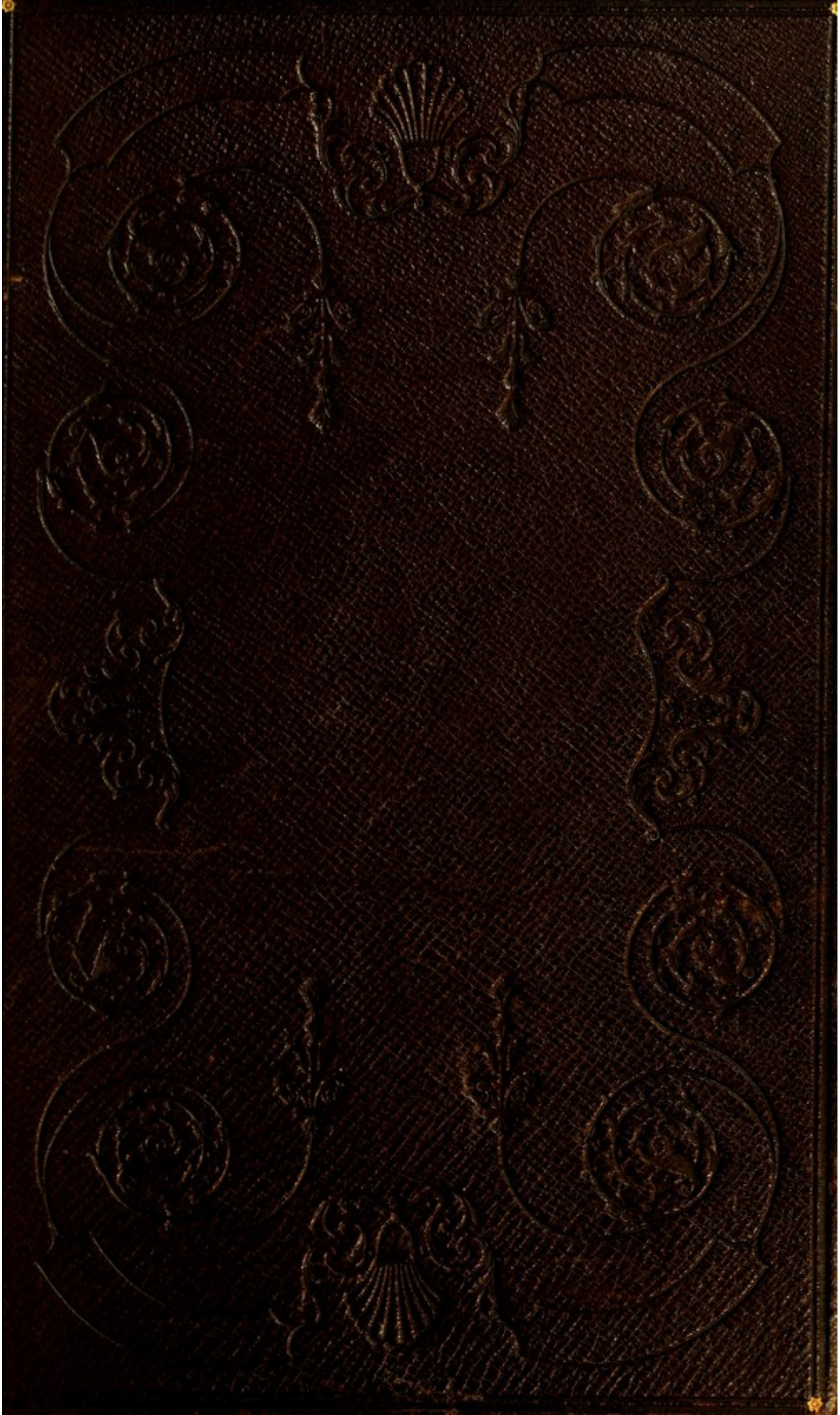

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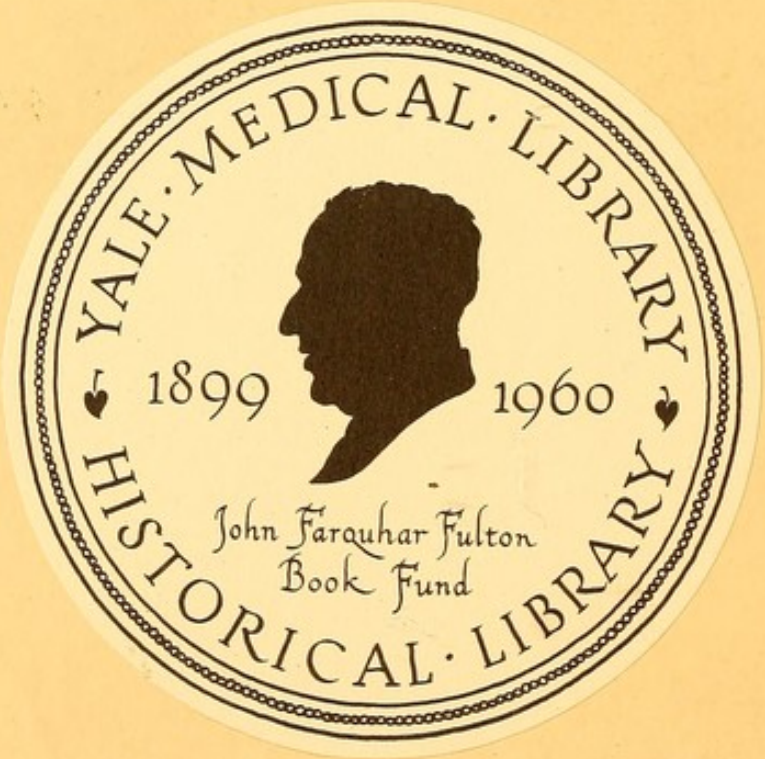

Melanie Hahnemann

De son Admirateur

L'Auteur.

Thos. Q. Everest.

A

POPULAR VIEW

OF

HOMŒOPATHY,

EXHIBITING

THE PRESENT STATE OF THE SCIENCE.

BY THE

REV. THOMAS R. EVEREST,

RECTOR OF WICKWAR.

"Pigmæi Gigantum humeris impositi plus quam homines vident."—BURTON.

"Vous ignorez le principe qui joue le premier rôle dans vos œuvres, et auquel vous devez bien des succès: il est dans vos mains, il ne tient qu'à vous de le saisir: avec lui vous ferez beaucoup mieux ce que vous faites bien: vous ferez toujours bien ce que vous êtes souvent exposés à faire mal: enfin, vous ferez encore souvent le bien, là ou maintenant il vous semble impossible de rien faire."—LAVOISIER, *cited by* DESSAIX.

SECOND EDITION,

MUCH ENLARGED AND AMENDED.

LONDON:

J. BAILLIÈRE, 219, REGENT STREET,

1836.

LONDON:
SCHULZE AND CO. 13, POLAND STREET.

TO

HARRIS DUNSFORD, Esq.

M.D. M.R.C.S. ETC.

MY DEAR DUNSFORD,

When the trifle I now send you reaches your hands, it will excite in you, I fear, more regret than approbation. As a medical man, you will not like strangers interfering in your profession : as an ardent advocate of Homœopathy, you will grieve that it should suffer in such unworthy hands.

One answer must suffice for both objections. Homœopathy has slept in this country since its birth, and, for all I see to the contrary, will be permitted to sleep out the rest of the century, unless some " stranger " provokes discussion. I cordially agree with you in grieving that it should be left to such hands. But Lilliputians can stick pins if they cannot wield clubs. A breath that would scarcely wave a leaf may dislodge an avalanche. Ere long some one qualified to do justice to the subject will wrest the sword from the feeble hands that hold it at present.

I dedicate this book to you because to you I owe, if not my acquaintance with the doctrines of Homœopathy, at least my practical conviction of the truth of them. Much cannot be expected from the leisure hours of a profession which, I trust, has not been neglected. I dedicate this fruit of those leisure hours to you, because to you, under God, I owe it that they are not hours of disease. If you were in this country, this attempt would probably never appear; at any rate, it would appear purified of its errors. You will pardon those errors when you remember that I know not one single individual acquainted with the subject to refer to in any difficulty, and accept what is correct in consideration of the motives.

When the noble family, with whom you are at present residing, shall permit you to return to England, I sincerely hope it will not be long before you yourself make known to the public the principles of that science which you practise with so much honour to yourself, and so much happiness to your patients.

I remain,

My dear Dunsford,

Very faithfully yours,

THOMAS R. EVEREST.

Wickwar, Sept. 30, 1834.

PREFACE

TO THE SECOND EDITION.

In the few months that have elapsed since the first edition of this work was published, considerable changes have taken place in public opinion as to the science which forms the subject of it. Then Homœopathy was in this country but little known. Its wondrous cures were scarcely heard of beyond the immediate circle of those who were the subjects of them ; its doctrines had neither awakened the attention of the wise, nor been honoured with the stamp of truth, the anathema of the dull. If from time to time the surface was ruffled by a whisper that the age teemed with a new and mysterious system which taught to rekindle the flickering lamp of life by acting on it by minute doses as little material as itself, it did not long disturb the happy stagnation of the sleeping waters. The public, professional and non-professional, received

the announcement without emotion. The doctor talked of it, and was merry ; the patient listened, and was sad. The one prescribed as usual, and did not condescend to contradict ; the other endured as usual, and dared not indulge a hope. There was a sun-burst upon foreign hills, but it was beyond our horizon, and few and slight were the clouds that reflected the light of the great unrisen truth.

It is written in the doctrines of the Magians that the powers of darkness knew not for a long time that light was in the world. No sooner, however, did they perceive it, than they one and all rushed to extinguish it. It is probable that this mythos was invented by Zoroaster to impress on the minds of his disciples the reception they would meet with from mankind, should they be so unfortunate as to detect some hitherto unknown truth. The history of every great discovery does indeed confirm the doctrine of the Zendavesta;—first quiet contempt, next fierce hostility. Exactly this career Homœopathy has run in every land where it has appeared; exactly this career it is just commencing in this country. Contemptuous silence has not succeeded in stifling it ; it is too serious a business to be trifled with ; and it is accordingly railed at in good set terms. The advocates of the science accept the change as an augury of success, for they remember, how

that there was silence and a dead calm over the earth, as long as darkness lay upon the face of it: nor was it until God said, "Be light; and light was," that feuds and violence began.

If indeed we had leisure to reflect upon the subject, we might ask why a science like Homœopathy should have every where excited such bitter hostility. An individual of great sagacity, rare perseverance, and the most unblemished character in every respect, whose hair has grown silvery white in the lonely pursuit of knowledge, whose rapid perception is chastened by the utmost patience in investigating, and caution in admitting conclusions, whose habits of thinking have been supplied with food by that truly extraordinary reading for which the Germans are proverbial, whose wonderful talents are exceeded only by his enlarged benevolence, after having dedicated his whole life to the uninterrupted study and practice of his profession, in the full conviction that his discoveries will be advantageous to his fellow creatures, presents them unreservedly to the world. Now it does not at first sight seem reasonable that the aged philosopher, and all who admire him, should be "condemned to everlasting redemption" for their pains. Is it a crime to wish to benefit one's species? The logic of power is not, it is true, the logic of the closet—nay, children are taught

very early in life how the wolf found arguments against the lamb. And in times not very distant from our own, when vaccination was banned by the parliament of Paris, for example, to pour forth a medical malison upon Hahnemann might have saved the profession the labour of investigation, and supplied the place of arguments. Within these few last years, however, the age has grown rather picked, and where the fathers might have been satisfied with assertions without reasons, the children ask for reasons without assertions. Granting then for a moment that the kind-hearted old man is mistaken, that the intense reading of more than half a century has been thrown away, the long nights of meditation, the long days of observation, the dazzling theory, the magic practice, are all wrong, and that the shoal of small apothecaries' lads who, from behind the smart counter, eke out the due dose from different golden-labelled bottles, who neither read, nor meditate, nor observe, but both theorize and practise—are right, is it too much to ask "wherein is he wrong?" May we not presume to entreat some of these small tritons of the minnows to favour us with a reason, where reasons are said to be as plenty as blackberries? Four I have by diligence gathered from the writings of his various opponents, and four which are unanswerable, terse, pithy, and easy to be carried about with

one—a sort of pocket medicine chest, containing all that is necessary to physic Hahnemann and his luckless abettors.

1. KNAVE.—2. FOOL.—3. QUACK.—4. CHARLATAN.

The expostulation which the gifted sage has ever addressed to his brothers in the profession, is one whose spirit came down from heaven, "Which of you convinceth me of error? And if I say the truth, *why do ye not believe me?*" Nor have his brothers forgotten that in days of old, people, by way of answer, "took up stones to cast at him" who asked the question.

The doughty champions who of late, disdaining any longer to hide their candle under a bushel, have girded on their puissant weapons, and come forth to do battle unto the death against Homœopathy, have adopted this very ancient method of arguing; probably after much study they resolved to employ it, for it is, as sings the poet,

> A most unerring way
> When people nothing have to say.

A syllogism may be refuted, not so a hard name. Investigation requires time and thought, not so calumny. A man may dispute your conclusions, but what can he say when you call him a "fool," and bid him "triturate *that* with his sugar of milk."

It is unquestionably a great pity that learned doctors and grave reviewers, not to speak of the "young gentlemen" of the press, should suppose that a question of science is to be decided like a street row or a faction fight. But a revolution, after all, is not to be made with eau de rose. And there is comfort in it yet, for hard words luckily break no bones. Besides, if poor Truth has always to run the gauntlet thus while every little fifer plays the rogue's march, why should Hahnemann or any one of his disciples complain? The sage himself indeed has found his consolation in the good he has done, in the mischief he has undone, in the gratitude of his patients, and in a conscience void of offence. For such lowly train-bearers as myself, we must remember Harvey and Jenner; we must remember how individuals have been put in the pillory for wearing so useless an article as a shirt, how chimneys were once denounced, how mattrasses were reviled, how stage coaches were considered grievous innovations, how the porters of the Andes, who carried passengers on their shoulders in baskets, petitioned against the formation of roads; how, in short, "every improvement of every sort has been denounced at its introduction as injurious."* If that be not enough, we

* V. Chambers' Edinburgh Journal, No. 199.

must bear it in silence, as did that ancient prophet Balaam his rebuke, and *persist* in hoping that no worse motive than zeal without knowledge, seconded by a most marvellously bad taste, has hurried gentlemen into the language of the stews.

One of these gentlemen, desperately doing battle against facts, has endeavoured, in his very title page to give Hahnemann the "coup de grace," by exhibiting "Animal Magnetism and Homœopathy" as a sort of intellectual Siamese twins. Mr. Edwin Lee, I am perfectly aware, from the style of his book, despises politeness as unworthy of a philosopher, and thinks, with Jaques, that that they call compliment is like the encounter of two dog apes. Old fashioned people, however, must be humoured in their reluctance to throw off all the decencies of civilization. I earnestly entreat his pardon, therefore, while I take the liberty of informing him that Animal Magnetism and Homœopathy are by no means identical, or even inseparable. With his permission, we will dissolve the contract and forbid the banns; they have no more in common than the company of apothecaries and the Indian jugglers. One wide distinction between them Mr. Lee himself might have discovered without the superfluous trouble of studying either of them, in this well-known fact, that the French Academy adopted Animal Magnetism by a majority, and rejected

Homœopathy unanimously. To Mr. Lee I make a present of the inference.

Mr. Lee commences his work by stating that "many persons talk about Animal Magnetism and Homœopathy who know little or nothing about them;" it is true, and some write about them who are in a similar predicament.

A critic, however, reviewing Mr. Lee's pamphlet, asserts that "it will of itself stop the system of Hahnemann from spreading in this country." I think otherwise. There is no knowing, however; and should it, in spite of my belief, accomplish the annihilation of Hahnemannism, I counsel Mr. Lee to write another, and go to the assistance of the distressed Mrs. Partington. Between her mop and his little book I should not be surprised if they were to succeed in keeping out the Atlantic.

Another gentleman, having, apparently to his great amazement, discovered that in the year 1834, "above three hundred physicians and surgeons already practised Homœopathy; that works had been published on the subject; and an illustrious lady restored to health by it," accounts for its success, to the great satisfaction of himself and the audience he was adressing, by relating the following not over delicate story, of which he pleasantly says Homœopathy is "a happy illustration." In the Poggiana there is a story told of a countryman who

bought six pills of a quack, which were to enable him to recover his lost ass. The pills beginning to operate on his road home, obliged him to retire into a wood, where he found his ass; in consequence of which the clown soon spread a report of the wonderful success of the empiric," &c.

For my part, I can well believe that the taker of six purging pills might now and then discover an ass without retiring into a wood for that purpose. But although I am aware that the profession, nobly disdaining to be outdone by the "Lion of the North," Morrison, employ them upon all occasions, this is the first time I ever heard of their being used instead of arguments. All kinds of diseases I knew were to be sent to the right about by them, but I did not know that medical men carried their fondness for them so far as to dose an opponent with them.

> Omne nefas omnemque mali PURGAMINA causam
> Credebant nostri tollere posse senes!

Mr. Pereira is a mirthful gentleman, and it is not without regret that I leave him and his story; but although it seems judiciously chosen for the latitude of Aldersgate street, it smells rather too strongly of the shop for me to dwell on longer without apologizing to my readers. Should angry Fate, however, at some future time compel me to

swallow *six purging pills*, (Dii avortite omen !) I shall not fail to remember the estimable lecturer and his story of an ass.

Next stands forth a mighty man, of some renown probably if we did but know his name, and curses Homœopathy by his gods because it is new. His reasoning is so beautiful that I mourn over my inability to preserve it entire in these pages. "Can they," he says, (i.e. the Homœopaths) really expect men who have spent their lives in the study of medicine and the collateral sciences to listen to their theories? The medical man," he excellently urges on us, "whether physician or surgeon, has his own character at stake, and how can he try new experiments? Has he any right or authority to do so? Would he not, in short, *be liable to punishment by the laws of his country* for subjecting his patient to so strange a treatment? (i e. as to cure them without submitting them to the blessings of Allopathy.) And thus he concludes, "Seeing then that the medical men in England cannot adopt this system consistently with their character as christians, their honour as gentlemen, or their duty as medical practitioners, we must come to the conclusion," &c.

"I have searched Aristotle through," said the Abbé to Scheiner, "and find nothing of the kind mentioned; be assured that all the spots on the

sun are a deception of your senses or your glasses."

While, however, this indignant gentleman pours out the phials of his wrath on Hahnemannism, and asserts that the profession cannot try it because it is new,—surely a sufficient reason,—on the other hand rises up a hundred-handed opponent, asserting that the profession cannot try it because it is old—a sufficient reason too. Here is Homœopathy in a cruel plight! Fairly seated between the horns of this dilemma, the doctors have quite bothered the unfortunate science! Is your system new, Master Hahnemann? Then "consistently with their character," and so forth, the Doctors *can't* try it. Is it old? Then says the Academy, the profession *mus'nt* try it. And the sick public meanwhile? Oh! treat 'em secundem artem, as their grandfathers were treated. Hahnemann and his disciples may cure them quicker, and do them no injury, but his system is new, (old) and we cant (mus'nt) try new (old) fangled schemes.

Whether the Homœopathic Society of Paris, in their eagerness to extend the blessing of their art to the poor of that city, were wise in petitioning M. le Ministre to permit them to establish a Dispensary, may be well doubted. But it is indeed a problem how such a man as Guizot could refer that Petition to the Académie.

O poor souls
Come you to seek the lamb here of the fox?
Good night to your redress!

The Duke's unjust
Thus to retort your manifest appeal,
And put your trial in the Doctor's mouth,
Which here you come to accuse!

A certain worthy baronet is reported to have said in the House of Commons, that "quiet error was preferable to boisterous truth." There is no doubt about it. The apophthegm is as correct as it is terse and neat. So thought probably the Académie when they advised the minister not to permit the Homœopathic Institute to establish a Dispensary for the purpose of curing the poor gratis. So thought probably the same admirable body when they decreed that the blood did not circulate. So thought the same body when they denounced antimony. So they thought when they procured an 'arrêt du parlement,' prohibiting the use of emetic tartar. So they thought when, in a few years afterwards, they procured the revocation of the same arrêt. So thought that same body when, in a fit of lofty zeal, they commenced a crusade against innovators by proclaiming those vast wigs in which the past generation stored up their wisdom to be infinitely more healthy than the natural unaccommodated hair.

Eminent however in their profession as are the respectable individuals who compose that august body the Académie, and great as is the influence they possess over the opinions of society, it is rather singular that they often failed in their praiseworthy efforts to preserve things from change. Whether from obstinacy, or from an ignorant impatience of dictation, or some other cause, so it was that people put no faith in some of the decisions of those who were wise by law as well as by fact. They *would* be inoculated, and they *would not* wear wigs, and the Académie could not prevail on them. They *would* use antimony, and the Académie could not prevent them. And the rebellious blood *would* and *did* and *does* circulate, in very spite of Candidatus Simon Boullot, Præses Hugo Chasles, and all the wisdom that had been enmeshed in all the wigs of the Faculty of Medicine. And gathering instruction from the past, we may venture to indulge a suspicion that it does not necessarily follow that all is erroneous which the Académie decrees to be so ; and that the ghost of Hahnemann may, in after years, be appeased, as has been the ghost of Harvey, by the preaching of his doctrines in that very Assembly which rejected them without examination. Let the reader lay this to heart in estimating the probable fate of Homœopathy, that though violently abused, it

has never been tried by those who abuse it. Excepting the abortive and ludicrous "expériences" of Andral, not one human being has come forward and said "here are the experiments I have made, and you see how Homœopathy failed." We call for Justice, Justice, Justice:—we say, study it and try it. We lift up our voices against all judgment, excepting that which is the result of examination. We deny the right, for we deny the power, of any man or men to pronounce upon such a system until it has been investigated. We see no reason to believe that the Apothecaries Company possesses a chartered right to intuition, or even a monopoly of knowledge; and therefore we will never rest till Homœopathy receives that circumspect and candid investigation which alone can or ought to decide the question. Why should *they* be able to pronounce upon a subject of which they know nothing, they whose lives have been passed in learning and teaching another system? The very fact that they are medical men renders them even less fit to judge hastily than others, for they must of necessity enter on the enquiry with certain prejudices against the new system. And the more successful has been their practice on the old plan, the more jealous must they be of the new one. The seamen were the chief opponents of steam-boats. The coach proprietors alone object

to railroads, and while the old leaven circulates in the veins of man, so it ever will be.

Away then with the puerile and unworthy affectation of decreeing and determining in hot blood questions like this which demand the most exact and patient experiments. In the name of common sense we protest against the right of any Absolute Sir, with or without a tail of letters to his name, to take upon him the mystery of things, as if he were God's spy, and could unravel all those mazes of nature which are past the infinite of thought without even using his eyes for the purpose. Is it a small thing that such a man as Hahnemann who has studied more years probably than any of these "small deer" have lived—and stored up in the fathomless depths of his mind the contents of more volumes than they ever heard of, with at least five hundred medical disciples, and whole nations as a 'following,' should be flouted by every puny whipster, upon no better grounds than mere ex-sufflicate and blown surmises, as if he were not Hahnemann, but "Bottom the Weaver!" Is it usual, is it likely, that knowledge should thus drop into the minds and memories of the very babes and sucklings of science, and "the wing wherewith we lift ourselves to Heaven" be lent to the indolent and the dull, the pert novel-reading and card-playing smatterer of the coterie, or the lum-

bering tenant of a down-pillowed carriage, whose life is little more than a sick epicure's dream! Locked from the world that aged man hath passed his days in searching for knowledge as for hidden treasure, and down comes an unhouselled sort of gazetteers, lecturers, pelting apothecaries, and all the sweep of vanity that plods forth yearly from the halls and hospitals, disfurnished of all but the due diploma, the very chaff and bran of learning, the "great unthinking" of the earth, but each "wiser in his own eyes than seven that can render a reason," and without knowing, enquiring, reading, asking, examining, or hesitating, talk as familiarly of the world's wisest sage, as maids of thirteen do of puppy dogs, and in perfect hopeless ignorance of his system, and the arguments and facts on which it is grounded, decree, denounce, and decide, as if it were a cause between an orange-wife and a fosset-seller, * in which foul language might stand in the place of reason.

Vain, however, is it to argue, vain to plead,

* Let the reader take as a specimen the following morsel of criticism,

"It is plain that a system of this sort will be hailed by quacks as a fertile source for the delusion of fools, and increase of their plunder and profit," &c. And if he complains of warmth in these pages, let him trace it to such wanton insults as this, and pardon it.

vain to repeat till patience fails one, that Homœopathy is rejected by none except those who are entirely ignorant of it; vain to urge on them that as God did not consult them when he laid the foundations of the earth, so neither has he empowered any man to penetrate at once and without labour, the mysteries of nature: vain to implore them by their duty to their patients, by their sympathy with human nature, by their own inefficient practice, by the sufferings they behold and cannot mitigate, by the blue vein unseamed, and the red blood spilled in order to save life, to study and try the new system. It is all in vain. Truth is a dog that must to kennel. Goliath vouchsafed no other notice of his opponent, than a fleer, a gibe, and a scornful curse.

The writer of these pages has little more to add excepting to express once more his sincere regret that some one better qualified than himself to do justice to the subject has not relieved him of a task so little in accordance with his tastes and his pursuits. Writing as he does under the overwhelming conviction of his own incompetence to argue medical questions properly, and perfectly conscious how deeply Homœopathy must suffer from the very imperfect manner in which he is enabled to advocate it, the reader may be assured that he would gladly deliver to others a weapon he

is so ill qualified to wield. Circumstances, however, forced the subject on his attention before it was much known in England: he believes it to be one of the immoveable everlasting truths of nature; he has seen it every where rejected, contemned and spurned in contumely by men who knew nothing at all about it, and a sense of duty alone has induced him to endeavour to procure it notice; for there is neither honour, profit, nor advancement in the path he has followed.

Of the reviews of the first edition of this work which appeared in various periodicals, some sparkling with merry jests, some wearing the frown of indignation, it is not his purpose to speak; for this very simple reason, that it is a matter of very little consequence to himself or the public whether he individually is blamed or praised. Is the system of Hahnemann true? Is it true that similia similibus curantur? This is all of importance in the case: and whether his advocacy of the system be right or wrong, good or bad, is of no more consequence than whether the ship which brought home the mahogany of which our chairs are made was well or ill steered on the passage.

As to the "angry and partizan" tone which he has been told pervades the first edition of this work, and probably the second also, they who blame it are perhaps in the right. He might per-

haps find some excuse in the language which has been most abundantly and unceremoniously applied to him and all the defenders of the new system. Doctors and Churchmen though we be, Master Page, we have some of the salt of our youth in us yet—we are the sons of women, Master Page.

He has one consolation: that while he has spoken in indignation of the extremely culpable neglect with which the medical profession generally have received so magnificent a truth as Homœopathy, he has called no individual either "fool," "knave," "quack," or "cheat." These are the holiday and lady terms which he is delighted to resign to the opponents of Hahnemann, for their own especial use, and may they long enjoy the monopoly of them. Peace to all such! Si nullâ aliâ re modestiâ certe et linguam temperando adolescens senes vicero. For myself I may say that if Heaven would make me such another world of one entire and perfect chrysolite, I would not publish this work if I did not believe Homœopathy to be true. And I pray sincerely that it will please God utterly to confound and disperse to the winds every attempt of mine or others by which the progress of truth may be delayed for one hour. And if Hahnemann,——

I pause as I write, probably for the last time, that illustrious name, the name of one who, in a cheap estimation, is worth all his predecessors since Deucalion. "Truth," as Bishop Horne tells us, * is a guest that often brings those who entertain her into trouble." "And if the days of persecution are past, the rack at rest, and the fires of Smithfield be quenched for ever, the world has engines still to assault the man that goes about to mend it." † It is too true: and the world's best friend has paid the usual penalty for loving his species. Yet even in this life he is not altogether without recompence. It is not that his sun is setting in as much splendour as it rose in gloom. It is not that he is honoured, followed, and caressed, that his disciples multiply, his doctrines triumph. It is not that posterity will pile the column to his honour, and carve the marble in his praise. It is that his life has been a long labour of love. It is that he has been selected by Providence as an humble instrument of good: that through all the chances and changes of this mortal life, he has been preserved until the seed committed to his charge has outgrown danger, and can no longer be kept back by hot opponents or cold friends, by

* Serm. Vol. I. p. 246.

† Hartley Coleridge's Life of Roscoe.

furious attack or inadequate advocacy. It is that in after times a generation by his means enfranchized from the errors and rescued from the sufferings of their fore-fathers, will cut upon his gravestone the simple word

ΕΥΕΡΓΕΤΗΣ.

NEW WORKS

ON

HOMŒOPATHY.

A LETTER addressed to the Medical Practitioners of Great Britain on the subject of Homœpathy. By the Rev. THOMAS EVEREST, 8vo. London, 1834. 1*s.* 6*d*

ARCHIVES ET JOURNAL DE LA MÉDECINE HOMŒOPATHIQUE publiées par une Société de Médecins, sous la direction de MM. les Docteurs Jourdan, Léon Simon et Curie. Deuxième Année, 1835-36.

L'homœopathie, accueillie, d'abord avec défiance, voit se multiplier chaque jour le nombre de ses partisans. Ses doctrines si différentes de celles que le temps a consacrées, lui donnaient les couleurs d'un système fantastique et incapable de soutenir l'examen : cette épreuve qu'elle-même demandait, loin de l'affaiblir, n'a fait que la consolider ; elle en est sortie prouvant que, si elle marche en sens inverse de la routine et des idées reçues, elle a pour elle l'expérience et les lois de la raison.

C'est dans l'*Organon* et la *Matière médicale pure*, qu'on trouve les principes et les moyens d'application de cette doctrine nouvelle. Mais quelque indispensable que soient ces deux livres fondamentaux, bien des questions secondaires, soulevées par la théorie et la pratique, n'ont pu y trouver place. Ces questions importantes ont cependant été examinées, discutées, approfondies à l'étranger, en Allemagne surtout. Le journal que nous annonçons reproduira, parmi les fruits d'une polémique longue et animée, tout ce qui pourra mettre en état de mieux apprécier le caractère et la haute portée de l'homœopathique ; il fera connaître aussi les résultats des recherches auxquelles on commence à se livrer en France, et qui ne peuvent manquer de prendre bientôt un grand développment. Nous ne doutons pas que tous ceux qui s'intéressent aux progrès de la médecine ne secondent une entreprise dont l'unique but est d'arriver à la vérité par l'exposition sincère des faits et par une discussion consciencieuse des théories.

Les Archives et Journal de la Médecine homœopathique sont publiés tous les mois depuis le premier Juillet 1834, par cahiers de 5 feuilles in 8vo.

*** *Subscription for the year* £1 0 0.

PORTRAIT DE HAHNEMANN, belle lithographie in 4to, papier de Chine Prix 1*s* 6*d*.

TRAITÉ DE MATIÈRE MEDICALE, ou de l'action pure des Médicamens Homœopathiques ; par le Docteur Hahnemann, avec des tables proportionnelles de l'influence que diverses circonstances exercent sur cette action ; par C. Boenninghausen, traduit de l'allemand par A. J. L. Jourdan. Paris, 1834. 3 forts volumes in-8vo. £1 4*s* 0*d*.

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EXPOSITION DE LA DOCTRINE MÉDICALE HOMŒOPATHIQUE, ou ORGANON DE L'ART DE GUÉRIR, par S. Hahnemann ; traduit de l'allemand sur la *cinquième édition*, avec divers opuscules de l'auteur, et une traduction sur la *cinquième* édition de la PHARMACOPÉE HOMŒOPATHIQUE de Hartmann, par A. J. L. Jourdan. Seconde édition, augmentée, avec le portrait de Hahnemann, Paris. 1834, 1 fort vol. in-8vo. de 672 pag. 9*s*.

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A

POPULAR VIEW

OF

HOMŒOPATHY.

CHAPTER I.

Amidst the improvement which has of late years been introduced into almost every branch of human knowledge, it is not a little surprising to find the most important of all, the knowledge of the art of healing diseases, if not remaining stationary, yet at least making none of that progress to perfection which might have been anticipated. While the severer Philosophy of more modern days has been so indefatigably and so laudably engaged in sifting the grain from the chaff, and in most instances has rejected much that was worthless—while experiment has everywhere else begun to assume the

place of conjecture, and little been permitted to remain which did not rest on a firmer basis than hypothesis or assertion—in the science of medicine either the dogmas of schools still retain their authority, and where most caution in admitting anything not rigorously and repeatedly proved was necessary, there least seems to have been used—or else *"medical men plagued themselves with wandering among theories and idle schemes," grasping to-day without enquiry what was to be rejected tomorrow without reason. The kindred art of surgery indeed has made large and quick strides to perfection; so large as to leave little probably to be discovered by posterity, or desired by patients. The art of the physician meanwhile, the knowledge that is of the properties of medicines, and the power they possess of healing diseases in the human body, seems to have remained almost unaffected by research. A few new medicines have been discovered, and some obtained by the aid of chemistry in a concentrated form; but little, comparatively with any other branch of human knowledge, has been effected by the combined skill and perseve-

* This is no assertion of mine, but quoted from the Medical Gazette. If it be true, it is no doubt very fair of the author to confess it; but it does not give one a very exalted idea of the "Baconian principles," &c. of the science.

rance which have been applied to the subject: disease baffles medical skill now, as it did formerly, and pain remains unrelieved; and disease without remedy, and pain without relief, are tolerable evidences that medical science has not reached perfection; and if so, the greater the talents which have been employed to improve it, the greater the probability that the path followed must have been a mistaken one, and that the principles adopted without previous investigation are erroneous.

However this may be denied by those on whom education and interest have combined to impose the belief that human intellects are incapable of admitting any more knowledge on the subject of medicine than has been already revealed to the members of the College of Physicians, there is one circumstance which ought not to be lost upon the Profession, strongly corroborative as it is of what has been asserted. Let them but reflect on the infinite number and vast sale of quack medicines in this much-physicked country. Nothing is more painful than to read the advertisements of them. Every impudent and hungry knave who wishes to make money in the readiest manner possible, without the trouble of labouring for it, provided only that his assurance is greater than his conscience, has nothing to fear; it is but to put a flaming name

to some bottle or box of deadly mixtures, and he is povided for for life. What is it to these merciless empirics if crowds die beneath their bottles? One remedy is coined and compounded as fast as another is exploded, and, big with fate, the sweltered venom is dispersed abroad to the four winds, carrying with it one only hope for the poor sufferer whom desperation drives to shut his eyes and swallow it, that if it does not cure it will kill.

In this system, what do the really amiable, and benevolent, and scientific medical practitioners read, but that their art is in many instances unavailing? It is easy to attribute it to folly and ignorance, and to reprobate the extreme stupidity which can encourage such a portentous and prodigious mischief. If the art of healing had improved, as it ought to have done, men would soon have had the wit to find it out; if it approached anything like certainty in its results, if people could get cured of their complaints completely, and surely, and easily, by the honourable and honest members of the Profession, they would never defile their fingers even with the outside of those dark atrocities, quack remedies. It is sheer despair—mere catching at straws. If ever the day shall dawn when the art of healing becomes what it ought to be—an art whose results are not dubious—that day will witness the expiring

struggles of the worst Hydra that ever devastated a country. The uncertainty of cure is the parent of all these desperate expedients.

Amidst that uncertainty, however, there are a few instances wherein medicine is eminently successful. A few diseases which invariably appear attended with the same symptoms, are completely in the power of the medical attendant, who, employing in each case the medicines which experience has taught him to be proper, triumphs over the disorder with ease and certainty. There is no doubting, no guessing, no hesitation, no compounding of drugs: the symptoms are declared, and the remedy is known at once. These cases are, as I mentioned, those only in which the symptoms are invariable: these remedies are called SPECIFICS.

It does seem somewhat singular that the attention of the Profession has been so little directed to these invaluable remedies. In almost every other branch of human knowledge the registration of facts has only led to the deduction and establishment of the laws by which those phenomena are regulated. Why should the phenomena of healing be the only exception? Why has it not been sought when and under what limitations medicines have the power of removing maladies? If nature acts invariably by certain fixed laws, why are not the laws of *specificity* discovered, as well as those of gravitation or

of motion? Is it not quite natural to expect that there are constant and fixed laws referring to the one as well as to the other? For more than two thousand years, however, the same system has been silently acquiesced in, nor was it until lately that any one thought of investigating a subject so full of importance to mankind.

Some years ago, however, the attention of a native of Meissen, in Saxony, who had been educated for the medical profession, was attracted to it, and led by some striking phenomena which appeared on his first essay with Cinchona, he determined to institute a series of experiments for the purpose of determining, if possible, first whether there was in fact such a thing as a law of specificity; and secondly, if such turned out to be the case, to apply that law to the curative properties of all other medicines, so as to establish the case in which every other individual medicinal substance became a specific. It will be at once evident that the first step, in such an extensive enquiry, must be to determine with accuracy the peculiar properties of each individual medicament, those by which each was distinguished from every other; and as the knowledge of the medical world on this subject was very defective, extending no farther than to some general properties which belonged to several in common, he resolved first of all to discover, by actual expe-

riment on himself, all the properties of those substances which acted as specifics, and next to continue those experiments carefully on other therapeutic agents.

It cannot be doubted that his sufferings during the course of this investigation, continued as it was for many years, must have been very great. Whatever they were, he bore them with a fortitude and perseverance which are more worthy of imitation than likely to find imitators, until, having with the greatest accuracy noted down every symptom which each medicament was capable of producing, he found himself in possession of a copious index, not merely to all the symptoms which the various medicines he tried could produce in the human organism, but to nearly all those which morbific agents are capable of producing as well; that is to say, he had produced by some medicine or other, symptoms corresponding to almost all those of natural maladies. He had been in the beginning struck with the singular resemblance between the symptoms caused by some specifics and the diseases which those specifics cured. He found, for instance, that Peruvian bark excited a species of ague very similar to that which it cured; that mercury caused symptoms so like syphilitic ones as to be at times indistinguishable from them. And suspecting that this similarity was the very principle by means of

which the cure was effected, he had no sooner obtained a competent knowledge of the properties of different medicaments, than he proceeded to apply that principle to the healing of diseases. The success of the experiment is said to have been complete. Had he been indeed what some have not blushed to call him, a Charlatan, he might have lived unassailed and died wealthy; but his noble nature spurned such contemptible inducements: with a splendid liberality, which we are proud to say is by no means rare in the annals of medicine, he gave to the world at once the whole theory and practice of his art, and laid open every secret which it had cost him so many arduous hours of labour and years of suffering to discover. Let it not be forgotten when the name of Hahnemann is mentioned; neither let his reward be forgotten—obloquy, reproach, insult, and persecution. With no other object than to relieve suffering human nature, with no other means than patient study, with no other wish than to establish and extend the truth, above selfishness and beyond fear, he published all he had discovered; his requital for a long time, was such treatment as he would have deserved if he had wasted his hours in devising means for increasing suffering, if he had lavished his talents in crushing truth, or occupied himself in disguising with hard names the errors of a system which had nothing

but antiquity to recommend it. Lucky it is for him, that he has another tribunal to appeal to, even posterity, who will adopt his discovery, if it turn out to be correct, or respect his motives if time should fail to confirm it.

It must be evident at once, that resting, as Hahnemann's system does, entirely on experiment, no argument can either establish or shake it. It may be very plausible and yet untrue; or it may be true and yet our faculties not able fully to appreciate it. Nevertheless, an attempt to explain the principles on which it is founded may possibly tend to procure it a trial from some who may have conceived unreasonable prejudices against it. In the following chapters, therefore, an attempt will be made to collect some arguments which are scattered about in various parts of the writings of the illustrious Founder of it and his disciples, and thus to give a general outline of the reasoning by which it is supported. It will be almost superfluous to remark that any attempt to concentrate those arguments in a less compass necessarily implies the omission of much that is valuable, even in the hands of one competent to undertake the task. The reader need not be told, therefore, what he must be prepared for under present circumstances. There is one comfort, however, that when he does meet with

errors, he will know at once to whom they are attributable, and not lay on the great Hahnemann the blame which belongs alone to the ignorance of one of his admirers.

CHAPTER II.

LIFE, says Hahnemann, a principle completely *sui generis*, and known to us only by what we may call its results, can never be apprehended by, or made perceptible to our senses. We can gain no idea of its nature from metaphysical speculations, from conjectures, or references to principles and illustrations which serve to explain other phenomena. There exists no relation or analogy between a living body and an hydraulic engine, an electrical machine, or a galvanic battery. It does not obey the ordinary laws of nature which govern inorganic bodies. In the living organism there reigns a fundamental inherent predominating power which extinguishes the usual properties and tendencies of matter, and countermanding (so to speak) the obedience the material frame would otherwise pay to the laws of matter, submits it, and all its particles, to its own individual influence. That power can, for example, put the body in motion regardless of the well known law of motion which determines

that matter at rest will continue at rest until acted upon by some external force. That power enables a man to raise himself from the surface of the earth by clinging to a rope with his hands. Extinguish life in him, and instantly the hands relax their grasp, and the body falls at full length on the earth, in obedience to the law of gravitation which life had, for the time, controlled and superseded.

The curative system of Hahnemann is so intimately connected with, and a right understanding of that system depends so much upon, the acquiring a correct notion of the principle of life, that, at the risk of being thought tedious, we will endeavour to set the subject in as clear a light as possible.

Whoever reflects on the nature of the knowledge which the human mind is capable of acquiring, will find that it is two fold : consisting first of the simple observation and registration of facts ; secondly of the discovery or determination of certain laws which unite those facts into classes, and, as we conventionally term it, *govern* them. And if, after having established certain laws of this kind, we discover any new phenomena which can be referred either to facts already known, or else to any of those laws, we then affirm that we *understand* those phenomena. That a stone thrown up into the air would return to the surface of the earth with an

accelerated velocity was known to every one from the earliest ages; but the motion of the celestial bodies was not in the least understood. When Newton, however, had discovered that the force which retained the planets in their orbits varied precisely as, and therefore was probably identical with that which caused a stone to descend to the earth, the revolution of the heavenly bodies was immediately said to be *understood.* It was in fact merely referred to, and classed with phenomena with which we were already familiar; for the descent of a stone is after all as utterly unintelligible to us as ever were the motions of the planets. When, again, the commissioners appointed in the year 1784, to enquire into animal Magnetism, referred all the remarkable effects they witnessed to the power of the imagination, they did but explain *ignotum per ignotius;* for although people were then convinced that they *understood* the whole mystery, it was merely because they were already familiar with the effects of the imagination, not because they could in the slightest degree comprehend the action of it. The same thing takes place with all newly discovered phenomena: if we can succeed in referring them to laws or facts with which we are are already familiar, we consider ourselves to understand them; if not, we call them unintelligible.

Now life is precisely one of those phenomena which is, and ever must remain, perfectly incomprehensible to us in our present state, because there is no other class of facts, no other laws of nature, with which we can compare it, or to which we can refer it. It stands single, solitary, isolated, resembling nothing that we know of, admitting of no explanation, of no comparison, of no illustration: one principle, and one only, which is in perfect contrast with all else that we see or know of around us, able of itself to alter and overcome all the inherent properties and tendencies of matter, to change what would otherwise remain unchanged, to preserve unchanged that which without it would speedily decay.

Whoever then shall in any way attempt to explain the nature of that wonderful principle called Life, must be a visionary, and can have attended but little to the sort of knowledge which the human mind is capable of acquiring. All that we can hope to achieve is, by carefully marking the *results* of it, as we see them in daily operation, to acquire something like a conception of the mode in which it acts, and the nature of the difference which exists between living and unliving matter. Thus, and thus only can we hope to discover the correct method we ought to take to restore the harmonious action of that principle when it is disturbed, or as we call it, *diseased*.

All inorganized nature,—all things we know of except those which possess life—are merely and completely *passive*, and follow certain laws of decay and change according to the circumstances in which they are placed. Sow a dead seed in the ground—it rots and perishes: cut a twig from a dead branch, and no effort is made to restore it: clip the wing of a dead bird, and the feathers remain as they were cut until they decay. Exactly the contrary of this takes place when the quickening principle or power which we term Life is present. The seed pushes out roots downwards and branches upwards: the twig is speedily replaced by vigorous shoots: and the feathers of the wing soon regain their pristine length and form.

Life, then, whatever be its nature, is that power which enables matter, up to a certain point, to resist external impressions, and to *replace change** which has been brought about by foreign causes: in other words it is a force of restoration,

* Tous ces corps n'obéissent qu'aux lois mécaniques: exposés à une certaine action, ils ne peuvent rendre plus qu'ils ne reçoivent: ils se manifestent par *action et opposition*. Mais le corps organique est dans un tout autre cas: non seulement il exerce action et opposition, *mais encore il va au-delà de ce qu'il a reçu*, IL RÉAGIT.—*Palingénésie de la Force Médicatrice, par le Docteur Beauvais*. Arch. Hom. vol. 2. p. 128.

a PRINCIPLE OF RE-ACTION :* a power ever exerted to preserve in a certain state that matter which it occupies, and incessantly acting to restore and replace that state if it be deranged by extrinsic causes. This active and energetic principle which thus enables the body under its control to disobey the customary laws of matter, to resist all foreign impression, and to restore what external causes may have disturbed, is not itself *material:* it cannot be touched or examined: it escapes all our perceptions and all our senses: it is nothing but a force or power—that is, it is purely spiritual, or as it is usually called, "*Dynamic.*"

When this mysterious preserving power is in full and vigorous operation, the organism is in that normal state which we call HEALTH. The body is strong and sound: the mind at ease: there are no appearances of sickness, pain, anxiety or discomfort. But this power does not always exert the same energy of reaction even in the same

* Pour arriver à une formule générale embrassant tous les caractères de la vie, on s'est vu contraint de dire qu'elle offre bien de nuances à l'infini, suivant les substances et les organes par l'intermédiaire desquels elle frappe nos sens; mais que partout elle se manifeste COMME UNE FORCE DE RÉACTION.—*Rapport fait en* 1833 *au nom d'une commission de la Chambre des Etats du Grand-Duché de Hesse sur une Pétition de plusieurs communes qui réclamaient le libre exercice de l'Homœopathie, par le député Schacht.*

individual. It is subject to certain disturbances, the nature of which we shall probably never be able to discover because we can in no degree comprehend the nature of life itself; and while we remain ignorant of *it*, we can hardly hope to acquire a very clear conception of the influences which disturb its action. All we know is, that whenever it is disturbed, that disturbance is communicated to the organism, and causes in the man certain changes in his manner of feeling and acting. Those changes or aberrations from the normal state we call DISEASE. Resulting as they do from a change in the action of the force of life, they must be purely and entirely *dynamic**—a new state of existence in fact: an alteration in the play of the power which reigns over the body, which might, *a priori*, be expected to effect a change in the construction of the material frame which is under its control. Change of

* La vieille idée qu'une maladie est quelque chose d'étranger à l'individu qui en est atteint, un principe âcre introduit dans son organisme, un monstre malfaisant à combattre, une entité, enfin, quel que le soit le *facies* qu'on lui donne, est une des plus funestes qu'ait popularisé l'allopathie. C'est d'elle qu'est né le besoin de trouver un agent destructeur du principe morbifique, un remède à chacun de ces entités: et de là toutes les fâcheuses conséquences qui en sont résultées par la pratique.—Bib. Hom. An. 34. p. 39.

structure, therefore, is not the *cause** of disease: it is a simple result of disease: it is, like every other aberration from the normal state of a sound mind in a sound body, merely a token that the Principle of life, dynamic itself, is dynamically disturbed.

This Principle of life is never disturbed without the individual feeling it: and that very feeling is what is called a *symptom*. The quantity of disturbance is measured by the symptoms: the whole, therefore, of what a patient complains of—the TOTALITY OF THE SYMPTOMS which betoken a non-normal action of the vital power, indicates the disease with which the individual is afflicted. And inasmuch as every individual feeling of disturbance is an external sign of a corresponding derangement in the harmonious play of the power of life, that power is *similarly* deranged only in those cases where the feelings of disturbance are the same, that is, where the symptoms are identical. In other words, no two cases of disease are identical unless all the symptoms of each, and no more, are found in the other.

† Change of structure, when brought about by any violent external means, a blow for example, may, from the intimate connexion existing between the body and the power which rules it, influence the play of that power, and derange its action. In all other cases, however, disease is purely dynamic, and change of structure a very natural effect of it.

Hence, therefore, the practice of classifying and arranging under the same name diseases whose symptoms are not the same, (as is done in ordinary nosology), must lead to erroneous conclusions, and consequently, to improper treatment. Every case* of disease is an individual case, rarely resembling any other, rarely comprehending the same, and *only* the same, symptoms. Even in prevailing epidemics, although most of those who are attacked are in some characteristic points affected in a similar manner, it is not often that any two persons experience precisely and exactly the same symptoms and no others. And if the *totality of the symptoms* forms the key to the (otherwise imperceptible) disturbance of the harmonious action of the force of life—to seize on a few, or those of which the patient complains most loudly, neglecting those which, though not equally prominent, are equally decided indices to that disturbed action, and to treat the patient as if those few constituted the whole of his malady, is to commence an erroneous treatment on an erroneous principle. To collect those more pro-

* Chaque cas de maladie (à l'exception des maladies revêtues d'un caractère fixe,) est un individu à part, dont la spécificité ou l'individualité se manifeste dans l'ensemble de ses symptômes propres.—*Stapf, sur les Médicamens spécifiques. Arch. Hom.* vol. ii. p. 263.

minent symptoms in a system of nosology, and give to certain sets of them fixed names, as a reference by which the medical attendant is to be guided in any future cases where those sets shall be met with, omitting all notice of the minor but not less marked indications of disturbance which individualize each case, is to perpetuate that error as long and to disseminate it as widely as the reputation of the observer extends. And he who, when called on to attend a patient, consults the observations of others at other times as recorded in printed works, and regulates his treatment by them, can hardly fail of erring in his choice of a remedy, since he is directing his treatment not against the actual disease under which his patient is suffering, but against the pathological name of one more or less resembling it.*

Whatever may be the opinion of the Profession, the non-medical public at any rate will agree that the one and only aim of the physician should be to restore, as speedily as possible, to the normal state, the disturbed action of the force of life; that is to say, to remove as far as is practicable every feeling of discomfort of which his patient com-

* Nihil sane in artem medicam pestiferum magis irrepsit malum quam generalia quædam nomina morbis imponere, iisque aptare velle generalem quamdam medicinam.—*Huxham, as quoted by Stapf.*

plains, with the least possible inconvenience or annoyance. In order to effect this object it has hitherto been the practice to enquire into the CAUSES which have produced those changes in the manner of feeling and acting which we call disease, to the end that the cause being known and removed the effect might as a matter of course follow it. The limited nature of human faculties, however, and the want of precision of human language, combine to render this a subject of great difficulty. All systems of medicine agree in this, that the *cause* of any malady should, if possible, be investigated as the first step to the cure of it: but all do not use the word in the same sense. If by the word *causes* be meant only such as are appreciable by our senses, a blow, for instance, unwholesome diet, the introduction of some foreign substance into the system, and so on, no treatment is likely to be successful which does not take them into account and is not founded on a reference to them. But every cause is in itself an effect, until step by step, if our faculties would reach so far, we should arrive at the first cause of all phenomena. Our notion of the cause of any malady, therefore, will depend entirely on what link of the chain we seize. The appreciable causes of malady that we have just alluded to, produce feelings, that is symptoms, not *immediately*, but *mediately*,—by

dynamic action, where we cannot in the slightest degree follow or trace them. And if, passing on from those causes which are appreciable by our senses, we strive to fathom the NATURE of diseases —to determine the internal change—to explain the essence of the malady,* we leave our only safe-ground for the quicksands of conjecture; we desert sunlight and certainty for the will-of-the-wisp of hypothesis and the doubtful dreams of speculation.

The rock on which all systems of medicine have split seems to have been this determined perseverance in endeavouring to lift a veil which man's Creator has interposed. It has been the attempt of all times and of all schools: and the want of success of one generation has failed in enlightening their successors. The theories of bygone ages have been dragged from obscurity and ably sustained by the moderns, and the anatomical enquiries of the past have been carried to an extent that is truly wonderful in the present day. Even

* L'homme ne connaît l'essence de rien, ni celle de la nature qu'il a sans cesse sous les yeux, ni celle du principe secret qui la vivifie. Il parle des causes qu'il se flatte d'avoir découvertes, et de celles qu'il se plaint de ne pouvoir découvrir; mais les VRAIES CAUSES, les CAUSES PREMIÈRES, il n'en connaît aucune: elles sont toutes aussi cachées pour lui que l'essence des choses. Il voit des effets, ou plutôt il reçoit des sensations.—*Cabanis.*

the vivisections of the Dogmatists have found imitators: and Majendie* has not shuddered to continue, in a humbler manner, the experiments of Erasistratus; and with like success, for the *prima causa morbi* remains as dark a problem as ever it was.

How should it be otherwise?† Telluric, atmospheric, electrical, galvanic, lunar influences—perhaps a change in that elastic medium which is supposed to fill space—is it not probable that in

* "The infernal Majendie;" Beckford calls him (Alcobaça and Batalha.) It is a hard thing to believe, as we are told we must, that these experiments are necessary. Were it not better that mankind should "die, and perish, and rot" uncured, than purchase health at such a price?

† A breath thou art,
Servile to all the SKIEY INFLUENCES
That dost this habitation where thou keepst,
Hourly afflict.

The power of the moon in exciting disease under certain circumstances, (the *virus lunare* as it was once called in accordance with the views of those who persisted in attributing every malady to a material origin,) is well known, if little considered.

On the corner of the moon
There hangs a vaporous drop profound.

Macbeth.

It is the very error of the moon,
She comes more near the earth than she was wont
And makes men mad.

Othello.

these or similar sources is to be found the source of the disturbed action of the Force of Life, the origin of malady? Sympathetic affections, Imitation, Metastases, how utterly incompetent the faculties of man are to grasp them in the slightest degree! The mere friction of a cylinder of glass, the mere action of a little diluted acid on plates of zinc and copper, distressing news, a word misconstrued—nay:

"Love or hope, noon or night, music, colours — everything has its own peculiar power over us."

Light or darkness, cold or heat, vengeance, pity, hatred, avarice, fear, how little *material* are all these influences! yet they avail not only to change the traits, the state, the structure of our bodies, but, under certain circumstances, give birth to long and painful maladies.

And while the harmony of the fine and subtile Aura of life is thus lightly disturbed by causes which are not merely beyond our power, but, from the very nature of our faculties, beyond our perception, how idle even as a matter of curiosity, how mischievous if on the investigation is to be founded the treatment of disease, is it to waste time in searching after that which cannot be apprehended, and if apprehended, could not be controlled. The secondary causes of maladies are in many cases

evident to our senses; but even then we are utterly unable to appreciate their mode of action. We see for instance, a lancet dipped in a small pustule of the small-pox; minute as is the portion adhering to the blade, it is sufficient to conjure a storm in the strongest man which shall well-nigh, if not totally, extinguish life. And yet for some days its action has been going on in the depths of the organism without our having the faintest notion of the reason why or the manner how. In the endemic fevers of marshy countries what do we know of the cause beyond this, that something originating in such marshes disturbs the normal state of the organism? Its mode of action, however, is quite hidden from us. How long is it again, sometimes, before a fever communicated by infection breaks out? and yet the seeds of it are lurking in the system, while we are utterly unconscious of our danger, and unable to detect any external sign of the occult changes which must have taken place in the organism.

But however lamentable the presumption of—however erroneous *must* be the treatment founded on—this determination to enquire into the proximate causes of diseases, it is a mode of proceeding which is wisdom itself compared to that of referring them to the change of structure which attends them, or to changed secretions, as their

cause. The non-medical public knows nothing of, and would hardly believe, the extent to which these opinions have been carried. The humoral pathologists are sworn adversaries of the fluids of the human body, and attribute to them the whole blame of the patient's sufferings. The solidists throw the shield of their protection over the fluids, and denounce the solids as the perpetrators of all "the ills the flesh is heir to." Some are for sweeping clean the bowels of a patient, because to the unhealthiness of their secretions they attribute all his painful sufferings, forgetting that those very secretions *are* unhealthy, because the force of life is disturbed. Some are for carrying fire and sword to a sick man's liver, because the inaction of that organ produces all the other symptoms, forgetting that if that organ does not act, it is owing to a dynamic disturbance of the force of life. There is no end, in short, to the puerilities of this causal indication; nor is it much to be wondered at that they should exist, when such men as Cullen are found to call weakness (*merely* one of the symptoms) the *cause* of fever. It is time surely that men should take a more enlarged view of diseases than this. It is time that they should ask themselves whether it is not much more reasonable to look upon all feelings whatever, which distress any patient (that is, on the whole group of

symptoms, every thing, in short, which is non-normal), as mere collateral and cotemporaneous measures of the disturbed action of the moving force which regulates the whole machinery of the body as well as the sensations. It is idle, it is childish to single out one symptom only from the whole squadron which have invaded a patient, and arbitrarily and without any shadow of proof to attribute all the rest of them to that one. *Post hoc* is a very different thing from *propter hoc*, and because symptoms are frequently connected together, it does not follow that one is the *cause* of the other. Inflammation, irritation, morbid secretions, changed structure, pain, weakness, anxiety, fretfulness, every symptom, in short, whether of mind or of body—what are they one and all but signals and tokens that the vital power is disturbed in its action?—flags of distress, as it were, which the constitution hangs out for relief. And with just as great propriety might the pilot who has to bring a vessel into a place of safety out of a storm, attribute her danger to the inverted jack or to the guns of distress, as the physician attribute the disease of his patient to any one of these mere symptoms.

Shall we be surprised then at the confessed imperfection of the art of healing? When the treatment of a malady is made to depend upon the cause of it, and that cause (*not* one which can be grasped

in all its relations by our faculties) is made to depend upon the loose and unphilosophical mere suppositions of the medical attendant,* shall we wonder at the deplorable uncertainty of medicine? What must the practice of the sagest physician be but fortunate guessing? and if so, what is the practise of the great body *who are not sage?* Supposing that pharmacology was a perfect science, (a question we shall enter on in the next chapter) still how very many chances there are against the right medicine being administered to any given patient, when of the different medical attendants no two perhaps would attribute his complaint to the same cause, and each one would adapt his prescriptions to his own belief?

That the science of medicine, as it exists at present in England, is what it ought to be, or what it might be, or what in a few years it will be, few are blind enough to believe, still fewer bold enough to assert. The "Baconian principles on which medical

* For an instance of the excessively loose manner in which causes are determined on, let the reader look at an account of a meeting of the Westminster Medical Society, vol. 6 of the Lancet. Dr. Copland it appears "had discovered that insects when drank in water become a common *cause* of dysentery by worrying, teazing and biting the alimentary canal." The evil of this is, that these gentlemen having thus resolved upon a cause, treat their patients accordingly.

science has of late become firmly based in England," are all embodied in this one : " that every man shall do that which is right in his own eyes." Void of any definite system, void of any fixed principles, the whole art seems to be divided between mere empiricism and mere dogmatism. The multitude talk largely and pompously of the principles of medical science, and perhaps they do know no better ; the small band of wise men who are at the head of the profession, acknowledge the imperfection of their art, and speak humbly. If there be, however, those who do in truth believe that medicine, as at present practised, is a " system " founded on right reasoning, and built upon fixed and definite principles, it would not be very difficult to convince them of the contrary by passages selected from the most eminent writers of the past and present. What would they say, for instance, if a non-medical man had written the following passage :

> " Que medica appellatur, revera confabulandi garriendique potius est ars quam medendi."*

Or this :—" But what have physicians, what have universities, or medical societies done, after the labours and studies of many centuries, towards

* Sydenham.

lessening the mortality of pestilential diseases? They have either copied or contradicted each other in all their publications."*

It is painful to read such an avowal as this; to learn, on such high authority, the inefficiency of medicine. Dr. Rush speaks, it is true, but of one class of diseases, but all who know anything whatever of the subject, know how truly his avowal might be extended to many other classes of malady.† Great names are found supporting one view of the nature and cure of diseases, and as great names are ranked against them on the other side. Each has his own convictions, each acts on his own plan, each rejects the revelations of his predecessors. "On est revenu aujourd'hui des théories et des systèmes. La plupart des médecins professent l'éclecticisme: chacun fait pour le mieux, d'après sa conscience et suivant son savoir."

* Dr. Rush, cited by Stevens in his Observations on the blood, p. 191. See also Pereira's lectures on Pharmacology in the Med. Gaz. Oct. 24, 1835. "We can hardly refuse our assent to the observation of the late Sir Gilbert Blane, that in many cases patients "get well *in spite of the means employed*; and sometimes, when the practitioner fancies he has made a great cure, we may fairly assume the patient to have had A HAPPY ESCAPE!" Very candid, doubtless; but although this may be sport to the Doctor, what is it to the 'happily escaping' patient? Is it not time that this "foolery, and something more," was at an end?

† The Cholera, to wit.

In the midst of this melancholy confusion, one great truth stands out in bold relief, and fixes itself upon every reflecting mind, and that is, that there must be something fundamentally and radically wrong in the first principles of the science of medicine. The path which has led so many gifted and persevering men to nothing but darkness, could not possibly have been the correct one.

CHAPTER III.

If the last chapter has at all effected the object for which it was written, the reader will have gained some idea of Hahnemann's view of the nature and origin of ill-health. Instead of regarding it as *material* in its causes, instead of attributing it to some morbific poison, or to the irregular action of some particular organ, he looks upon it as a general dynamic alteration in the working of that force which controls the material frame. That force being, as we have said, entirely a force of reaction, exerts itself strongly, not only to preserve the organism uninjured, but to restore it to its healthy state when that has been disarranged by some of those morbific influences which attend every change in the visible creation, and in the invisible also, changed seasons, changed temperature, and so on. This effort of the organism is called the "vis medicatrix naturæ," —it is an incorrect expression, but that is of little consequence, provided only that we understand by it nothing more than the mere effort of life to re-

store that which has been disturbed. And if every *known* cause, which tends to repress the elasticity of life, such as unwholesome food or agitating passions, be carefully removed, the force inherent in the organism is often sufficient to restore, by its own reaction, the harmony of the normal state. In particular cases too, when there is a determination of blood to certain organs, or a distension of the vessels, this reaction is much assisted by certain evacuations, bleeding or vomiting for example. In many instances, however, the reaction of life is not sufficient. Unaided, even when relieved locally by these evacuations, it does not possess the power to restore the normal state. It is often paralyzed at once, and offers no resistance,—or, after a struggle more or less severe, it yields to the energy of that superior power which attacks, masters, and extinguishes it if it does not receive efficient assistance. It is in these cases, when it is apprehended that the "vis naturæ" will be of itself insufficient, that the "vis medicamentorum" becomes necessary as an auxiliary. The Creator of man has endowed many substances with power to act in various ways on the force of life. All of them, without exception, possess the property of disturbing the harmony of its action, and by this very property are enabled to produce changes and modifications of the organism. These substances are termed medicines

or medicaments, and "the art of medicine" is the art of selecting that one which is suited to each case—that one which, with the least possible risk, suffering, or consequent injury to the patient, will restore the harmony of the organism in the least possible time.

Before we proceed to consider the general principles on which the administration of remedies should be founded, we may safely lay down one or two axioms which will apply with equal truth to every system of medicine, whatever shall eventually be the fate of Homœopathy. In the first place, inasmuch as medicaments have one and all the power of modifying and even of producing vast changes in the organism, it will be granted that the greatest caution should be used in the administration of them. Gifted as they are with the faculty of affecting the health to an extent of which those who prescribe them are probably quite unaware, no risk can be run in asserting that they should be employed only with the very greatest discrimination, that none should ever be exhibited excepting such as are adapted to the case, and those in the very smallest quantity, which not '*guess*,' or '*belief*,' but EXPERIENCE shall teach us is necessary. To employ any unnecessary medicament, or any suitable one in needlessly large doses, is, to say the least of it, to produce changes in the organism

without advantage, often irreparable, always dangerous, and to trifle egregiously with the most destructive instruments.

In the next place, the removal of the symptoms of which a patient complains, with the least possible suffering, being the one and only object of the physician, and this removal being only to be effected by certain substances which divine Providence has gifted with certain properties of acting on the living organism, it is the duty of the medical attendant, and it ought to be the chief end of his education, and object of his whole study, to make himself intimately acquainted with the nature, properties, and powers of each one of these substances. The tendency of the labours of his life should be, not metaphysical dreams or impossible speculations about imaginary causes, "unprofitable questions and disputations, intricate subtilties, de lanâ caprinâ, about moon-shine in the water," but to determine rigorously wherein, under what circumstances, and to what extent, each of those substances possesses the power of affecting the human organism: the individual virtues of each individual medicament. He who prescribes a medicine before he knows the whole power it possesses of exciting disturbance in the organism, is as unfit to be trusted with such dangerous instruments as a boy who knows not the effects of gunpowder with a loaded

gun. The public should recollect, if the Profession will not, that whenever an improper medicament is administered, or a proper one in improper quantities, an artificial disease is excited by it proportioned in intensity and duration to the size of the dose and the length of time the use of it has been continued. How much of the disease existing in the world has been produced by natural morbific influences, and how much has resulted from the inconsiderate and improper use of medicine, it might be difficult to determine. A vague suspicion will indeed sometimes intrude itself on the mind, that it might not be difficult to discover cases in which the discursive reading of the physician had led him astray from the true object of his studies ; in which he had plunged so deep into the wellspring of knowledge as to lose sight of all that vulgar but necessary information which floats nearer the surface ; in which he was in very truth comfortably unsuspicious of the extent of the mischief he was perpetrating.*

We cannot err, however, in asserting that every grain of medicine taken beyond what was necessary to effect a cure, has been productive of suffer-

* I beg to shelter myself under authority which no one will presume to dispute—that of Sydenham. "Sæpe accidit ut facies morbi variet pro vario medendi processu, ac nonnulla symptomata non tam *morbo* quam *medico* debeantur."

ing for which he who prescribed it is alone responsible. When we recollect the wasting deluge of drugs with which the uncertainty of the art of medicine has enabled every wretched empiric to flood this country—the pocket-book recipes, grandmother's nostrums, family receipts, domestic formulæ, patent medicines, family medicine chests, and other perennial and inexhaustible fountains of evil, the multitudinous compounds of modern pharmacy, the random mixtures, the multiplied bottles and boxes,

> The doctor epidemic
> Well stored with deletery med'cines,
> Which whosoever took is dead since,

and the utter recklessness in drug-swallowing which has been confirmed, if not originally introduced by the colossal doses prescribed by physicians, we cannot but believe that much of the suffering to be found in this island is due to the abuse of those very substances which a kind Creator has provided for man's restoration.

Regarding it then as a settled maxim that in every business he who has to use tools should be well acquainted with them, and that a thorough and intimate knowledge of all the virtues and properties of every pharmaceutical agent, is, *á fortiori*, essentially, indeed indispensably, necessary to every

individual who undertakes to restore the health of his afflicted fellow creature, it will be necessary to enquire next into the means at present existing to enable medical students to obtain that knowledge. When it is said that a thorough knowledge of the virtues of pharmaceutical agents is necessary, it is obvious that a mere general notion of those virtues is not sufficient; neither is it enough to acquire even distinct and accurate information as to a few of the chief characteristic properties of them; neither is it enough, moreover, to have learnt that a certain dose of each may in ordinary cases be exhibited without destroying life. The knowledge of the physician should be infinitely more accurate and precise than this. It should extend to every substance which is in any way employed as a remedy, determining the limits of their action, the times and circumstances under which their activity is increased or diminished, the slightest effects that each is able to produce on the living organism, discriminating with extreme nicety the various phenomena by which each is distinguished from every other, determining with exactness the duration of the action of each one, and fixing, in every individual case, the minimum quantity which will suffice, under ordinary circumstances, to readjust the disturbed harmony of the human frame.

Do then the means which at present exist suffice

to enable medical students to obtain this definite and precise knowledge of the nature and virtues of medicines ? Hear the sage of Köthen :—" *Three and twenty centuries have passed away in the endeavour to acquire it, and we are not now one step nearer it than we were then.*" Ignorant persons like ourselves receive such a declaration with an incredulous smile. We cannot doubt the skill and ability we have so often seen exerted for the benefit of a suffering brother ; we cannot doubt the correctness of the knowledge which has so often produced such happy results. But that venerable old man " hath for many years applied his heart to know and seek out wisdom." No ordinary measure of intellect has been committed to his keeping, no ordinary life has been his from his youth up even until this very hour.

And if there be any grounds whatever for his assertion, if it be really true that the care of health has been confided to men, who, with the best intentions, have suffered themselves to be led by their admirable zeal into the investigation of questions which, however interesting, only tend to decoy them from the path by which the true knowledge of healing is to be acquired—if Pharmacology has been almost totally neglected, and the unwearied diligence and vast genius which might have explored its very darkest depths have been wasted

on toys and trifles, the demolition of a preceding system, or the erection of a new one, while the nature, properties, virtues, and powers of those substances which are sent for the healing of nations are undiscovered and unthought of—if medicines are prescribed by those who are not only unacquainted with, but unsuspicious of their effects, it is certainly high time that some of that light which of late years has been let in on every other branch of human inquiry, should at last penetrate even to the science of healing. The time for mystification should have passed away with the circumstances which rendered it necessary. The wisdom of our ancestors should have been buried in the graves of our ancestors; it is no more fit for us than will be ours for our successors; and we hope and pray, and devoutly believe, that the career which God has appointed unto man is a career of incessant improvement. In medicine more especially, error should have been quietly abandoned, with the canes and wigs which once were supposed to harbour knowledge. "For, as the illustrious German truly observes, in a question respecting the most important duty man can undertake in this world, the cure of his fellow-creature, error is indeed most deplorable." Whether such error does or does not exist, it is impossible for those who are not medical men to decide, and it would be ridicu-

lous in them to attempt to do so. But we have been assured by one who is not quite without arguments to prove his assertions that it does exist, and we will endeavour to follow him in the train of reasoning by which he supports what he advances.

We have said that there exist many cases of disease which the vis naturæ is not able to resist, in which, consequently, it becomes necessary to summon the vis medicamentorum to aid life in its struggles. We have said also that the "art of medicine" is the art of selecting that one which is suited to each case. The first step in such an investigation is to lay down this axiom as a groundwork on which all knowledge on the subject must be built up,—That no medicament whatever possesses any *mere curative virtues*. Every one possesses the power of acting on the human organism; nor can that be called a medicine which has not such a power; and when that power is rightly applied, it becomes *curative*. It cannot be too strongly insisted on, it cannot be too frequently recalled to the mind, that no medicinal substance whatever is gifted with a property of *restoring health* distinct from that which it possesses of *causing disturbance*. The power of relieving symptoms is the power of exciting symptoms *properly applied*.* The power

* It seems all this is denied. I beg to state that Barbier was no Homœopath, and he says:

"Qu'un médicament est un agent doué de la faculté d'agir

of creating disease, which a medicament possesses is, when rightly administered, the power of healing disease. Hence the science of medicine becomes divided into two separate and distinct branches. The first is the knowledge of the power which each medicament has of exciting disease: the other is the knowledge of the circumstances under which that power becomes curative, that is, the proper administration of remedies.

It may possibly be tedious to dwell any longer on this point, but it is of so much importance that it will perhaps be pardoned us if we endeavour to render it quite familiar to the mind of the reader, who, in all probability, has been taught a very different theory by those who, having lost the key of knowledge themselves, would fain prevent others

sur l'organisme, d'en changer la disposition actuelle en donnant naissance à divers mouvemens organiques, à différentes mutations: que ces mouvemens et mutations, effets primitifs, sont les causes génératrices de tous les avantages thérapeutiques que procurent les agens pharmacologiques: que ces derniers ne possèdent *point de vertus curatives réelles et indépendantes*, et ne guérissent point par des propriétés effectives et absolues: que seulement ils livrent au médecin un pouvoir très-étendu sur l'action des organes."

But after all it is a self-evident truth, obvious enough to all, except those who are blind because they will not see. It is an old story too

Nil prodest quod non lædere possit idem.

from entering in. Let us take one of the commonest medicines as an example. Whoever, being at the time in perfect health, will swallow a sufficient dose of rhubarb, will find that it produces certain effects on him, the chief of which is relaxation of the bowels. This very property it is which gives to rhubarb its principal value as a medicine, this very property it is which enables it to cure certain diseases. Every other medicinal substance, similarly, possesses two *apparently* distinct properties, which in fact are one and the same under different circumstances. Administered to the healthy, it disturbs the normal state of the organism, it makes ill, it gives rise to certain unpleasant feelings and sensations. This property, hitherto blindly neglected, Hahnemann calls its pathogenetic power. Administered to the sick, if properly chosen, it restores the patient to health; this is its *therapeutic* power, a property, as we have before shewn, one and the same with the pathogenetic property it possesses.

Whoever then would acquire a knowledge of the therapeutic virtues of any medicine ought, as a matter of course, to commence by studying its pathogenetic properties. It is the first branch of the science of medicine. And to administer any medicine whose real or supposed curative virtues alone are known, without previously determining with

the greatest accuracy the whole power it possesses of exciting disease, is to depend on knowledge which will probably prove erroneous because it has been acquired erroneously—is to act, not on scientific principles, but in pure empiricism—is to tamper sadly with the health and life of man—may possibly be very injurious, and cannot but be to use a two-edged sword. Pathogenesy, a most important branch of medical science, for which we are indebted to Hahnemann alone, "consists in observing the active powers of medicines, in studying the immediate or primitive effects caused by the development of their energy when administered to the healthy. It determines and records the sensible organic changes which ensue, and describes their character and nature with the most scrupulous attention and the most minute exactness." And surely we might have supposed that so important a branch of science, and one so obviously necessary, would have escaped utter neglect. Surely it was not unreasonable to expect that every property of every medicament as far as it can disturb the organism would be known to every physician? Surely it was not too much to ask that before men ventured to prescribe any medicament for their fellow creature, they should have learned accurately and exactly how far and in what way it was capable of disturbing the existing regularity of the organism

of that fellow-creature?* And yet it is very singular that the *therapeutic* powers of medicines, accidental as they unquestionably are, depending, as they unquestionably do, on the manner in which their pathogenetic powers are applied, have alone occupied the attention of medical practitioners, while the vis medicamenti, the health-disturbing energy which is concealed in every medicine, has been completely passed over.

There have been those—whose tongues would have blistered in their mouths, if every man had his deserts— who have called Hahnemann an empiric and a charlatan. From charlatanry, heaven knows, no profession is free; as for empiricism, to erect the noblest system, complete and perfect, and harmonious in all its parts, on the profoundest investigation, is not what we usually understand by the word. To administer medicines in ignorance of their nature, to prescribe random mixtures *plenâ manu*, to proceed on no system, and to have no principles whatever excepting that of ordering that medicine which it has been *said*,

* Did *none* of the eminent medical men of later days meet with these words of Haller:—" Nempè primum *in corpore sano medela tentanda est*, sine ullâ peregrinâ miscelâ, odoreque et sapore ejus exploratis, exigua illius dosis ingerenda, et ad omnes quæ inde contingunt affectiones, quis pulsus quis color, quæ respiratio, quæ nam excretiones adtendendum,"—or had they no leisure to think of such trifles as the effects of medicines upon the health of man?

or *related*, or perhaps *prophesied* would do good, this is sometimes called *experience*, sometimes *empiricism*. Time will do justice between all parties, and while it strangles in its birth much specious novelty, will at the same time *at last*, we may venture to hope, render the art of medicine something more than an "ars conjecturalis." It is said to be founded on "experience." Montaigne was half right at any rate when he said :

"L'expérience est proprement sur son fumier au sujet de la médecine, *où la raison lui quitte toute la place.*"

CHAPTER IV.

THE system of education pursued at present is unquestionably calculated to form the most able anatomists, physiologists, pathologists. The wonderful talents that have been for so many years devoted to these branches of knowledge could not fail of introducing into them a high degree of precision and accuracy; but no one will be hardy enough to assert that such knowledge as this is sufficient for the physician. Anatomy is that branch of science which makes us acquainted with the structure of the material frame; which investigates, determines, and gives names to the separate pieces which compose the body; but this, as Dufresne has well observed, is "pure natural history, an integral part of zoology." Physiology, in the same way, following the same author, is that branch of science which exhibits to us the organism in its collective state, when the different parts which compose it, move, and act in harmony and without disturbance; and this again is nothing

else than one section of pure natural history, the history of the functions of the organism. And in pathology the enquirer has passed from the study of the healthy functions to that of those functions when disturbed, from the natural history of man in health to the natural history of man suffering under organic or functional derangement. But the question is, whether such knowledge is sufficient for the physician? However delightful such studies may be, and however conducive to a rapid and clear perception of the organs principally affected, the question is, can this be considered *medical* knowledge. "Can such a man be called a 'medicus,' or healer, because he is perfectly acquainted with the natural history of man as well in sickness as in health?"

Surely not. As subsidiary information, as knowledge, part of which may be highly useful, part of which is indispensably necessary to the healer of diseases, it cannot be overrated. And therefore they do greatly err who represent Homœopathy as dispensing totally with anatomical and physiological studies. Who does not know how many sciences there are connected with every profession, every one of which is merely auxiliary to the chief object of the student? If Michael Angelo had been nothing but an architect, if he had never directed the energies of his mighty mind

to the acquisition of any thing besides the rules and measures of his own immediate profession, where would have been St. Peter's Church? If Babbage had been nothing but a mathematician, where would have been the calculating machine? And little do they know of the system of Hahnemann who represent him as "not considering a knowledge of anatomy, physiology, or pathology," as of any consequence to the physician. All that is asserted by homœopathists is, that these are, as I before observed, subsidiary branches of science, useful doubtless, but not by any means the chief object of his art, which is to acquire such a complete, accurate, and intimate acquaintance with every medicamental substance, with all its properties and powers so far as they influence the health of man, as to enable him to apply those properties to the cure of disease in the readiest, easiest, safest and least painful manner.

Until the time of Hahnemann this great truth, however evident, was, if not denied, at least studiously kept out of sight. The talents of past times were directed to some such miserable object as the classification of diseases or the nomenclature of the various parts of the human body; and the splendid abilities of successive generations were thus led astray from the true and proper object of their profession, and wasted and frittered away on

objects of mere secondary importance; in searching after causes which it was impossible the human mind should ever comprehend; or some puny investigation, transfusion for example, or some similar dream; in the improvement of a bistouri, in the invention of a syringe, in acquiring neatness in performing an operation, or in hardening the heart and steeling the feelings to prick the retina of a living rabbit, or divide the nerves of a dog. The necessary consequence was, that the vast science which embraces the knowledge of the powers of medicaments on the human body was neglected; pharmacology was a sealed book, a path whose entrance was hidden by the briars and thorns which had been suffered to grow until every trace of it was lost, until in fact the treatment of every case of disease seems to have been abandoned to some score or two out of the infinite multitude of medicines with which Providence has furnished man for his body's health. It is one of themselves, at any rate, who says—and that in the metropolis of England, in the year 1825:

"IT IS A FACT THAT IN FOUR-FIFTHS OF THE DISEASES INCIDENT TO HUMANITY, WE ARE DIRECTED BY THE BEST AUTHORITIES TO PRESCRIBE PURGATIVE MEDICINES, WITH A VIEW TO CURE THOSE COMPLAINTS."

It has been before stated that in every medica-

ment there are two apparently distinct properties, its active or pathogenetic power, and its curative power, that is to say its pathogenetic power properly applied; and we may reasonably conclude that every substance which possesses the power of acting on the organism is applicable to some case or other of disease, and would, in that case, operate a cure. Hahnemann asserts that hitherto nothing whatever has been learnt of the pathogenetic properties of medicaments, and consequently that there exists no knowledge which will enable a practitioner to select the remedy most suited to each case. There are four sources, he says, from which all that is known respecting the powers and properties of medicines has been derived, and from no one of them could any accurate or specific information on the subject be acquired.

In the first place, certain general therapeutic qualities are attributed to particular substances. One is still, as it was said to be in the time of Dioscorides, 1700 years ago, a diuretic, another a sudorific, a third an anodyne, a fourth an antispasmodic; and such is still the description of them given in the pharmacological works of the present day. Hahnemann asserts, however, that in many instances they fail of producing the effects attributed to them. Nor is such failure at all won-

derful, for though, under particular circumstances, each might produce those peculiar to it, yet it does not follow that those effects are to be produced under circumstances totally different. Supposing it to be literally true, however, what has even then been learnt excepting *one* property of each medicament? Nothing whatever is known of the action of any one on the rest of the organism; nothing of its special and peculiar power of affecting any other part of the frame; nothing of its influence on that part of the organism which is already affected; nothing of its power of disturbing that which is not affected. Taken in large quantities, such and such a substance, for instance, becomes an anodyne. Thus much is supposed to be known respecting it, and it is prescribed and taken accordingly. A very desirable end, no doubt, to relieve pain! But who knows what symptoms of other kinds it is exciting all the while? Who knows what suffering it is preparing in return for the temporary ease it has given? Are there no instances on record, none even suspected, where opium, for example, has thus acted? Has no mischief ever been caused by the vast doses of this deleterious drug given to soothe suffering? And if new symptoms follow the use of these dangerous anodynes, they are referred to the disease, or perhaps looked upon as

imaginary, and the patient declared to be affected with that very curious complaint which baffles medicine, Hypochondria!

The knowledge of the properties of some medicaments, in the second place, is derived from the physical qualities by which they are characterized, and their taste or odour is sufficient to determine their powers. One tastes bitter, and immediately it becomes a "tonic," it strengthens the system, it accelerates digestion; hops, or quinine, colocynth, or quassia, all come alike to him who is possessed with the fury of prescribing. Bitter medicines are decreed to have only one mode of action on the organism; tonics they are, and tone accordingly they must give. It is hardly possible to conceive how eminent men should ever have yielded their assent and lent the sanction of their names to such mere day-dreams, and contented themselves with these husks and peelings of knowledge on a subject so important.

Chemistry, in the third place, is summoned to the aid of the medical teacher, as if *that* had anything to do with revealing the pathogenetic properties of medicaments. The object, the only object, of pharmacology is to teach us what power each medicament possesses of affecting the human organism. Common sense would have said, "determine by experiments." The doctor sends us to

the laboratory and the still. The active virtue that is sought is a mysterious property residing in the medicament, too subtile to be submitted to our eyes or fingers, no more visible than the power which lurks in a cylinder of glass before it is submitted to friction, no more tangible than the faculty of the magnet, an energy, a "vis," an imponderable, unretainable FORCE, as little material as the galvanic fluid, or the DUNAMIS of Life, acting *dynamically*, not *immediately* on the material frame, but on the principle of Life, and, by means of its agency on that principle, producing in us sensations: known to us, in fact, and appreciable by us, only by its effects;—and to send us to the still or the retort, and tell us of maceration and concentration, vegetable fibre and albumen, extracts and essential oils, is really a singular mode of proceeding in the eyes of an ignorant person. Until lately, indeed, when it was supposed that mercury acted *chemically* on the poison of syphilis circulating in the blood, it might have seemed reasonable to submit medicines to chemical analysis. But suppositions always lead men astray, and so did this. Chemistry can tell us that calomel is composed of certain proportions of mercury and chlorine in combination; but how should chemistry tell us that chloride of mercury will excite salivation and cause ulcers when brought into contact

with the living organism? How can it tell any one property any one medicine possesses of acting on the human frame?

The chief knowledge however which we possess of the properties of medicaments has been drawn from observing their effects on the organism when suffering under disease "*ab usu in morbis.*" Undoubtedly, with proper precautions, a certain quantity of mere empirical knowledge might be thus collected. We should not indeed err much, in all probability, if we were to assert that all the valuable and useful information which has been acquired on the subject of medicaments, was derived from this practical observation of their effects on patients. But that even this information must be very imperfect and open to much suspicion will be apparent from the following considerations.

The knowledge derived *ab usu in morbis* would assume something of this form. "A certain disease was cured by a certain medicine, and therefore that medicine is a good remedy for that disease wherever it is met with." In the first place, supposing all this to be literally true, before a system of pharmacology could be thus constructed, it would be necessary to try each individual medicament on each individual case of disease, before it could be determined which possessed the property of curing any particular one in the easiest

and safest manner. How many centuries would elapse before this knowledge was exhausted, we can only guess from the number which have elapsed without leading to anything like sound information on the subject. And, even then, although specific remedies might eventually be discovered for specific diseases, there could, by no possibility, be any specifics discovered for the ordinary diseases of the world, those which are generic. If indeed maladies would accommodate themselves to the decrees of the pathologists, a few more specifics might ultimately be discovered, and, by the industry of ten more generations, the number of those valuable medicines encreased from four or five, to six or seven possibly.* Maladies however are not thus accommodating. A remedy therefore might, by the process of exhaustion, that is, trying everything, be hit on for the malady of one patient, and another patient be afflicted with what medical books ordain to be the same malady, but the symptoms not being precisely the same, it would by no means follow that the same substance would be a remedy for the second case.

* Even this after all is doubtful. The cholera, though a specific disease, has set at nought the counsels of all the doctors of all latitudes, as if to exhibit to the world how inadequate is the present mode of conducting pharmacological investigation.

Independently, however, of the impossibility of discovering specific remedies by this mode of proceeding, even if it were possible nothing could by this means be ever discovered of the *pure pathogenetic properties* of medicines, nothing of their faculty to excite as well as to cure disease. Now it seems to be at last acknowledged, since Barbier's work, that every medicine does excite disease. Ought not physicians then to know what diseases the medicines they prescribe have the power of exciting? If they do not possess this knowledge, they are working in the dark with instruments whose powers they do not understand—led perhaps by chance sometimes to the result they desire, and even then possibly doing more mischief than they do good, by aggravating some symptoms while they destroy others; quelling one head of the hydra and giving life to others; quenching fire in this place kindling it in that. We shall now understand the better the meaning of Sydenham's very remarkable assertion, before quoted, that "nonnulla symptomata non tam morbo quam medico debeantur."

There is, however, another source of uncertainty still remaining, which must necessarily give rise to more confusion, and render it *impossible* to acquire anything like accurate knowledge of the properties of medicaments. We have hitherto proceeded upon the supposition that each medicament

was administered pure and single, and allowed to exhaust its action before another was permitted to interfere with it. Unfortunately this is not often the case. Not satisfied with administering one substance at one time whose properties they are ignorant of, many compound and confound into one dose two, three, four, or more, and thus form a mass whose properties they could no more guess at, even if they were intimately acquainted with those of the simples, than a person who had never tried the effects of gunpowder could discover them from his knowledge of sulphur, nitre and charcoal. When so many different ingredients are thumped into one mass, why is it supposed that each will separate when it reaches the stomach, and proceed forthwith to execute the duty it was ordered to do? If, besides, the compound should prove beneficial, how is pharmacological science benefited? How are the properties of any single member of the mighty combination to be guessed at in consequence? Who can tell, in any particular case of cure, to which of the medicaments the cure is to be attributed? Who can tell, in that shower of grape, which struck the malady? Who can tell which did good, which did nothing, or which did harm? "Every virtue attributed to a medicament which has not been administered alone and without admixture with any other substance, and which

consequently may be considered as almost unknown as to its mode of acting on the living organism, is an illusion or a falsehood."

Strange it is that such mere guess work, such blending and beating together of unknown individuals into an unknown mass, should still be permitted by the many eminent men who adorn the noble Profession of medicine. "De tout cet amas," said Montaigne, "ayant fait une mixture de breuvage, n'est-ce pas quelque espèce de rêverie d'espérer que ces vertus s'aillent divisant et triant de cette confusion et mélange pour courir à charges si diverses? Je craindrais infiniment qu'elles perdissent ou eschangeassent leurs étiquettes et troublassent leurs quartiers." This was written two centuries ago; but it is nothing new for wisdom to cry in the streets unheard."

CHAPTER V.

THE illustrious founder of Homœopathy was too deep a thinker not to perceive very early in his career the nature of the sources from whence the knowledge of the properties of medicaments was derived, and too severe a reasoner to let the errors of the system,* founded on that knowledge, escape him. Wild conjectures and still wilder assertions had usurped the place which ought to have been occupied by strict and rigorous experiments; the disputing school of Thessalus, the empirical school of Serapion, alike found followers. Theory followed theory, and system replaced system, with as much

* The word "system" is here used in compliance with custom, but it is erroneous, nevertheless, to call medicine, as at present practised, a system. To administer a single medicament in any case, because it is *said* to have been useful in a similar case, is not a *system*, but pure empirical practice. Neither can the combining many together be with any propriety called a system, unless there be some definite and fixed principles on which such combination is to proceed; and there *are no such principles*.

facility as if the question had been about the colour of a coat, or the fashion of a shoe-tie, instead of the health and life of man. Century after century beheld new methods born and pass away as their predecessors had done. Humorism was abandoned in favour of solidism. Hoffman retreated in his turn before Boerhaave, whose "system presents only a plausible conciliation of all conflicting hypotheses! Eclecticism vanished before Haller and Irritability; and Brown revived the strictum and laxum of antiquity. Learned doctors, giddy with the eternal revolution of systems, might one and all have exclaimed with Faust:

> Da steh ich nun, ich armer Thor!
> Und bin so klug als wie zuvor.

The medical world, like the crew of a leaky ship arguing about the cause and situation of the leak instead of pumping, was splitting metaphysical hairs instead of healing diseases;* and amidst a chaos of contradictions nothing seemed permanent except the sufferings of the patients and the inability of the physician. Whether any thought of this nature was indistinctly glimmering in the mind of the friendless scholar, as with twenty ducats, his whole fortune, in his pocket, he repaired to the

* See Bigel, vol. i. and Edin. Rev. No. cx.

university of his native country, to study medicine there, we cannot tell. But a few years only had elapsed before we find him renouncing a profession which bold theory and blind empiricism had divided between them, and devoting himself to the task of instituting a series of experiments on the nature and properties of the various suhstances which possess the power of acting on the human organism. Profoundly convinced that the science would never attain any tolerable degree of accuracy until it was based, neither on hypothesis nor on empiricism, but on a scientific investigation, on a complete and thorough examination into facts; and deeply struck with the reflection, that before medicaments could be employed with any certainty, their true effects on the organism must be accurately known, he perceived at the same time that the source of all the uncertainty of medicine might be traced to the fact that almost all that was known of medicaments had been discovered by their effects on the sick alone. The various errors which must have sprung from that practice, the uncertainty thrown over the whole by compound prescriptions, and the many inappreciable perturbing causes which might influence the result did not escape him; and he saw that there was but one really scientific method of discovering all the properties of medicaments, and that was, to observe carefully and accurately

all the effects, all the sensations and changes they produced, when administered to the healthy. A wide and untrodden field was before him; he felt, at once, that from the labours of his predecessors he could derive no assistance; abandoning, therefore, all the phantoms which had so long led science astray, he applied himself patiently and steadily to the execution of the gigantic task which he had set himself.

It is the fashion at present to smile calmly and assume a most gentlemanly and dignified air when the name of Hahnemann is mentioned. "Ah, he, indeed!" says one, with the quietest self-satisfaction in the world; while another rejects, with a languid and contented grace, all notice of a subject which makes large demands upon his patience: and a third, unable to appreciate doctrines which were not sucked in with his mother's milk, deems that the best and easiest mode of settling the question is to decide upon it without the fatiguing labour of preliminary enquiry. If the lives and comforts of human beings were not at stake, it would be amusing to see how easy it is to pronounce on that of which one knows literally nothing; and to smother, as it were, with an emphatic wave of the hand—thus—the results of a patient investigation of many year's duration. It is not possible, however, but that full justice should eventually be

done to the genius and labours of Hahnemann. Seldom, indeed, has the world seen talents of a first rate order combined with so much unwearied diligence, accurate observation, patient endurance, and scrupulous adherence to facts. Had he, in the slightest degree, resembled any of those gentlemen who are so good as to smile at his labours, the trumpet of self-praise would soon have interrupted the solitary exercises of the recluse, and a hastily built theory would have been reared on two or three ill-conducted experiments. Luckily for mankind, his was a mind of a different order. For many years he submitted voluntarily to privations of every kind, a severe regimen, daily and often extremely painful sufferings caused by the repeated ingestion of small doses of very active poisons, that he might establish, on a firm and lasting basis, without any admixture of gratuitous assertion or idle hypothesis, a materia-medica containing the pure pathogenetic properties of medicaments.

The principles which Hahnemann laid down for his guidance in the construction of this vast monument of unrivalled genius and unparalleled endurance, were such as almost to preclude the possibility of even the slightest errors. All substances adapted to the use of the human body are either nutritious or medicinal;* that is to say, they

* This is, perhaps, not strictly true. It is most probable that

either furnish nourishment when taken into the stomach, or they excite symptoms. In the normal state of the human organism, that is, in the state of perfect and absolute health, without any derangement of the functions, or any disturbance from dynamic causes, there would be no symptoms whatever; and if an individual in this state were kept cautiously out of the reach of every thing that could affect the mind, or disturb the functions of the body, and fed on simple and natural food alone, without any admixture of anything medicinal; and if, to the individual so circumstanced, a simple medicinal substance were administered, every symptom which he experienced would be referrible to that medicine as its cause, and might be included among its pure pathogenetic properties. In all probability, however, there does not exist a single individual possessing such perfect and undisturbed health as not to be subject at times to certain unpleasant sensations. From the continued use of unwholesome diet, from the effects of accidents, from hereditary tendency, and other causes, it very rarely, if ever, happens that an individual can be

every substance has the power of exciting its own peculiar train of symptoms; cases have even been known where beef and mutton, milk and bread, when swallowed, caused disorder; but in a perfectly healthy state, the symptoms excited by the pure and natural diet are either constant, or else from habit not attended to.

found enjoying perfect health, uninterrupted by any unpleasant feelings whatever; but if care be taken to select the healthiest that can be found, and all possible external causes of disturbance be scrupulously eliminated, the few symptoms of those individuals will be constant, while the circumstances of diet, &c. in which they are placed remain constant. Proceeding on these principles, Hahnemann, and a few friends* disposed to assist him in his labours, commenced on themselves a series of experiments which lasted for more than twenty years. Preparing themselves by the most scrupulous adherence to diet which was merely nutritious and contained no element of disturbance, and previously noting every symptom to which each was liable, they swallowed in the morning, fasting, a small dose of the medicament to be experimented on, and, in case no symptoms manifested themselves, another in a few hours rather increased in quantity; all the consequent derangements of health were then observed in their slightest shades, and being entered in a journal kept for the purpose, were afterwards classified and arranged, and another set of experiments commenced with the same substance.

In order, however, to prevent any chance of

* Frantz, Hornburg, Stapf, &c.

error in a subject of so much importance, the following additional precautions were adopted by the sagacious originator of the system. In the first place it was absolutely necessary that the substances to be experimented on should be perfectly pure and simple, and in the possession of their fullest energies. Rejecting, therefore, extracts and infusions which had been prepared beforehand, the fresh juice of indigenous plants was expressed, and mixed with an equal quantity of alcohol: every care was also used to obtain foreign plants, (which could of course only be procured dried), in the greatest purity, entire, and unprepared.

In the next place, inasmuch as the action of the same substance varied according to the age, sex, and idiosyncrasy of the subject to whom it was administered, it was not considered sufficient to experiment on a few individuals. His own family were all pressed into the service, and each substance was tried in various doses on many different persons, under every possible variety of circumstance, and beneath the immediate inspection of Hahnemann himself. The person experimented on was made to abstain cautiously from spices, green vegetables, fruit, &c. (Org. cxviii.) and to avoid all fatiguing labour of mind and body, all excesses, and every species of mental excitement. And if, before the expiration of any experiment it

happened that any extraordinary circumstance occurred, capable of modifying the result in the slightest degree, a fright, for example,any annoyance, or external injury, or accident, or any departure from the severe regimen exacted, the symptoms were no longer noted—the experiment was at once broken off and recommenced. All symptoms, moreover, which were in the slightest degree doubtful were included in a parenthesis until farther opportunity was afforded of establishing or rejecting them. When the action of the medicament was exhausted, the symptoms which had been regularly noted in a journal as they occurred, were classified and copied off in the following order :—affections of the head, including vertigos of all species, headaches, disturbance of intelligence and memory ; maladies of the forehead, eyes, nose, &c ; affections of the throat, &c ; of the lungs, heart, back, and limbs ; then the general affections of the whole body, cutaneous eruptions, &c. ; sleep or want of sleep ; cold and heat ; anxiety, agitation ; changes of character and disposition, and maladies of the mind.

Little need be said to prove the value of such a Materia Medica as Hahnemann thus constructed. Had he proceeded no farther—had he never founded on these experiments a new and splendid system of healing, they alone would have deserved the gratitude of mankind for ever. He would

at least have put us in possession of accurate knowledge on a subject never treated on before, Pharmacodynamics. We should have known at any rate the full and proper effects of medicinal substances, and no longer have been compelled to see and to suffer men working in the dark with instruments whose powers they did not comprehend. But this is but a small part of his merits. He has led the way (and honour be to him for it!) to a better and sounder philosophy. He has given to investigation an impulse of which no man can even guess at the ultimate consequences. He has taught us to base all our knowledge not in empiricism, but on pure experiment—to propose no shallow and misty theories—to rely on no vague and chimerical assertions—to assume nothing—to take nothing for granted, however slight or received—to admit nothing whatever that has not heen repeatedly proved beyond the power of misrepresentation and the possibility of error—and to reject nothing that is asserted to be a fact, without due enquiry, merely because it may chance to disagree with our preconceived fancies; but in all humility to submit our shortsighted faculties to the best and greatest and only true teacher,* EXPERIENCE, in the full

* To trace accurately and record faithfully the phenomena which Nature *spontaneously* affords, is *observation*. *Experiment*

conviction that there are more things in heaven and earth than are dreamt of in the philosophy of even the Medical Gazette. A teacher whom many might consult with more advantage to themselves than they are likely to gain from "hearing their nothings monstered" in the pages of an ephemeral Review! A lesson that some would do well to learn, instead of speaking such an infinite deal of nothing, in which the reasons are as two grains of wheat hid in two bushels of chaff: you shall search all day ere you find them, and when you have them they are not worth the search.

is to exact of her still further information by noting the phenomena presented when the circumstances of the problem are *designedly* varied. *Experience* is the result of the judicious combination of both: not that blind unthinking dull acquiescence in all the senilities of all times on which every system of healing has hitherto reposed in slumber, to which every patent-pill-monger appeals, and in which every old woman in the universe confides.

CHAPTER VI.

The Materia Medica thus constructed by Hahnemann and his disciples contained not only the Pathogenetic properties of medicaments, but, as it turned out, a picture (almost completed already) of all the known affections of the organism to which mankind are subject. The next question was how to apply these properties to the cure of maladies arising from morbific causes.

Reverting to the axiom which was mentioned before, that medicines do not possess two actually distinct properties, one Therapeutic and the other Pathogenetic, but that they can only be instrumental in curing disease by the right application of their disease-creating powers, it will be evident that there are but three modes in which they can possibly be employed to restore health.

One may be chosen which will excite in the healthy,

Symptoms
1 Which bear no relation to those of which the patient complains.
2 Which are the exact contrary of those of which the patient complains.
3 Which are analogous and similar to those of which the patient complains.

We will speak of each of these separately. There is one preliminary observation, however, which should be carefully kept in mind.

If a lump of lead were let fall on a stone, the law of gravitation which caused it to fall would retain it in contact with the stone. But if a ball of glass were let fall on the same stone, it would not remain in contact with it, but would bound up from it with a force of restitution bearing to the force of compression a ratio of 15 : 16 nearly. That is to say, the elastic substance possesses in itself a property which, when called into action, opposes itself to, and enables the substance to resist for the time, the ordinary laws of nature.

This is a very imperfect illustration of the mode in which the living organism exerts its power. It bears within it a principle which enables it to resist all the ordinary laws of nature. It is possessed as we have already mentioned, by a

"Force of reaction" called Life, which is incessantly exerted to resist all external attack, to preserve unchanged the material frame which it quickens; which opposes itself to the influence of morbific causes; which strives to repel all that attempts to disturb the harmony of the system, and to restore that harmony when it has been disturbed.

But this is not all. If a steel spring fixed at one end be pressed down by the finger and then suddenly let go, the tendency of the spring to recover its proper place will carry it above the point from whence it was removed. This is another imperfect illustration of the mode in which the organism reacts against any external disturbance and strives to recover its equilibrium. In cases where a medicine has been administered, this reaction of the principle of life against all disturbing causes is called the *secondary* or *consecutive* effect of that medicine. An instance familiar to all is that of rhubarb. Taken in sufficient quantity it produces relaxation of the bowels; this is its primitive effect. Then comes the reaction of the organism—the property by which it not only resists change but carries its effort at restoration, like the steel spring, beyond the equilibrium—and the relaxation is succeeded by constipation. This is the consecutive effect.

Now if it be true that medicaments possess no therapeutic properties whatever excepting their pathogenetic properties *properly applied*, it follows as a strict and logical consequence that it is only by provoking the organism to reaction that medicines can cure disease. They cannot extinguish disease by their primary action, excepting for a short time. They can only create disease. They have in themselves no other power than that of making the organism temporarily suffer, and thus exciting it to react, to throw off the foreign impression and thereby restore its own healthy state. In fact, were it not for this property of reaction which the organism possesses, there could not be any possible means of recovering after an acute attack of disease: for the impression produced by the natural morbific cause would remain unchanged, and the patient would suffer all his life under the symptoms of the first disease by which he was attacked.

Keeping in mind, then, this indisputable fact, that restoration to health is solely owing to the reaction of the vital powers, which reaction may be produced or provoked by pathogenetic agents, we will proceed to consider in turn the three cases mentioned above; and firstly, that in which the symptoms of the disease have nothing in common with those which the medicine administered has

the power of exciting—in which in other words, the medicine has nothing to do with the complaint, Allopathy as it is at present termed.

In allopathic treatment the medicine prescribed affects a different part of the organism from that which is already suffering; an artificial disease for example is created in the bowels when the head is affected. Now it certainly does not seem very reasonable to hope to cure one diseased part by applying a medicine which has no reference at all to that part. What must be the result of ordering a medicine which has nothing to do with the complaint? merely this: that as soon as it is administered some part of the organism which was not previously affected begins to suffer, and continues to suffer until the primary action of the medicine is exhausted, after which the reaction of that part commences, and its healthy state is restored while the original disease remains untouched. To treat the right foot for a complaint in the left, would be as doubtful a mode of proceeding as to treat a man in London, in hopes of curing his father in Van Dieman's Land. Yet this is precisely the practice of allopathy or counter-irritation. A patient sends for a medical man, he states to him his sufferings, he tells him where he feels pain; the medical man from his accurate knowledge of anatomy sees at a glance

what portion of the organism the pain occupies, but unfortunately his education has not comprised the properties and powers of medicines, and he sends the sufferer a medicine which acts on a totally different part of the organism. Probably he proceeds to purge him, that is to say, he gives him a medicine capable of acting on the bowels: it would be in vain for the sick man to urge that it is his *head* in which he feels the pain and not his bowels. What is the consequence? if it be an acute attack the *vis medicatrix naturæ* soon puts an end to it, and the patient in reality has, as Mr. Pereira very properly says, a "lucky escape." If, on the contrary, it is a chronic disease, *it is not cured.* Scrofula and consumption, asthma and gout destroy as many thousands now and inflict as much pain on the present generation as they did many centuries ago—nor has even the heroic Morrison succeeded in purging away these and similar scourges.

There is no denying that if all that is wanted is to create a disease *somewhere or other*, without reference to the part affected, any medicine would cure any disease: it would be sufficient in any case to administer the first drug at hand without any reference to its peculiar properties: if it excited symptoms, it would restore health as a matter of course, if allopathic treatment were the proper

system. Whether this short cut to cure has or has not been tried, none can tell save those who preside over the mysteries of pill and draught; probably, however, it has not been neglected, for every scheme, and every plan, and every assertion, and every conjecture has picked up disciples. Like men lost in a wood they have most industriously explored every path; why not *this* among the rest? Nothing certainly can exceed allopathy in sagacity excepting the "theory" of the wise men of Gotham who fenced their village round with hurdles to keep out the Cholera.

Right or wrong, however, allopathy is the ordinary practice of the world, and has been so in some shape or other, for so many years, that it is quite interwoven with all our ideas of healing, and we are so full of preconceived notions on this subject, so accustomed to the usual system, that we must get rid of much deep-seated prejudice before we can bring ourselves to regard it in its proper light.* The world has in the course of centuries gradually become so reconciled to the administration of medicines whose pathogenetic powers bear no relation whatever to the symptoms

* Nothing goes for sense or light
That will not with old rules jump right.
As if rules were not in the schools
Derived from truth, but truth from rules.

of the disease to be cured, that we have even accommodated our very language to the practice. To take medicine, in ordinary parlance means to excite a disease in the bowels; and physic, in its general acceptation, implies purging medicaments. It is not a little singular, too, to remark to what shifts we have resorted to find a name for the practitioner of medicine. In times past he was an Ιατρος or MEDICUS: a HEALER.* If the *thing* ever existed the word has not survived it, and now, by the figure of rhetoric which is called Euphemismus, he is simply a Doctor, a teacher. The science of medicine, the best, the noblest, the most blessed knowledge connected with this world that the Deity has vouchsafed to his creatures, the knowledge of healing disease, has dwindled into the art of purging. La Saignée, l'Émétique, le Purgatif ont traversé les siècles pour arriver jusqu'à nous, qui saignons, émétisons, et purgeons, à l'égal des anciens, avec cette unique différence, que nous avons renchéri sur le premier de ces moyens, multiplié et varié jusqu'à la coquetterie les deux derniers. †

With regard to antipathic or enantiopathic practice, the administration that is of medicaments which excite symptoms exactly the contrary to

* It is rather singular too that the sick man becomes a *patient*, that is, a *sufferer*, as soon as he falls into the doctor's hands.

† Bigel Examen. vol, 1. p, 22.

those of which the patient complains, it seems, at first sight, a system founded on something more like common sense, somewhat more fit for a reasoning being to adopt than the whimsical scheme of allopathy. In antipathy the medicines prescribed have at any rate a reference to that part of the organism which suffers. And it seems almost natural that when a patient complains of constipation, for instance, his medical adviser should strive to put an end to that symptom by inducing the very opposite by the exhibition of an aperient. A little deeper thinking, however, would possibly have shown the fallacy of this method. If indeed the organism were inert, if all that the physician had to do was to produce a certain primitive effect by medicines, if the vital force never rallied, the organism never reacted, antipathy, in the few cases in which it is practicable, would and must be almost unfailing* in its results. But this reaction, about which so much has been already said, infallibly prevents any effects artificially produced from being permanent, by restoring the very opposite state as soon as the primary effect of the medicine has passed away. The consequence is, that antipathy is only

* Provided always that the patient had strength to support the first shock occasioned by the medicine; for, in truth, that is no light matter. Drinking cold water when one is hot is pure antipathic practice, and a very dangerous one.

applicable to cases of short duration, in which a temporary effect is all that is requisite.

Supposing, for example, that it were required to remove from a piece of wood an unsightly excrescence. Whether the piece of wood were alive or dead, it would be sufficient to plane off the knot. Supposing, however, that the object was not merely to make the wood smooth, but *to keep it so*. If the wood were dead, it would suffice as before to plane off the excrescence; there would then be no effort at restitution, and the effect would be permanent. If, however, it were a living branch which was thus treated, no sooner would the knife have severed the knot, than the whole energies of the plant would be summoned to repair the injury, to restore the same state which had been deranged. Nor would the energies of the plant cease to be directed to that point until that state was replaced. The change thus brought about by a foreign agent, therefore, would be merely temporary.

Transfer the operation to the human body, and the effect is precisely the same, because the same laws control both the one and the other. Cut a wart from the hand, a wen from the head, a cancer from the breast, does it put an end to the disease? Far from it; the energies of life are directed to the point where the injury was inflicted; the wart grows stronger, the wen larger, the cancer too often ap-

pears with increased virulence. You have effected a temporary cure, and that is all.

It is precisely the same with the administration of antipathic medicines; you produce by them a state the opposite of that under which the patient labours, but it is merely an *artificial* state, and therefore lasts no longer than while the medicine acts. Press the spring, and it remains bent; remove the pressure, and it flies back instantly to its former position. You produce by antipathic medicines a *primary* curative effect; and if the disease is of such a nature that its attack is merely temporary, the artificial state medicinally produced avails to prevent it from mastering the patient, until life rallies and flings off both the natural and the artificial disease together. If, on the contrary, the disease is of such a nature that the organism cannot throw it off unassisted, then as long as the power exists which by its own energy rejects external and foreign impressions, so long the relief derived from antipathy can only be temporary and palliative. In an *acute* case indeed, as has been just remarked, if you could find a medicine which would just cover all the symptoms and produce the very opposite ones, you might possibly by large doses of it destroy the morbid symptoms, until the disease had run its natural course, and exhausted its power. But then, as a necessary consequence,

would ensue a convalescence proportioned to the strength and magnitude of the doses administered, and the patient would have to combat a medicinal disease almost as bad as the natural one.

This has happened frequently in those cases of Cholera which have been treated with opium and brandy. The antipathic medicines administered in enormous doses arrested the disease, and then the sufferer not unfrequently sunk under the remedy.

Palliation, however, and that merely temporary, is the utmost to be hoped for from Antipathy in chronic diseases, and that for the very simple reason before mentioned that each dose does but excite the organism anew to reaction, and thus the natural disease becomes rather aggravated than cured. The antagonistic principle restores the effect which a temporary artificial means had brought about. Let any one who is in the least sceptical on the subject consult any eminent medical man, and request his advice as to the best means of curing chronic constipation of the bowels, for instance. He will be told to attend carefully to diet, exercise, &c. but by no means to take much opening medicine. And why this caution? Because experience has taught him that in such cases purgative medicines do only increase and aggravate the complaint instead of curing it. He knows moreover that the organism

becomes accustomed to substances which are taken habitually, and that after long use of any medicine the doses must be increased to produce the same effect; convincing arguments that antipathy, excepting in acute cases, is not cure, but mere palliation.*

There remains then to be considered only Homœopathy, or that system in which medicines are administered whose effects on the healthy are analogous to those of the disease. Following Hahnemann's ingenious reasonings, we will state first of all the two laws of nature on which he grounds his defence of it.

1. The affectibility of the living organism by natural morbific causes is incomparably weaker than by medicaments.

* Disinclined as I am to advert to my own case, perhaps I may be permitted to mention the following beautiful instance of antagonistic action.

I had been for many years subject to a chronic stoppage of the nostrils, especially after dinner, accompanied with great dryness of the membrane lining the nose. The first effect of homœopathetic treatment was to aggravate the disease much. The consecutive effect was an abundant secretion of thin watery fluid, which fell in drops all the day. This continued for more than a month, gradually decreasing in quantity until it wholly ceased; since which time I have had no return whatever of the original complaint, though many months have elapsed, and before that time I can scarcely ever remember having passed a whole day without it.

Every day, he says, and all day long, the exciting causes of disease are acting on us, and yet, excepting under very peculiar circumstances, have no power to destroy the equilibrium and render us ill. The endemic fevers of marshy countries do not affect every one resident there. Even the plague and the cholera do not inevitably seize every individual who comes into contact with them. And in the most prevailing epidemic, "of two that are in a field, the one shall be taken and the other left." Indeed, were this not the case, were there not a conservative vital principle able to resist morbific causes excepting under combinations of peculiar circumstances, no such thing as health could be known. Maladies, however, are exceptions to the natural and usual state of man, and it is only under certain circumstances and conditions both of the morbific power and human organism, that disease can appear.

But every simple medicament acts under all circumstances, and at all times, on the living body. Each one exercises its own peculiar and proper action; each one affects the organism in its own peculiar manner; but it requires no combinations of circumstances and conditions—it does so *invariably*. The conservative vital power may resist the influence of disease, but it must yield to the influence of a medicament. Medicinal powers have

an *absolute* virtue to disturb the organism, morbific powers only an occasional and conditional one.

This law being established, we proceed to the—

2. Of two dynamic affections the stronger invariably extinguishes permanently the weaker, if both are of the same species.

It is abundantly clear that if the affections have no analogy, and are not of the same species, this law does not hold good. A complication of disorders may exist in the same patient at the same time; or in natural diseases which are dissimilar; the more violent may suspend the weaker for a while, and when it has exhausted its action the old disease reappears.* No one, whatever be his profession, can walk through this life with his eyes open, without seeing a violent attack of acute disease suspend for a while the chronic complaint which occupied the organism previously, and the chronic complaint reappear as soon as the other has run its course.

But it is not so when two diseases which affect the organism similarly, and give birth to analogous

* Who has not repeatedly witnessed it? Who has not, for example, seen pregnancy, (a constitutional disturbance, if not a disease,) suspend phthisis, dropsy, &c? But see that splendid piece of original and deep thought, the Organon. (§. xxx. &c.)

Und diess geheimnisvolle Buch
Ist dir es nicht Geleit genug?

symptoms meet. The weaker is then replaced by the stronger, and permanently and completely extinguished. The examples of this given in the Organon are many and convincing; and, in fact, it is an admitted thing that nature cannot sustain two similar diseases at the same time.

The consideration then of these two laws of nature should long ago have led to the true method of healing diseases. Nothing is requisite but to excite in the organism a disease similar to the one under which the patient is suffering, but stronger; the organism not being able to support two cotemporaneously, the weaker one retires as a matter of course. It is obvious that to cure a natural disease by another analogous natural one, even if it were possible (which it is not, excepting in very few instances,*) would be merely to substitute a greater enemy for a less one. But there is this peculiarity attending medicinal diseases, that the organism is more roused into resistance by them; the antagonism of the principle of life is more developed by them; they are flung off more easily than natural ones. And as the Materia Medica Pura contains already *most* of the symptoms to which mankind are subject, as moreover each individual medicament excites its own peculiar symptoms on every

* Vaccination, for example, as a prophylactic, not as a cure.

patient previously affected with those symptoms, we are provided with a vast storehouse of artificial diseases from which the medical practitioner can at once draw forth the particular one containing the symptoms of the case before him; and by thus creating in the organism a purely artificial disease analogous to and stronger than the natural one, the former, as a matter of course, following a fixed and invariable law, extinguishes the latter; and no sooner is the origin of the artificial disease removed by the patient ceasing to take medicine, than the organism summons into action its inherent force of restitution; the equilibrium is completely and permanently restored, and the patient having lost the morbific disease by the medicinal one, and the medicinal one by the reaction of the organism, is effectually and completely restored to the enjoyment of health.

Such is Homœopathy.* A comparison of the three

* The theory of chronic diseases, beautiful as it is, must be omitted. But is it not remarkable that when it has been so long known how one class of chronic diseases originated (secondary symptoms of syphilis driven in,) analogy should never have led them to search for the origin of all chronic diseases in the repulsion of some similar miasm?

He who would acquire a clear conception of the reasons for the severe laws against those afflicted with leprosy contained in the book of Leviticus, and of the real mercy of that severity, must read

possible modes of practice will shew that Antipathy acts by silencing the efforts of nature, Allopathy by disdaining to notice them at all, and Homœopathy by exciting them by introducing a dynamic modification of the organism analogous to the morbific one. It is not difficult to decide which of them is most consistent with reason. Whatever may be thought of the arguments here used, it should be recollected that it owes its discovery to no *a priori* reasoning—it was not arrived at by first rearing an hypothesis, and then hunting for arguments to support it, and twisting facts to establish it. It was the simple result of an investigation, of a painful, slow, laborious investigation into the causes and law of specificity. Hahnemann found that law to be a very simple one, and having established it by repeated and decisive experiments, he proclaimed the great truth that there is a specific for every disorder in the medicament capable of exciting in the healthy, symptoms analogous to those of that disorder. The arguments by which it has been attempted to show that that law is reasonable and probable may or may not be correct. The fact remains, entirely independent of all reasoning upon it, that

Hahnemann's Theory of Chronic Diseases, in which he ascribes most of the chronic sufferings of the world to that miasm which he terms psora.

Homœopathy does furnish a complete and radical specific for diseases, chronic ones especially, which ordinary medicine cannot touch; diseases which are to the quack a fortune, but to the honourable and upright practitioner a source of deep and heartfelt sorrow.

For what noble mind but must mourn to see youth languishing, beauty fading, art exhausted, and amendment not even to be hoped? When ripe corn falls in its due season—when the sear leaves of autumn drop softly from the branches they no longer adorn—or when venerable Age, called by his master, and full of wisdom and of piety as of years, with duties done and destinies fulfilled, sets out on the journey which all mankind have to go—why, this is nothing.

> Let him pass—he hates him
> That would upon the rack of this tough world
> Stretch him out longer.

But when the hurricane falls on fields not yet "white for harvest;" when the cherished bud is rent from the stem ere the flower was expanded; when the lustrous laughing eye of childhood is quenched; when youth shuffles off this mortal coil, and hands that "should have decked the bride-bed strew the grave;" when tottering limbs and thin

white hairs bend over the stiffened corse of manhood in his prime: when female loveliness is struck by lingering decay; when pain racks frames cast in nature's most kindliest mood, and the damp of suffering stands day and night on foreheads of such a texture that one would rather wear chains till the iron galled to the very bone, than beteem even the winds of heaven visit them too roughly; when the stored knowledge of centuries has been exhausted, the repositories of pharmaceutical lore ransacked, and all is found to be vanity, and the exclamation of the prophet may be read in the eyes if not heard from the lips of the physician, "O virgin daughter of Egypt, in vain shalt thou use many medicines, for thou SHALT NOT BE CURED;" THEN who does not feel come rushing over his soul a perfect conviction that kind heaven HAS furnished balm, if man did but know all he might know? that

> There IS means:
> Many simples operative, whose power
> Will close the eye of anguish—
> Yea, blessed secrets,
> And YET UNPUBLISHED virtues of the earth.

Let us indulge the hope that a few more years will see a change in this respect, and medicine become the science, not of treatment, but of cure;

not of palliation, but of complete and perfect restoration.

To extend the term of human life beyond its prescribed limits would be of course as impracticable as to make the machine, which is constantly at work, endure for ever without wearing out. The Almighty Maker has fixed the period, and creation can never furnish a medicine to postpone for one millionth part of a moment the inevitable point of time when it is decreed the silver cord shall be loosed. But when the movements of the steam engine are irregular, when wheel grates against wheel, and the functions of the mighty combination are disturbed to such a degree that if it be not speedily relieved mischief must inevitably follow, the skilful engineer applies oil to that part of the intricate machine which he knows to be in want of it, and the regularity of the whole system is at once restored. It is true he cannot replace a part which is once worn out, nor can he extend the existence of the engine beyond the time which the materials were made to last. But he can preserve its equilibrium unimpaired, and restore the harmony of its motion, if it has been accidentally deranged. And just thus far we may, with all humility, suppose that it is permitted to man to interfere in the functions of the human body. It is true God is the disposer of

sickness, but He is the author of health as well. And however the knowledge of medical men may fall short of perfection, the pious christian will find it extremely difficult to believe that the same God who provided the means of redemption has permitted any disease without at the same time providing a remedy.*

* A few familiar instances of Homœopathic cure may be permitted.

When travelling in Lapland, some time ago, the face of my companion was frost-bitten most severely. We tried friction with a fur glove, but ineffectually, and at length were compelled to rub the affected cheek with snow. It was a severe operation out on a bare hill in a sharp wind, with the mercury sunk into the bulb; but it soon recovered the patient.

A few days ago a member of my own family had a considerable quantity of water in a state of ebullition poured over her hand; some brandy was instantly heated and applied to the scald in large quantities. The agony was intense for a few minutes; by the next morning there was no trace of the accident, excepting a slight redness of the back of the hand, which disappeared before night.

Who does not know that the best way to keep himself warm on the outside of a coach in a cold night is to drink, not hot spirits, but cold water?

Who does not know that hot tea or hot spirits and water (in small quantities,) is the most cooling draught there is when one comes in a strong perspiration from violent exercise?

But really all the world seem to have been long acquainted with Homœopathy in some instances. Ask the most common labourer

how to cure a fit of sneezing, and he will tell you to take a pinch of snuff.

Let him again who is thirsty (unless his thirst be caused by salt), lay a small portion of salt on his tongue, and it will probably assuage his thirst.

All these are domestic and vulgar instances of Homœopathic cure, which are practised every day and known to every body.

CHAPTER VII.

WHATEVER may be thought of the doctrines of Homœopathy, and however opposed they may, on a superficial glance, appear to the generally received opinions of the world on the subject of healing, it is undeniable that the preparation and form of the medicaments of the new school have done more to repel adherents than any of its startling propositions. To people accustomed to boxes and bottles, to colossal doses of drams and scruples, to weigh out by the ounce sundry substances drawn from huge stores of multitudinous drugs, to mix and pound together and beat into one mass the omnigenous treasures of polypharmacy, there is in the idea of attempting to cure disease with a fraction of a grain of a simple and single medicament, so minute that imagination cannot follow the dispersion, and language scarcely find a name for it, something not merely ridiculous, but repulsive and almost criminal.

There is in this nothing but what is very natural. It is true that our knowledge of the laws and operations of nature is exceedingly limited. We may know that a few things *are*, but it is beyond our power to say that anything *is not*. Confined, however, as our knowledge is, we can only reason from what we do know; and multiplied and repeated observation and experience can alone convince us of the truth of a system which seems to contradict all that mankind has so long and so universally admitted. Nor is this prejudice, or prepossession, or whatever it may be called, altogether blameable. Without some such reverence for received opinions and established notions, we should be at the mercy of every hardy inventor of hypotheses and coiner of base-metal schemes. To-morrow would upset what yesterday reared. We should be for ever afloat on a wide sea of conjecture, believing every thing, and certain of nothing.

But while we are thus reluctant to admit what does not come down to us hallowed with the approbation of our predecessors, we must not at the same time forget that in every branch of human knowledge there is much room for improvement; that the human faculties are capable of acquiring more information than they have hitherto obtained, and that every succeeding generation will in all probability admit as acknowledged truths much

which their forefathers would have classed among the merest dreams of a disturbed fancy. We ourselves have seen recognized as genuine many discoveries to which those who preceded us refused the "hall-mark." Newton was once regarded as a visionary. The inventor of the steam boat received no encouragement. And the application of coal gas to light the streets was rewarded with bankruptcy, a prison, and a broken heart.

Little people with little minds should remember who it was that compared himself to a boy straying along the shore and amusing himself with picking up here a shining pebble and there a shell somewhat prettier than usual, while the great ocean of truth lay all undiscovered before him: they should reflect that another of a still loftier order than Newton has taught us, in "words that burn," that "proud man" is

> Most IGNORANT of what he's most ASSURED:

and that a third, the lightest dash of whose pen is worth all the other two ever wrote, hath told us, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know."

Ordinary people should let such considerations as these teach them not to wed themselves with too much obstinacy to opinions which they have adopted for no better reason than because they were

heir-looms bequeathed to them by "their respectable grandmothers." Much that is venerable, much that is admirable, much that is most valuable, we have so acquired. But ancestral notions should be brought out and aired, like ancestral dresses. The collector who scrupulously retains all that is bestowed on him must necessarily retain much rubbish. And he who will not sift what his forefathers gleaned will probably be possessed of as much chaff as grain.

Discoveries have, in fact, so multiplied upon us in modern times that we have almost ceased to be surprised at them. Nor does there seem any reason to doubt that the career thus commenced will be persevered in until the stored wisdom of the world consists, not in what *is supposed*, but in what *has been proved*. Whenever that period shall arrive, its novelty will no longer be a sufficient ground for the rejection of a system which appeals to experience alone, and every day will teach men more impressively that their knowledge is in reality not quite so great as they have hitherto fancied it to be—and far, far less than their ignorance.

Very early in life the illustrious Hahnemann determined to fetter the wings of that far-reaching mind which would surely otherwise have spent its energies in vain. Pride and presumption, he saw,

had led the world astray. A settled conviction of the extent of their knowledge was the besetting sin of all alike, and the great obstacle to their knowing more. Words passed current instead of precise ideas, and whoever knew the name which others applied to some effect was considered to have exhausted all that could be discovered on the subject. The real enlighteners of mankind he found were those who, digging to their foundations, had submitted their intellects to the long drudgery of investigation; who never dreamed that any thing was to be discovered by man without painful study and slow labour. He who would climb the ladder must do it step by step. The gateway to knowledge is low: he who would enter must stoop—the lower the safer—prostration in the dust is the surest means of all.

The mighty German bowed himself to the ground as he entered, and rose ere long by the margin of the fountains of light. As soon as he had acquired a perfect acquaintance with the pathogenetic properties of certain medicaments, he did not delay to try on the sick the law of specificity which he suspected was the law of cure. It was not difficult to conceive that a dose of medicine destined to act on a part of the organism already affected must be very small. He reduced his doses considerably from those of ordinary practice; still he

found the aggravation produced was far too great. Desirous of relieving his patients of all unnecessary suffering, he resolved to diminish the doses of each medicament until he had determined by practice the least quantity sufficient to produce the required result. Fractions of grains were found to be still too powerful, and it became necessary to seek a method of reducing them still lower; and at length he hit upon that which afterwards led him to such truly wonderful results.

In a work, like the present, it would be out of place to enter into a detailed explanation of the mode in which the medicaments of homœopathy are prepared. Whoever is desirous of seeing the whole system laid down at full length, with directions for the treatment of each individual substance admitted into homœopathic practice, may consult the Pharmacopœia Homœopathica of that highly accomplished gentleman, Dr. F. F. Quin, which contains the fullest information on the subject. It will be sufficient to say that the greatest possible care is used to prevent the slightest admixture of any foreign ingredient, so that there may be no chance of the pure action of the simple medicine being disturbed—that each one undergoes a long process of pounding with sugar of milk—that the formulæ for the preparation of them are laid down

with the greatest possible precision—and that the attenuation or dynamization rather, of them is carried on to a degree which they only do not think useless who have had an opportunity of observing their effects.*

To those indeed who have been accustomed to the "rule of thumb" preparations of Polypharmacy the many precautions adopted, the extreme nicety and precision, the minute subdivisions, the evanescent attenuations of Homœopathy will appear tedious and frivolous, as a matter of course. Whether some of those minute regulations might or might not be dispensed with, it is not for us to say. The real meaning of all that excessive accuracy would seem to be that Hahnemann, having invariably practised this mode of preparation, and having invariably found the efficacy of medicaments so prepared, is naturally desirous of seeing one uniform mode adhered to. "If," we may suppose him to urge, "you will adopt the precautions I have adopted, and prepare the medicaments as I have prepared them, I will be responsible for the result, if they are properly administered. I know

* The process is to mix by pounding for an hour one grain of the medicament with 99 grains of sugar of milk; then again one grain of this mixture with 99 grains more of sugar of milk, and so on.

what medicaments so prepared will do, because I have made thousands and tens of thousands of experiments with them on all kinds of patients. But I do not know what may be the effect of medicaments otherwise prepared ; they may answer the same end, or they may not. I have never tried them, and I leave to others to decide on what they have not investigated, and to pronounce with certainty what will be the effect on the living organism of that which they have not submitted to many and conclusive experiments."

But, alas ! it is a pity that we should have been so long accustomed to a loose, off-hand, ready-made sort of method of preparing medicines, that the very accuracy introduced by Hahnemann becomes one of the objections to his system, and that which should be the greatest argument in favour of Homœopathy is actually employed as an argument against it.

Had he, instead of dissipating a single grain until it is lost in infinity, and recommending that a single medicament should be employed at one time, and allowed to exhaust its action before another is prescribed ; had he instead of this essayed to increase and multiply our doses, and confound confusion still more with more frequent exhibition of more intricate recipes ; had he made it one of the pre-

liminary conditions of his mysteries, that every neophyte should renounce grains and drops, and addict himself to pound weights and pint measures, even *that* proposition could not have been received with more indignation than the attempt to cure people by homœopathic preparations. Diminish people's medicine indeed! prescribe in the nineteenth century less than was taken in the eighteenth! One would think that the throne and the altar were fated to fall with the slightest reduction in the capacity of a pill box, and that the standard ounce measure was a sacred heaven-descended image, on whose preservation depended the dynasty of the Guelphs and the liberties of the nation.

Notwithstanding these apprehensions of most serious consequences, should Hahnemann's attempt to heal diseases by measuring out medicine more charily than is usual be suffered, it may be right to adduce a few arguments in favour of his method. It may be permitted to us to endeavour to show that, although human intellects could never have discovered a priori that such infinitely reduced medicaments would have any perceptible action on the living organism, yet that when discovered it is not altogether irreconcileable with our previous knowledge. A trial, however, is worth a thousand pages of argument. Homœopathy is not merely

an ingenious system which you must take on credit. Here is no room for mistake. If the result of a few experiments, tried fairly according to Hahnemann's plan, and following his directions literally, be not satisfactory, the theory is not true.

CHAPTER VIII.

He who sees sundry grains of a certain medicine swallowed without any inconvenience, cannot bring his mind to believe that any preparation can excite such energy in that medicine as to make a very minute fraction of a grain of it sufficient for all medical purposes. There are several circumstances however, connected with the subject, which should be previously taken into consideration, which might tend to convince us that under Homœopathic treatment, very small doses even of unprepared medicines ought to produce effects on the organism.

In the first place, the medicines of ordinary practice are scarcely ever exhibited pure and simple: and who can tell what is the effect of mixing together substances whose properties are not completely known? The antidote is possibly very often taken simultaneously with the poison; camphor and opium, for instance, are found in the same recipe, the one being almost a complete antidote of the

other in most of its effects. In no case, however, is it likely that any single medicament could exert all its proper action on the organism, when others are mixed with it whose compound action must disturb, if not destroy the immediate action of any single one.

In the next place, the diet of Homœopathy is such as to preclude the possibility of any interruption from substances which exert any medicinal action. All raw vegetable juices, all spices, all essences, all odours, all perfumes, all theiform infusions, all that can by any possibility be supposed to exercise the slightest influence over the organism are strictly and rigorously excluded; so that the pure simple medicament may have the whole control over it, and be at liberty to act unfettered and undisturbed; and, at the same time, all mental exertion, or any shock that can in any way interfere with or divert the action of the medicament, is scrupulously avoided. How different all this is to the smelling salts and camphor, and eau de Cologne, and chlorides, and hot tea, which, right or wrong, are ordinarily permitted, no one can fail to observe; nor can any one doubt that when every interference is so carefully prevented, the one only substance which is allowed to act must act with inconceivably more energy, than when every breath the patient draws diffuses over the system a power capable of

disturbing its operation, and every mouthful swallowed admits, if not an enemy, what at least cannot but be a very troublesome ally.

In the third place, the principle which animates the body rises up in rebellion against a violent attack; thus, when a large dose is administered, nature is roused to reject the intruder altogether and immediately. Hence abundant evacuations of all sorts, caused by the size of the dose, which evacuations dissipate and carry off the virtues of the medicament. Vomitting, diarrhœa, bleeding at the nose, &c, salivations, convulsions, fever, are the modes in which these violent intruders are violently expelled: while a minute dose is left to act slowly, gently, and undisturbed on the organism, and thus to produce without excitement all that kindly influence which is soon cut short, if the dose be increased, by a storm of reaction, in which all the individual and peculiar symptoms of the medicament are lost in inextricable confusion.

Lastly, we must refer once more to the principle before mentioned, namely, that the doses of Homœopathy are destined to act on that part of the organism which is already affected; while in every other system of medecine they are given with the intention of exciting a disease in a part which is perfectly sound. Let it not be thought that little stress should be laid on this practice of administering

medicaments to act on an already affected part of the organism. Neither slight nor trivial is the difference between the two modes. A blow, for instance, which would inflict very little pain if a sound part of the body were struck, would cause great agony if it fell on a festered finger. You may catch a cricket-ball in a sound hand, while when it is scalded or bruised you can scarcely bear the gentlest air of a summer evening to come into contact with it. Let a horse be unhurt, and you may rub his hide with an iron curry-comb—touch but with your finger the shoulder which has been galled by the saddle, and the poor thing will shiver from the mane to the fetlock joint. The eye that can steadfastly watch the lark half way up to heaven when uninjured, cannot bear the irritation caused by a chamber lamp, when it is inflamed. He who can at one time hear undisturbed the crash of battle, or heaven's artillery thunder in the skies, let him lie under the power of a fever, and the lightest tread of an attendant in the sick-room, a step that could scarcely bend down the hair bell, shall suffice to kindle madness in him. Why multiply instances which all have so many opportunities of witnessing? It is abundantly clear that very little doubt ought to be entertained as to the powers of medicaments, destined as they are in Homœopathic practice to act in a totally different manner from any thing

that we have been hitherto accustomed to. The aggravation desired is infinitesimal, so of course should be the doses. Taking into the account all the reasons for their excessive diminution which we have here collected together, we shall certainly no longer wonder at the minute doses which experience has taught are absolutely necessary if the cure is to be gentle, and kindly, and undisturbed.

But this is not all. We have been arguing hitherto on the supposition that the mode of preparation of Homœopathic pharmacy was the same as that adopted in ordinary practice. We have not yet mentioned the molecular friction which each medicament has to undergo previous to its final attenuation.

I remember once long ago attending a lecture with a great many others, and feeling all at once a shock go through me that jarred the very joints of my bones and seemed as if it had struck my teeth deeper into their sockets. At the same instant of time, (for we had been directed to form a continuous chain,) every head in the room seemed as if struck by an invisible club, and two or three score of lusty frames were convulsed by some uncontrollable force which shook the limbs of vigorous one-and-twenty, as if they had been doing battle with three score years and ten. All this storm was conjured up by rubbing a cylinder of glass. Will any one who

knows all this (and what child does not know it) pretend to say beforehand, that it is impossible by friction to excite a force which shall act on the human organism? All we assert respecting the medicaments of Homœopathy is, that some force has been excited by the treatment they have undergone, which can, and will, and does, under certain circumstances, act strongly on the dynamic principle of life.

The supposition that the dose is material has been apparently the chief source of all the disbelief in its power. Allopathy has in fact so drilled the belief of materiality into us that we are unable to conceive dynamic action. Not satisfied with doses which are certainly material enough, a material origin has been assigned to disease also, and nothing is permitted to have the power of acting on the organism excepting that which possesses solidity and substance. But that in the preparations of Homœopathy, a peculiar and especial medicinal force is developed by friction, is rendered probable by several considerations. In the first place, many substances, such as metallic gold, metallic silver, platina, &c. when pounded for some time with a neutral excipient, acquire a very powerful action on the animal economy. Some again, as silica, charcoal, lycopodium, and more especially alumine, acquire a force, increasing with the denominator

of the fraction which expresses the degree of dynamization. The idea of division into parts is a mistake; you do not really divide the grain of medicine into 1-100ths, or 1-100000ths; you develope a new power, and disperse it over so many consecutive portions of sugar of milk. The experiments of Korsakoff, moreover, seem completely to decide the question as to the materiality of the medicament. He carried the dynamization through 1500 consecutive processes, so that the last contained of the medicamental substance $\frac{1}{(100)^{1500}}$ of a grain, a perfectly evanescent quantity as to the *matter* of it. Yet even here the last dynamization possessed the power of acting on the human economy.

What force is developed by rubbing glass? What force is communicated by rubbing iron with a loadstone? What weight has been communicated in either of these cases? How much heavier is the magnetized iron than it was before? And through how many consecutive bars might you not carry the communication of force? How much heavier is the Leyden jar when it is charged than it was before?

Or take a piece of iron and lay it on an anvil and hammer it smartly for a short time; what additional weight have you given to it? And yet you have communicated to it a power, temporary

certainly, but to be excited at pleasure, of acting most energetically on the animal economy, as any one may try who chooses to handle it.

Or rub two dry sticks together, or strike a steel with a flint, or hold your finger in the focus of a burning glass, or get galvanized, before you deny the power of immaterial force to act on the human frame.

The power of minute forces or even of minute portions of matter to disturb the health of man has never yet been properly investigated. Who has not seen delicate females powerfully affected by the smell of musk? Who has not seen some who cannot bear strong scents? What is it in the smell of paint which affects a whole household with sickness? What is it that gives the painters cholic? It would be easy to adduce many similar examples if this were the proper place for them. Let those who doubt read, amongst other things, the Gulstonian Lectures for 1834, by Dr. George Burrows,* from which the following instance of

* There are some remarks on Homœopathy in these lectures by Dr. Burrows which must not be passed over without notice. After having asserted that the Homœopathic doctrines of Hahnemann have been *at once rejected as absurd* by practitioners in this country (*what without any* ENQUIRY at all, Dr. Burrows? They surely DARE not trifle thus with lives) on account of the impossibility of any efficacy in the minute doses recommended by that

the power of minute doses is taken. "M. Vernière poisoned an animal with the nux vomica, and having taken a portion of its blood, he injected it into the veins of another animal, which perished with the usual effects of that poison." What quantity of matter is it which taken on the

physician, he ventures to hint that "the theory of Hahnemann cannot be regarded so visionary as it appears at first sight," and proceeds to clear himself immediately from even the bare suspicion of being an Homœopathist. Now I ask this gentleman, why, instead of talking and arguing about the matter, he did not settle the question at once, by taking himself some of Hahnemann's preparations? Is it by *words* that these matters are to be decided? He acknowledges that he saw the system tried in 1828, and yet in 1834 he has only to "think" and "suppose" about the power of the minute doses? Is this the way in which enlightened physicians pronounce on the truth or falsehood of systems?

Pudet hæc opprobria nobis,
Et dici potuisse et non potuisse refelli.

But truly delighted I am to read such words as these,—"These observations may therefore render it probable that much smaller doses than practitioners in general are in the habit of employing in this country, when administered judiciously, may produce effects far beyond what is commonly believed." Thus much at least we owe to Hahnemann. It will not be many years perhaps before the whole of his splendid truths are acknowledged. At present the immovable "Baconian principles," of great doses are, it seems, about to give place to the no less Baconian principles which prove great doses unnecessary.

point of a lancet from a patient suffering under the small pox will rouse into violent action the whole organism of the strongest person who is but pricked with it? What is the weight of the venom which runs down the rattle-snake's fang and rapidly extinguishes life? How many ounces or drachms are poured into the circulation, when the mad dog's tooth razes the cuticle, and throws sinews of iron and thews of brass into horrible convulsions, until death puts a stop to the misery of the poor sufferer?* I have seen one or two cases in which Homœopathy has not produced the expected benefit. Who wonders at it? The science is in its infancy,† and no one tries its power excepting those who, having previously tried everything else, can get no relief. No one comes to it until he despairs of cure. I have also seen one case in which the doses of Homœopathy were not felt. But I have seen Lycopodium X. produce

* It must not be forgotten that the medicines of Homœopathy are laid on the tongue and left in contact with the nerves of the papillæ, instead of being swallowed. In all probability this mode of affecting the system is much more efficacious than the latter.

† The science is in its infancy, it is true—but it is the infancy of Hercules strangling serpents in his cradle—or rather of Minerva issuing in full panoply from the Thunderer's brow.

Strangely-visited people
The mere despair of surgery he cures!

effects too strong to be mistaken, especially on the 'moral.' I have seen Nux Vom. at one of the last attenuations, redden the external angle of the left eye (Vid. Mat. Med. Symp. 137). I have seen Conium, under the same circumstances, increase the sense of smell so as to render a well stopped bottle of lavender-water very perceptible in the room. I have seen Belladonna X. fill the left cheek with the deep red blotches so peculiar to it, and this over and over again (it was given as a prophylactic); and in these, and many other cases, the patients had not the slightest idea of what they were taking. I have taken the Homœopathic preparations myself, both in sickness and for the sake of experiment when in perfect health, many times. I have *felt* Belladonna X. aggravate an ulcer severely. I have felt Thuja X. excite very disagreeable symptoms. I have watched the effects of Nitric Acid X. and observed its consecutive effects beyond the time mentioned in the Materia Medica. I have tried the preparations at all times and under all circumstances of sickness and health, sometimes when I did not know what I took, sometimes when I did know, sometimes when I had no idea of the peculiar pathogenetic action, and sometimes when I had studied it beforehand in the Materia Medica, and I am at this moment suffering under the action of two

Globules Dulcamara II. taken for amusement. It is beautiful and well worth the suffering, to watch the characteristic symptoms of a medicament appearing one after another, distinct, and clear, and decisive, and after a time retiring and leaving the organism perfectly free from the slightest trace of the little storm which had been passing over it, —to mark the extreme accuracy of the descriptions of Hahnemann and at times to experience new sensations which have escaped him.

But why mention all this? Who will believe me? They will not believe Hahnemann himself. How should I expect to be believed? He who is unable to perceive the light of the sun at broad noon is not likely to detect the faint glimmer of an humble satellite.

CHAPTER IX.

A HASTY sketch of the present state and future prospects of the science whose principles it has been the object of these pages to develope, may not be unwelcome to the reader who has thus far honoured them with his notice. To him to whom the welfare of his fellow creatures is dear, the history of the progress of any great truth must ever be a subject fraught with peculiar interest. To watch the human race slowly and laboriously picking their steps along the pathway of improvement, and gradually, but not the less certainly, abandoning one by one errors which have been consecrated by the approbation of centuries: and, comparing the present with the past, to anticipate, in imagination, that bright day which, we trust, will dawn upon mankind, when all the knowledge which the human faculties are capable of admitting

shall be granted to them; these are speculations which no philanthropist will deride. And never surely did any age bring to light a discovery so fraught with real benefits to the world, both in its immediate and ultimate consequences, as that of which we are now treating.

Years, however, many in number, elapsed, before its illustrious Founder could make his voice heard beyond the walls of the city wherein he dwelt. At the epoch when he first essayed to make known the truth he had discovered, mankind had little leisure for the sciences of peace. They were gathered in groups to destroy each other and not to save. They were attacking or defending, marshalling hosts to slay and spoil, or hiding from the iron storm which was heard to hurtle in the distance, for "the angel having the sharp sickle" had "thrust his sickle into the earth, and blood came out even to the horse bridles." It was no time to preach the doctrines of a better system of medicine when the seven phials of the wrath of God had just been emptied on the land.

At last, however, the sulphurous canopy beneath which conflicting nations were struggling, rolled slowly onward—the din of battle ceased—the 'curse' passed away, and leisure was once more granted to mankind to listen to the tones of one "who spake of mercy and not sacrifice."

The first publications of Hahnemann seem to have excited no more notice than if they had been written in the unknown tongue. No man adopted his views—no man opposed them; and, singular to relate, it is not recorded that any well-bred physician spoke contemptuously of his labours, or the editor of any Gazette heaped mud upon what he could not comprehend. No sooner however had the illustrious writer begun to practise what he taught, than light dawned on the druggists of Leipzig. They discovered that "a wonderful and horrible thing was committed in the land," and that their craft was endangered because people were restored to health without drugs. It is not surprising that they soon began to speak evil of that way before the multitude: nor is it surprising that their anathemas did not extinguish the truth. The sick cared little for the druggists or their anathemas; and luckily for future generations Hahnemann cared less. He persevered in attending his patients, and his patients persevered in regaining their strength and health.

In this provoking dilemma the druggists of Germany acted as the druggists of England might have done. The laws, they knew, in order to prevent any ignorant person from administering injurious medicines, had enacted that whosoever

prescribed for patients, should have his medicines made up by some druggist. Whether this enactment had been passed for the benefit of society at large or for the advantage of the sellers of drugs merely, they did not inquire. They dragged from the dust of ages the slumbering penalty, and loaded all the artillery of the law to crush the malefactor who dared to live himself and cure others without purgative medicines.

The craft triumphed, and truth succumbed. Hahnemann was compelled to renounce his practice, and apostatize from his own system, or seek an asylum in some other land. His choice was soon made. He shook the dust off his feet against the city which would not receive him, and departed on his mission laden with two of the choicest consolations vouchsafed to man—the prayers of those whom he had cured, "knocking at Heaven's gate ere sunrise," and the scarce smothered sneers of those whose homicidal career he had interrupted.

It would be foreign to our plan to follow the footsteps of the undismayable old man from town to town, from country to country, until at length in the little territory of Anhalt Köthen he found a resting place—in its reigning duke a protector. It will be sufficient to say, that, wherever he went, he found admirers and made disciples. His early

associates and fellow labourers Stapf and Gross and a few others, settled in various parts of Germany had began to disseminate his doctrines; many successful cases at last excited attention, and at length the doctrines of the great reformer were carried beyond the bounds of Germany to other lands and other tongues.

Italy seems to have been the foremost to receive the light. Dr. Necher, who had been cured by Hahnemann himself of a dangerous disease of the lungs, studied the principles of the science which had saved his life, and returned to Naples to repeat on others the successful treatment he himself had experienced: nor was it long before, attracted by the splendid novelty, Dr. Horatiis and several other practitioners, after a series of careful experiments, gave in their adhesion to the new doctrines. It was not at all probable that "fair but fallen Italy," contaminated by the curse of Austrian proximity, and unreluctant in her fetters, would admit the smallest spark of light without emulating her German ally in eagerness to quench it. The reception Homœopathy met with in Naples was such as might have been predicted from medical ignorance flourishing under Austrian influence: but the ray issued from "the lamps of fire burning before the throne of God;" and man, though backed by Neapolitan craft in-

spired by the diplomacy of Metternich, availed not to extinguish it: it spread gradually and not unpersecuted from Naples over the whole of the Italian states.

In the year 1824, Bigel, the chief physician of the Grand Duke Constantine, accompanied to the baths of Ems the Duchess and her family; on their return they spent some time at Dresden, in which city Homœopathy had at that time a few warm partizans. Attracted by the conflict between the advocates of the new and old systems, which had made much noise and excited considerable attention, he resolved to spend the leisure time afforded him by his accidental sojourn in the Saxon metropolis in investigating the question he found so acrimoniously litigated. "Je lus (he says) Hahnemann et ses adversaires avec la froide impartialité d'un homme qui cherche la vérité;"—like every other individual without one single known exception who has done the same, the sceptic became a convert—the convert a partizan. He studied Hahnemann and renounced his own practice, and that renunciation he followed up by publishing in 1827 in his native tongue (French) a work in three volumes in which he zealously advocated and recommended to his countrymen the doctrines he himself had adopted. Bigel however published this work at Warsaw, where he resided. Few copies

of it, if any, reached Paris, and in what is called the capital of the civilized world, the world's latest blessing was still " a spring shut up, a fountain sealed. "

About the same time however, Des Guidi, a practitioner of Lyons, whose lady had been for many years subject to a dangerous complaint for which the resources of the ordinary system furnished no relief, had carried her to Italy in the hope of restoring, by means of change of air and scene, that health which was beyond the reach of art. It is surely very singular that medical men do not entertain some slight suspicion of the imperfection of their practice when they resort to nature to cure those diseases against which all their knowledge and all the stores at their disposal are ineffectual. Of how little value must his advice be, whose skill, with all appliances and means to boot, cannot restore that health which a few draughts of fresh air, at a few leagues of distance, are empowered to give back. There must be some fundamental mistake in the science which leads to results so little in accordance with common reason.

While Des Guidi was in Italy his wife experienced a new and sudden attack of illness worse than those under which she had previously suffered. He called in several brother practitioners

who prescribed secundum artem, and left the patient worse than they found her. Hope had fled. Before the united forces of the disease and the remedies had destroyed the sufferer, one of Des Guidi's old companions, when they studied medicine in their youth, drew him aside, and earnestly pressed on him a trial of the new system of Hahnemann: what could he do? his wife was perishing: her medical attendants gave her no hopes: and his own long and extensive practice had taught him, that all had been tried which afforded any probability of saving her. In a fortunate hour he listened to his friend, and ere a few weeks had elapsed, Madame Des Guidi was rescued from the brink of the grave, and restored to a state of health which she had not known for many years.

Struck by the extraordinary results he had witnessed, the French practitioner hastened to make himself acquainted with the new system which had done so great things for him. He proceeded forthwith to Naples, and there, under the immediate instruction of Dr. Horatiis, for three years he dedicated himself to the acquirement of its principles, at the end of which period he returned to Lyons to lay, in his native country, the first stone of that edifice which, in the few years that have elapsed since his return, has already attained to such a height.

The fortunate results of Des Guidi's practice

at Lyons very soon attracted the observation of his brother practitioners in that and the neighbouring towns. Dufresne amongst others, and a few months later, Peschier, were led to study it, and convinced by the experiments they made that Homœopathy was a magnificent truth they hesitated not to introduce the practice of it within the walls of Geneva. To these two last named gentlemen indeed belongs the honour of having first dared to stand publicly forth to vindicate the system they had adopted. In the year 1832 was published at Geneva the first number of the Bibliothèque Homœopathique, a monthly journal, the first work in the French language dedicated to the exposition of the doctrines of the great discoverer of the art of healing.

The publication of this journal was a new æra in the history of the science to which it was devoted. From that time may be dated the rise of Homœopathy in France. Hitherto all the works on the subject, had been written in German; and as the French are in no instance ready linguists, entertaining no great reverence for any tongue but their own, the doctrines of Hahnemann were as little known as though he had published them in the language of the Chickasaws. * No sooner, however, did the Geneva journal appear, than an unaccountable

* It is rather amusing to hear a Frenchman, at present one of

and uncontrolable impulse seems to have been communicated to the nation. Translation followed translation as fast as the press could supply them. New converts gave in their adherence, new journals sprung up to defend the so long despised system. And from that time, until the present hour, the progress of Homœopathy has been one uninterrupted triumph over old prejudices, cherished opinions, and mighty interests.

We have thus traced this splendid science in its progress from a small town in Saxony over much of the civilized world. Had mankind preferred truth to profit, we should not have had to lament over so much unworthy opposition, so much disgraceful treatment. Yet has it advanced—yet has it flourished—Herring has gathered round him, in the cities of America, a large and prosperous school of disciples, and here too, true or false, "it is come up into our windows and entered into our PALACES" for "Princes have become its nursing fathers and QUEENS its nursing mothers."

the warmest advocates of Homœopathy in Paris, upbraiding the Germans for employing their own language. He complains ridiculously enough of the "*Esprit de nationalité* qui a conduit les Allemands à n'écrire que dans leur langue." V. Arch. Vol. 2. P. 134.

It is rather more than thirty-five years since Hahnemann published the first work properly on the subject of Homœopathy, but it was not until the year 1822 that any considerable impulse was given to his system. In that year Stapf commenced his "Archives;" the first periodical work devoted to the subject. The amazing progress which it has made in the fourteen years that have elapsed since then, may be judged of by the fact that there were forty works advocating Homœopathy published in Germany in the course of the last year only. Eight periodical publications in the German language alone are dedicated to the propagation of it, and another is about to appear, if it has not already done so. Another is published at Geneva, another at Paris, another at Dijon, and one if not two in America. In the Grand Duchy of Baden, where a few years ago, there was but one Homœopath, there are at present forty. It is advancing we are told in Wurtemberg. A course of lectures on the subject has been given for three years at the University of Munich. A professorship of Homœopathy has been established at Erlangen. In Vienna there are many, probably not less than forty, Homœopaths. The government of Saxe Meiningen has given directions to the druggists to prepare Homœopathic medicines. The States of Hesse have pronounced in its favour. In Saxony, Silesia, Westphalia,

Prussia, Hamburgh, Brunswick, Hanover, Mecklenberg, the new doctrines are ably taught and practiced. On the 10th August 1829, when the jubilee of the great Hahnemann was kept at Leipzig, the first Homœopathic Society was founded at that town: there are at present six or seven similar societies in Germany. Peschier and Dufresne have kindled the beacon on the mountains of Switzerland, and in most towns of that country, Bâle, Fribourg, Berne, Lausanne, Vevey, Aubonne, Martigny, &c., as well as in Savoy, and Turin, the new doctrine possesses adherents and is rapidly gaining ground in public favour. In the kingdom of Naples there are at least eighteen Homœopaths (probably more) one of whom is the president of the Academy of Medicine and first surgeon of the Military Hospital, another physician to the Queen, another a professor at the University, another physician to the Hospital of Invalids, another first physician to the army, another inspector in chief of the Civil and Military Hospitals. In Rome there are four; in the states of the Pope nine; In the duchy of Lucca two.*

* In the Empire of Russia, too, it is said to be advancing since the death of some very Russian Russian, "a terrible man with a terrible name" probably, who being chief physician to the Emperor Nicolas, aped his master, and put down truth as *he* puts

In Paris, however, the state of Homœopathy is such as to furnish its admirers with the brightest promises of success. The wanton and ill-judged attack of the Académie, an attack altogether unsuited to the age and the place, has had the effect of drawing forth in defence of the proscribed doctrines talents which might else have remained in obscurity. There is now an Homœopathic Institute in that city, besides a numerous and widely extended society devoted to the promulgation of Homœopathy. Three, if not four, hospitals in various cities are under the care of men who have embraced it; and among those who have lately stood forth as its warmest partizans may be mentioned Dr. Mabit, surgeon to the Hospital St. André at Bordeaux, who in a late work, relative to the decision of the Académie, has given an interesting account of the mode in which he was led to examine, try, and adopt the principles and practice of Hahnemann.

Nor let us forget to add that in the continent

down right. Now its advance in Russia may be fairly doubted. Is it not truth? is it not merciful? is it not fraught with good to man? I see no reason at all to believe in its progress in a country where the mind is chained and the body beaten. The Allopaths deny its progress there, and probably they are right. Allopathy is the science for the destroyer of Poland. If he ever reads (but tyrants don't read) it is not likely that lessons of mercy should find favour in his sight.

of America Homœopathy is progressing as rapidly as in Europe. The Faculty of Medicine of New York have named Hahnemann an honorary member of their body; and at Philadelphia there exists a society composed of medical men who have devoted themselves to propagate the principles of the illustrious Reformer of the art of healing.

While then, on the continent of Europe Homœopathy is thus proudly rising above all contradiction and beyond all opposition, living down calumny, and vindicating, by her "gifts of healing," her claim to the title of the most magnificent of human sciences, HERE all things remain nearly as they were under the Heptarchy. The blind lead the blind, and "my people are destroyed for lack of knowledge." Something is due to the insular situation of this country, something too to the fact that so many startling theories have been imported from Germany that sober people are shy of wasting their time in examining such "glamoury." Granting all this to its utmost extent, enough remains to convict the medical practitioners of England of obstinacy the most unpardonable, neglect the most unblushing, effrontery utterly unparalleled in the history of a nation. The annals of all times do, indeed, give "him that runneth" to understand, that, be the merits of a discovery what they may, unless it is merely speculative it must win its

way onwards as the mountaineer scales the cliff. But that a perfect and laboured system of healing, whose principles are in firm alliance with common sense, however nonconformist they may appear with common practice; which numbers already more than FIVE HUNDRED practitioners, all regularly bred medical men, all converts from some one or other of the endless sects of Allopathy, should have been promulgated, going on for *half a century*, and during the whole course of its existence been litigated, furiously opposed, sifted and riddled by the bitterest animosity, and winnowed by the acutest talents, and in spite of forty years of fury and forty thousand foes "flourish at this very time like a palm tree, and *spread abroad* like a cedar in Libanus," that all this should take place at our very doors, and that of all the well-bred and elegantly-smiling physiciansof the metropolis NOT ONE ever heard of it, or if he did hear of it, vouchsafed an instant of his time to examine into it,

> Turn thy complexion there
> Patience, thou young and rose-lipped Cherubim!

"But"—if I may dare with reverence to use the words, "But as it is written, To whom he was not spoken of they SHALL see: and they that have not heard SHALL understand." It requires but moderate skill in divination to foretel that ere long the

subject of Homœopathy will occupy the attention of the medical men of this island throughout its length and breadth. The dawn of a better time is hastening on—already

> Jocund day
> Stands tiptoe on the misty mountain's top.

And if the career of Homœopathy in this country may be in any degree prognosticated from that which it has run in France, we may safely predict that no sooner shall the Materia Medica appear in an English translation, than many will be found eager to wipe off the stain that the drowsy negligence of the Profession has cast on the fair fame of England. The Homœopathic Society which will probably be soon established in London, and the Homœopathic Journal which it is in contemplation to publish, will assist in troubling the placid doze of those who are far deafer than the deaf adder, because "hearing, they WILL NOT HEAR."

Six times in succession did the prophet send his servant to the top of Mount Carmel to look towards the sea, and six times he went up and looked and said "there is nothing;" nor was it until the seventh time that he returned with words of better augury. The prophet's heart must have throbbed with strong emotions as he heard the tidings; for little though the speck upon the bright

serene of the summer sky, he knew that it would soon dilate over the whole expanse, and pour down plenty on his country. Long, and not without anxiety, have they who early adopted the opinions of Hahnemann waited for some sign, however slight, of the coming blessing—a blessing which differs from that which Elijah waited for by how much the world exceeds Judæa, or "the life is more than meat." Humble as has been our task, and humbly as it has been fulfilled, let a natural feeling of exultation be forgiven us when at length it is in our power to say, "BEHOLD, THERE ARISETH OUT OF THE SEA A LITTLE CLOUD LIKE A MAN'S HAND!"

CONCLUSION.

I HAVE been told that this ephemeral production will excite the indignation of the medical profession. If by indignation be meant a determination to put down, by experiments, such a mere "picker up of crumbs" as the writer, and to prove that whatever Homœopathy may be on paper it fails in practice, then sincerely do I hope that this book of humble pretensions, and yet humbler execution, may excite that feeling. Alas! I fear it will excite no such thing. It will fall into the hands of few—and in those few it will awaken dignified contempt, or the pity which palmy science vouchsafes to benighted ignorance. The millennium of a good practice requires a ruder shock to disturb it than can be given by the mere brutum fulmen of words.

Yet, in case there should be those who feel suffi-

cient interest in this trifle to get angry with it, I will take the liberty of adressing to such a few words ere my task be done and my theme die into an echo.

Who has not visited some splendid emporium of jewelry—Hamlet's, for instance, or Rundell's, where magnificence seems cradled as if in her own peculiar home? Heaped round in prodigal confusion lie fretted gold and bossed silver, chased chalices, burnished urns that outshine the sun—

> Wedges of gold,—heaps of pearl,
> Inestimable stones, unvalued jewels,
> All scattered—

Amidst them all stands some mere journeyman, engaged in unpacking the gorgeous treasures, and ranging along the counter such as he deems most striking. It is possible his unpractised eye may neglect some which would be in reality more captivating than what he produces. It is possible he may so far mistake as to expose one or two pieces of mere tinsel—it is also possible that he may crack or injure in the handling some of the most precious. Speak lightly of his errors—TENUES GRANDIA—he is but a journeyman.

And now, gentlemen, how would you be benefitted if, like Harmodius, you were to conceal your clubs in wreaths of flowers culled from the smiling

Eden of the Seven Dials, and knock down the writer of these pages? The only natural result of getting rid of King Log, is to get King Stork in his place; and some will not scruple to say, that if the medical men had made any experiments, they would surely put down gainsayers by publishing them, rather than by any other means

The persecuting druggists of Leipzig, who awakened against Hahnemann an old slumbering law which guarantied to them the monopoly of drugs, forgot, like other druggists, the reaction of the organism. They had ill read history, these blunderers! and still worse had they studied the mind of Man. They knew not that there is a moral elasticity—a power of resistance that is only the more roused into action by these royal reasons. They knew not that error can never grow until it is thickly manured with the rotted filth of abuse. Whose blood so chilled by frosty indifference, that it does not boil at the attempts made to smother in dirt, him whom reason could not confute? Whose eye does not kindle, whose heart does not knock against its cage, when the indomitable old man is sent forth to bare his white head before a foreign throne, and beg an asylum against those whose wretched gains would have been shorn if truth were permitted to stand? I do thank God most heartily, for this one pure flame, which, like

a lamp in a sepulchre, burns ever brightly amidst the corruption of human nature; for this one gallant and chivalrous feeling which prompts even the bedridden to side with the oppressed. In Albion, at least, there is not a stone that would not cry out of the wall, or a beam in the timber that would hold its peace, at an instance of oppression.

If Homœopathy be an error, they of Brunswick and they of Leipzig have sent it over the world, as if the dun deer's hide had been bound on the feet of the messenger. And if you, gentlemen, would make it prosper here faster than it ought to do, only use personalities instead of arguments, and ere long you will find the shadow of it glooming on your own hearth-stone. But if you are really desirous of putting it down, permit me to furnish you with a sword of etherial temper, before whose edge no error can stand—the only weapon which will effect the end you wish.

"You have it in your power to give Homœopathy her death blow. Take cases of disease one after another—describe them according to the instructions given in the Organon—paint the totality of the perceptible symptoms of each so well that the author of Homœopathy himself could not complain of the want of precision in the picture—and (supposing that these are cases whose symptoms

are found among the pathogenetic effects of any of those medicaments already tried) choose that medicament which, homœopathically speaking, is best suited to each case; give it alone, uncompounded, in such weak doses (so prepared) as the doctrine prescribes, keeping the patients carefully out of the reach of every medicinal influence; and if the diseases be not cured quickly, gently, and permanently, relate the whole number of cases, and cover Homœopathy with disgrace, by proclaiming the want of success of treatment adopted rigorously after its principles."* Until this be done, you must not wonder if men of all sorts delight to gird at you, and even such an one as I am take up a taunting parable against you.

The cures which have been received under, if not performed by, Homœopathy, are no longer denied. Yourselves do not venture to question them. Probably, however, you have been so long accustomed to see diseases defy medicine, that you attribute those cures to the agency of the same causes which you have not shunned to invoke to assist your own imperfect art. You attribute them, in the first place, to the mere effort of nature, unaided by medicine. Homœopathy you assure us is nothing more than "Medecine expectante."—Do not, gentle-

* Vid. Mat. Med.

men, permit a whisper of such a nature to escape beyond the hallowed precincts of Apothecaries Hall; reveal not to the uninitiated these more than Eleusinian mysteries; let not your hostility to the new system hurry you into the imprudent assertion that coloured water and bread pills are employed by yourselves as auxiliaries, and with success. Will not the paying public be led inevitably to ask why that success should be so costly?

If, however, what you say be true; if what you who have never studied Homœopathy pronounce, be true, and what those who have studied it assert, be erroneous; if those who have dedicated years of their lives to it are wrong, those who never dedicated an instant to it are right, and all Hahnemann's arduous toils bring forth nothing but this "ridiculous mouse,"—that the medicines of Homœopathy are absolutely non-existent, why do you repudiate it so fiercely? It is nothing, in that case, but a branch of your own trade. According to your own showing, refractory diseases are to be coaxed and wheedled away by shadowy pills and visionary draughts. If this be Hahnemann's system too, every syllable of abuse you direct against it takes effect upon yourselves. He and his followers do not at least *profess* "medecine expectante."

In the second place, admitting what probably

you do not wish, certainly you are not able, to deny, the cures of Homœopathy; in the absence of all information on the subject, you determine to set them down to the score of imagination. Indeed? Well, gentlemen, why do you not adopt so very efficacious and pleasant a practice? You may possibly be wedded to your own theories, but we have no wish for the honours of medical martyrdom. Pray adhere to what theories you please, provided only that you practise that which will effect a cure in the shortest, pleasantest, and safest manner. Will you permit us to call your attention to a few words, which are not void of reason, and will perhaps find grace in your eyes as belonging to a past century. "Si M. (Hahnemann) n'avait d'autre secret que celui de faire agir l'imagination efficacement pour la santé, n'en aurait-il pas toujours un bien merveilleux? car si LA MÉDECINE D'IMAGINATION *était la meilleure, pourquoi ne ferions-nous pas la médecine d'imagination?*"

Whether there be much of the wisdom of the serpent in thus laying bare the sources from which much of the success which attends your exertions has sprung—whether it be prudent to permit your antipathy to the new doctrines to lead you to reveal the agents you employ, by pointing out the powers of unaided nature and the imagination as sufficient to account for all the surprising cures we

hear of, is a question for yourselves rather than for us. But we shall all unite, I conceive, in convicting of the most heinous folly those most unreflecting few who impute to the diet required in Homœopathy the cures they cannot otherwise explain. If diet will cure consumption, scrofula, dropsy, angina and the myriad complaints for which all your learning and all your blue and red mixtures can do nothing—in the name of common sense, gentlemen, who will pay for being purged? No, gentlemen, even on your authority we will not believe, not only that physic is utterly useless, but that *you* know it to be so. Whatever we in our ignorance may think of "the potions and the motions," it is impossible that you should believe mere diet to be superior to them all. Publish it not in Askalon! Why, we can diet ourselves!

You accuse the advocates of Homœopathy of credulity. And yet, gentlemen, all who have been converted to that system belong to one of two classes: the medical men who have effected the restoration of patients, or the patients whose restoration has been effected. What other evidence do you rely on for the truth of your own doctrines? Or are your patients alone right when they assert themselves to have received benefit, and all those who eschew purgation obstinate resolutes who are not competent to judge of their own feelings?

Permit us, gentlemen, to inform you that about 500 regularly educated medical men—men as honourable, as upright, as honest as yourselves (and no more need be said) as diligent, as acute, as devoted to their profession as yourselves, (and who can ask more?) as capable of discrimination, as sound reasoners, as any of you, have each in his turn smiled at, spurned, abused, examined, been converted, and now practise the doctrines you dislike so much. We say nothing of the many thousand patients, their evidence would probably have little weight with you. Now, gentlemen, credulous though we be, we are not credulous enough to believe that all these intelligent men have been converted by *nothing*, by imaginary doses, by a shadowy practice founded on a dreamy theory; and that these ghosts of fancied doses go on making new converts every day, grieviously thinning the ranks of Allopathy,—No, gentlemen, we are not credulous enough to believe this. That the extreme experiment on people's patience, of curing so many deadly diseases with absolutely non-existent powers should have succeeded for more than forty years, and gain new converts every day,—No, gentlemen, we are not credulous enough to believe that. That you who have never examined, never tried, never seen, never thought of the system of

Hahnemann should be right, and every one of those who have examined and tried it, should be wrong,—Alas! gentlemen, on whose side is the credulity?

The tone of these remarks may after all be wrong. Warm feelings will vent themselves in warm expressions. Enthusiasm is with difficulty bitted and bridled. Ignorance, more especially, kindled by zeal, is wilder than the wild ass's colt; and it is possible that these pages may furnish abundant evidence of the truth of the assertion. If any one of them, however, contains a line unbecoming a gentleman, or a thought unsuited to a christian, the writer of it would be the first to tear it out if he knew which was defiled by them. Not thus is the dignity of science sustained, not thus is the cause of truth advanced. If he has endeavoured to make more widely known that which he believes to be true, he cannot think the intention is deserving of blame, however inadequate the execution. If he believes that there is a specific for the Cholera, for instance, ought he to keep silence, when every death that has been caused by it is nothing else than pure homicide, if Homœopathy be true? Ought he to hear medical men professing fairly their inability to deal with the destroyer, and yet keep silence?

Ought he again to see case after case of various diseases happening under his own eye—those cured whom even affection had ceased to hope for—and yet keep silence? Ought he to mark the light of a great blessing gilding the rivers and plains of Germany, quivering on the hill tops of France and Italy, reflected to the banks of the Hudson, and purifying even the marshes of Surinam, and beautiful England ALONE overshadowed — the white cliffs of England ALONE lying in the darkness of the valley of the shadow of death, and *yet keep silence?*

Let it be forgiven him, if he expresses a doubt whether medical men in general are properly sensible of the dignity of the office they have undertaken. How proudly ought he to hold his head, who has bent his energies of mind and body to diminish suffering, and who shall be put in competition with him? Tell us not of names and titles, stars and ribbands, the mere gold-dust with which man loves to spangle mortality in order to hide its true complexion—talk not to us of the silken drones who waste their sickly lives in the sleek toil of living—refer us not to the crooked knaveries of little great men, pawning duties in life and hopes in death to aggrandize their littleness by a ball on the coronet or a belt round the knee. He who would see man on his noblest errand—man,

on whom the spirits of the wise, as they sit in the clouds, might condescend to gaze without mocking us, must follow the man of healing on his daily rounds. Glitter and gilding, satin draperies, and intertissued robes of gold and pearl—pride spanieled to the heels by servile insolence, or lackeyed by knee-crooking slaves who would rather feed in the dust on scraps and orts than wrap themselves in virtue and stand upright—how should "kindly dews" fall on such nothingness as this? But the stars in their courses might well rain doubly sacred influence on him whose business it is to restore health, whose daily bread is won by dispensing happiness. March on in proud humility, Vicegerent of Blessing, for sure an approving smile must gild the onward path of him whose brother was "sick, and he visited him." If a grateful nation garlanded with oak the brows of him who saved a citizen, of what civic crown should he be thought worthy whose life is a career of such actions?

But never be it forgotten, that if the charge of the health of his fellow creature be thus noble, it is at the same time one of the most solemn, with one only exception, the most solemn duty that man can undertake. Before it most of the ordinary duties and offices of life fade into insignificance. "The

Vicar of the All-powerful to create anew to a certain extent the existence of his fellow creature destroyed by disease," or, if we shrink from the energy of Hahnemann's language, charged by his Maker with the superintendence and right use of those means which he has provided to alter, modify, and amend the jarring movements of the human frame, it is no ordinary responsibility that rests on the shoulders of the physician. On the accuracy of his knowledge and the correctness of his principles depend perhaps a father's happiness, a mother's hopes, the support of infants, the enjoyment of a wide circle, the prosperity of a neighbourhood, the liberties of a people perhaps, perhaps the peace of the world; yea, haply the opportunity of repentance. If such a man, so loaded with onerous duties, with such grave responsibilities, and such solemn consequences depending on him, were well aware of the nature of his office, he would shrink from the notion that he had already exhausted all information on the subject of healing; he would doubt his own powers; he would distrust his own judgment; he would weary Heaven with prayers for light and knowledge; he would deem it criminal to waste in indolent acquiescence an hour that might have been employed in investigation, and a sin against the majesty of Heaven to reject one

single assertion connected with the science of healing until he had convinced himself, by actual trial, of its falsehood. The four winds would bring him tidings of all new-discovered simples; and not a finger-ache could be cured above the line of perpetual snow, but like Fine-ear in the tale, he would catch the whisper of it along the earth.

But woe thrice doubled to him who is wise in his own eyes; who, knowing that a perfect and complete system claims attention on account of the multitude of its cures, a system embraced by hundreds, and beautiful all over with the blessings of thousands, dares to quoit it down stairs like a shove-groat shilling, in perfect ignorance of its real nature, because he is *convinced* that it cannot be true, or because it would cost some trouble to enquire into it. Be a far lower deep and a far darker shade of infamy the portion of that Merchant of miseries who would delay enquiry, because, if it proved true, he might fall short of some of those rascal counters with which Agony fees his unwholesome palm. Cleave the leprosy of Gehazi for ever to him who would sell the mighty space of his large honours for as much trash as may be grasped thus. But there is no such man. Kind heaven forbid it, lest the curse of Cain once more affright the world!

Let us plead more gently. If any one single truth lurks in the voluminous writings of Hahnemann, if any one specific has really been discovered by him, how will the really honourable and noble profession of medicine reconcile it to their consciences, that they have delayed to study and practise it? Surely this alone would be a charge to which no right feeling man, certainly no christian, would choose to plead guilty?

But put the case awhile that Homœopathy is true. It is an idle hypothesis, but let it stand; and let there stand by the side of it another hypothesis, that there are certain men, honourable, upright, honest, humane, merciful, kind-hearted, religious men, men of genius and reputation; men of character and credit, who, though charged with the care of the health of their brethren, were so obstinately wedded to the theories they had been bred up in, that they despised information, denied the truth, kicked at instruction, stopped their ears and closed their eyes, and answering enquiry by abuse, persevered in their old system unmoved. Well, reasoning upon our idle hypothesis, every patient these gentlemen have treated has been treated erroneously. Who then, permit us to ask, is responsible for all the consequent suffer-

ing? Who, for the death of those that have died?

They are bold men who do not fear to burden themselves with so tremendous a risk, a risk which a few carefully made experiments would have totally got rid of. How easy for some leading man to have made those experiments. How easy to have tried Homœopathy fairly and honestly, not rushing like Andral into the very heart of a most difficult science (of a science, be it said under favour, far more intricate, far more difficult than the old system) which he had not studied; and making experiments on cases where the most experienced Homœopath would have required much consideration, which, made as they were, could only terminate in one way; but commencing with the simplest cases, first of all trying on himself the Homœopathic preparations, and then passing on to cases where the choice of the medicament was not dubious; experiments, in fact, like those of Kopp, made with caution, reserve, and candour, by one neither an opponent nor a partizan, unconvinced, but open to conviction. *Here*, he would say, Homœopathy succeeded; *there* it failed. In this instance its effects were marvellous; in that they did not exceed the old system. On the nervous and sensitive it is all that can be

desired; on the phlegmatic its action is not so perfect.

Then, indeed, the reproach that hangs over us would have been swept away. Truth would have lifted her glorious head above the clouds. Humanity would have gained; and the profession would have deserved and acquired fresh confidence and increasing respect; the "ignotum" would not have been mystified into the "magnificum;" and never would the presumptuous step of an intruder have dared to desecrate the vestibule of the temple of Esculapius if thus centinelled by Vigilance. Then indeed we should have lost one of our most plausible arguments, *that no experiments have been given, because none can be given.*

The pamphlet originally intended has swelled into a volume. May its motive excuse its feebleness. That's in good truth a perilous shot out of a popgun that a poor and private displeasure can do against a whole profession of men of genius! I might as well go about to turn the sun to ice with fanning in his face with a peacock's feather! But though this is but the slight ripple spilt upon the beach, let it be a warning, that far out at sea the waters are heaving with the storm. The full tide is coming in, and the tenth wave of medical improvement will ere long lift its threat-

ening crest, and pour its flood of waters at the feet of those who would set bars and doors to it, and say, Hitherto shalt thou come, but no farther; and here shalt thy proud waves be stayed.

> And let us pray that come it may,
> As COME IT WILL for all that!

Sincerely do I entreat pardon of any whom these slight pages may have offended. With convictions like mine, it is not easy to dip the pen in milk and honey; and he who would not kindle with such a theme is troubled with few of the sympathies of human nature. I believed, and THEREFORE have I spoken. Would only that the sincerity of that belief may convince the profession that, right or wrong, Homœopathy has pervaded the whole of society, is throbbing at the extremities as well as at the heart, is curling the stream as well as crisping the fountain. The lighter the straw the better does it answer the purpose of shewing which way the wind blows. Nor will even this attempt be destitute of value, if medical men shall look on it as a mere

> Weed
> Torn from the rock on ocean's foam to sail,

as a mere bubble borne on the tide of opinion, but nevertheless serving as well as if it were of solider materials to indicate to what point that tide is setting.

LONDON:
SCHULZE AND CO. 13, POLAND STREET.