causes often produce different symptoms, and that the same symptoms often arise from different causes.

All our old therapeutical agents upon which physicians have leaned for centuries with safety and confidence are anathematized. Bleeding is affirmed to be not only useless but pernicious, under any circumstances whatever. “The living human body,” says Hahnemann, “never contained one drop of blood too much.” Again, “a superabundance of blood can never exist.” And yet again, he says “having recourse to bleeding nothing can justify.” The substitute is aconite, as will appear from the following extract: “The most violent pleuritic fever, says he, with all its attending alarming symptoms, is cured within the space of twenty-four hours at farthest, without loss of blood or any other antiphlogistic whatsoever, by giving one globule of sugar impregnated with the juice of aconite of the decillionth (30th) degree of dilution.” Verily the days of miracles have come again.

Cupping and leeching, and blistering, and all counter-irritation; all liniments, fomentations, poultices, ointments are of course totally useless.

The note Hahnemann appends to his 26th aphorism reads thus: “A judicious physician will confine himself to an internal* application of the remedy which he has selected, as Homœopathic as possible, and will leave the use of ptisans, little bags filled with medicinal herbs, fomentations of vegetable decoctions, washes and frictions, with different species of ointments, injections, &c., to those who practise according to routine.”

Rouff, in his Repertory says that Homœopathy strictly forbids “All medicine procured at the shops, and all such as are empirical, every description of domestic medicine, as all manner

*I presume he forgot the magnet, the potent magnet.

of herb teas, syrups, medicated poultices, and irritating or medicinal substances applied to the skin.

“Blood letting by the lancet, or by leeches or cups, and laxative injections, except those of lukewarm water, are likewise forbidden.

“All perfumery, particularly musk, hartshorn, camphor, cologne water, eau de luce, or other aromatic waters, flowers used for their odor, cosmetics and tooth powders, must be avoided.”*

Curie, too, in his Practice of Homœopathy, is quite as explicit. His language is, “As an advantage of no small importance, it (Homœopathy) abolishes blood letting, whether by lancet, cupping or leeches, as well as the employment of blisters, cauteries, setons, moxa, and every other process which produces pain and debility; it abolishes, also, pills, draughts, and disgusting potions.”†

“Even a stomach,” says Hahnemann, “overburdened with indigestible food can never require an emetic. In such a case,” says he, “nature knows full well how to disencumber herself of the excess by the spontaneous vomiting which she excites, and which may at all times be aided by tickling the throat with the finger. “But,” he adds, “that if after the stomach has been *filled beyond measure*, and the patient is tormented with acute pain in the epigastrium and does not experience the slightest desire to vomit, an emetic then would only cause a mortal inflammation of the intestines, whereas slight and repeated doses of a strong infusion of coffee would re-animate the stomach and place it in a condition to evacuate itself either upwards or downwards, however considerable in quantity the substances contained in its interior may have been.”

Or, in plain English, when the stomach is “*filled beyond measure*,” the quantity must be increased to relieve it of its load. “In no case can an emetic ever be necessary,” says Hahnemann, “not even in a sudden affection of the stomach with frequent nauseous eructations, as of spoiled food, accompanied with de-

* Humphry's Ruoff, p. 26.

† Page 66.

pression of mind, cold feet, hands, &c., &c. Here, if instead of an emetic the patient should only *smell once* to a globule of sugar the size of a mustard seed, impregnated with the 30th dilution of pulsatilla, he is infallibly cured in the space of two hours.”

Smelling of gold, he says, cures one species of mental derangement.

Perhaps Hahnemann had either seen or heard of the following couplet from old Chaucer :

“ For gold in phisic is a cordial,
Therefore he loved gold in special.”

But, be this as it may, certain it is that his learned and eccentric prototype, Paracelsus, as early as the 15th century, prescribed gold for melancholy, dissolving it first in certain acids, and administering it internally. But could the Dr., or as he is sometimes called the “Prince of Quacks,” again visit earth, and witness the wonders which are produced by only *smelling* his favorite medicine, great indeed must be his astonishment, and doubtless he would be compelled for once to confess himself out-witted.

This introduction of medicine into the system by the nostrils, except merely as sternutatories, is purely Homœopathic. “Of late,” says Hahnemann, “I have become convinced of the fact that smelling imparts a medicinal influence as energetic and as long continued as when the medicine is taken in substance by the mouth.” Again: “All that is cured by Homœopathy may with the *most* certainty and safety be cured by this mode of receiving the medicine.”*

But not only is *smelling* the medicine sufficient to produce the desired effect, and as the book says, “the preferable mode of using it,”† but actually *touching* it will do just as well, if not a little better. Listen to the 289th aphorism of this most wonderful man, it is after this wise: “Every part of the body that is sensible to the touch is *equally* susceptible of receiving the impression of medicines and of conveying it to all other parts of

* See Organon, p. 209.

† *Ibid.*, p. 25.

the body." Dipping the finger, then, in medicine, must necessarily be as efficacious as taking it into the stomach, and more so too, for the sense of touch is certainly more fully developed on the fingers than in any other portion of the human frame. For such a discovery alone, Hahnemann ought to receive the lasting thanks of all the delicate stomachs in the world. This confessedly goes far ahead of Allopathy, and no mistake.

It is certainly curious to observe the different stages by which the old gentleman seems to have arrived at this, the true climacteric of infinitesimality. He first began with *ordinary* doses, but soon finding they would not always answer, no matter how "perfectly Homœopathic to the disease," he tried *small* doses, then from *smaller* to *less* and *less*, until he reached his *infinity* itself. Finding at this stage, of course, a total want of action, he discovers the magic power of *trituration* and *agitation*. But this, being as yet altogether too "material" for the spiritual nature of his system, he changes the ordinary place of deposit, from the *stomach* to the *nostrils*, then from the nostrils to the parts most sensible to *touch*, of course to the *fingers*; and at arm's length, too, we are bound to suppose, for assuredly it would never answer to touch it and smell it at the same time, especially that which is carried to its "highest potency," which, in Homœopathic language, means reduced the most, for it "might endanger the life of the patient!"* Now, I should not at all wonder if, according to the suggestion of a facetious correspondent in Missouri, it will not next be discovered that "if a friend take the medicine for you it will do just as well as if you should take it yourself." This would seem to be just about the thing the poet was after when he wrote,

"—————and should a cloud
O'er cast thee, be it light as gossamer,
That Helen might disperse it with her breath,
And talk thee into sunshine."†

But to return from this digression. Purgatives, too, are denounced with equal severity. "There is apparently," says Hahnemann, "some necessity for the expulsion of worms in the so called worm disease. But," he adds, "even this appearance is

* See p. 90.

† Iron Chest, act 3, scene 1.

false ; they are all owing to the itch, connected with an unhealthy mode of living ; if the regimen be ameliorated and the itch Homœopathetically cured, few or no worms at all will remain." These are only a few specimens of the wonderful power of Homœopathy. While, however, it possesses such magical power over disease, exercised with such commendable regard to the comfort of the sick, it is singular that it should advocate intemperance by a paragraph so entirely anti-temperance as the following, which is found on the 75th page of the Organon :

"An experienced reaper," says Hahnemann, "however little he may be accustomed to the use of strong liquors, will not drink cold water (*contraria contrariis*) when the heat of the sun or the fatigue of hard labor have brought him into a feverish state ; he is well aware of the danger that would ensue, and therefore takes a small quantity of some heating liquor, viz : a mouthful of brandy. Experience, the source of all truth, has convinced him of the advantage and efficacy of this Homœopathic mode of proceeding."

Another peculiar feature about Homœopathy not much calculated to give it success with the thinking community, is that their periodicals and other organs, animate and inanimate, speak of no *unsuccessful application* of their principles ; none but palpable cases of cure are mentioned, and these are served up in a dress to suit the multitude. This is a feature which is certainly calculated to ally Homœopathy with empiricism, to say the least ; and reminds one of the artful contrivance of the proprietor of a certain mineral spring in England, who kept one room in which were deposited the crutches of all those patients who had received so much benefit from the waters as not to require their assistance any longer. One day a company of ladies and gentlemen, as usual were shown into this apartment with its 100s and 100s of crutches, and the virtues of the water highly extolled, when an old decrepid servant of the establishment, who was seated in one corner of the room, said, in a low tone, to a gentleman who stood near, "Ah me !" said she, "ah me ! they take good care to say nothing about the heaps of crutches we burn up every year, of the poor creatures who come here only to die. Dead bones tell no tales, you know."

The Homœopathic Examiner tells us that there are physicians in our country, and Hahnemann says there are some in his, who, to use the language of another, run an "accommodation line," practice either Homœopathically or Allopathically, just as their patients shall desire. By many they are commended for such a spirit of compromise, and highly eulogised for so much talent in their profession. Just as if the merest dabbler in medicine with pen, ink, paper, patient and repertory, could not practice Homœopathy with a skill equal to that of Hahnemann himself.

Dr. Gilbert Smith one of the oldest and best practitioners in the city of New-York, says, under date of Aug. 3, "I presume like Perkinism, Halseyism, and Rain-water-doctorism, Hahnemannism will have its day. In this city I am disposed to think it on the decline; inasmuch as those among them who know any thing about regular practice do not hesitate to adopt it whenever they find a serious case of disease, and when humbug will answer no longer. The acknowledgment of this fact was made to me the other day by one who has an extensive Homœopathic practice. "He thought it his duty" he said, "to practise either way in which he could best benefit his patients." And so he said they all did. In other words, when they could no longer succeed in amusing their patients by doing nothing they unhesitatingly adopted that practice which their great founder condemned as murderous!! "Oh, we don't go all lengths with Hahnemann, we practice a modified Homœopathy!" and yet these men get credit for uncommon talent and cleverness inasmuch as they are *able* to practise both ways."

Dr. Bliss confirms this statement of Dr. Smith. His language is: "In almost every case that has fallen under my observation, where real disease has existed, especially if it has been active, Homœopathic remedies have only been used to gull the patient, while remedies of power have been employed to subdue the disease. I speak," says the Dr., "of the practice of those who have sufficient knowledge to discriminate between diseases and their various phases, for it is notorious that some are in the practice of Homœopathy in this city who have almost no knowledge of *logy* and *diagnosis*, and are perfectly incapable of distinguishing the character of diseases."

In Bell's Bulletin of Medical Science for July, three classes of Homœopathic practitioners are enumerated. 1. Those who go Hahnemann's whole figure. 2. Those who, while they profess to practise Homœopathically, after the straightest sect, give "common but small doses, and those of active and sometimes poisonous* articles:—" and 3d, your "either way, any how" practitioners, "thrifty knaves, who care not how they earn the 'siller,' provided it comes into their own pockets. They pay the profession and their own judgments, and science itself, the odd compliment of asking their patients how they wish to be treated, and according to the reply will either bleed them or give them a Hahnemann vial to smell to. "Can we wonder," continues the Bulletin, "that so many ignorant persons in the general community prate about systems of medicine, when they see such conduct in some of the professors of the art?" According to this writer, therefore, it seems the first class may be denominated the *true*, the second the *hypocritical*, and the third the *accommodational*.

Or, to illustrate this classification by a familiar anecdote. An aged gentleman once remarked that he had been so unfortunate as to bury *three wives*. Their characters differed essentially from each other, especially in the method they chose to manage his wardrobe. One, though blind in one eye, was careful to mend a

* The duke of Canizarro died from the taking of three pills at once, ordered to be taken singly, either through his own mistake, or through that of his *Homœopathic* physician, and these pills contained *arsenic*.

"Thus we see a nobleman, in the enjoyment of a large fortune, dying *poisoned like a rat*. Considering these pills were prescribed in conformity to *Homœopathic* practice, in which only millionth doses are supposed to be used, so that a few hundred thousand portions might be taken without producing death, one can but look upon this result as no less extraordinary than unfortunate. It gives rise to no little matter of reflection upon the source of the active effect of these doses of fabulous diminutiveness, and it shows that those optimists may err who think that Homœopathy is a mere hocus pocus, like the papato of the 17th century."

"We have always thought and said," remarks the editor, "that the clever rogues among the Homœopathists take good care to give active doses of medicine, under cover of their infinitesimal humbug. Here is a case in point. How could the duke of Canizarro die from the swallowing 2 or 200,000,000th of a grain of arsenic? The quackery and imposture of the thing are palpable. But it is of no use telling the public to avoid quacks. They *will* be gulled, and therefore individuals, like the duke of Canizarro, must pay for it." Johnson's Journal, Jan. 7, 1842, vol. 40, p. 283.

broken garment as well as she knew how, by a decent patch, when first it required it. The second continued to tie up with a string or draw together with a thread the broken edges, until, without his knowledge, she could get some one to mend it for her, while the third contented herself by merely pinning together what either her ignorance or her indolence would not allow her to sew, and invariably promised by and by to do it, just as he should like best. His first wife he called *Pitchy Patch*, his second *Tie Up*, and his third *Pin Up*. The old man added, with a deep drawn sigh, "God bless *PITCHY PATCH*; I hope, too, it has gone well with *TIE UP*, but I am sure the de'il took *PIN UP*."

In justice, however, to the first class, or the true Hahnemann Homœopathists, it should be remarked that they utterly disown the two last classes, and feel themselves in no way responsible for any of their doings; indeed, they denounce them in no measured terms, and justly too, for between "Allopathy" and true Homœopathy there can be no compromise. Hahnemann calls them a "new mongrel sect, that continues to gnaw like a cancer upon the vitals of diseased human beings;" he says, further on, that they must be separated "by an immeasurable gulph from Homœopathy." And again, at page 150, after bestowing upon them a prodigiously severe castigation, he finishes by asking the following question, "Who would honor such a light-minded and pernicious sect by calling them after the *difficult* yet beneficent art, Homœopathic physicians!"

Jahr is no less severe when he says: "from ignorance, for their personal convenience, or through charlatanism, they treat their patients one day Homœopathically and the next Allopathically." If Homœopathy is right, Allopathy must be wrong, and vice versa. "Homœopathy and Allopathy," says a writer in the *Examiner*, "co-ordinate, not contradictory branches of the great art of healing, is more than we can fathom."

Everest, on this point, observes: "Be it right or be it wrong, it is at any rate utterly opposed to the present practice, and there cannot by any possibility be any alliance or truce between Homœopathy and Allopathy. Hahnemann's theory must be either admitted or rejected altogether. It allows of no compromise—

it will not amalgamate in any way whatever with the Allopathic system.”

These accommodational practitioners forcibly remind one of an old border story, where, in a sparse settlement, composed of individuals of all the various denominations of Christians, it was agreed to build a meeting house; all gave a little and the building was soon completed, but they found great difficulty in settling a minister; each sect wanted one of their own. At length a straggler offered and was accepted, who agreed to preach alternately Presbyterianism, Episcopalianism, Methodism and Baptism. How the society thus accommodated would be likely to flourish, I leave you to determine.

Good may, and doubtless will, grow out of Homœopathy; the value of the system is in a fair way of being tested, if we may judge from the number of experimenters who are at work. It is, however, believed that neither their number nor their increase is anything like what one might judge it to be from their periodicals and the braggadocio language of their followers.*

* The following announcement appeared in *l'Examineur Medical* of the 9th of January last, and has been copied into other journals:

“By a decree of October, 1841, the Emperor of Austria has created a chair of Homœopathy in the faculty of Vienna; named MM. Worm and Nerbar professors, and appropriated 100 beds in the St. Elizabeth Hospital, for the Homœopathic treatment of diseases, under the superintendence of Dr. Levy.”

This decree, it seems, has the same foundation as the report, so industriously circulated, that M. Breschet had become a convert to the infinitesimal humbug, and is one of the innumerable fictions devised by that industrious and inventive class of practitioners to increase the number of their dupes.

Dr. Sigmund, a very distinguished physician of Vienna, who was recently sent by his government to France, to study the organization of the medical profession in that country, on seeing the above statement in *l'Examineur Medical*, addressed to the respectable editors of that journal a letter, the following extract from which they have published in their No. for 10th April:

“In the 2d No. of *l'Examineur* for 1842, I find a statement which is entirely erroneous. It has never been proposed to create a *chair* of Homœopathy in the faculty of Vienna; neither have the government enacted an order or decree to create a *clinique* of this kind. The hospital mentioned is one *closed* to students and strangers—a distinct foundation, served by the sisters of St. Elizabeth, and the physician of which is one of our brethren, Dr. Weninger, who has never practised Homœopathy. MM. Worm, Nerbar, and Levy are entirely unknown in Vienna.”—*Am. Jour. Med. Sciences*, Oct., 1842.

Doctor Jackson, of Boston, says; "There is no medical man in this vicinity, of established character and reputation, who has embraced Homœopathy."

Dr. March, of Albany, President of the Albany Medical College, says, August 6, 1842:

"As to the idea supposed to be entertained by the friends of Homœopathy, that the regular practitioners of physic are either secretly or publicly entertaining more and more favorable opinions of the Homœopathic absurdity, I promptly and unhesitatingly deny it. In the city of Albany there are between fifty and sixty educated and licensed physicians, and, with but one exception, so far as my knowledge extends, and as I verily believe, not an individual practises in accordance with their principles, or entertains a solitary opinion favoring the opinions of Hahnemann."

Dr. Isaac Wood, of New-York, late physician to the fever hospital, writes under date of Aug. 15th, 1842: "The subject of Homœopathy is too supremely ridiculous to waste time or serious thought upon. To judge all alike who practise it might be uncharitable; no doubt there is honest belief among them, but there is strong reason to believe, from facts which might easily be detailed, that some, if not many, of the few in this city who practise it, (for you must bear in mind that they are but as a drop in the bucket, noisy as they are,) have been disappointed of success in an honorable pursuit of their profession, and have chosen from necessity the fashionable humbug of the day."

"Notwithstanding the years that have now elapsed," says the New-York Jour. Med. and Surg. vol. 2, p. 247, "since the doctrines of Homœopathy were published, not one distinguished member of the profession in any country has adopted them. This is not to be wondered at; for between these and medical science there is no such thing as a compromise; they stand in direct opposition to each other."

If their numbers are as respectable and their increase as large as Homœopaths would fain wish us to believe, how happens it that not a single respectable medical or philosophical journal of

established character in any country has ever espoused their cause. They are the sole trumpeters of their own fame. They have their own journals, and whatever is known of their success comes to us through the suspicious, I had almost said polluted, source of self-aggrandizement. Now this would be strange, respecting any other "science." Why is Homœopathy an exception? especially since it has been nearly half a century before the public.

It must likewise be considered unfortunate for the success of the system, that American Homœopaths are almost entirely indebted to Germany for their medicines; the American preparations are all powerless, or, at all events, Homœopaths declare that their system shall only be tested by German physic, and hence the establishment in New-York, of a general agency of the Central Homœopathic Pharmacy at Leipsic, for the United States.* Now, how is this? What potential influence is superadded to attenuated nothingness? We have heard of globules of Homœopathic medicine, producing powerful evacuations. This is all contrary to Hahnemann's Homœopathy; but never mind if any Homœopathy can furnish us with a miniature sugar plumb which will act as a prompt, efficient and safe cathartic, as some of the friends of Homœopathy affirm it can, I will engage that the profession and the public will be good customers; but this "is not Homœopathy." About this, however, there is certainly some shade of mystery to say the least, and the question is forced upon us, is there not such a thing as an Allopathic dose in a Homœopathic dress to be employed as a dernier resort in extreme cases? But we shall see, and although not a prophet, I will venture to predict that Homœopathy and wisdom will not die together.†

* "Mr. William Radde 322 Broadway, New-York, has been appointed agent of the Central Homœopathic Pharmacy at Leipsic, the medicines of which we feel assured by experience, can be safely trusted. Our friends should be careful to procure such only as are *authenticated* by the *seal* of this distinguished association."

See "advertisement" to Hull's Jahr, vol. 1. Quackery again, "noæ are genuine but such as have the name of ——— in red ink!!!"

† Dr. James McNaughton, of Albany, a gentleman of high standing in his profession, and who has for five years past paid much attention to this subject; and who, in 1839, when president of the State Medical Society, chose Homœopathy as the subject of his dissertation, says in a communication dated August 10, 1842: "I do not think any more favorably of the 'so called science' than I did, and have

But after all, the public care but little about medical theories, for they understand but little concerning them. The great question with them is, "is Homœopathy in its power over disease what it professes to be?"

That there have been some, and perhaps many notable cures wrought of which Homœopathy claims the honor, there can be no manner of doubt. Not a medical charlatan that ever rode into notice from Paracelsus their chief down to Elisha Perkins, Austin the prophet of Colchester, and the Rain Water doctor of our own times, but could do as much. The greater number of these, however, were chronic diseases of long standing and slow progress; a class of diseases which are usually benefited most by letting medicine alone, and their number is larger than is usually thought. It requires but little penetration to account for all this class of cures.

To show the facility with which genuine quackery can multiply its "astonishing" cures, look first at the history of Perkinism. Mr. Perkins prepared two small pieces of different kinds of metal, drew them to a point and polished them.

These *metallic tractors*, as they were denominated, were pretended to have in their joint operation, great power over the electric fluid, and by moving these points gently over the surface of an inflamed part, the heat was extracted, the swelling subsided, and in a short time the patient was relieved. In a very little time, thousands and tens of thousands were ready to certify (under oath) to the happy influence of these tractors. Mr. Perkins went to England, and obtained the royal letters patent for the purpose of securing to him the advantages of his discovery, and it is asserted by the best authority that he returned from England possessed of ten thousand pounds sterling, which he received for the use of his tractors. But unfortunately for poor Perkins, in 1704, Dr. Haygrath of London blew up this Yankee bubble by demonstrating publicly before competent witnesses

still less reason to think well of some of those who profess to practise Homœopathy. I have not yet known a single one who has *confined* himself to Homœopathic remedies in all cases, and I have known more than one who, while professing to practice Homœopathically, made liberal use of Allopathic remedies."

that *wooden tractors* did just as well as the twenty guinea metallic ones, provided that the patient knew not that they were substituted. Notwithstanding this however, it was nearly if not quite twenty years before Perkinism was finally wrapped in its "winding sheet."*

Witness also the astonishing but short success of Mesmerism in France, the latter part of the eighteenth century and out of which, in all probability, Perkinism sprung. With its motto of "but one disease in nature and but one remedy," its cures soon became like the stars of heaven innumerable. So prodigiously did its magic take with the multitude that as history informs us, Deslon one of the pupils of Mesmer, realized a fortune of £100,000 sterling. When and where it would have ended, but for the master spirits of our own immortal Franklin, and his illustrious compeers, no one can tell.†

Again, about thirty or thirty-five years ago, a Mr. Austin of Colchester, Vt., pretended that he possessed a miraculous power over diseases, and could cure anything that was curable by simply commanding it to be gone, if he was only informed either by letter or personally of the nature of the malady. For three or four years not only his house became thronged with anxious expectants, but as his fame extended and his numerous cures were emblazoned abroad, we are credibly informed that "the mail carriers groaned under the burden of maladies described" directed to "THE PROPHET OF COLCHESTER."

Again. For nearly eight centuries it was the popular belief in Great Britain, that the king, by a simple touch of the hand could permanently cure the scrofula. In the third volume of the Edinburgh Medical and Surgical Journal, is an account of this delusion, which was practiced by all the kings of England, from Edward the 3d. to George the 3d. by whom it was discontinued. We are informed that an exact register was kept of the number of those who applied for relief from 1660 to 1664; they amounted to 23,601 individuals; and from 1667 to 1684, the number of persons touched amounted to 68,506.

* See Powers on the nervous system, p. 25, *et seq.*

† See "Encyclopedia," Philadelphia edition 1798, art "Magnetism."

Then they have still in some parts of England the healing blessing, of the 9th son of the 9th son; and in this country as we have all often heard the 7th son of the 7th son is equally famous.

Then there was *Valentine Greatraks*, in Ireland, who gave out that God Almighty had conferred upon him the power of healing all manner of disease by simply touching the sick, and sometimes by their touching his glove; and so great, we are told, was the multitude who resorted to him, that he was obliged to devote three whole days of every week to the benevolent employment of laying his hands on the sick.

To test, in a measure, the influence of the imagination over disease, M. Andral of Paris, had proposed pills of starch, flour, and gum Arabic, and gave them to patients as Homœopathic medicines. The result was singular. In one instance, we are informed, they cured a total loss of voice of "six weeks duration in a few hours." In another case of cough and regular hectic, the cough was relieved, the fever abated, and sleep ensued after each exhibition of the pill. When she did not take the starch pill she suffered more, and hence she always requested the "calming pill."*

Who can doubt the influence of the imagination in all this array of healing power? So in Homœopathy, that which the "*vis medicatrix naturæ*," that inherent power in nature, manifested alike in both the animal and vegetable kingdoms, which so successfully enables each individual to resist and throw off disease—we repeat it, that which the *vis medicatrix naturæ* does not cure, imagination does, assisted perhaps by hope and regimen. I now allude to genuine Homœopathy, Hahnemann's own "spiritual dynamic power" over "morbific agents."†

Professor Mott of New-York, whose travels in Europe and the East we have all read, says, in a letter to the author, "Paris, which is the resort of the sick as well as the fashionable, is a fine soil for the success of Homœopathy. In this fascinating capital we meet with many full-fed English noblemen, who, while they

* See Bell's Medical Library for July, 1842.

† See *Organon*, p. 21.

have been well emptied by the generous cathartics of their own practitioners, by the exercise of their own skill in gastronomic science, soon fill up again. These are excellent candidates for the Hahnemann science. Many such cases I have known in Paris; and from the implicit reliance they place upon the skill of Hahnemann, they faithfully follow not only his prescriptions, but rigidly observe the regimen he enjoins. Many cures were made in this way in Paris, when temperate eating and, perhaps, drinking too, would have long before effected their cure, had confidence enough been reposed in their physician."

The air and the exercise and the travel; the wholesome diet and good cheer; the freedom from care and anxiety, and unnecessary toil which Homœopathists invariably prescribe, together with an inspiration of confidence in the remedy, and an observance of regular hours for meals and sleep, are agents in the cure of all chronic diseases of no trifling power; but who will pretend that there is anything either new or Homœopathic in all this? For centuries they have been the efficient allies in every valuable system of the practice of physic; and yet without these, I will venture to affirm, that all purely Homœopathic prescriptions—not prescriptions of Allopathic doses in a Homœopathic dress—but Hahnemann's own infinitesimals, will prove as utterly powerless in the removal of real diseases, as did charms and incantations and amulets in the by-gone days of superstition.

In the former part of this address, we took notice of Hahnemann's broad and unqualified assertion, "that no disease was ever proper or radically cured which was not cured Homœopathically." We are now, we think, prepared to make a counter assertion, and affirm that no disease was ever *cured* "Homœopathically," and never will be. I refer to Homœopathy strictly so called, and agreeably to our definition.

"We deny," says the New-York Journal of Medicine and Surgery, "that there is any satisfactory evidence that any diseases whatever have been *cured* by Homœopathic treatment. All cases of apparent cures are to be resolved into the recuperative operations of the organism, or the influence of the imagination, both

of which are mistaken by those who reason on the *post hoc ergo propter hoc* principle for the effects of remedies."*

Belladonna is prescribed in scarlet fever by Homœopathists as a specific, not because it is capable of producing the disease when taken in health, and not because it is capable of inducing any of the *alarming symptoms* pertaining to the disease, but simply because it is found capable in some constitutions, when taken in *considerable quantities*, of producing a sort of erythematic rash upon the surface of the body, a symptom not always present in scarlet fever: but to trust to it and to it alone, in the doses prescribed, appears to savor too much of madness.

That it may in *proper effective doses* possess some power over that highly congestive disease, a disease, too, in which the nervous system is peculiarly affected, I don't deny; as it has thus long been employed as a useful substitute for opium in many cases, and can often be used when opium is inadmissible.

Homœopathists also pretend that it will prevent the scarlet fever from attacking the individuals to whom it is at intervals administered. Was ever a mercenary artifice more shallow? This is the revival of the long since extinct sect of the *Hygienists* physicians who only attend people in health to prevent disease. I, however, well remember thirty years ago, when a student of medicine, to have heard its prophylactic power over scarlet fever spoken of and claiming to rank with the vaccine virus in its power over variola; but such pretensions have long since passed away to their own place, except, perhaps, in the pretended estimation of those who keep the preparation on sale.†

That aconite, or pulsatilla, or nux vomica, or colchicum, or some narcotic, or other medicament may hereafter be ascertained to control to a certain degree the action of the heart is certainly possible.

The idea is by no means a new one. The attempt, however, though often made, has never yet succeeded, but there certainly

* See N. Y. Jour. Med. Surg., vol. 2, p. 242.

† See Chapman's Therapeutics, vol. 2, p. 221.

can be nothing Homœopathic in it even if time should crown effort with success. These medicines let it be remembered were all in use years before Hahnemann was born. We mention this to correct an idea which many appear to entertain that these useful medicinal agents are the result of Homœopathic investigation. I am not aware that Homœopathy has added any thing to the *Materia Medica* but the *MAGNET*!!

But it becomes us to remember that time has proved a sad destroyer to the reputation of many a medicine whose claims to distinction were far more promising than those we have mentioned. Look at digitalis, of which even a Ferriar could say, "It was a substitute for the lancet and furnishes us with a means of controlling the pulse to our wish, and of supporting a given state of velocity as long as we deem proper," and a Currie says, "I have employed the digitalis to a very considerable extent in inflammation of the brain, of the heart, and of the lungs, and in rheumatism, and have succeeded with it in situations where I should otherwise have despaired," and Mossman, too, affirms that "pneumonic inflammation may be obviated with as much certainty as the progress of an intermittent fever is arrested by Peruvian bark;" and at a subsequent period he says, "it is here employed in almost every case of *increased vascular action*;" and again, "over these inflammations it certainly possesses powers *approximating to specific*;" and notwithstanding this high authority (and authorities like these might be multiplied to almost any extent) who now thinks of digitalis as a substitute for the lancet; and how few in the whole medical profession employ it at all, and then merely as an auxiliary to the lancet.

Any one at all acquainted with the history of medicine knows full well that the high sounding reputation with which an article commences its career for distinction is no sort of criterion whereby to judge of the place it will occupy when it has been tried in time's crucible. How few among the thousands which have entered the course have won the prize.

But, before undertaking to account for the power of Homœopathy over acute disease, by its powerless prescriptions, I should choose to follow the sage advice the late Dr. Mitchill was ac-

customed to give his class in natural history. "Gentlemen," said he, "be sure of the reality of a phenomenon before you attempt to explain it. I once paid severely for not heeding this rule. I was in company with a number of gentlemen at the Springs, entertaining them with illustrations of natural history bordering on the marvellous. A rough looking old gentleman, but more of a wag than a fool, ascertained from me that my name was Mitchill, said he would like to hear me account for a singular circumstance that had occurred in his neighborhood. A young married woman, he said, a neighbor of his, was lately confined, and one half of the child was black, and the family felt greatly mortified. I attempted to account for it on philosophical principles, much, as I thought, to the satisfaction of the company, when the gentleman interrupted me by saying that he forgot to mention that the other half was black also."

It has been more than once well observed that a "*recovery* is not always a *cure*, the one is relief, either without or in spite of medicine, the other, relief by the successful employment of the proper remedy." Correctly to estimate the connection between cause and effect, in the exhibition of the remedy and the cure of the disease, is a task of no easy accomplishment, notwithstanding the facility with which it seems to be performed by the hasty and the inexperienced. One or two apparently successful trials satisfy the gaping multitude so that they can say, without any hesitation, such and such a remedy cured such and such a disease, as though it was an axiom fixed and undoubted. On this subject a paragraph in Dr. Holmes's lecture before the "Boston Society for the Improvement in Useful Knowledge," is so much to the point, I know I shall be pardoned for adopting it.

"Those who know nothing of the natural progress of a malady," says Dr. Holmes, "of its ordinary duration, of its various modes of terminating, of its liability to accidental complications, the signs which mark its insignificance, or severity, or what is to be expected of it when left to itself, of how much or how little is to be anticipated from remedies—those who know nothing or next to nothing of all these things, and who are in a great state of excitement from benevolence, sympathy, or zeal for a new

medical discovery, can hardly be expected to be sound judges of facts that have misled so many sagacious men who have spent their lives in their daily study and observation." This generation, especially, should not forget the popular humbug of Perkins's points. The grave of Perkinism is yet fresh; but what has become of "its 5,000 printed cures, and its million and a half of computed ones, its miracles emblazoned about through America, and Denmark, and England?" Can Homœopathy boast of greater achievements? Let us reflect on these, and I think we must all agree with Dr. Holmes, when he says that "after all this, we need not waste time in showing that medical accuracy is not to be looked for in the florid reports of benevolent associations, the assertions of illustrious patrons, the lax effusions of daily journals, or the effervescent gossip of the tea-table."

Homœopathic physicians and their friends, I know, think Allopathic physicians very obstinate and unreasonable, because they seem unwilling to give their system a trial. "Try it," they say, just as if it had not been tried a hundred times, and a hundred times fairly weighed in the balance and found wanting. We learn from the *Medico Chir. Rev.* that "a German Homœopathist, M. Hermann, practising in Russia, was invested by the Grand Duke Michael, with full powers to prove, if possible, by a comparison of facts, the advantages of Homœopathic measures over the ordinary modes of treatment, and a certain number of patients in the wards of a military hospital were entrusted to his care. At the expiration of two months, however, he was not permitted to proceed any further; for, in comparing the result, it was seen that of 457 patients, treated by the ordinary means, 364 or three-fourths were cured, and none died; whereas, by the Homœopathic method tried on 128 patients, only 64, just one half, were cured, and five died. "In consequence of this, and other trials," says Dr. Johnson, "the Russian government looked on Homœopathy as a humbug, and published the results."

It seems, however, this experiment was by no means satisfactory to Homœopathists; they complained of interference on the part of the other physicians, the want of proper accommodations, &c., &c. Therefore, "sometime after this the ministers of the

Russian government summoned M. Hermann, the great apostle of Homœopathy in Russia, to St. Petersburg, gave him authority to select his own hospital and to make any arrangements he thought necessary. The wards were fresh painted and every hygienic precaution faithfully executed. Even the kitchen was placed under his control and superintendence, and in order to prevent the possibility of any interference, a sentinel was placed before the door and none permitted to enter during the occasional absence of M. Hermann. His first request respecting the patients was a very moderate and modest one, viz., that none should be sent to his hospital who labored under syphilis, dropsy, ulcers, consumption, &c. &c., and that he should have the selection of all his cases!!! Even under these most fortunate circumstances the results were most unfavorable to the new practice. The proportion of deaths to recoveries was much greater than in ordinary practice, and the duration of the treatment was always protracted and tedious.”*

“Having heard,” says Dr. McNaughton, “reports of numerous cures effected at home and abroad by the Homœopathic medicines, my attention was drawn to the study of the system about two years ago, and I was induced to make trial of it in a few cases in which its efficacy was *most* extolled.

“In some instances, I thought that it answered remarkably well, but in others its effects so entirely disappointed me, that I abandoned it for remedies of more activity, with the effects of which I am better acquainted. The medicines were given in cases in which the delay of a few days would not be injurious to the patient even if the remedies should fail. They were given in the sugar of milk, in the doses directed† and from a medicine case prepared by a Homœopathic apothecary.

* Med. Chir. Rev. vol 25, p. 223.

† Dr. McNaughton speaks of “doses directed.” How happens it, I wonder, that after having been told in the “preface and introduction” to Hull’s *Jahr*, that “some remarks upon the *doses used* may be found at the head of each medicine,” that either the editor or the printer should entirely have forgotten to give them? This seems the more singular, since I understand they are contained in the original. Is it because *quantity*, after all is of no consequence to Homœopathy? I should judge so from the following sentence: “The question of dilution must always be secondary.” See *Jahr*, p. 10. Also, Curie says, p. 98, “great care should be taken not

“I have not deemed it proper” continued the Dr. “to trust these medicines in any severe cases of fever or inflammation of the lungs, and therefore cannot say what might have happened if I had more faith and patience. I have now and then prescribed them in less urgent complaints at the request of patients, but the result has not been such as to give me any great respect for the system or any desire to abandon the old practice without some further proof of the superior efficacy of the new.

“In some cases,” he further remarks, “after prescribing the Homœopathic remedies I have been struck with the rapid recovery of my patients, while in other cases in which I administered the *sugar of milk alone, and put the patients on a suitable regimen, recoveries as striking took place,* page 20.

Again, at page 26, the Dr. observes, “I have myself seen several instances in which much injury resulted from trusting exclusively to Homœopathic remedies. In one instance I have seen the sight of an eye almost entirely lost, with a deep ulcer on the cornea while the Homœopathist paid no attention to the local affection, but for weeks continued to give internal remedies to get at what he considered the root of the evil.”* Then he adds in a note, “this is not the only instance either in physic or surgery in which I have witnessed the mischief done by allowing diseases to take their course while attacking an imaginary cause.”

to fix on any absolute dose, either with respect to strength or repetition.” Again at p. 71, he remarks: “A good remedy will effect a cure at any degree of dilution, in the state of diluted tincture ; in the state of globules, mixed with sugar ; in the state of globules, mixed with water, and finally, in sensitive patients, when inspired by smelling.” And once more from this author, whom *real* Homœopathists esteem highly : “cases in which physicians will be justified in giving *one drop* of any medicine at a time will be rare and exceptional.” The truth is, there is very great diversity of opinion among the brotherhood about doses. While there are those who contend for Hahnemann’s own infinity, there are those who, at least in a certain specified disease, do not hesitate to employ four grains of calomel, frequently repeated, and to recommend such as the result of his experience. See Humphrey’s Ruoff, p. 208. I presume between these two extremes every variety may be found, and yet they all call themselves Homœopathists, and all worship Hahnemann.

* And yet I see, by a late popular publication, Dr. McNaughton is claimed by Homœopathy as one of its distinguished converts, but Homœopathy has here counted without its host.

“We are called upon,” says Dr. Johnson, “to give Homœopathy a fair trial, and not to condemn it untested. Our answer is, that we have seen it *repeatedly tested* by the Homœopaths themselves, without in any instance the slightest proof of benefit.”*

Dr. Ure, the philosopher, whose excellent Dictionary is now in course of republication in this country, came near losing his life by trusting to infinitesimality, as we learn from the following extract: “During a visit to Paris, Dr. Ure met the founder of the Homœopathic system, who undertook to cure him of an obstinate constipation by a course of infinitesimal doses. He gave him a portion of a powder on the point of a penknife, which was to be dissolved in fifteen ounces of water and one ounce of brandy, a teaspoonful of which was to be added to a tumbler of water—a teaspoonful of this latter was to be taken every morning, and the remainder thrown away. He did not hesitate to try the remedy, but had reason to regret following the advice which accompanied it, which was to use no remedy to remove the constipation.

“In the course of a few days the symptoms became so alarming that he narrowly escaped with his life, and has never entrusted himself to a Homœopathist Dr. since that time.” *Pharm. Trans.*

“If Dr. Ure,” adds Dr. Johnson, “was such a goose as to trust to Homœopathy to open his bowels, he was served as any reasonable person would have expected.”†

Then there is Andral and Baily in France, who have in many instances, both in hospital and private practice, fully tested the claims of Homœopathy. Their experiments, too, were made under every advantage that Homœopathy could desire, although I am aware that Homœopaths attempt to deny it, by affecting to bring charges of unfairness. The medicines, however, were prepared by the best Homœopathic chemist in Paris, and all the precautions carried out as to regimen, dose, &c., &c., as recommended by Hahnemann.

Then there were the trials in Berlin, by the order of the Prussian government, under the same advantages to Homœopathy as

* *Med. Chir. Rev.*, vol. 25, p. 440.

† *Med. Chir. Rev.*, vol. 40, p. 561.

those in Russia, and placed under the superintendence of two of Hahnemann's favorite disciples; and yet these, one and all, were entire failures. Giving no medicine at all was then ascertained by actual experiment to answer just as well as Homœopathic doses, confirming what Dr. McNaughton had before observed, that sugar of milk without medicine answered as well as sugar of milk charged with the regular Homœopathic dose. In Berlin, patients similarly affected were selected and divided into two classes. The one class were treated Homœopathically by their best men, and to the other class were given nothing in the shape of medicine, and the only treatment consisted in giving directions concerning their diet and regimen. The result was the same in both classes. The following is the official report of the commission:

“The medical council, after having attentively weighed the results of the experiments made according to the Homœopathic method, and compared them with those made according to the principles of the ‘medicine expectante,’ find that they greatly resemble the latter, and are probably based only on the *vis medicatrix naturæ*; for the infinitely minute doses can produce no effect on the human body. The medical council is therefore of opinion that the Homœopathic practice should be prohibited in sanitary establishments dependent on government, for the following reasons:

“1. Acute diseases require energetic means of treatment, which are not to be expected from Homœopathy.

“2. The Homœopathic treatment of external lesions and surgical diseases is altogether out of the question.

“3. Some slight affections get well while under Homœopathic treatment; but similar affections disappear without any medical treatment, by the adoption of an appropriate regimen, good air, and cleanliness.” *N. Y. Jour. Med. and Surg.*, vol. 2, p. 243.

It has likewise been tested by the most competent Homœopaths, under the direction of the public authorities, and its utter failure publicly made known in Vienna, and Rome, and Naples.

The result, however, not favoring Homœopathic pretensions, Homœopaths, as might have been expected, have found much fault with the circumstances accompanying the experiments.

But notwithstanding all this which assuredly should satisfy any reasonable man, the cry is still repeated, try it. "Try it before you condemn it; don't suffer your mind to be warped by prejudice, and fast-barred against conviction, just because you can't understand how these things can be." These appeals seem plausible, very plausible indeed, and it must be confessed are wielded with some success, and to the prejudice of those against whom they are directed. They seem so overflowing with a superior candor and disinterestedness that one is almost tempted to fall down and do homage likewise.

This wanton experimenting, however, upon the animal economy, does not, some how or other, just suit our fancy. It may be an amusing exercise, a pleasing pastime, for those who either have nothing else to do, or who set so low an estimate on human life as to handle it like a pretty plaything to "amuse children of a larger growth." But to the physician who views it as a priceless commodity entrusted, as it were, to him for its longest possible preservation, it becomes a serious business to trifle with it. What! tamper with such a jewel! jeopard its very existence, and especially by experiments which are confessedly the very antipodes of reason! However much he may like to be amused, or however much the judicious physician would be gratified to know the result of certain experiments, he feels in duty bound to abstain from both under circumstances of such a nature, and as he regards peace of conscience here, and accountability beyond the grave, he acts upon the motto, "*touch not, handle not.*"

Try Homœopathy! try whether a thing of nought can successfully grapple with an enemy of more than giant strength? whether a powerless remedy can remove an overpowering disease? the very idea is preposterous. It would be presumption personified, and I trust honest Allopathists will always be contented to leave such a task in Homœopathic hands with all its honors and all its emoluments.

What would be thought of the sanity of the farmer, who had long been accustomed to conduct his agricultural pursuits by the labor of ox and horse and man, should he so far listen to the voice of a stranger, ever so learned, who should tell him that after years of patient research and observation he had discovered an insect which would supersede every other needful power, and by only one of which he could readily perform all his necessary labor upon his farm; what would be thought of him if he should be persuaded so far to yield up his better judgment, lay aside all his past experience, dispose of oxen, horses and men, and purchase this insect, and go fairly into the experiment, and fully test the validity of its claim? Whatever we might think, most assuredly in comparison with the physician who could be so egregiously duped as to disregard all past experience; to lay aside the proper exercise of reason and common sense, and recklessly cast away remedies of known and tried virtue for those of less, infinitely less than insect strength, such conduct as the farmer's would be the wisest, by just as much as human life is more valuable than commodities attainable at pleasure.

What? try the experiment of Homœopathy, especially in acute and congestive disease, and suffer the critical moment upon which perchance the life of a loved and valued friend hangs suspended, to pass by unimproved, or, which is the same thing, occupied only in watching the results of experiments with Homœopathic *dilutions* or *delusions*, as they should be termed? "Oh, tell it not in Gath, publish it not in the streets of Askelon."

As I have already said, however, good may grow out of this system of infinite inconsistencies; stranger things have happened in our world. It is to the ideal phantom of the philosopher's stone, that got such a fast hold of the human mind as for a century at least to urge from research to research, and from experiment to experiment, requiring the utmost toil, and labor, and patience, to which medicine is indebted for some of its most efficient remedies, and to which chemistry is indebted, we may almost say for its very existence; and with chemistry, the arts and manufactures. To quackery too, in one form and another, we

are indebted for some of the best medicinal compounds, and so, doubtless, to Homœopathic empiricism, may succeeding generations be indebted for some peculiar application of medicines hitherto not dreamed of. It is next to impossible that so much research and observation as Homœopaths are now bestowing upon various substances, drawn from the three kingdoms, animal, vegetable and mineral, will not in time elicit some facts which will add value to the present stock of medical and pharmaceutical knowledge, but it is more than probable that all such honors even will be acquired like the crown of the conqueror, only through fields of blood.

I am aware that I have expressed myself strongly at times on this subject, but upon reviewing what I have said, I cannot think that I have done it too strongly; though I may be censured, and terms of opprobrium cast upon me, by those who may consider themselves aggrieved by such plainness of speech; I judge so from the course usually pursued by Homœopaths towards those who are fearless enough to expose their errors. But it must be remembered that in this warfare Homœopathy is the assailant, and Allopathy, in being compelled to act on the defensive, may be permitted to employ weapons which, under other circumstances, might not be thought advisable. I do not know, however, that I have even availed myself of this advantage of position; but what I have said, and my manner of treating the subject, has, I think, been purely from a sense of duty. I do sincerely feel that Homœopathy is an error fraught with incalculable evils. It must not, however, be thought that I am alone in the views I have expressed. Men eminent in the profession, who have examined the subject, and weighed it well, have expressed themselves as decidedly. We have already given several examples, and it remains to add but two or three more:

“We shall not waste much time on this system,” says Dr. Johnson, “but we may observe, that granting, for the sake of argument, that every part of this system is as true as holy writ, both in its principles and details, yet we assert, that it is utterly incapable of being brought into practice among the profession of

this or any other country in the world. It is only adapted for a few of the diletanti who may choose to diddle dukes and humbug hypochondriacs; or for the dreams of enthusiasts, such as Hahnemann and the respectable portion of his followers. But looking at the new system in all its bearings, and without the slightest prejudice or jealousy, we do believe that it opens the widest door to quackery and knavery that has ever yet been presented to the adventurous and unprincipled in our profession. The Hahnemannia, like other manias, will run its day, and vanish into thin air, though not before many lives are sacrificed at the altar of this new illusion.”*

“Homœopathy,” says Dr. J. C. Warren of Boston, “is one of those humbugs the people must have to amuse themselves with, and when it goes down something more dangerous, because less ridiculous, may come up.”

Dr. Holmes concludes his second lecture with the following pungent paragraph: “Such is the pretended science of Homœopathy, to which you are asked to trust your lives, and the lives of those dearest to you. A mingled mass of perverse ingenuity, of tinsel erudition, of imbecile credulity, and of artful misrepresentation, too often mingled in practice, if we may trust the authority of its founder, with heartless and shameless imposition. Because it is suffered so often to appeal to the public unanswered, because it has its journals, its patrons, its apostles, some are weak enough to suppose it can escape the inevitable doom of utter disgrace and oblivion. Not many years can pass away before the same curiosity excited by one of Perkin’s tractors, will be awakened at the sight of one of the infinitesimal globules.”

Dr. James R. Manley, in his late address before the medical society of the city and county of New-York, says: “The doctrine holds a middle rank between absolute quackery and a sublimated philosophy—the one too bald to be mistaken, the other too intricate and ethereal to be understood, at least by common minds. It is difficult to speak in respectable terms of folly when it assumes the garb of wisdom, or of fraud when clothed in the semblance of sincerity. The whole doctrine, if doctrine it may

be called, which no man without some tangible illustration can understand, rests upon the bare assertion of some facts, and the perversion of others, and the practice of it so feeble and inert as to stagger the faith of the most credulous. It is, in truth, an apology for doing nothing, so that it differs from bold imposture, which would destroy, and is marked by a cunning only which pretends to cure."

Dr. Isaac Wood, of New-York, an extract from whose letter we have already given, says: "The marvellous and the mysterious have a certain indescribable charm thrown around them, which renders them very captivating to most people, and any thing which may be said in opposition, is generally ascribed to envy or other impure motives. I have long since come to the conclusion, in all such matters, to let the people do about as they please. Homœopathy will have its day, and be forgotten long ere this generation passes away. In this respect it is not unlike the cholera, which makes its appearance in one city or town, and rapidly carries off all the fit subjects for it, and passes away almost out of the memory of those whom its ravages have spared."

But you will say, whence the necessity of multiplying proof to establish an admitted fact. Homœopathsists acknowledge that, as a body, regularly educated physicians almost unanimously reject, as fancy's most idle phantom, all Homœopathic pretensions, and moreover, the text they universally select when the medical profession is their subject, is opprobrium's worse epithet. Blot out, for instance, from the writings of Hahnemann, all that which pertains to the defamation of character, when noticing any individual of that great crowd of witnesses, who feel that they cannot adopt his notions and maintain their consciences inviolate, and page after page would be rendered letterless. Talent is undervalued, motives are assailed and impeached, base passions are addressed, misrepresentation is resorted to, and all sorts of cunning devices are artfully practised, to gain even an ephemeral favor with the unthinking multitude.

I do wonder, if at this age of the world, proof is required to convince the reasonable portion of mankind, that every physician

deserving the enviable name, is not above all things anxious, and ready and willing to employ in the management of disease those means which, all things considered, are best calculated for the relief of suffering humanity? Yet Homœopathists would fain make the community believe that these qualifications are *their* legitimate, their *exclusive* right, inherited from the venerable founder of their system, the patriarch of their fulsome adulation, their beau ideal of all that is excellent in man, whether in head or heart, in capability or design.

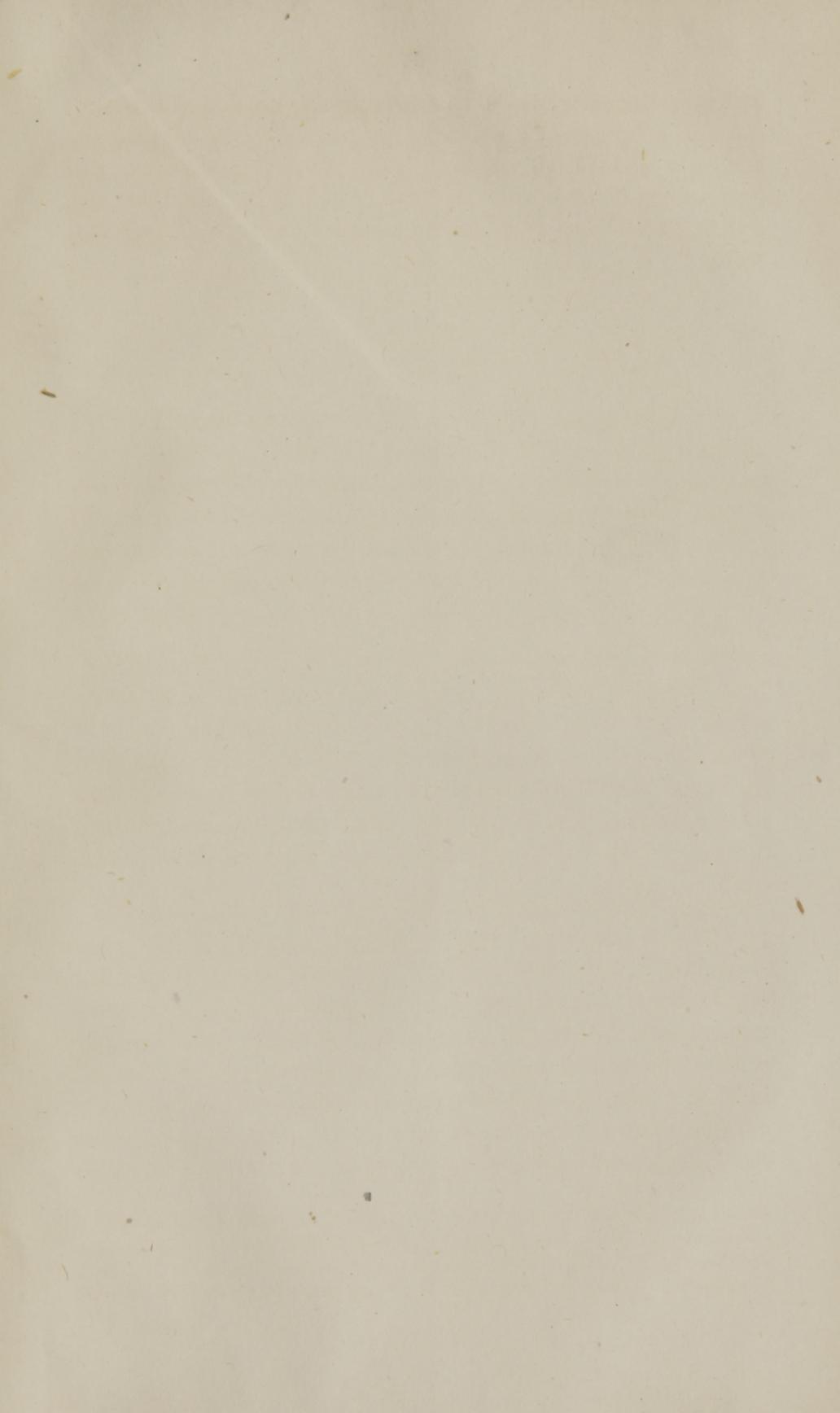
This Ishmaelite feature of Homœopathy, it appears to me, is of itself sufficient to put the thoughtful on their guard, when in sober reflection they ask themselves whether *science* or *truth* can ever stand in need of such despicable assistance, or whether it does not always betoken a bad cause. Homœopathy, like every other subject presented for the favor of the public, must stand or fall upon its own merits, unsustained by foreign aid.

Without the basis of *truth*, no subject can long endure the searching test of time. The support of confiding friends must fail it when friends themselves are compelled to look abroad for help; and the breath of popular applause, which often dies away with the sound which announced its birth, will be attracted by other objects, and sadly disappoint the visionary votaries who trusted to its deceitful song.

We have had occasion to notice some of the trappings of quackery which Homœopathy seems to find it necessary to employ; trickery, fraud and chicanery, together with puffs of extraordinary cures, high pretensions to some peculiar power, some superior knowledge, and long catalogues of great and influential names claimed as patrons;* (a sort of machinery which true science always abjures.) On the contrary, the foundation of "medical science," properly so called, being the adamant of truth, and the result of its principles properly applied, being the sure relief of

* See the REVEREND Mr. Everett's "Popular View of Homœopathy," American edition, with its 56 Professors in European Universities, its 35 State Counsellors, its 17 Medical Counsellors, its 3 Medical Privy Counsellors, its 22 Court Doctors, and its 23 Army Surgeons, &c., &c.!! after an existence of half a century.

suffering humanity, needs no false support, no doubtful praise; not one of quackery's plausible allurements, but moving majestically onward, in company with her sister sciences, will survive and flourish when all these miserable devices, these airy gull-traps will pass away and be numbered with the things that were.



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