

Cure of the sick : not homoeopathy, not allopathy, but judgment / by John Spurgin.

Contributors

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CURE OF THE SICK

BY

J. SPURGIN, M. D.

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author*

CURE OF THE SICK:

NOT

HOMŒOPATHY,

NOT

ALLOPATHY,

BUT

JUDGMENT.

BY

JOHN SPURGIN, M.D.,

F.R.C.P., F.C.P.S.,

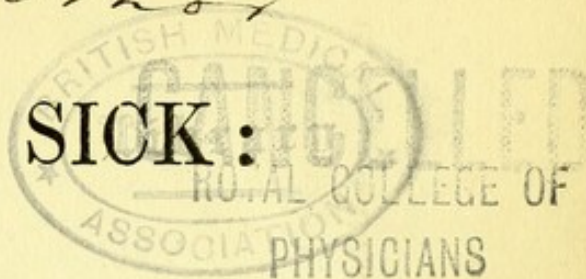
SENIOR PHYSICIAN TO THE FOUNDLING HOSPITAL, AND
HONORARY PHYSICIAN TO ST. MARK'S HOSPITAL.

"Let us choose to us Judgment, let us know among ourselves
what is good."—*Job xxxiv. 4.*

LONDON:

JOHN CHURCHILL, NEW BURLINGTON STREET.

1860.



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Οἱ μὲν ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν,
ἵνα ἐξουσίαν ἔχωσι χρήματά τε κλέπτειν καὶ ἀνθρώπους
βιάζεσθαι καὶ ἡδυπαθεῖν, ἀδικοί τε καὶ πονηροὶ ἂν εἶεν καὶ
ἀδύνατοι ἄλλω συναρμόσαι.—XENOPHON.

SEE POSTSCRIPT p. 92.

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TO
THE PRESIDENT,
THE FELLOWS,
THE MEMBERS,
AND
THE EXTRA LICENTIATES
OF THE
ROYAL COLLEGE OF PHYSICIANS
OF LONDON.

MY DEAR COLLEAGUES,

Regarding our College as responsible for its powers in its relations to the community, and as ignored by the Legislature in its efforts to repress the numerous forms of quackery, I address myself to my fellow-countrymen through you. I am as zealous for their interests as for yours, and I challenge the invaders of our common interests, in my own person and with my own weapons tempered for the occasion and the necessities of the day.

“Let quackery alone!” is often even the professional cry. To this I have always listened with sorrow for

those from whom it has proceeded. It indicates indolence combined with weakness, where there should be activity united with strength. Pride may be satisfied in its satiety, and fancy beguiled in its repose; but good service is forgotten. Our house with all its furniture is, as it were, despoiled through lack of vigilance on the part of the easy proprietor. Is it impossible that our nation may be so circumstanced?

I have the honour to be,

Faithfully and affectionately yours,

JOHN SPURGIN.

17, *Great Cumberland Street,*
February 6th, 1860.

FOR THE CURE OF THE SICK.

“ How am I to determine my belief, when one of my intimate friends of your profession advocates Homœopathy, and another, yourself to wit, advocates Allopathy ?” This question was submitted to me at the questioner’s dinner-table, when I replied—“ Do as your wife has done, determine according to common sense ; for she has just observed that Homœopathy cannot be applicable in all cases of sickness. For myself, let me remark, that I am not an Allopath, nor a Homœopath ; but I prescribe medicines and the management of diseases according to Judgment, for the exercise of which there is great necessity at this time.”

Reflecting afterwards upon this conversation, I considered it might be useful to record my views in regard to the art of healing, and according to

which, my professional career had proceeded for nearly forty years.

This record, moreover, may claim its due share of interest on the ground of my not being able to remember an instance in all my practice, of a patient, as such, having relinquished my services for those of Homœopathy or Allopathy; at any rate, I will challenge my readers for its production.

These views, indeed, are based upon a broad foundation; they have grown upon a deep soil of mixed experience, and a few of their fruits have been committed to the community for its judgment as to their value, rather than for its opinion as favourable or unfavourable to its predilections and preconceptions.

Eight years ago, in 1851, the duty of delivering the Harveian Oration devolved to me, according to my standing in the Royal College of Physicians of London. In that Oration I discussed the methods to be resorted to for the discovery of natural truth, and availed myself of the notable instance which the chief subject of my Oration supplied to me, in illustration of the best method for attaining it—namely, experimental analysis; for by this process our immortal Harvey arrived

at, and confirmed, the fact of the circulation of the blood.

This fact, now regarded as almost self-evident, was in his day, a fact despised by the community to whom he made it known. Experimental analysis was no safeguard to Harvey against the consequences of predilection and preconception—these prevailed with all the men of science, who had passed forty years of their lives under its prepossessions—they knew anatomy as well as Harvey did; they were conversant with the distribution of the arteries and veins, with the structure of the heart, and with that of the lungs; but, as they found the arteries containing air after death, and not blood, they concluded that these vessels were similarly circumstanced during life; so that from a given fact they were supporting a false conclusion, and were attached to it as to a positive fact and an undeniable truth. The philosopher who questioned this conclusion, soon broke it to pieces by his analytic art, which, like the universal solvent, destroys all that consists not with itself. This art, indeed, is but the argument of the reason, that “by its ear trieth words, as the mouth tasteth meat.”

This art it is which exercises the judgment, so

that we can come to the knowledge of what is good among ourselves, despite the presumption of self-satisfied teachers, or the assumption and usurpation of authority-loving mortals.

This analytic art or faculty, it is, which the truth of fact and the fact of truth alone can satisfy, for it is imparted to us as our distinguishing prerogative, meting to us with the measure that we mete withal, whether for intelligence to be desired for another's good, or for the stupidity we entail through seeking our own at its hands. And what a mighty discovery, for Reason's reasonable service, is this fact of the circulation of the blood. The more the reason is exercised upon it, the more will the light that is, as it were, latent therein, shine forth a day of brilliancy for the mind's real enjoyment,—the more will the relationship and connexion of all things be discriminated and discerned.

Away then with the fears, the scandals, and the disparagements that have weakened this majestic gift, seeing truly, as it can do by the light of truth, and only falsely of human declension.

Experimental analysis has but to be employed as Harvey employed it, to be followed by similar consequences, namely, by the removal of serious

errors, and by the correction of many preconceptions and predilections. The aim of the *Harveian Oration* was to illustrate this position, and to demonstrate how important the process is in its subserviency to the healing art.

In the following year I essayed *Six Lectures on Materia Medica*, an annual course that was founded by the Royal College of Physicians,

“ Ne noster honos infractave cedat
Fama loco,”

for the purpose not only of explaining the sources, preparations, and properties of medicines, but also of unfolding the principles which should be observed in their administration.

I availed myself of the latter division of the subject, by reason of its vast extent and importance, seeing that, under this head, *Materia Medica* embraces Medical Science in general, with its manifold relations to human pathology.

Such an undertaking required, therefore, an examination of certain principles and laws, which the animal economy presents to our observation for its preservation and perpetuation. This examination resulted in the advancement of some very important points, that differ materially from those generally received in the schools of medicine,

but which I submitted to the impartial judgment of my audience, and afterwards, by publication, to that of my reader, as the mature convictions of long continued professional practice, and arising out of extensive observation and careful research.

In these Lectures I collected the chief facts together which are taught as such, and as constituting the science of the blood, or of that fluid which I explained to be performing the part of a general principle in the body. To this end it is universally present in its body; to this end it is the very origin and source of every part, and thence of the whole of the bodily fabric; to this end it is one of the most subtle fluids in nature; to this end, it is the essential medium for maintaining the warmth of the body, and therewith its life. So that, in this sense, it can be seen to constitute the very material principle that incorporates life, because it is vital to every corporeal or organized atom of the body formed from it. If, then, it so mediately acts the part of such a principle, it is also mediately the forming, the sustaining, the renewing, the healing principle, and identical with the vital forces, as such, as contradistinguished from the purely physical and natural. It is, moreover, a provisional principle or force, and exhibits

every property that pertains to antecedence or priority, to the distribution of its constituent parts, or circulation ; to the assimilation of the elements that are necessary to its composition, or nutrition ; and so on. We have determined, therefore, as a settled conclusion, that the relationship between the body and its blood is a relationship of subordination ; so that every organ of the body, great, small, or minute, as such, is subordinate or subservient to the blood, its constitution, its preservation, and renewal, to its every interest in short. The mode, or, the manifestation of such relationship, consists in the blood imparting to every organ, without exception, its ability to act according to its especial form, or according to the use it is especially designed to fulfil. In these Lectures, I further affirmed it to be my conviction that the nature of the world, and of its several kingdoms, was concentrated in our animal fabric by the instrumentality of the blood ; and that, therefore, the knowledge of this fluid, and of the organization that is dependent upon it, could not be perfected without an accurate knowledge of natural things, or, irrespective of the sciences of anatomy, chemistry, mechanics, hydrostatics, pneumatics, electricity, meteorology, pathology, &c. I also

pointed out that the parts severally of the body, whether brain, nerves, muscles, glands, membranes, skin, bones, nails, hair, dissimilar as these are, come from the blood, for it involves them not only materially but *potentially*. So, likewise, it was shewn, that the secretions, in infinite diversity, derive their materials, and even their qualities, from the blood. The diverse substances supplied as aliment for the material production of the blood, were also adverted to; some of them being oily, some spirituous, some saline, some vegetable, some animal, some gaseous, but speedily nevertheless reduced, digested, and compounded into this apparently homogeneous red fluid by its so ministering organs.

Chemists, indeed, of the highest celebrity, testify to the *serous* or *albuminous* part of the blood being forced upon our notice, as important to the vital animal process; or, as Liebig says, "It is obvious that albumen is the foundation, the starting point of the whole series of peculiar tissues, which constitute these organs, which are the seats of all vital actions: the elements of these organs, now possessing form and vitality, were originally elements of albumen. They are the products of certain changes which albumen has undergone,

under the influence of heat and oxygen in living organisms."

"In the same way as in the egg," continues Leibig, "the albumen of the blood holds the first place in the process of formation of the fœtus, to which it is conveyed from without."

Again: "Everywhere throughout organized nature, we find the phenomena of life depending on the presence of albumen; the continuance of life is indissolubly connected with its presence in the blood, that is, in the nutrient fluid."*

Proceeding further, chemists teach that albumen is convertible into the fibrine and red globules, which characterize the blood's composition when out of the body—the blood in this condition spontaneously separating into these several parts, and each part presenting its own especial chemical composition—the change, being designated one of coagulation—and commanding a vast share of attention from scientific investigators, by reason of the innumerable circumstances which modify the coagulating process.

From these circumstances, indeed, I confess my belief, that the study of their modifying causes and influences will guide us to a clearer understanding

* See "Familiar Letters," p. 346.

of the principles which are involved in the still mazy department of science called therapeutics, or of the art of healing.

But it would be both tedious and useless to describe the changes which chemical research has detected, as producible by both external and internal causes upon the blood, upon its coagulability, its colour, specific gravity, and so forth. It demonstrates, indeed, that though the blood is a compound of several chemical elements, it is, beyond all doubt, pre-eminently a fluid, *sui generis*, and requires, moreover, other aids, besides those which the science of chemistry affords, to unfold and explain its real nature. Nay, I do not hesitate to say, that I have no satisfactory reason supplied to me for following the hitherto beaten track, in order to investigate the properties of a fluid which performs the most essential part in the animal economy. The more I examine its bearings, indeed, the more fully I am convinced that it keeps those who pursue it, to the bare surface of knowledge, hedging them in, as it were, to an inability to discern the glorious objects which lie around on all sides of the instructive path-way, for the admiration of the would-be more elevated observer, as a sincere and honest lover of truth.

Before dismissing this introductory portion of my subject, I must further observe that it may be of use in common discourse, or in writing, to speak of albumen, and fibrine, and red globules, in order to express these forms of matter into which the blood is converted on being withdrawn from the body; but if, by the mention of these substances in relation to the blood, an idea is conveyed to the reader that they exist as such in the state and form of blood, and circulate in this and no other state and form in the living animal body, and that they are its primary principles; I hesitate not to affirm, that such an adoption of names, with so limited an idea attached to them, becomes a fruitful source of errors, to be rectified and counteracted but with difficulty, even in the deeply thinking mind.

The chemist speaks correctly, indeed, when he applies the terms albumen, and fibrine, and globules, to constituent parts of blood no longer identical with the body from which it was taken, and forming no part of the volume which continues to circulate through it, imparting to it warmth, impressibility, sensibility, and mobility, as the especial indications of vitality. Whereas, if he applies the terms to the blood in circulation through the living body, he must then

be assuming that blood, whether coagulated or fluid, is one and the same substance; in other words, that it undergoes no change whatever, whether chemical or otherwise, by being withdrawn from the body; consequently under the action of the chemists' idea, the examination of an insoluble clot, is the examination, at the same time, of the most fluid, subtle, and peculiar substance in the world,—as the blood undoubtedly is, when it is in free and healthy circulation through the body.

From these observations, it is not too much to say, that the notion of the blood being but a mere composition of albumen, fibrine, and red globules, makes it of but little moment to the anatomist or the physiologist, and even still less to the psychologist, in their researches respectively.

But of what avail is this notion to the *pathologist*? Does it enlighten him upon the diseased conditions of the fluids, which, in their complex, are called blood? Does it approach to the sources of fever under any of its manifold varieties? Does it impart an idea even of the nature of those disorders which begin in obstruction, which mount up to inflammation, and quickly sink into mortification, gangrene, and death? Does it instruct us

upon those maladies which, from a breath or from slight contact, increase and spread themselves through the commonwealth of the bodily frame, and then through communities, less and greater, to the wholesale destruction of the race? Does it explain to us the reason of that sudden prostration and debility which usher in our more serious and alarming distempers? Does it declare to us the innumerable, nay, the next to infinite modifications of which the blood is susceptible, from and by internal and external influences, or from mental and corporeal changes, or from electrical and atmospheric states, or from aliments and medicines? In fine, does it indicate the difference of nature which subsists between man and the lower animals, or between the races of the one and the genera of the other, although there is not an atom of their respective bodily fabrics, which did not circulate as, and identify itself entirely with, the blood?

Again: When the lightning's flash, the heat electric, has liquified the blood, frustrating its coagulation to the dissolution of death's natural rigidity, who can then determine the relations and proportions of albumen, and fibrine, and globules in the now sanious fluid? or, when rage or terror or agony, as the turmoil-tempestuous of the inner

world of mental being, swells every unit of the entire volume of the blood, seething them all with its own nature, as within the sphere and action of fires infernal? Who can imagine or conceive the altered forces which the blood displays by its nervous and muscular dependencies in burning madness, or pallid cowardice, or shivering tremor?

In like manner, when fell and sharp diseases occupy and fret the would-be beautiful and well ordered system of the corporeal frame, by vitiated, or contaminated, or perverted blood; can a bare chemical knowledge of albumen, or of fibrine, or of oxygen and nitrogen, and hydrogen and carbon, suffice to supply the physician with arts and appliances adequate to meet their manifold and multifarious tendencies to destruction? No! and the chemical physicians accordingly have been but ill skilled in the art of healing. And when health, as the fulfilment of divine behests, marks the wondrous organic whole, a universe of wonders stamped with life's image,—an image of order, symmetry, and unity, and emulous the while of infinity in its diversity, and of eternity in the provisions for its perpetuity; who can assign such health to a fortuitous jumbling together of albuminous, fibrinous, or globular atoms? or who can ascribe that health

to accident for its existence, or entrust it to a theory,—whether an Allopathy, or an Homœopathy, for its preservation?

Albumen, fibrine, red globules, as such, I insist, must, as known to us by our analysis of them in glazed and earthen vessels and retorts, share the fates of other substances, in order to be fitted for possessing the qualities and performing the uses of blood. Like all ingesta, they must be digested, or made to pass through successive stages of preparation, before they can be admitted to serve the purposes of the economy of animal being. They are most valuable in the way of descent and kindred nature, they proclaim their origin; but when under our corporeal manipulation, they are out of the course and circuit of the living stock, and, in common with nature's elements, quickly participate in their but comparatively lowly and ignoble fortunes.

If my reader will keep in mind the circumstance of the derivation of all the materials which enter into the composition of the body, from the blood; and, the derivation again of the blood as to its albuminous, fibrinous, or globular parts so called, from oxygen, hydrogen, nitrogen, and carbon; he will be interested in identifying these elements with

a *Materia Medica* of world-wide acceptance. He will discern that these elements are presented to the animal kingdom, and to man, its head, in forms and substances called seeds and fruits, agreeable to the eye, delicious to the palate, and recruiting to the blood; and not only so, but as conducive to health, corrective of its perversions, and anticipative of all its demands. And when my reader is conscious of all this, he will be the better able to perceive that his acceptance of these gifts and supplies, has not resulted from any intuitive or instinctive faculty, as happens with the brute creation (unless indeed the first respiratory act may be so regarded), but from experience and its advancement from little to much.

To this experience it is, or what is the same thing, to the faculty of acquiring it as especially human, that the human race is indebted for all its knowledge, its powers, and enjoyments; so that while, on the one hand, man by his analytic art, arrives at the qualities of the world's materials with which he is surrounded, he, by his acquisitive faculties on the other, stores these qualities for his own account in his memory, and brings them forth by his distributive power for private or public use, according to rising necessities and requirements.

To man, therefore, the whole circumambient world is a *Materia Medica*, and that man is nearest to the Divinity from which the world sprang, who furnishes himself with the knowledge of the qualities of the world's productions to the largest extent, and for the purposes of most extensive benefit; that man is the physician, properly so called, whose very designation is borrowed from nature, as best knowing it, and as most fittingly applying its qualities, properties, or uses, to the benefit of his fellow-men.

Nor does the physician's function cease here, for it includes the privilege of moral counsel and the duty of human sympathy, seeing, as he may do, that in the works of nature, there is a mind for his study and example, which keeps them true to their object of universal good.

This duty and this privilege are, verily, the essential qualifications of the physician's vocation; and they impart to him a claim upon mankind for that confidence, respect, and support, which it is the mark of civilization and intellectual enlightenment to bestow. *Materia Medica*, in its widest acceptation, is the physician's trust, for the common weal; and though bounteous nature has supplied its materials in an overflowing

store, yet it is but in accommodation to the discriminating faculty which must be exhibited in the form of judgment, as the ground of his distinction in the art of healing.

To this discriminating power or faculty, especially, pertains also the vigilant notice of the sources and seats of diseases, and the skilful selection of remedies suitable to every requirement and emergency.

Well, then, may the study of medicine, and of all its coördinate sciences, stimulate the love of light and liberty in the physician's breast; well may he be zealous in his vocation, and also manifest a spirit of universal benevolence; well may he be jealous of empiric rivalry, when he knows how its influence debases the minds of its victims; when he sees its wings, vampire-like, hovering over the doubting intellect, that yields at length to persuasion, instead of resisting through the absence of conviction; well, I say, may he feel jealous, even to the verge of contempt almost—both of the empiricizing agent and patient, when he is conscious that the very comprehensiveness of his studies, elevates him out of the mere semblances of knowledge, while he bows to the circumstance of death, as a law of nature, which

his skill labours to postpone, and with which his honesty scorns to trifle.

Experience being the sure basis both of medical science and of medical practice, the physician who lacks it not, (and who is, at the same time, animated by a love of truth for its own sake, and sensible of his freedom to discover and reject error, and, resolved upon a course of useful action), can watch the current of public thought and the bias of the people's will. He can note the rise and fall of theories which, meteor-like, attract but a transient attention; he can observe the passing fashion which would degrade his art to a shifting frivolity, and mark the quick succession of empirical inventions for beguiling and deluding mankind. Nay, more, he can deduce wise lessons from such circumstances, and, whilst lamenting the ready credulity of the unwary, he entertains the hope that all pretensions to the healing power will at length be accorded to the higher claims,—to claims which spring from an extended knowledge of the animal economy, and its multifarious disturbances, as well as of the natural sciences that are subservient to it, under their combined and inseparable relations as constituting natural philosophy.

In illustration of these claims, and as a proof of their reality, in opposition to the theoretical system of reasoning to which may be traced every pretension to a healing power that inculcates some single plan of treatment to meet all the multifarious forms of disease, I beg to refer my readers to the *Six Lectures* throughout. These Lectures are of the philosophic and scientific character which I considered to be suited to the professional audience and readers to whom they were addressed.

In 1855, I addressed myself more especially to the non-professional public as a "Physician for All," for all readers as well as for all patients; and again, in continuation of my subject, in 1857. In these publications I demonstrated several important propositions more at length, that were laid down in those Lectures; for instance, That the well-being of animal life depends on the nature, constitution, determination, continuity, and quality of the blood; and, in connection with this proposition, that the blood is the object to which *Materia Medica* refers in every effort to subdue disease; That the blood is a fluid not of one nature, but of many; not unchangeably the same in quality; not a simple uniform mixture of various parts and ingredients; not alike in all its unities,

but amazingly diverse; That the use of every organ of the body refers to some especial requirement of the blood; That the uses of the several organs of the body are affected or influenced by determinations of the blood to them, and that this fluid is affected and influenced, on its part, by aliments and medicines, and by mental and bodily changes, so as to modify its constitution and determinations in turn. All the above propositions are facts and not theoretical dicta; they are as intelligible by demonstration as are the mathematical elements of Euclid; they are some of the essential points ruling in the animal economy, the knowledge of which is essential to professional respectability, enlightenment, and success.

I do not refer my reader, be it observed, to the above publication for an account of the method of curing this or that disorder, after the plan of a treatise on domestic medicine, or of an old lady's receipt-book; but that he may perceive how *Materia Medica*, in its general and particular acceptation, bears relation to the nature, constitution, determination, continuity, and quantity of the blood, so as to maintain the welfare of animal being. If the mere cure of bodily ailments is my reader's

aim, he has but to scan the advertizing columns of half a dozen newspapers to obtain his remedies infallible, in nauseating abundance. Failing this course, he can resort to some specialist, who is specially conversant with liver-cases, or lung cases, or kidney, or skin, or brain cases ; and, failing this, which is no uncommon event, he can betake himself to the aids—infinitesimal and ultimate, out of the pale of which all is hopeless, all erroneous, all useless, that a harvest of thirty centuries of human labour can exhibit ! or, when weary of this “little harm” system, he can distend his heart and its arterial dependencies, and its ministering kidneys, with German drenchings, that are any thing but germane to his case, or free from portentous consequences. No ! I refer my reader to none of these sources of health for his necessities, for they impart not the necessary discrimination between one disorder or requirement and another, but all fish are theirs that come to their nets respectively, to secure a dish of dainties that a full purse alone can obtain. No ! I refer my reader to men of judgment, to men of mental capability and of virtue, tried by time ; and of experience honestly acquired and handled, because for no sordid purpose.

I thank God that such men are to be found in every locality, by the discriminating ; and I would that these were more abounding, if only to make pretension less profitable, or novelty less beguiling. I advert to discrimination and judgment, as the legitimate production of long experience, having no affinity with forward and loquacious pretension. They come, indeed, of an honest parentage, and are not to be bought nor corrupted. Too much cannot be said in praise of discrimination and judgment, nor too much in the way of regret at the little estimation with which they are regarded at the present day, judging at least from the ready adoption of every proffered conceivable nostrum.

To correct a bad constitution of blood, howsoever induced, is next in importance, to changing our bad nature ; the latter is the work of the Great Physician, the former is the work of the judicious medical practitioner, who, to be such, ought to know more about the appliances of *Materia Medica* than any specialist, or advertiser, or infinitesimal ultimist can pretend to ; for his general knowledge of diseases and their remedies, gives him greater power over every specific disorder ; and this knowledge, contrasted with that of one type of disease only, is like the sight of an eagle

compared with that of a mole. But fashionable complaints exist now-a-days even as do fashionable dresses, and habits, and remedies. I have lived long enough to see many such fashions become obsolete, and to be enabled to say, that the more fashionable complaints and their remedies are, the more I distrust the existence of the one and the value of the other, to say nothing of the testimony, in support of my conclusion, from the records of past periods.

I have also adduced many very interesting statements regarding the *formative force* of animal being, in my second part, or Curriculum, on the Constitution of the Blood, edition 1857.

These statements are not founded upon, because they do not proceed from, a begged nor a beggarly question. On the contrary, the nature of the world is so adequate to that of all that lives and grows upon it, that the riches of wisdom-divine may be "dug out of the earth," and especially out of the very dust and ashes of humanity, with which to purchase a pearl of knowledge, even that of the existence of a force that is formative of organized beings, as demonstrable as is the existence of a force gravitating inorganic things. Given these forces respectively, they have their laws respectively, and

this with relations so apposite, exact, and mutual, that life and matter, soul and body, sense and brain, will and muscle, appear co-relative, and capable of passing the one for the other. But disorder and disease, though evil, furnish good lessons that devolve to the physician to improve upon as well as to teach; for, let me ask, who can contemplate the phenomena of disease, and not discern an antagonism of forces, so to speak, at work,—a *vis medicatrix naturæ*, operating against a tendency to debility, decay, and death? Who can attend to the reciprocations of action and rest of the voluntary powers; or, to the alternations of wakefulness and sleep of the senses; or to the vicissitudes of supply and want, of repair and waste, and not perceive that, with the consciousness of these states, there is an interior power, which is secretly cognizant by anticipation of the need that pertains to all the above conditions, and makes provision for it conformably. Whether activity or fatigue, wakefulness or sleep, fullness or emptiness, health or disease, is the immediate circumstance, this interior power is in every atom or unit of the blood that is produced by it. It would produce this fluid a pure volume, or a

mixed volume of homogeneous parts, and such is its especial tendency. It tolerates the presence of heterogeneous parts, though it is in the perpetual intention to expel them ; it permits a demand to the extent of exhaustion ; it dissolves the composition of homogeneous parts, and recompounds them according to all necessity and use. It terminates its career and circle of uses in judicial discriminations, as it were, for universal order and peace ; whence come the processes of secretion and excretion, as responses to its all-preserving unity ; and it appears again, resurrection-like, in a gathering or absorption of the scattered elements, that return to it with the spoils of fresh conquests over the stubborn and inert domains of nature, by the strategical powers of digestion.

The surplusage and dregs, moreover, that drop away from this wondrous circulation and contention, stimulate to use, and conduce to perfection and fruitfulness, by their fluxing, or purifying and fertilizing properties, of which bile is a striking instance in the process of digestion, and manure in that of cultivation. All these considerations devolve to the physician as the student of nature

and of her forces, concordantly with his observation and study of the living forces which reduce them to obedience and subserviency.

But more, it may be seen that in every affection, the formative force is especially intent upon the amelioration, correction, and removal of all disturbing causes. To these ends it expels every material which gains admission into the circulating stream, that is unfitted for compounding the living unities of the blood, or the unities of its own composition in fact, and this as effete matter,—bilious, urinous, colliquative, vapoury or stinking, mucous or purulent, lithic or calcareous, as the case and need may be; but all by organic instrumentality and by remedial helps, as long as organic action can respond to the periling requirement. It cannot, therefore, with truth be said, that either doctors or their medicines, quacks or their nostrums, cure the sick.

If the sick and their friends would keep this in mind, they would not be so easily victimized, nor sacrificed to the semblance of a fact. The old adage would stand their firm friend, to wit—“what is food for one may be poison for another;” and so might the common-sense conclusion of my fair hostess, as given in the first page, namely,

that it is impossible for one plan of treatment to be applicable to all cases of sickness. This, on the one-idea system of action, is the bane of philosophy, the extinction of reason, the falsifier of truth, and the perverter of fact.

The one-idea-men are the drones in the human hive, eating up the fruits of the working part of a population, and letting in the wasp and the hornet for reckless spoliation.

The one-prescription doctor, again, the greater his reputation is, the greater is the mischief that follows in his train. Nor are the blue pill and black draught, and eight-draughts-per-diem practitioners better than antipodes to the drops and globules-clique: these are the two polar extremes, around which the dark portion of the professional world turns, and over which a stormy, murky, and misty atmosphere lowers and lowers to the exclusion of light and certainty from the rugged pathways to health.

A better state of things, however, is fast setting in. The Royal College of Physicians, of London, has opened wide its portals in this its "year of grace," with a view to gracious consequences; the chief condition or qualification on the part of the candidate for his enrolment therein, is his relinquishment of

his claim for medicines, as his remuneration for professional services, conjointly with his being in good repute and presenting his credentials from some University, in proof of his having received a good and an extensive education.

Would that the public, who require such qualifications at our hands, exhibited as much caution in their support of the non-qualified, that thrive by the action of their credulity, and by the abuse of the liberty of which they are so tenacious.

The College admits to its ranks, and through these to the honour of the fellowship, men who adhere to right reason as well as to honourable profession, who, therefore, avoid the extremes of practice that sometimes win notoriety for a profitable period, though at the cost of the greater interests of a large community. The College is an institution that eschews the narrow reasoner who captivates and is captivated by mere assertions, with their consequent illogical sophistries, that disorders and diseases are to be met by specifics, whether similar or dissimilar respectively, in their natures and effects. Such assertions, so supported, must be met by assertions which have the truths of fact and the facts of truth for their lasting

foundation, even all experience, in its unperverted form and consistent bearing.

To a foundation of this nature is every member of the College pledged and attached, but should he forego this attachment, he necessarily drops into a maze of silly inferences, if not into an abyss of bewildering absurdities which the College, in its integrity, cannot but repudiate and reprobate, despite the evil judgment of its being actuated by an illiberal spirit in so doing. The College is answerable for its Pharmacopœia, but not for the doses or quantities of the articles that are exhibited to remedy disorders and diseases; these doses it leaves to individual and collective experience and judgment for useful application and exhibition. In common with every member of the College, I feel at liberty to prescribe medicines, which I know to be of undoubted efficacy and reliable quality, in doses great or small as my judgment may determine; and I, likewise, feel it to be a duty to oppose the merely asserted principles and doctrines which have the effect of gainsaying a course of medical action, that is much safer, much more rational, and far more extensively applicable to the severer necessities of mankind.

The principles and doctrines of homœopathy and

allopathy cannot but be designated asserted ones, on the ground "of this effect being given, *therefore* that is its cause," being all the reason that is alleged to support them. Such ground as this is false and untenable, for homœopathy and allopathy alike; the disciples of either school may severally declare that they do not rest upon it; but the judgment which is not committed to either one or the other, declares to the contrary, while it can freely exercise itself with greater discriminating power and with more reliable helps to success.

I was requested to see a maniacal young lady on the fourth day of her attack and of its homœopathic treatment. She had managed to swallow a drawing-room door-key, which occupied fifteen days in eliminating itself, speaking after the manner of certain schoolmen; her maniacal state left her soon afterwards. Now had she gone on with globules, her restoration to reason would have been ascribed to them of a certainty, though I am sure with no more reason than to the iron key which she had stealthily got possession of and taken. But to allay the maniacal furor and assist in the expulsion of this door-key, I prescribed plentiful draughts of cold water,

without so much as a globule of medicine besides. I remembered, also, a consistent law of the animal economy, which provides for the escape of multitudes of strange ingesta, by and through suitable channels of exit, and this sometimes without, as well as sometimes with, the auxiliary appliances of art. These wondrous provisional powers of nature, indeed, ought never to be overlooked in the determinations of judgment respecting cause and effect. Still less when we know that these powers, whether chemical or mechanical, are subject to mental influences exceeding all calculation in their variety and character. Nay! they can act the part of emetics, cathartics, stimulants, diaphoretics, diuretics, tonics, antispasmodics, narcotics, expectorants. It is for right judgment to assign the merit of these effects to their well-known and adequate causes, rather than to trifling ones in the comparison, such as are the senseless atoms of merely material agents.

Yes! mental influences play a vastly important part in corporeal and material agency, as Mesmer and a cloud of witnesses of his stamp can attest, to take away from the marvel of the cures achieved, not only on the mountebank's platform, but in the secret consultation chamber.

Nay, more ; mental influences play, with disorderly as well as orderly fashion, on human nature ; as all past ages, with the present, can attest.

Again, it has happened more than once, that either my wife, or one of my children, has retired in the evening to bed ill, and has got up well in the morning, notwithstanding, of my judgment, they had no medicine,—rest and warmth, and a rallying power, being all sufficient ; but had a globule been administered, it would have had the merit of the benefit,—and this speaks for thousands of instances. But are the dicta of homœopathy to cast out the facts of innumerable striking experiences ? Heaven forbid ! though the homœopath would, in augmentation or procrastination of suffering, burn the books that record the well proved means for its alleviation. What homœopath, in the face of common sense, dares to assert my practice was wrong, when, recently, a very pretty young married lady was seized with an intensely agonizing abdominal pain, which disfigured her countenance to the expression of a haggard old woman, and I gave her three potations of warm water, with a drachm of bicarbonate of soda dissolved in each, and this within the period of twenty minutes,—by this time she was relieved, and even well again,

a joyful smile lighting up her features with gratitude? For this case, bleeding and purgation would have been far too much, and homœopathic treatment, far too little; judgment was the valuable and creditable thing for remunerative consideration. The remedy did but neutralize the matters, both gaseous and fluid, with which her bowels were beset from a well ascertained cause. Of the like instances I can adduce many hundreds that have occurred to me in the course of my life; and yet I have been asked by a homœopath to adopt his system, with an assurance of great gains devolving to me if I did. No, no! I am better armed, with the world's great *Materia Medica* to choose from, in what doses I please, and with a judgment unfettered by a theory, and with patients well attached to me by reason of their remembrance of unfailing good service and untaxed credulity. In speaking in this manner, I speak the language of a multitude who spurn the assaults with which they have been visited, and who charge those who have quitted their ranks, with downright ignorance of the principles and practice they abuse.

How careful, therefore, it behoves every would-be rightly judging person, to assign effects to right causes, especially as wrong causes admit of sup-

port from the sophistries of perverted reason perverting facts, as well as from perverted facts perverting reason.

I have frequently heard this argument, "My child was feverish last night, I gave it a pulsatilla globule, and it was well in the morning;" and this: "I tried Allopathy for my ailment to no purpose, I resorted to Homœopathy and got well directly;" and this: "I have taken a shopful of medicine, but with no benefit, I left off medicine and went out of town, or to a water establishment, and soon got well." It is by the force of such statements that doctors Homœopathic and Hydro-pathic ride in carriages, and build refuges for idleness; but these will lose their magical and charming power when fashion is satiated with them,—as it assuredly will be. Again: a large proprietor of cows, had all sick at one time, and lost three, notwithstanding the skill of his veterinary surgeon; he dismissed the surgeon, and gave globules to the rest of them without losing another, therefore the globules saved them! It so happened, that I lost three of my farm-horses out of twenty-three that were all alarmingly ill; I had one of the dead horses examined; I directed the sick ones to be taken from their stables, and gently worked on

the farm,—all recovered without an atom of medicine or even the name of it,—but had I given them globules, I should have said the globules saved them. The *Materia Medica* for them was fresh air, gentle muscular action, and the wise laws of their own corporeal economy. Judgment, however, did not serve them a bad turn, for it turned them out of their stables, eschewed medicine, and noticed an atmospheric change setting in for the better.

I never hear of, or see, a homœopathic nor an allopathic practitioner, but I think of a limited power of action and of judgment in the one, and in the other, the one has deprived himself of a thousand or more most valuable appliances, the other employs them to excess. I frequently ask myself, what would the Homœopath have done in the case which Sir Henry Holland attended with me, when a biliary calculus escaped from a lady's gall-bladder, and blocked up the bowels as effectually as a wine-bottle cork could; the patient suffered extremely,—even to the extremity of expelling the fæcal products of digestion by the mouth. Sir Henry regarded the case as hopeless. As a last resource for the hope I still cherished, I prescribed a suppository containing several drops of croton

oil. Medicine administered by the mouth, would but have aggravated both the distress and the debility. The croton-oil did the duty required of it, rousing the intestinal action to fresh efforts, and in their right, instead of their wrong, direction; a calculus, the size of a wine-bottle cork came away, and death yielded its grasp to an argument not to be diluted by sophistry,—even to a few undiluted drops of an acrid oil, that should, according to homœopathic reasoning, suffice for a million elephants. Harmless Homœopathy would have let this patient go out of the world, no responsibility would have been awakened by the death, for there would have been no believer in good old experience to reprove the conscience. But I cannot but reprove Homœopathy for its dogged limitation of the powers of medicine; for its being committed to the abuse of them to hold its ground unfairly; and for its lack of judgment in the conclusions, so illogical, by which it foists its pretensions upon a narrow-minded credulity, that is so preposterously rampant at this day.

The Royal College of Physicians, as a body, would forfeit its dignity, if it were to enter the lists of controversy with the disciples of Hahnemann. As an humble Fellow of that honourable and learned

body, I am reluctant to disregard my own dignity also, so as to compromise my brethren to this small extent; but I feel it to be due to the College to assert for it its rightful claim upon public confidence, in that it requires a kind of education, which renders the judgment of its every member free from the trammels of theory on the one hand, and clear of a most unrighteous imputation by implication, of his incapacity in the cure of the sick, on the other.

Principles and practice are right, or, they are wrong. The College of Physicians needs no more than their own legislation, to uphold what they know to be a right course of action. If the government foster right and wrong principles and doings in common, it must take the consequences on its own responsibility.

Physicians can and will appeal to the common sense of mankind, which, as the abiding place of truth, is a potent stand-point against error and evil, "*Truth is great and will prevail.*" To the Legislature I appeal, at this time, and for reasons yet remaining to be stated. I ask of it a Board of Visitors, whose especial duty shall be to visit hospitals, dispensaries, laboratories, and hydro-pathic establishments throughout the Kingdom.

The safety of the public is the ground of this my appeal and request.

This appeal and this request, may, or may not be backed by the Royal College to which I belong; it may, or may not be backed by the whole profession in the United Kingdom; but for one, I see no other legal way of securing the public against the perilous, and even fatal action, of a mixed system of medical treatment. "Who shall decide when doctors disagree?" The Legislature? no! The patient? no! The friends of the patient? yes!—then the whole community is interested in the question, as a momentous one. The question, shall there be small pox, or shall there not? was taken up by the Legislature. The question, shall right and wrong principles and practice have equality of privileges in the concerns of public and of individual health, ought with equal reason, to be taken up by it also. As matters stand at present, wrong and right action have equal privileges in medical dealing with disease. Under this state of things Legislature defeats itself and its objects, and leaves the Republic of Medicine to take care of itself; and this it can do, by enlightening the public mind in regard to an all-prevailing provisional Law of the

animal economy; which is; *its toleration of the presence of noxious matters in the blood, to a perilous and even fatal extent.*

Upon this Law, the poisoner acts without detection by criminal law. The victims of excesses abuse this Law, and render our calendar of crime so full a measure. Bad habits of every nature pollute this Law, and give out their tainted offspring — a family of hereditary tendencies, both mental and corporeal. Derogating the Law of the Ten Commandments to a merely moral obligation for mortal, and not for, immortal observance, adulterates this Law, and an unclean progeny of self-loving and world-loving mortals usurp this beauteous foot-stool of God's glorious throne. Hypocrisy falsifies this Law of tolerance, and our food and our medicine, spiritual and natural, fail to nourish and cleanse our souls and bodies alike. Judgment weakens, disease impends, death forestalls the warning of sickness. Devices and conceits by thousands, subvert this Law, and the blood of the people, both old and young, is suffered by public law, to become a saturation of impurities, ripening to receive pestilence and plague, despite the warnings of influenza, cholera, boils, and diphtheria. This Law is tampered with by homœopathic

art, as it suffers humours peccant and morbific to heap together in snowy stillness, till by their mass they fall an avalanche on the organic fabric. This Law is invaded by Allopathic daring, in exhaustion and destruction of its otherwise conservating power, by sharp and drastic compounds.

To this provisional Law of the animal economy, I would most emphatically draw the earnest attention of every reader. I have adverted to it from time to time in the two Curricula of the "Physician for All," and illustrated it more at length by the effects and phenomena of climates, of seasons, miasms, poisons, medicines, hereditary and other diseases, of habits, of mental impressions, political principles, religious fallacies, and secret motives. By each and all of these circumstances, can the blood of individuals, families, and nations persist in mixed natures and characters, and under relative conditions of sickness and soundness, and with marked evidences of declension or improvement. With such tolerance, judgment alone can avail for full and perfect discrimination and decision. Circumscribed experience and narrow reasoning are not adequate to the necessities of humanity so circumstanced. Painters, poets and musicians are such of capability and industry, and

so are physicians. The allopath and the homœopath profess the healing art even "*invita Minerva*," with limited appliances. Had they judgment, they would take all the resources of nature, and not a portion, great or small, to attain their professional object. But, eschewing judgment, where is the wisdom of any system, medical or religious, that excludes all helps but one or a few, for meeting innumerable necessities? Where is the wisdom of any orthodoxy that eschews judgment? or where the judgment of an orthodoxy that eschews wisdom?

The Law of tolerance, evidences and evinces wisdom at once, and also accounts for the existence of all creation as it is, even of our mixed natures and characters, whether of humanity or of blood.

This Law, as it is exhibited in the animal economy, is the physician's study,—in its blood, its flesh, and bone. If its blood is vitiated, its purest and least contaminated portion works healthily and hopefully for its full rectification, by vital organization. If its flesh is sprained and wounded by mere outward injuries, a marvellous process of healing is instituted under the agency and efficiency of healthy blood and sound nerve;

and if its bone is dislocated or broken, it admits of replacement, and unites, according to skilful readjustment, beyond Homœopathic, or Allopathic, or Hydropathic pretension. Nor, indeed, are the two former requisites less dependent than this last, upon judgment; for the law of tolerance is amenable to the law of order in all its manifestations, however much it may be less ostensibly abused by meddling charlatanism than it is by bungling bone-setting. The law of tolerance is one with the *Vis Medicatrix Naturæ*, with the Formative Force, with the first law of Heaven, and even with the Divine Law. These tolerate all conditions, save the annihilation and destruction that would otherwise come of disorders not adjusted, and of evil not resisted, by adequate foresight and power and means. In a corresponding foresight, power, and means, as befitting God's image in their finite manifestation, is that man deficient, who essays the healing art with selfish objects, with partial judgment, and limited measures: a quack is nothing more than such a man, to all intents and purposes. That Great Britain should be his fostering country! Oh! it cannot, it must not be; for Great Britain is the home of the just and the liberal, where thought and speech

are free, for the world's progressive and enlightened liberty.

Another class of considerations I will now proceed to offer, for vindicating the medical profession and its reliance upon judgment.

Medicines remedial in states of sickness are injurious in states of health.

In like manner, the diet and exercise that are essential to the healthy are destructive to the sick. So also the natural actions that rule in the animal economy for its maintenance, are, not unfrequently, suspended by such as are unnatural, the critical to wit, for the same end. Furthermore, the extremes between hopeless and hopeful signs, as effects and manifestations of organic derangements, will admit all sorts of conclusions and assertions within the same category—witness paralysis from a cold simply, or from a clot of blood tearing up a portion of the brain's substance, when, without judgment, one may be mistaken for the other.

Witness, again, diarrhœa, as a salutary occurrence both in children and adults, when it wards off incipient inflammation of the brain or lungs, or abbreviates the course of a fever. Without judgment, such a discharge is suddenly checked by

astringent remedies, and a series of anomalous actions follow as so many bodily distresses, by reason of the unskilful interference. I have seen such instances over and over again, whilst the rules of professional practice forbid all animadversion.

In fevers, let it be observed, diarrhœa should be watched and moderated; if suddenly checked, huge abscesses will form amid the looser textures, in concealed or in exposed situations.

But the diarrhœa that proceeds from poisoning irritants, confounds evidence and distracts judgment; for which, medical testimony has but a share of the blame attaching to frail humanity.

To these contrary rules and circumstances, must be ascribed the uncertainty of the medical art in the hands of the unskilful of its professors, as well as of the untutored of its interlopers. "Medical testimony," says that emerald orator, Curran, "is in its nature flippant and compendious; it hops with airy and fastidious levity over proofs and arguments, and perches upon assertion, which it calls conclusion." Had this orator and his witnesses known more about medicine, he would have perceived the defects in his mode of examination, and they the traps which were ensnaring their correspondently defective evidence.

What with allopathy and its saturation of the community with drugs to swell the charge upon it, or to gratify it with quantum sufficit, instead of a quantum valeat,—what with homœopathy and its tolerance of impure blood, even to the proffering it as a boon to the public, not to be improved by bleeding and purgation,—there is abundant cause for disparagement of medical faculty at the lip of legal pleading. I now speak of these two systems, not in regard to their theoretical pretensions respectively, but to the resulting treatment of human suffering, for which they are both pledged to be working, whilst they are most inadequate to the task. The one I have seen at work with drugs ad nauseam, long after the complaint for which they were administered, had disappeared—the other I have known to be resorted to in cases that merely required a cessation from drugging, in explanation of the resulting benefit, rather than in proof of homœopathic efficiency.

The healing art, moreover, owes much of its disparagement to the hands which have handled it of late years, pandering to the rich and powerful, trimming to fashion's fickle dalliances, captivating by a thousand flimsy pretences, and trusting to appearances as if they were the roots to hold by, when the

unseen relations of knowledge are the radical stay of the great faculty. Well, indeed, may it be asserted to be, the Great Faculty, for its testimony is greater by far than that of law, or divinity; than which nothing can have been more changeable, or fickle, or dogmatic. It identifies itself with all the sciences, for it naturally speaks the language of ancient wisdom, in the words of the wise Hippocrates, who makes it "the physicians' business to make discoveries in science, and to perfect such as are already made, rather than to spend his time in depreciating those of other people."*

It therefore repudiates the scandal that has been cast upon it in a court of law, and accepted by its officers, both high and low, in words, the sounds of which are not as yet inaudible. It is a faculty not flippant in its testimony—it is most minute in its evidence; not compendious—it is soberly active for the weal of mankind; being neither frothy nor fastidious in its good services; it seeks for proofs and arguments in support of its high pretensions, from nature's highest and best sources, and asserts for its position, the unalterable conclusion from innumerable facts embodied in one, to wit—that the medical art is divine in its

* Wardrop *On Diseases of the Heart*, p. 650, 2nd edition.

nature, in its studies, in its objects, in its practice, howsoever infernal the machinations from within and from without may be by which it is defaced, perverted, abused, and insulted.

Another point for careful consideration, as it affects the legitimate action of the medical faculty, is the circumstance that nothing is more common in social life than the practice of persuasively recommending this doctor or that — this system or that—this drug or that—no matter how unnecessary or how absurd, or how inadequate, the recommendations respectively are. This practice may savour of kindness when it is most officiously and perniciously troublesome. A love of power working in the form of persuasion, is at the bottom of the business—influence, darling influence, is the ambitious aim that seeks gratification thereby, and thousands of the needy in society profit, in a thousand quacking ways, by this action which saps the liberty, the comfort and welfare of the social economy and even of domestic life.

“ Non enim sunt ii aut sapientiâ aut arte divinâ,
Sed superstitiosi vates, impudentesque harioli,
Aut inertes, aut insani, aut quibus egestas imperat.”

ENNIUS.

It is the physician's business to point this out, despite the obloquy he may entail as the conse-

quence of such fulfilment of his duty, but he should, of right, be always prepared to say with Dryden—

“Content with poverty, my soul I arm,
And Virtue, tho’ in rags, will keep me warm.”

I cannot insist too strongly on the peril that is incurred, by yielding implicitly to persuasion for the attainment of an end, whether this end be health for the body or good for the soul—the means to the end may obtain sanction and character from the end; but they, at the same time, require to be *rationaly* adequate to its accomplishment.

It is well known that a tooth will cease to ache when its owner is in the dentist’s chair for its extraction; to take advantage of this knowledge, and keep the decaying bone in its place, to the detriment of the neighbouring sound teeth, is not a whit more foolish than the being persuaded to certain systems of cure of many constitutional disorders, which are rationally inadequate to the removal of the causes from which they spring: these causes persist in such cases, and will work mischief in other forms and directions, after the manner of the decayed tooth, though with far more serious relevancy, relating as they do, to vital organs and

their fluids, and terminating with a sudden fatality, that might have been averted by measures rationally adequate rather than foolishly persuasive.

I cannot perceive for what reason, Reason has been assigned to man, if he is to be governed by persuasion, for age avails not, nor experience, nor life, when reason is sent to sleep by another's influence. This trick-mesmeric is a rampant action in these boasting days of civil advancement; it has seized upon the physician's titles and privileges in every department of the social domain; it has essayed the reduction of nature's laws to subservient workings under spirit-rappers and table-turners; it has usurped the place and power of Divine Revelation, persuading all it can that interpretation is but after a worldly and temporal fashion, and this in the face of the declaration that "the letter killeth." No! persuasion is opposed to man's free spirit, and he may be assured, on scriptural and on rational grounds at the same time, that if truth cannot be rationally discerned, the cause is not in the truth, but in the organizations of man and society, created and formed as they are for its reception.

In the want of rational discernment of truth, lies the defect, the disorder, the disease, call it

what you will, that requires the physician's mission. Even the reason of things, or their relationships, their adequacy,—their suitableness to their ends universally and particularly, in short, it is for the physician to discover and to make known, for the social weal, as he, in honesty, understands them, irrespective of all temporal or sinister advantage. The truth may thus be perceived and enjoyed in and by each individual, according to his healthy capacities, scientific, philosophic, rational and spiritual, as they are intended to be, at the hand of his Creator. Thus does judgment determine, and all experience will contribute its suffrages, as so many concurrent reasons which strengthen, in the place of all heterogeneous persuasions that weaken it. Send reason to sleep, and phantasies disport themselves, — persuasion usurping its throne, as long as truths are not rationally, but only fantastically, discerned.

Even theology has gone beyond itself in its banishing reason from the upper stories of its temple, notwithstanding the appeal to it by the Expounder Himself of all mysteries, in these most memorable words, “Why even of yourselves *judge* ye not what is right?” And what a world of phantasies must there not be to be judged hereafter

by the rational enjoyment of truth, seeing that truth is one, and that, therefore, its irrational discernments, as the *phantasmata mentis*, are "a legion" at one only with the fallacies that are accepted of God's mercy, and tolerated of man's charity, for advancement and peace in the Church-universal. Well, then, may the physician plead for the rights and privileges of the human rational faculty, and assert for it its re-establishment in every human capability and endowment, without exception, even the spiritual as well as the natural, at once. The faculty is no less of God because it is exercised by man, nor the less from God because man perverts and abuses it, and even seeks to extinguish it at its very origin and fountain. Alas! that men should seek such death, though so vainly; for the wise providence of God permits for a while a Babel to be reared, and its inhabitants to be confounded by the diversity of lip that professes to speak reason's language. Nay! more! a tower to be reared, whose summit must touch heaven, with mere bricks and untempered mortar, rather than with materials analysed, sublimated, and temperately suited to the high purpose.

Well may the physician eschew the rampant actions that cast reason out of the doors of the five

mental senses, until, for the sight, unintelligible faith is substituted ; for the hearing, stubborn persuasion ; for the smelling, artful deception ; for the taste, spicy promises ; and for the touch, delusion's soft attritions, to complete the magic circle of empiric sway.

Yes ; it is for the physician to essay life and liberty for the well nigh perishing faculty of reason at the hand of persuasion, as well as for the unsound organizations of every degree, when these are threatened with destruction from corrupt tendencies, vicious habits, and disordering practices, such as no quackery is adequate to meet, as a competing power. Life and liberty are synonymous ; so are reason and sense in the human constitution of God's ordainment. These are severally liable to perversion and its consequent trouble, but neither the trouble nor the perversion admit of positive cure and radical correction apart from God's order : this order is what the Faculty of Physic respects, abides by, and reverences. Within and according to it, the physician would live, learn, teach, and work, that life, liberty, reason, and sense may bless and dignify humanity.

Such results are in the compass of judgment to accomplish, but they are altogether out of the pale

of homœopathy, or of allopathy, in all the Faculties, whether the one strains at a gnat, or the other would swallow a camel, by another's persuasion.

Further, in behalf of the Medical Faculty, let me urge another consideration, to wit, that extensive and long continued observation has fixed this fact in medical science, namely, that if the constitution of an individual has been beset with the miasm which is productive of fevers of intermittent or remittent visitation, all its subsequent disorders, whether inflammatory or depressing, assume the periodic character also. Now this miasmal influence is so modifying of diseased action in general, that it also modifies the constitution that is predisposed of hereditary declension to gout, or to rheumatism, or to scrofula, or to insanity, &c., in particular. What a vast province does not this fact open up for the exercise of discrimination and judgment on the part of the medical profession? How easily can it be understood that a patient, with some miasmal impurity in his blood, will be alternating between the states of sickness and health; that the hopes of his friends will be elevated and depressed correspondently, and that faith in medical judgment will be proportionately unsettled. In such events the quack-

ing pretender too frequently obtains a footing, or a well-puffed nostrum is trusted to, or, an unscrupulous interloper gains credit. This should not be, and might not, if consultation on the part of medical men were not deferred, as it notoriously is, to the moment of death, or to the point of extinction of the sick man's patience under his chronic disorder. It is not surprising therefore that quackery should thrive, nor that there should rapidly arise a host of quacks to disgrace the judgment of the people on the one hand, and condemn the exclusive system of action on the part of medical men on the other. Consultation honestly seeking judgment is the only remedy for meeting these perplexing difficulties. Judgment, based upon cautiously acquired experience, pertains to years rather than to days. Should a mere membership of a college be relied upon as a substitute for judgment, and as a reason for excluding that which is founded upon years, the profession will continue weak, and proportionately oppressed, instead of supported, in its competition with impudent pretensions.

Nothing but judgment can master quackery, nor turn the people from the beguilements of false hopes and false promises—nor can anything but

consultation avail to strengthen professional judgment and public confidence at once, for mutual advantages over the perplexities of human suffering.

I do not hesitate to say that professional jealousy and competition are the night and day nurses of the increasing family of quacks, and as long as they endure will this family engross the competency which belongs, of right rather than of chance, to the legitimate one of medicine. Professional jealousy and competition, moreover, greatly favour, if they do not establish, an exclusive system of action among medical practitioners; the prevalence of quackery indeed appears but to be the measure of such a system. This system, however, shuts out vast benefits that would otherwise accrue to the community from consultation between the junior and senior members of the profession: the experience of the latter would frequently come in aid of the former to its honour, benefit, and safety. This kind of co-operation is necessary for professional strength also. The want of it is a great cause of its present feeble hold upon public confidence.

This exclusive system, again, may be ascribed, in part also, to the circumstance of the productions of young minds constituting a large portion of our

medical literature. These productions savour of advancement, when no real advantage is to be derived from them. Their aim is notoriously to gain a name or a practice. If the aim succeeds, after-experience is but seldom recorded, the consequence is, the corrected knowledge is so, only to the individual himself, whose name remains nevertheless a voucher for error. His valuable experience dies with him. Many are the authors who have gained names and fortunes in their day, who would starve now, the facts of experience not supporting the foregone conclusions of their respective theories.

These matters are important points, for the profession and the public jointly to consider.

Again, it must be obvious to every thinking person, that disorders of a mixed character and persisting stubbornness, and which, in point of fact, make up a great sum of human suffering in the alternating states of feverishness, langour, chilliness, shivering, shifting pains, indigestion, mal-aise, &c., cannot be removed by any single specific remedy, still less, by inappreciable atoms of matter with poisonous names to touch imagination. The constitution, by its blood, may be tolerant of miasmatic matter, or of gouty, of rheumatic, and scrofulous, and other noxious fomites, and this for longer or

shorter periods of time, as happens with canine venom, e'er a corresponding mischief is precipitated to organized sense and motion, in indication of their nature and presence respectively. These *aura vel semina morbi* are latent or patent accordingly. In the former case, peril is positive as well as probable, though unheeded. In the latter, it is appreciable and mensurable for greater chances of safety. In the former case, sudden death is a liability; the greater, because no remedy is present to help the heedless victim; in the latter, the liability is not so great, because organic power is strong enough to precipitate the mischief to non-vital organs in security of the vital. This mischief, inducing a sense of discomfort, necessitates relief by remedy. But, according to a very old saying, "a remedy may be worse than the disease," and this is a maxim which applies most especially both to allopathy and to homœopathy, for the one will debilitate organic power, till it succumbs to the essential mischief that besets it; the other will bewilder organic power by false mental impressions, till the blood becomes a very saturation of fomites, a *pabulum Acherontis*—yea, a "stream of perdition." I cannot but hate homœopathic blood for the evils it is sure to bring upon us;

the organization that lives from it will be as a pot full of death ! Alas ! that such blood should be coming into us and our children.

Look, parents, to yourselves and your children. Plague and its spot, pestilence and its distempers, diptherite and bronchite, are all at your doors, and you will have no strength to resist their invasion !

The judgment that so determines may be severe, according to the nature of truth, but it is merciful according to the nature of the love that pronounces it for universal, rather than for partial good. It does but become the physician to inculcate a faith in universal truth, rather than adulterate it by any partial application. The physician who eschews a universal remedy, and adopts a universe of remedies for judicious administration, comes the nearest to the divinity. And why ? his mind is intent on resisting the persuasive action of tyrannic aims, which would ensnare and usurp all determinations, in all times and places. To resist the homœopathic bubble would be beneath his duty, were it not for the mental and corporeal weakness which it everywhere induces.

Judgment is the physician's especial prerogative, profession, and action ; he is not committed to the

precedents which modify it, as happens with the noble Faculty of Law; he is not committed to the dogmatic teachings which change it according to localities, as happens with the high Faculty of Divinity; he is not committed to the shallow, silly, and flimsy cajolings of empiric systems and remedies which warp and wrench it from its very propriety. No! his appliances for universal service are as unlimited, as unfettered, and as free, as is the judgment in which he delights himself, for acquiring "a knowledge of what is good," even "as the ear trieth words and the mouth tasteth meat." With him the asp is not the only source of the poison that

"this knot intricate of life at once unties."

He knows that there are multitudes of such sources, "a legion," within as well as without us, as if we loved to have it so, and bade them a Cleopatra's welcome. To cut the thread of the life that loves another is a tyrant's work—to loosen it, is of demoniac subtlety. Disorder is the reign of both; but He who brings judgment forth victoriously, vindicates His own order, and maintains it amid the weakness and wasting that pertain to *the poverty of soul* which selfishness produces. The thread unbroken, still runs off from Him upon nature's wheel, weaving the

organic knots of sense and motion that tie us indissolubly to Him for order and its peace, despite our clumsy and wily efforts to break away into a burning and a howling wilderness.

With reference to the leader of the homœopathic Persuasion, Hahnemann, nothing can be more flimsy than the thread from which he has woven the fabric of his whole philosophy. This fabric is as rotten as its primary thread can render it, though its pattern is crocheted, so to speak, from the one thread in imitation of the order of classification of an older fashion. *Similia similibus curentur* is rottenness itself. Were I to say, *Dissimilia dissimilibus curentur*, I should be nearer the truth, if truth can be arrived at by adjectives. *Similis* does not mean, the same, but like. Now, in certain respects, all materials, of natures howsoever opposite, are alike in their having properties, relations, weight, form, colour, smell, taste, and so forth. It happens, that a few grains of rhubarb will be purgative; but one grain or less, constipating. Many other remedies produce the like opposite effects. To what then is rhubarb, or opium, or alcohol like, under such circumstances? There are many great physicians who, with certainty, cure many disorders by some six articles of the *Materia Medica*,

and expeditiously ; they are therefore independent of similars, whether accidental or artificial, or arbitrary. But the arbitrary Hahnemann-school make such things like as suit their arbitrary purpose. The moon is like a cheese in having weight, colour, form, and other properties in common. Human imagination can in many ways be moon-struck even as it is, by monads, particles, and globules. Wonderful phenomena are traceable to both kinds of impressions, the one to constitute a deranged class, the other a deluded. What can be more delusive for a principle, than like things healing like things? The effects of scarlatina and belladonna are similar, in a few respects, in a child; but immensely dissimilar in all other respects. It is an arbitrary act so to select certain points, among which there is a similarity, and establish a system or principle upon them. Scarlatina is better treated by ammonia than it is by belladonna, and by chlorate of potash than by ammonia ; and so on. Why then take the lesser value among such experiences, to support a principle and make accidents stand for causes, and relations for resemblances? Nothing but a jumble and conglomeration of ideas, or a mere harlequinade of sophistries and tricks, can prevail as a result, in the mind, where order should reign

paramount, reason ministering logically, and fact serving practically, for positive advancement.

Clipping the Queen's English is an egregious fault in our schools—it is not a whit worse than homœopathic reasoning. Hahnemann's reasoning I have as much right to eschew, as others have to adopt. I do so because it arbitrarily makes effects causes, puts names in the place of things, assertions in the place of reasons, and professes to remove a world of noxious grievances by less than an evanescent atom. By such doings I, for one of her Majesty's liege subjects, will not be committed, still less driven from the propriety which has done good and reasonable service hitherto. By this common and individual property I can stand, and defy the whole school of homœopathy to exhibit help as efficient or as quick, however early or ready this school may be in the games of scandalizing and disparaging the sound old practice of honourable and well-judging men—compared with whom, Hahnemann is as a man dazzled and dazzling by a false light passing through a multiplying glass—*similia similibus curentur* being that light, and imaginative conceit that glass.

I have just possessed myself of Dr. M. Granier's CONFERENCES UPON HOMŒOPATHY, as translated

from the French by two ladies, London, 1859. As I expected, he reprobates abstractions of blood, on the plea of their drawing away the vital stream and reducing its quantity. The plea is plausible, but an immense fallacy is concealed beneath it. The Thames, dirty as its waters are, requires them for the trading purposes of its proud London; reducing the filthy stream, would therefore be a serious grievance; but if, whilst diminishing the sources of its filth, the sources of its pure water continue their supply, the river will soon recover its pristine clearness. It is the same with our blood, which, more than the Thames, will bear a reduction of its impure volume also, for a less amount of contaminating mixture to vitiate the ever-freshening streams that are contributed by brain, lungs, and digestive organs, according to their own healthy condition. Alas! what does the globule-trusting community know about the globule-of-blood-making process? or what has Hahnemann told us worth the knowing?

Only let us consider the frightful losses of blood which sound fighting men can sustain on the fields of slaughtering battle, and their rapid recovery under careful management! A little healthy blood will prove enlivening enough to all the organic

gear, for their performing their blood-making ministrations according to their relative adaptations. On the other hand, if the blood is unhealthy, the organs that are concerned in its purification have less to do, in separating its impurities from the lessened volume. In this manner does venæsection expedite cures, when judgment is exercised to determine the times and circumstances and extent of the measure. Let homœopathy have its full play: a period is sure to return, when venæsection will be imperatively necessary to stay the rapidly destructive havoc of inflammation; but thousands will have perished before reason will help the judgment to banish the false and mischievous theory from our homes of suffering and peril.

As a "physician for all," I can assert that disorders of a destructively inflammatory type have actually set in. Let mothers of families, therefore, take heed to their quacking ways, for they are at the dangerous turn of their precipitous journey of life: the steps of death are at their quicker march, and the earth is opening in many places at once, in reply to their heavier fall. Let mothers know, that judgment is not committed to names, nor theories, nor specific practices; but holds all appliances ready for all necessities. Let them remem-

ber, that neither predilections nor prepossessions are safe helps in sick rooms; and let them be assured, that the voice of warning is not to be despised which would keep every sense awake.

If mothers “make our men,” I fear their children will become but indifferent rulers and defenders of our country, when they confide in infinitesimal atoms for health and strength of mind and constitution.

Dr. Granier is unsparing in his ungracious attacks upon Allopathy; he is, in this respect, a good disciple of his master: his fair translators in their preface to their labour of love remark, that “the original work met with universal approbation from the French public, and with the most unqualified praise from the scientific world;” and they conclude the preface by “gratefully dedicating their translation as a free-will offering, to the friends and enemies of Homœopathy.”

Dr. Granier’s conferences may now, therefore, be regarded as Homœopathy in its thoroughly cooked state for general appropriation and digestion. With all his skill, however, he has not succeeded in concealing a most unwholesome flavour that pervades his dish of dainties. Notwithstanding also, the seasoning herbs and spices which he has

borrowed from many climes, a virulent acid, as so much sauce, is the predominating ingredient that renders it not only unpalatable to refined taste but destructive of all healthy assimilation.

Dr. Granier is assuredly a man of vivid imagination, would that I could say of sound judgment also ; for in this case, his own conclusion, from his statements in the eighteen conferences, would be to the effect that they did not prove his first principle. In each, and all of them, a striking agility of intellectual power is exhibited, and a very taking sort of argument for the credulous, with an indispensable taking for granted, that "like things cure like things," as the first position. This position, indeed, must be conceded to his doctrine as possible, it must never be doubted. It must even be accepted by everybody as the fundamental article of the homœopathic persuasion. Admitting and accepting it himself, he for himself and his fraternity, reasons on the plan that proves the assertion that a crow is white, because on splitting up its feathers their interior whiteness is discovered. It is no wonder, therefore, that with every member of his persuasion, all medical men who do not come within the pale of the dogma, are ignorant, illiberal, and opponents of progress ; nay worse !

seeing that the doctor has no misgiving in describing *medicine as it is* thus : “ It is an immense temple in which there is an altar, and an idol seated upon it, to which sacrifices are offered night and day. In the old pagan temples certain symbolical animals were offered up, but here they sacrifice men—hecatombs of men. The blood which deluges the altar, is the blood of human victims, who, one after the other, fall under the knife of the high Priest.” He adds, that “ although this description is perhaps too vivid, yet it is nevertheless a true one ; and, that though this image is doubtless too much unveiled, yet it is a faithful and exact representation of medical practice.”—5th conference, page 86. With him, “ The giving the history of medicine, is nothing more nor less than the history of human folly.”—6th conference, page 108 ; the doctor has, however, taken pains to exhibit the extent of his reading on this point ; it is a very captivating qualification for attracting an audience : for all his learning, however, he is not the less a slanderer. Of course, I speak after the fashion of his own vivid imagination. It suits his purpose, moreover, to claim the immortal Hippocrates as the original of the great idea that *similars are cured by similars*. “ I did not exaggerate,”

he says, "when I said that the principle of similars has the divine Hippocrates for its father. The doctrine is contained in his works as the fruit is contained in the flower. To be convinced of this, read the aphorisms of the sage of Cos: Vomiting is cured by vomiting. *Vomitus, vomitu curatur. Morbi plerique his ipsis curantur a quibus etiam nascuntur. Per similia adhibita ex morbo sanatur.* Which the doctor translates thus: "the most part of diseases is cured by agents capable of producing them," p. 161, 162.

But let us hear what Dr. Granier says about similars. "The principle of similars is a universal one, it extends and applies to everything, persons in general are ignorant of its extent and real signification. It is, however, most important to our discussion, for us to understand it in its very essence, and to define its characteristic form. Homœopathy consists *essentially* and *radically* in the principle of similars," p. 166. Again, "I have said that the principle of similars was universal. I cannot demonstrate it here, nor give it a full development."* He promises his reader to recur to the

* Thus the Gentleman who died at Finchley in 1822, after repeated cures of his ailments by eating animal food corresponding with their places of attack, thus shoulder of mutton when his shoulder ached, and liver when his liver was disordered, acted on the principle of similars!

subject in his other conferences. His other conferences, however, fail in giving the clear demonstration that is promised, and such is the bearing of all Homœopaths towards their readers and patients in all places and at all times. They speak the language of Dr. Granier, and feel concerning "medicine as it is" as he feels; they cannot, therefore, be admitted into the pale of its temple of their own perverting judgment. They sully the name, the character, and aims of the medical profession. They attempt to stir the passions of the public against it—they take from it its valuable knowledge as if they originated it, and then pervert it by their unworthy application of its experience to such absurd practises as are at one with their absurd first principle. If this is not *essentially* and *characteristically* quackery, I will forgive all other forms of the prevailing art.

Nor has Allopathy been without blame in its dealing with the healing art; in that it has gone far out of the way of judgment in its extreme laudation of medicine—authors of notable stamp and advertizers of notorious name, are continually extolling their methods of cure and their specific remedies respectively. Wondrous effects and cures, only equalled by those of Homœopathy, astonish the sick and swell the elastic imagination

of the credulous beyond all reasonable expectation and hope. The compounds, both secret and prescribed, on the allopathic side, vary in regard to the doses and the proportions of their respective ingredients, and this in endless changes and for objects as endless, that not without a show of reason excite the ridicule of homœopathy. But whilst homœopathy, on its side, boasts of the unity of its principle, in contrast with the latitude of allopathy, as the guiding light of its practice, let us attend to what Dr. Granier says concerning the dilutions of medicines, which turn them from an allopathic to an homœopathic designation. These dilutions proceed to what is termed the 30th degree, when one grain of opium must have *sixty ciphers* to describe it. By this dilution, a volume of water, exceeding the Atlantic ocean in quantity, will have such virtue imparted to it, as that a few drops of it only will benefit the patient who is, according to homœopathic judgment, in need of the remedy; and so with all other diluted medicines, according to their specific relations as determined by homœopathic observation and experiment. It happens, however, that with the boasted unity of principle enjoyed by the homœopathist, he does not act upon it with reference to the degree of dilution of the

specific medicines. For Dr. Granier says, at page 161, "You must know that homœopathic physicians are divided into several secondary schools with regard to posology. Some only employ very high dilutions, that is to say, medicines divided to an infinite extent, or nearly to the limits of the last physical atom, others use only medium dilutions. Some employ all the dilutions. Some only approve of massive doses. But each one in his treatment employs the theory of similars as the only lever and mainspring of all. Choose from this category of doctrines the kind that best harmonizes with your tastes, studies and convictions." But, at page 242, he says, "In one of our former conferences, I shewed you the dogmatical unity of our doctrine ; you here may see, in harmony with all these considerations, its *practical unity!*" Again he says, at page 16, "Practise always according to the theory of similars, and it is all that we ask." The author may well ask his readers in the preceding page to be faithful to the principle of similars, especially as he remarks, at page 245, in his eleventh Conference, that "in homœopathic consultations a variance of opinion does not exist." Why, then, is there any consultation at all? Again, at page 245: "After the choice of the medicine, the most important thing

is the choice of the dilution." But, "if it be the most important, it is unfortunately the most difficult also; it is one of the most mysterious articles of the Hahnemannian code;" and well may it be so—for the Hahnemannian code is, according to Dr. Granier's own evidence, an evidence of inconsistent, and arbitrary, and artificial modes of combating diseased action, that are only resolvable into imaginary workings upon the constitution of a credulous patient.

I commenced this paper with a conversation; I will now conclude it with the words of a fair correspondent of great taste and acquirements.

" Bath, Dec. 18th, 1859.

" I cannot tell how to account for homœopathy gaining so many partizans as it does with the general public. I have always resolved, from the time I first heard of it, to suspend judgment until I could see that some one really ill was cured by it, and by it alone, and I have never yet had this experience, nor do I think it possible that the globules could ever be adequate to such a result; but if cures really take place, it must be by means which the homœopaths keep in the background; this has indeed been admitted to me by two of its

adherents ; but if so, What is that but a fraud on the credulous ?”

Yes ! my excellent correspondent. There is not a page of all Dr. Granier's Conferences but what justifies your conclusion. For after his bitterest vituperation against blistering by cantharides, in his fifteenth Conference, at page 391, he observes, for the notice of all allopaths : “ You may still persist in quoting me cases of cure ; I know that very well : but you must know how to interpret them.”

“ Thus a doctor said to me one day—‘ I assure you that with four blisters I have cured my mother, who was given over in a consultation of two doctors.’ ‘ I do not doubt it,’ I replied ; ‘ that only proves, that cantharides can cure this disease, (what disease is not mentioned) and if you had given this medicine internally, and in proper doses, the cure would as certainly have been effected, but in a more agreeable manner.’ ”

“ Thus it is that,” he proceeds to say, “ the means or remedies applied to the skin are absorbed, and cure the affections that are similar to them. In this manner I give remedies daily by outward application ; and thus those diseases which come under the power of quinine, arnica, belladonna,

nux vomica, &c., are easily neutralized by frictions on the skin. I even go further, and shall probably astonish many persons by that assertion ; there are cases in which I should apply a blister, or even blisters : for instance, where cantharides could not *possibly* be given internally. Then, in order to introduce this medicine into the system by means of absorption, I might make use of frictions of this ointment, or of a blister, and that, without for one moment ceasing to be a homœopath, without transgressing one hair's breadth the doctrine of similars, or without running the risk of being accused of the least apostacy." Dr. Granier then proceeds with some paragraphs, as so many taunts against allopathists, and their boast of progress—and claiming this merit for homœopathy, because it replaces bleeding and leeches, purgatives and emetics, blisters and cauteries, setons and moxas : he winds up that Conference by exclaiming, " Yes. Homœopathy is the medium of progress, and allopathy is a coquette, who, now that she is old, (using the words of the facetious Bordeu) decks herself with ornaments and finery ; she was simple in her youth, and it was then she was beloved by Hippocrates, her first admirer."

Ye Allopaths ! mark well " the fraud on the

credulous," that crops forth from the subtleties of homœopathy.

The blister of your application is a work of extreme cruelty, but when applied daily by homœopathy, is a very salutary and harmless measure. This must be so (in homœopathic hands) because it is a "means of introducing quinine, strychnine, arnica, belladonna, and cantharides, for easily neutralizing those diseases which come under their power."

Such is the progress of the Hahnemannian school! I can but commend you, and all my readers, to the judgment that is clear of being committed to any *irrational* or inconsistent course, seeing that it aims at progress by the help of facts which it rationally respects and uses for the removal of error and the increase of happiness.

I must, therefore, in all submission, beg leave to contradict Dr. Granier's statement, "that he does not exaggerate when he says that the principle of similars has the divine Hippocrates for its father."

Now, in proof of this point, he quotes one of the aphorisms of that great man, that "vomiting is cured by vomiting." But surely it is quite clear that Hippocrates here meant nothing more than

the plain and simple fact, that if the natural and spontaneous efforts of the stomach are not sufficient to eject its nauseating contents, emetics will then minister to its relief by their specific stimulus acting upon that organ. This fact is indeed one amongst innumerable others, confirming the specific action of medicines on the various organs of the body.

These known relations between certain organs and the specific qualities of medicines, so many modes of suggesting relief to which nature herself points, the Homœopaths would magnify into their fundamental principle, that “ similars are cured by similars.”

The next passage adduced by Dr. Granier in proof of the sanction which Hippocrates gives to this principle, is the following, drawn from his treatise “ *De Mobro Sacro.*” Vol. iii. p. 615, *Kuhn's Edition.*

“ The most part of diseases is cured by agents capable of producing them.” I have carefully consulted the words of Hippocrates himself, of which these profess to be a translation; and I contend that they do not at all warrant the conclusion, that Dr. Granier, and those who think with him, would draw from them.

In the context preceding this sentence, Hippocrates says that "this disease (convulsio recurrens) is produced by the same causes as other diseases; that is to say, by alternations of temperature between the extremes of heat and cold, and by changes of the wind. He then proceeds to observe that "there is no disease but what is susceptible of cure or relief; while most diseases may be cured by referring to the very causes from which they spring."

So much for the proof adduced by Dr. Granier in corroboration of his statement, that Hippocrates is the father of that fanciful and fallacious principle "*Similia similibus curentur.*" The only reading I could give of these words, interpreting them by Homœopathic light, would be, "tiny people are cured by tiny medicines."

The above is a specimen of the treatment of medical subjects at the hands of the Homœopaths.

With Hippocrates, indeed, it can but be readily admitted by every judicious observer, that a great many ailments are incident to us through atmospheric changes and conditions which lessen or disappear as the weather improves. What can "likes curing likes," as a universal principle, have

to do with this fact? The honest answer will be an answer to all other Homœopathic fancies.

Medicines, moreover, have their express references, and relationships, which "medicine as it is" honestly applies, according to its advancing experience and judgment. Such "medicine as it is" heartily despises all pretensions to infallibility of judgment and practice, for these savour of ignorance, impudence, and conceit, and seriously oppose all honourable progress.

Among many other strange things, Dr. Granier says, "Homœopathy is not easy, its *Materia Medica*, above all, is very difficult; and if time and trouble are needed to make a good Allopath, it requires a hundred times more to make a good Homœopath," (page 236). A severe rebuke this to the sudden turnings about, from Allopathy to Homœopathy, on the part of many now practising the latter in this metropolis.

Again, "choose the right medicine and the right dilution," page 255. How does this square with his observation referred to above, concerning the different dilutions which different Homœopathic physicians have recourse to? these severally, of course, perform their cures, though their doses cannot always be right.

Again, "the repetition of doses is not a less difficult subject than those already enumerated," (page 256). "It is another sea to be crossed before we can reach the port of the real Hahnemannian practice, a sea that abounds in rocks and dangers. Never repeat the dose, or give a new one, until the first has accomplished its action. This precept of Hahnemann once departed from, shipwreck is inevitable," *ibid.* "If the rules which regulate the choice of the medicine and the dilution are well understood, this new precept will be far more easy of comprehension."

"First, remember that each medicine has its own specific action, and that the duration of the action is in descending or ascending proportion to the number of the dilution. This law, though far from mathematical certainty, still offers the satisfaction of probability," (p. 257). "Thus, medicinal substances in massive doses, have scarcely any duration of action; the 6th dilution has six times more, the 15th fifteen times more, and the 30th thirty times more; so that if the 1st has one day's action, the 15th will have fifteen, and the 30th, thirty," and so on. Now, put these rules, laws, and precepts, and observations, together, in order to settle the question about the repetition of

doses, and it is evident, Dr. Granier says, "that you ought to repeat the doses, in direct proportion to the degree of the dilutions, bearing in mind that all these observations are but in the domain of generalities, the rule belonging to the master, the exception to the disciples," *ibid.*, and so on. For an instance of his mode of assertion, not only concerning rules, laws, regulations, and observations, in the compass of one page and a half of his conferences, but concerning medicines, he states, "that medicinal substances in massive doses, have scarcely any duration of action." Five grains of arsenic! will not this be felt for a long time afterwards? or as much corrosive-sublimate, or strong doses of any medicinal agent? But a "15th or 18th dilution of *calcareo carbonica*" (see page 252), or common chalk, suspended in a great river of water, and administered in the quantity of "a spoonful," will exhibit an action of "fifteen days duration!" No possibility of the patient's death occurring in the course of this period, of course! This is but a plain specimen of Homœopathy in its practice, in its reasoning, and in its philosophy. I could add many more of the sort. It bears me out in my own observations and views concerning the one and the other, as well as in my repre-

sentation of its being a system in rebellion against all common sense. Who but the credulous, can adopt it as a proof of progress in the cure of the sick?

Dr. Granier represents "medicine as it is," as a Druidical Temple in which the horrors of human sacrifice are still proceeding! it suits his purpose to terrify the credulous, but why does he rob even that temple of the very instruments with which he performs his boasted cures? All the medicines he extols were in useful action before he or Hahnemann were known. Like the Nana, he unwittingly brings his own fate upon himself by his own act. It is scarcely known, but nevertheless the fact is, that this same miscreant, when he told his followers to "beware of the Neil Topees, (blue caps) for they have muskets which kill a mile off, and make no noise," helped the little band of his heroic opponents to their glorious victories. On every occasion afterwards, a hundred Sepoy Rebels would flee before one blue-capped Madras-Fusilier. So the Homœopaths will be discomfited of their own inconsistencies. As a soldier, defending a cause dedicated to righteousness, I will resist the defiling, because defaming encroachments upon it, of even an army of them.

As a "Physician for all," I, with my fellows, can do more for the cure of the sick by the judicious administration of medicine in reasonable doses, and with greater expedition and certainty, than any Homœopath. If a Homœopath should remark, it suits my purpose to say so—I reply, we are entitled to the necessary confidence, because we serve the God of Righteousness in His Temple, in common with an honourable host, and not the Moloch in Dr. Granier's or any other Doctor's distempered imagination.

POSTSCRIPT.

Page 44.—I cannot but call seriously upon the profession to be prepared for a new form of disease which is appearing, and which with great reason warrants the designation of *Morbus Homœopathicus*. It commences in the blood to be determined to the cellular integument of the lower extremities, or, to the kidneys, or, to the lungs, or, to the heart, and producing lingering illnesses and, not unfrequently, sudden death.

When it is determined to the kidneys, not only is badly assimilated albumen thrown off by them,

constituting *Morbus Brightii*; but at length offensive albumen, and even stinking pus. This is but a natural consequence of the tolerance of noxious matters in the blood to a perilous and even fatal extent. I shall, however, treat more particularly on this subject in my forthcoming third Curriculum on "The Determination of the Blood."

Page 61.—The infinitesimal divisibility of matter, is the principal ground on which the Homœopath rests, when he brings his remedial lever into action for the cure of the sick. He adduces it, only to silence the common sense which naturally resists the conclusion that a billionth or a trillionth part of a grain will be more effectual than a millionth, and so on. Say this of cantharides, for instance, in a case of inflammation of the bladder; here assuredly the former would be further from mischief than the latter, though both one and the other would be almost infinitely remote. The assertion must first be accepted that cantharides, in any dose, is the remedy for an inflamed bladder. Sound judgment would decide upon its being a very bad remedy for such a case, under any circumstances; and yet a very good one in a case of simple vascular congestion that simulates inflammation. Nothing but judg-

ment based upon experience could discriminate accurately between these cases; and yet the public by thousands hazard their lives to realize, rather than to lessen, the lottery of life.

Page 65.—If the doctrine of similars, coupled with the infinitesimal divisions of matter, were universally applicable, there could not be a living healthy man, woman, child, or animal, in existence. For one or several of the Hahnemannian similars must be in dilution in the fluids of the globe, and thence in a state to produce their several special effects on the otherwise healthy organism. And further, when these special effects were produced, so as to establish the doctrine of similars by alleged experiences and facts — what remedies could be had recourse to for *their* removal? On Hahnemann's own shewing, these effects are morbid in their converting a healthy man into a diseased man.

Page 67.—I do not ridicule the doctrine of Homœopathy though that doctrine is ridiculous. See "HOMŒOPATHY, with cases to exemplify the success of the treatment: a Lecture, by Arthur Guinness, M.D." Exeter, 1858. Page 20. The Lecture is one on *non sequiturs*, rather than on Homœopathy, unless Homœopathy may be desig-

nated one of the Orders in the System of *non sequiturs*, which has deluded and deluged the world, with fallacies, from "the great deep" of intellectual perversion. The entire literature of Homœopathy is in fact a farrago of *non sequiturs*.

Page 84.—Dr. Guinness instances the powerlessness of mercury, until it is divided almost infinitesimally by trituration to the condition of blue pill. This is but a specimen of fallacious reasoning; for mercury is not "dynamized" by such division, but actually converted into a protoxide of that metal, and is therefore no longer mercury at all. The mercurial globules in the pill are the inactive portions. The entire dogmatism about the "dynamization of similars," or of remedial agents, by their dilutions to the 6th, 15th, and 30th, and even 100th degree, is but a "beggarly element," seeking by surreptitious methods, for admission into the schools of philosophy. The dogmatic advocates ask for belief, and in the same breath condemn those who withhold it! Away with tyranny so odious and unjust in the free Republic of Letters! It is from such little beginnings, which mar the noble mission of medicine, by letting in the puffing crowds of the little and the great intoxicated of the world,

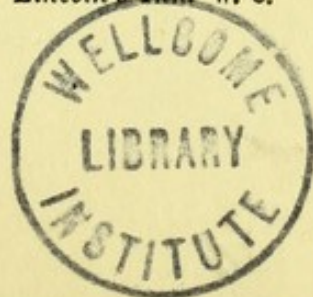
that the anarchy and rebellion, which cause realms to totter and empires to fall, eventually issue.

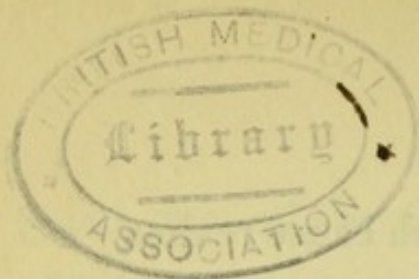
To the College and Faculty, of which I am a member, I would address myself in the memorable words of Xenophon, in which he represents Socrates as discussing the character of those whom we should select for our friends. I have given the original at the back of my title-page.

“Men who are bent upon securing to themselves honours, and taking the lead in communities, in order that they may have it in their power not only to make money by dishonest means, but to ride roughshod over mankind and take their own ease, must be unjust in principle and depraved in conduct, incapable moreover of acting in friendly concert with their fellow-men.”—*Memorabilia*, ii., 6, 24.

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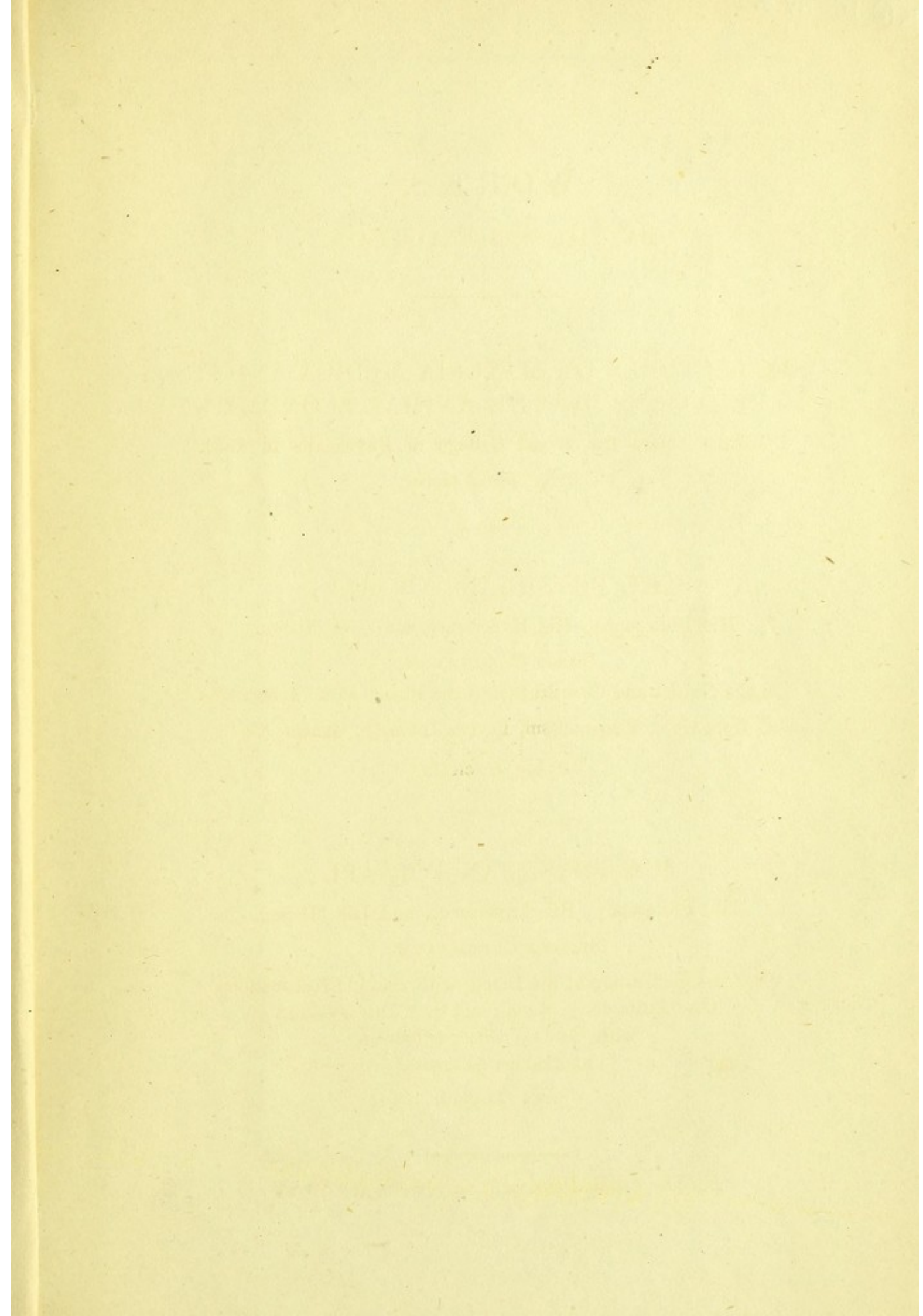
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