

Homoeopathy, a principle in nature : its scientific universality unfolded, its development and philosophy explained, and its applicability to the treatment of diseases shown / by Charles J. Hempel.

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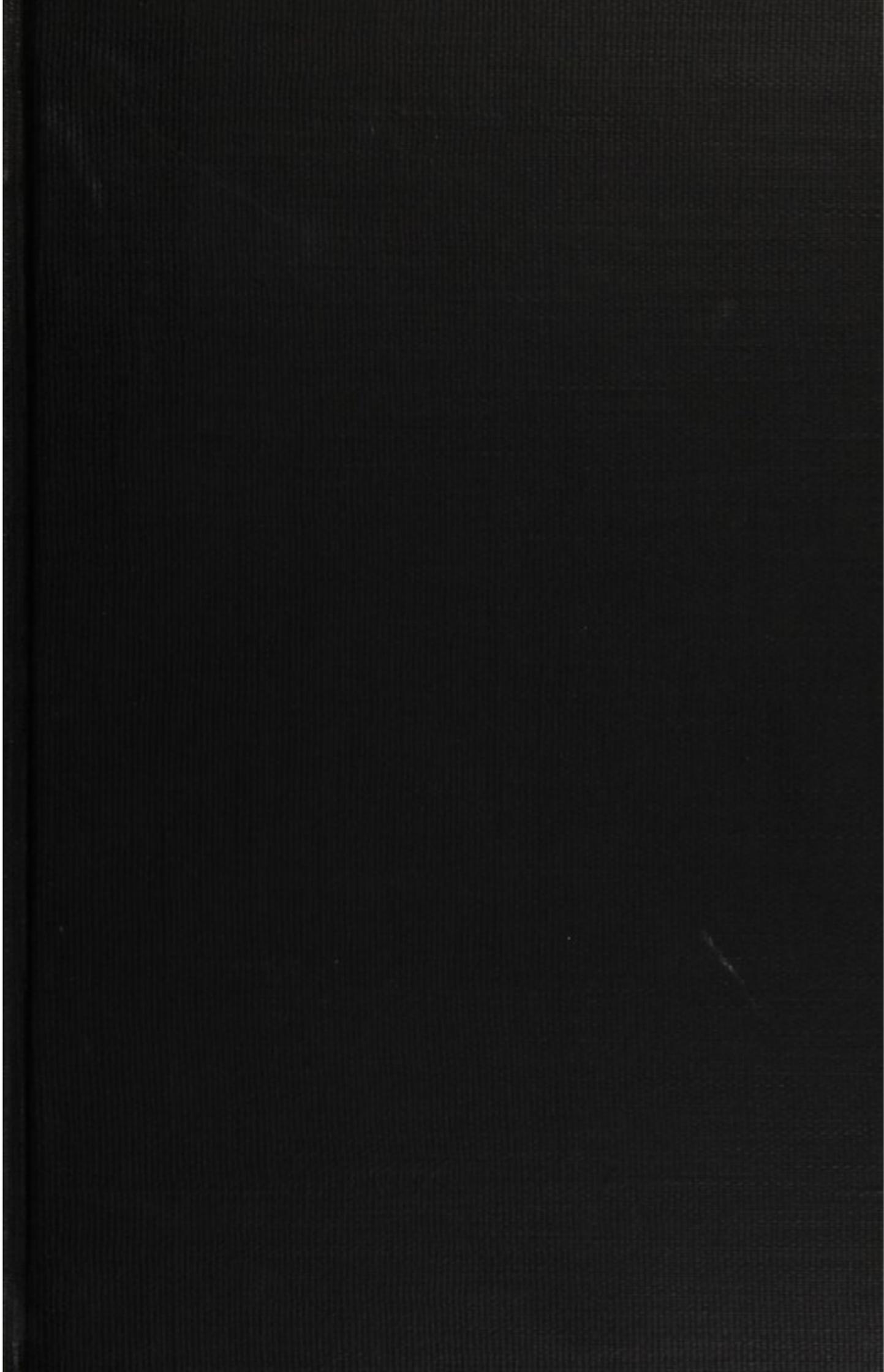
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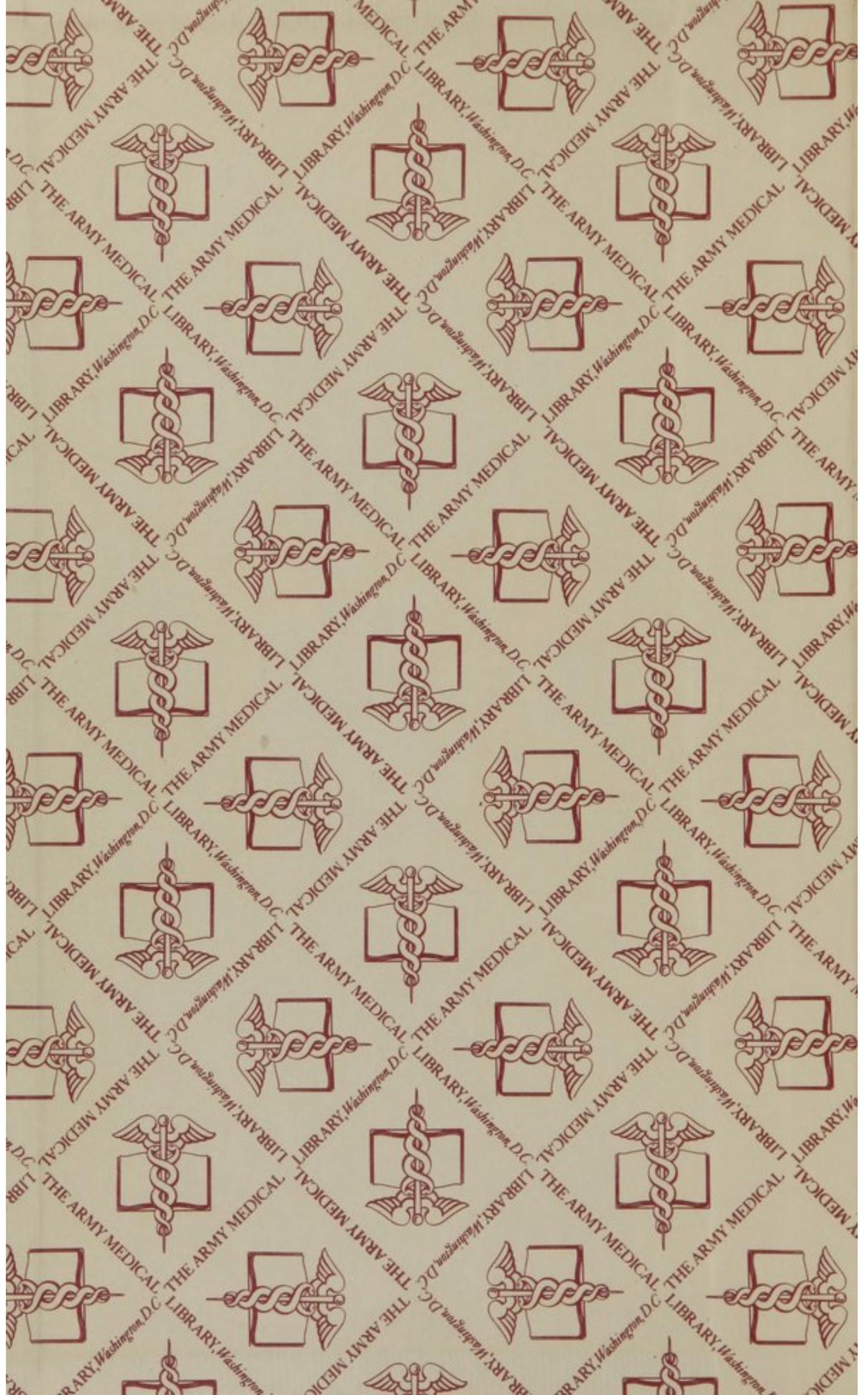
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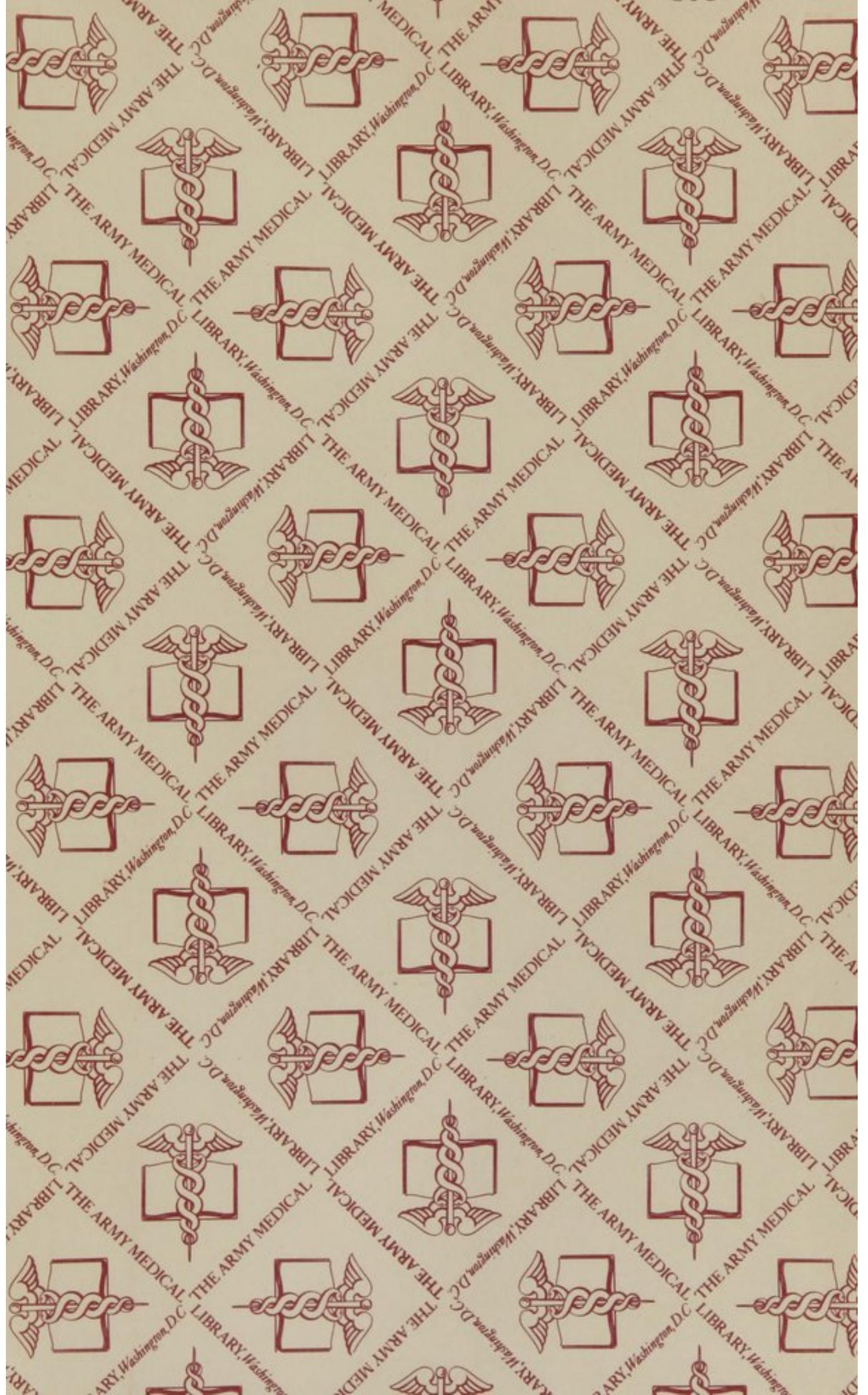
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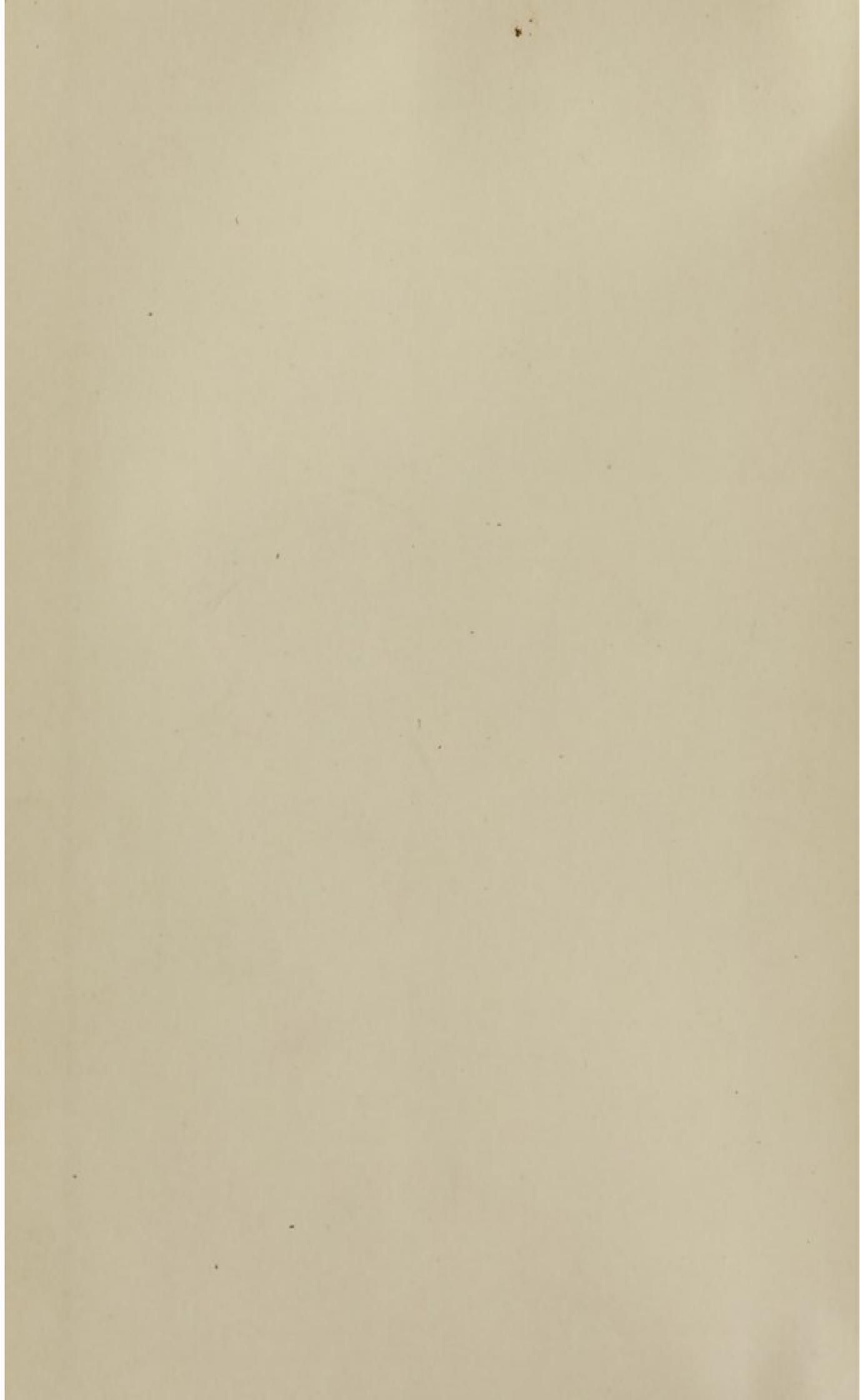
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HOMOEOPATHY,
A PRINCIPLE IN NATURE.

ITS SCIENTIFIC UNIVERSALITY

UNFOLDED;

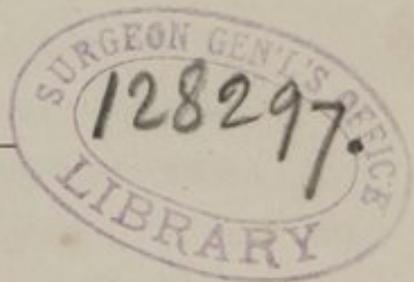
ITS DEVELOPMENT AND PHILOSOPHY

EXPLAINED;

AND ITS APPLICABILITY TO THE TREATMENT OF DISEASES

SHOWN BY

CHARLES J. HEMPEL, M. D.



FOR SALE BY W. RADDE, 300 BROADWAY, NEW YORK,
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P R E F A C E.

THE immediate circumstances which have given rise to the publication of this volume, are of sufficient interest to be communicated to the reader. Indeed, such a communication is rendered necessary, not so much in consideration of the personal interests of the author as on account of the honor and greatness of the Cause to which he has devoted his best energies.

Two days previous to the last Commencement in the Homœopathic Medical College of Pennsylvania, the author was removed from the Chair of Materia Medica and Therapeutics which he had filled with honor to himself, and with acknowledged advantage to the Class and to the Cause of Homœopathy. Not a single complaint had been preferred against him, so far as he knew. He was removed by a brief notice sent to him by the Board of Managers, that the Chair of Materia Medica and Therapeutics had been declared vacant.

The author's position in the Homœopathic School is so public that an event of this kind could not possibly take place without creating a sensation. Moreover, the Classes who had attended his lectures, were accustomed to regard him in the light of a standard-bearer. They loved and respected him. They felt that the great Cause to which they were anxious to bear testimony, was safe in his hands. He was especially entrusted with the business of initiating them into its

glorious beauties, and they were willing, especially the more intelligent members of the Class, to listen to his teachings with confidence and respectful attention.

The author had been appointed by the Faculty to deliver the Valedictory. The paper was printed and the students expected to hear a discourse that would not be discreditable to the Cause or to the Occasion, from a teacher in whose integrity of purpose and devotion to their best interests they could have, and did have, the most unbounded confidence. The Commencement took place, but the address was not delivered by the friend whose welcome voice they expected to hear for the last time previous to their final departure. The Board of Managers had separated him from the flock of which he had endeavored to be a faithful shepherd. The Commencement, instead of being a scene of triumph, was more like a funeral. All the true-hearted and enlightened students of which this year's Class could boast, bade the author a final farewell with a spirit of sadness and disappointment.

The author has become satisfied, after mature reflection, that his slaughter was inevitable. He had taught a higher and nobler Truth, which his enemies were determined to annihilate. During the author's connection with the College, the Classes had steadily increased in number. He does not claim this success as the exclusive result of his own labors; he is content with sharing it with his colleagues. But he does feel privileged to assert, that his colleagues had confidence in his honesty, in his devotion to the cause of Homœopathy, and in his ability to discharge the arduous duties of his Chair to their satisfaction. He feels privileged to assert, that this confidence inspired them

with new hope in the declining fortunes of the Institution, and with new vigor in devoting themselves to their respective Chairs.

In thus testifying in favor of himself, the author disclaims every improper motive of self-praise. The trying circumstances through which he has passed, do not permit him to remain silent, when he feels confident that, in slaughtering him, the enemies of Progress and Truth, have sought to exterminate the germs of Life which it was his most anxious and pure desire to scatter among the young gentlemen, who saw fit to confide their medical education to our hands. No, he must not remain silent. Honor, Duty, Devotion to the glorious Cause of true Science and Humanity, yea, the very instinct of self-preservation, compel him to set himself right before his professional brethren, and to exhibit in broad daylight the banner under which he has made earnest, though humble efforts, to promulgate the great Principles of our Science in a manner that was intended to appeal, and did appeal, to the highest Reason of every intelligent student of the Class.

The author feels anxious, in making this public statement, to separate every unessential circumstance from the principles involved in the late events that have convulsed our School. After having considered the matter, in his own mind, in the spirit of Charity and Common Sense, he has come to the conclusion that the facts could not be presented in a perfectly intelligible form, unless the whole Series were exhibited with all its intermediate links. The author would have to furnish details which, to some, might seem personal, and, to others, trifling and irrelevant;

he has therefore concluded to allude to facts only in so far as they bear upon the principles involved in the great Struggle which he and his friends are now fighting, and which they are determined to fight to the end. The great principles of philosophical Organization, of scientific Truth and moral Integrity underlie the Contest that is now being waged in the Homœopathic School, and more especially in the Homœopathic Medical College of Pennsylvania, by a band of manly spirits against a Clique of secret mischief-workers, who, in order to secure the triumph of their sophisms, have to call to their aid the black arts of Intrigue and Slander. They will not succeed. The God of Truth is doing battle for us, and we feel confident of achieving a glorious Victory.

A new Era has dawned upon the Homœopathic School. Seminaries, where the new Science of Therapeutics is taught, are springing up in various sections of our great country. The author's connection with the oldest Homœopathic Medical College of America has enabled him to derive many useful suggestions bearing upon the character and organization of these Institutions. It is with a view to aiding their operations and to insuring their success that the author offers a few hints upon this subject, in the spirit of a man who has made the Cause of Humanity the highest aim and object of his endeavours.

Four points are particularly involved in the creation of these Seminaries of the Future ; they are

1. A JUST ORGANIZATION ;
2. EFFICIENCY OF ALL THE CHAIRS ;

3. MORAL INTEGRITY ;

4. UNITY OF DOCTRINE, LIBERAL AND PROGRESSIVE TEACHINGS, AND A GENUINE LOVE OF THE TRUTH.

1. A JUST ORGANIZATION.

In our country, Colleges and Universities are generally under the control of a Board of Managers. The author has no advice to offer in reference to the manner in which the financial affairs of these institutions should be conducted. He simply claims the privilege of reminding the members of a Faculty of a Homœopathic Medical College that they are the depositaries of a glorious Truth, which can neither be comprehended nor taught by men who love place and power, who truckle to the Rulers and are afraid of being free and independent, vowing allegiance to no other authority than that of God, and the dictates of their own conscience.

On the other hand, he begs leave to remind the Board of Managers of the sacred duties devolving upon the members of a Faculty. If these gentlemen are hirelings, they are unworthy of the trust confided to their hands. If they are inspired by the manly spirit of Reformers, they will never do less than their duty ; they may be disposed at all times to do more.

It would be well, if the Board of Managers were themselves possessed of a sufficient knowledge of the principles and facts of the great Science which Hahnemann's genius has revealed to the world, to be able to appreciate the efforts of the Professors, and to judge of

the character of their teachings, without having to depend, for an opinion, upon the suggestions of outside parties. Such influences may tend to bias the minds of the Managers in a wrong direction, of which recent events in the bosom of our own School have furnished abundant and striking evidence. In order to prevent hasty and unjust measures, or injurious changes, the Professors should not be removable at the pleasure of the Managers; they should hold their office during good behaviour, nor should they ever be removed except for grossly immoral conduct, or for evident incapacity to discharge the duties of their office.

The second point which we desire to consider, is

EFFICIENCY OF THE CHAIRS.

In Medical Colleges which are more particularly organized for the purpose of promulgating the great principles of the homœopathic Science of Therapeutics, the Chairs of Materia Medica, Theory and Practice, and Surgery, are invested with a peculiar interest. The Chair of Materia Medica and Therapeutics constitutes the distinguishing feature in the new organization, and may prove its glory or shame, according as it is filled by a man who seeks to rear the new Science upon the broad basis of Nature's nosological system, or by a man who makes Homœopathy to consist in the endless mass of trifles and baseless sophisms that are even now supposed, by the uninformed, to constitute the very soul of Hahnemann's great discovery.

A recent pamphlet issued by Messrs. Samuel A. Jones, Jacob Reed, Jr., and Francis Hahnemann Ehrman, has revealed the fact that the Chairs of Surgery and Practice in the Homœopathic Medical College of Pennsylvania, were not filled in harmony with the high and progressive principles of modern Science. The lectures on Surgery are complained of as having been deficient in anatomical accuracy, and the department of operative Surgery seems to have been particularly open to severe strictures.

During the three years that the Professor of Practice has lectured on this branch, not a single pathological specimen has ever been shown to the Class. From the teachings which the students have received from this Chair, they could never have learned to distinguish between an inflamed and a sound lung, an inflamed or a healthy pericardium. The students complained bitterly and universally of this utter absence of every vestige of Pathological Anatomy. The teachings were moreover of an exceedingly roving character, and the mass of remedies for every trifling symptom was absolutely shocking to the common sense of the Class. Six and more drugs were mentioned for the cure of bunions and corns.

These facts should not be stated, nor even be alluded to in the remotest degree, if a broad principle, yea, the very life of Homœopathy, were not violated or endangered by such teachings. If such statements seem personal, the author must not be held responsible for these personalities. He has been expelled from the Faculty of the College with an evident design to inflict disgrace upon him before the Profession, and to destroy the influence he exercised upon

the Class. Why was he thus expelled? Personal hatred and revenge had undoubtedly something to do with the perpetration of this ill-advised act. But there was another reason for it, which the Managers have expressed to him in these words: "You did not adhere to the teachings of pure Homœopathy." Yes, the author was slaughtered as the representative of a Principle; a higher, nobler and more scientific conception of the idea which Hahnemann has sought to embody in his celebrated formula, "SIMILIA SIMILIBUS CURANTUR." It is as of the representative of a principle, that the author desires to speak of his former colleague, the Professor of Practice; as a representative of this principle, this gentleman has discharged his duties to the Class in a conscientious manner, and he has lectured with as much efficiency as the principle, under whose banner he advocates the cause of Homœopathy, would permit him to do.

This principle is the same superannuated idea of Homœopathy which has exposed the Cause and its advocates to so much unmerited derision; the brainless and heartless symptom-fabric which shuts out the light of heaven, and seems afraid to exhibit its rags to the public gaze.

If the roving and incoherent character of the Professor's lectures was distasteful to the Class, it is to his peculiar mode of viewing the facts of Homœopathy, that these defects should be imputed. The Professor has been taught by the clique who seek to destroy our beloved temple, to look upon the author as the homœopathic anti-christ; he regards his *Materia Medica* as a horrid book, which the inquisitorial tribunal, for which he does the spouting and blaspheming—the Pro-

fessor is in the habit of uttering frightful imprecations at the bare mention of the author's work—should have the privilege of burning at the stake. Is it a wonder that the Professor, who repudiates the only reliable and truly scientific standard, by which the value and inherent truthfulness of drug-symptoms can be judged, viz.: the contrasting them with pathological phenomena, considered as a coherent series; is it a wonder, the author would respectfully ask, that the Professor of Practice should drift about upon the sea of Pathology without a helm or a compass to guide his course?

And again, if he recommends a dozen drugs for two or even for one symptom, is not this meaningless, unscientific and positively disgusting symptom-practice, the logical consequence of the emasculating doctrines taught by the chief symptom-monger, who makes it his boast and his delight to crucify the author as the sacrilegious enemy of his synagogue? What meaning can symptoms have, if they are not to be weighed in the balance of the everlasting and ever-true Pathology of Nature? And how is a lecturer going to avoid the necessity of mentioning half a dozen or more drugs for one symptom, if this symptom is not to be judged as a link of a logically-connected series?

Is not the unceasing and truly frantic crowding of new drugs into the *Materia Medica* of the Homœopathic School another inevitable consequence of this absolute denial of the physiologico-pathological relations of drugs? The time is fast approaching, when the symptomists will want a dozen drugs for every morbid symptom, and when the wild beasts in the forests, and the man-infesting vermin will become standing articles in their shop.

In regard to the Chair of Surgery, the author feels justified in looking upon it as the type of what this Chair necessarily must become, whenever and wherever the homœopathic Law of Cure is interpreted as a petty formula for symptom-mongers and globulists. A few pellets of the thirtieth potency of Lachesis have been prescribed by this Chair in a case of epilepsy, to be allowed to act for a week, after the lapse of which period the patient was to call again. Whether this dose was prescribed in accordance with a well-settled conviction, or, as has been shrewdly surmised by intelligent observers, for the purpose of spiting the author, the fact is, that this prescription was put up in the Dispensary of the Homœopathic Medical College of Pennsylvania, in the author's presence, by the direction of the Chair of Surgery.

The author is most anxious to guard against a wrong construction of the motive which prompts him to allude to this antiquated mode of prescribing homœopathic medicines. In his instructions to the Class, the Chair of Surgery took every opportunity of promulgating the monstrous fallacy, that spirituality and smallness of dose are, in reality, *convertible terms*; that a large dose, such as the first decimal trituration of Arsenic, and spiritual or dynamic action, are virtually antagonistic to each other; that a homœopathic physician becomes a gross materialist, unless he is wooed to the vagaries of high-potential transcendentalism with all the blind and unreasoning faith of an orthodox believer. It is the spirit of such teachings which the author desires to exhibit as a prominent obstacle to sound medical education. This spirit is the product

of an imaginative fancy, that mistakes a theoretical shadow for a substantial reality. These dwellers in the pretended region of spirituality, if they happen to fill the Chair of Surgery in a Homœopathic Medical College, become forgetful of the stern duties of the Actual. Their delicate and refined imaginations turn away from operations with feelings of disgust. They avoid the shedding of blood as a crime, as a vile and degrading thing; and, if under the pressure of public opinion, they are finally compelled to operate, they do it in a slovenly and unscientific manner; rollers and bandages, adhesive plaster, needles and thread, even instruments are frequently wanting at the very moment when they are needed, and the operation is condemned by all intelligent lookers-on as a lamentable failure.

Such results inevitably flow from the mistaken notions of spirituality of potencies, to which the Chair of Surgery in the Homœopathic Medical College of Pennsylvania has been wedded. Instead of referring the beautiful idea of spirituality to the dynamic force which every drug hides in its bosom, IRRESPECTIVE OF QUANTITY, this idea has been exclusively applied to, and made to depend upon, the small size of the dose, thus leading to the mind and truth-perverting conclusion, that a SYSTEM OF SPIRITUALITIES IS, IN REALITY, A SYSTEM OF INFINITESIMALLY SMALL QUANTITIES OF MATTER.

The practical consequences of such fallacious doctrines of spirituality of potency, have been most disastrous to the Homœopathic School; it cannot yet boast of a single Surgeon of note, or even ordinary reputation.

If perseverance, zeal and an anxiety to discharge the duties incumbent upon a public teacher, were suffi-

cient to make thoroughly reliable operative Surgeons, the Chair of Surgery ought to have been one of the most successful Chairs in the College. The general principles of Surgery were ably expounded, and if all the other essential requisites had been equally satisfactory, it is questionable whether a single complaint would ever have been uttered by a single member of the Class. But theoretical teaching is insufficient to educate genuine, bona fide surgeons. If unaccompanied by illustrative operations, it is as liable to vagueness and errors on the part of the teacher, and to misapprehensions on the part of the student, as the study of Astronomy would be without the telescope and the starry heavens, or the study of Geography without maps and globes. The author desires to give it as his opinion, with all the emphasis of an earnest conviction, that the peculiar tenets of the old-fashioned symptomatic Homœopathy lead to a slovenly performance of the duties of an operative Surgeon; to a careless study of the severe and accurate knowledge of regional anatomy with which a Surgeon's brain should be stocked; to a neglect of becoming thoroughly acquainted with the improvements that are unceasingly introduced in the department of Operative Surgery by the invention of more simple and less dangerous instruments, by the increasing facilities and safety in the use of anæsthetic agents, by the undeniable advance towards a more scientific and therefore more successful treatment of the thousands of sores, wounds and injuries of every description inflicted by the destructive missiles of modern warfare; and lastly to a careless mode of diagnosing the very cases which are generally appropriated

by the Surgical Chair as coming within the pale of its functions.

The next subject which the author desires to consider as one of the corner-stones in the organization of a College, is

MORAL INTEGRITY.

The success of any Medical College, and of a Homœopathic Medical College in particular, depends, in a great measure, upon the confidence which the members of the Faculty have in each other's ability, integrity and devotion to duty. The author deems it his privilege to dwell upon this point with especial emphasis, inasmuch as he has had ample evidence of the baneful effect which a spirit of disloyalty to the interests of the concern exercises upon its growth and usefulness. The Homœopathic Medical College of Pennsylvania has been beset from its first year by a band of wily enemies, who were determined to destroy it by every means in their power. It is a notorious clique who, by dint of intrigues and artful misrepresentations, have succeeded in effecting the decapitation of the author, whose doctrines threaten to eclipse, and eventually to destroy their own flimsy fabric of shadows and illusions. It is a well-known fact that a member of the Faculty belonged to this clique, that he worshipped in their temple, prayed for their glory, and was in all respects the willing tool of their ambitious chieftain who sings with another high personage:

“Me though just right and the fix'd laws of Heav'n
Did first create your leader, next free choice,
With what besides, in council or in fight,
Hath been achieved of merit.”

Every member of the Faculty of the Homœopathic Medical College of Pennsylvania was opposed to this self-constituted clique of homœopathic pretenders. Every body who is at all acquainted with the history of this College, knows that this clique have labored for its destruction. Honor and strict moral integrity demanded, that no man should consent to accept a Chair in the Institution, if his heart sided with its avowed enemies, and his efforts in its behalf were subservient to an ill-concealed desire that this clique and their soulless teachings should gain the ascendancy in its lecture-halls. At a recent meeting of the physicians of this city, which had been called by the Board of Managers of the Homœopathic Medical College of Pennsylvania, for the purpose of soliciting aid and advice in behalf of their Institution, this clique dispatched to the meeting one of their guns cocked and primed, and ready to fire off a tremendous discharge against the author and his *Materia Medica, in the shape of a platform of principles*. The physicians who were present at this meeting, and a majority of whom were favorable to the Board, were not so utterly lost to the dictates of propriety and common sense, as this clique had been led to believe; their infamous attempt was promptly and decisively voted down, and the big gun withdrew, the author trusts, with feelings of disappointment and shame.

If the spirit of moral integrity rules among the members of the Faculty, the Class may always expect fair and just treatment at the hands of their teachers. The pamphlet of Messrs. Jones, Reed and Ehrman shows, that this spirit has been violated by some members of the Faculty of the Homœopathic Medical College of Pennsylvania. These young gentlemen had been declared entitled to an examination; they passed their examination in a creditable manner, and were black-balled from feelings of personal revenge. Their case having been laid before the St. Louis Homœopathic Medical College, the Faculty of that institution empowered Drs. Helmuth and Williamson of this city to examine our rejected students on the branches upon which they had been black-balled, viz.: Surgery, Practice and Obstetrics. One of them, Mr. Ehrman, having returned to his home in the West, was unable to be present at this examination, and applied for his degree in another College, which was at once granted to him as a matter of common justice; the other two, Messrs. Jones and Reed, were subjected to a rigid examination by the honorable gentlemen above-named, and were found well acquainted with every branch upon which they had been black-balled. The certificates granted by the committee to these young gentlemen WERE EQUIVALENT TO A FULL AFFIRMATIVE VOTE ON EACH OF THE THREE BRANCHES OF SURGERY, PRACTICE AND OBSTETRICS.

In the case of these young gentlemen, may not the Faculty of the Homœopathic Medical College of Pennsylvania be rightfully accused of having violated the principles of moral integrity? The rejected students were well qualified in the branches

where they had received a full negative vote; and inasmuch as their black-balling had been determined upon *with malice prepense*, the dictates of honor and humanity should have impelled the plotting professors to inform these candidates for a degree, *that they could not be admitted, and that, if they should insist upon being admitted, they would assuredly be black-balled.* This would have been acting with manly frankness, whereas the Faculty preferred acting a part that renders them amenable to the tribunal of public opinion for their unjust conduct.

The last subject which the author desires to consider in connection with the organization of a Homœopathic Medical College is,

UNITY OF DOCTRINE, LIBERAL AND PROGRESSIVE TEACHINGS, AND A GENUINE LOVE OF THE TRUTH.

A house divided against itself cannot stand. This doctrine is particularly applicable to a College, where the principles of our Therapeutic System constitute the ground-work of the Science of Medicine. The Chair of Homœopathy is the distinguishing feature in a Homœopathic Medical School. The standing and the success of such an Institution depend in a great measure upon the manner in which the duties of this Chair are discharged. If this Chair is filled by a petty symptom-monger, whose heart delights in the baubles of an interminable fabric of nothings, the College must inevitably fail in winning the respect and confidence of the Profession. Such petty teachings are lifeless and evanescent sounds, rather than vitalizing rays from the effulgent sun of Truth which has

shone upon the dark chaos of Therapeutics through Hahnemann's genius. The high duty of the Chair of Homœopathy consists in expounding the great law which is to constitute the foundation of the Therapeutic System of the Future. The glory of this Intellectual Principle should never be tarnished by fanciful trinkets and sophistical statutes, pretended rules, and arbitrary laws, with which the Homœopathic journals of the first period of Homœopathy, and more particularly Stapf's Archives, were filled. It is in this particular that the old leaders of the Homœopathic School have sadly erred. Losing sight of the great Law of Cure; uninspired by its vast grandeur and regenerating power; unconscious of its deep meaning and soul-quickenning philosophy, they have dragged it through the mire of their unmeaning symptomism, until it has ceased to be an intelligible formula.

It has been the author's aim, during his connection with the Homœopathic Medical College of Pennsylvania, to build up an altar in this Institution, where the great Law of Cure should be worshipped as a Truth of Nature and Nature's God. It has been his desire to divest it of the trappings with which human pride and cunning have bedecked it. He has endeavored to inspire his hearers with a liberal and generous spirit towards unessential routine-practices, whenever they do not interfere with the dignity and successful operation of the law, and seem to constitute, in the feeble and vacillating minds of thousands of new converts, supports upon which their new faith has to rest. He has ever been mindful of the great teaching: "A bruised reed will he not break, and the smoking flax will he not quench." He has sought to develop the

law as a Principle, the ideal conception of which pre-exists in every human mind, and which it was his most anxious desire to quicken into a perception that the student might claim and feel as the outworking of his own spontaneous mental energy.

He has been condemned for glorifying the law, rather than its dogmatic human expounders. He has been condemned for daring to assert the workings of the law as illustrated by the records of the Old School. The most interesting pages in Hahnemann's *Organon*, are those where he quotes the experience of allopathic authors as confirmatory of the validity of the law "SIMILIA SIMILIBUS CURANTUR." Every rabid symptomist deems it his privilege to refer to these extracts with a proud smile of triumph; but when the author draws upon the same records which have furnished Hahnemann such splendid material for his own superstructure; when the author exhibits these very records as a testimony in favor of Homœopathy, and against the validity of the law "Contraria contrariis"; when he thus shows that the law of Affinity between drug-action and natural diseases, being a law which has its foundation in the System of Nature, has been unconsciously, although partially, acted upon ever since the Healing Art has existed, he is anathematised with a virulence of hatred and revenge, that must convince even the most careless observer of the utter moral and intellectual rottenness of his opponents.

The author has cherished the hope, that the privilege might be vouchsafed unto him of investing the Chair of Homœopathy in the Homœopathic Medical College of Pennsylvania with the dignity of a Philosophical Science, upon which the temple of Therapeutic Wis-

dom might be erected as upon an everlasting rock. In this effort he has been foiled by the machinations of insane foes.

In the Homœopathic Medical Colleges, the Chair of *Materia Medica* necessarily holds a different position from what it does in Old-School institutions. It is the depositary of the precious Truth, the true comprehension and universal recognition of which, would inaugurate a new Era of health and bliss. If the medical sciences are at all collateral to the Science of Therapeutics, they are assuredly so, when this Science inscribes the formula, "SIMILIA SIMILIBUS," upon the frontispiece of her temple. It is but just and proper that the Chair of Homœopathy should represent the character of the therapeutic doctrines of the School, and that the clinical teachings should harmonize with, and be corroborative of, the principles which it is the legitimate business of the Chair of Therapeutics to develop as a logically-coherent System. So far from this eminently essential unity having existed in the Homœopathic Medical College of Pennsylvania, the teachings of the Chair of Homœopathy have been constantly assailed by one member of the Faculty with open denunciations, secret machinations, and horrid anathemas. The consequence is that the College is now given over to the ruthless fury of its foes, from which it can only be rescued by the consummate wisdom and devoted union of its friends.

The author's labors have not been in vain. He knows that he has scattered some seeds which have fallen upon good ground, and will bear rich fruit. His recent work, entitled, "A New and Comprehensive

System of Materia Medica and Therapeutics, arranged upon a Physiologico-Pathological Basis," has been received with distinguished favor by hundreds of our most intelligent physicians. A work of this positive character cannot fail to excite bitter enemies as well as warm friends. It has received the commendations of some of our leading journals. The Evening Post, of New York, begins an extensive notice of the work in these terms: "This work of Doctor Hempel is the most complete and philosophical exposition of the doctrines of the Homœopathic School of Medicine that has appeared in the English language; and the whole subject is presented in a form enabling the reader to comprehend the principles upon which it is founded, and the mode of their application."

In the Evening Bulletin, of this city, the Author's work has received two exceedingly flattering notices, one of which begins with the following paragraph:

"We have here in the form of lectures what is evidently a very complete work on the Homœopathic Practice of Medicine. A contemporary of the highest respectability, in a review evidently from the hand of one perfectly familiar with the subject, claims for it that it is the most complete and philosophical exposition of the doctrines of the Homœopathic School that has appeared in the English language, and that in it the whole subject is presented in a form enabling the reader to comprehend the principles upon which it is founded, and the mode of their application. Dr. Hempel admits that many errors or wild fancies have sprung up in the theory of Homœopathy; that trivial matters have been most elaborately pushed into a thousand still pettier details, and that a mania for discovering new remedies has induced practitioners to introduce the most ridiculous substances into the Materia Medica. Dr. Hempel is evidently enough a straight-forward, practical man, and one desirous of putting his peculiar practice of medicine in its most useful light before the world."

And ends with these lines :

“Those who would trace out the action of these principles in minutest detail, with full accounts of individual cases in which they have been used, should refer to this book. Even the general reader cannot fail to find much in it which is truly interesting, and physicians of every class of practice will find its researches extremely valuable.”

In a note sent to the author by one of the founders of the Homœopathic Medical College of Pennsylvania, the author's work is spoken of in these terms: “I observe with delight your noble effort to establish the right arm of homœopathic science on something like a rational basis.”

Even journals not belonging to our School, have given favorable notices of the work. In the College Journal of Medical Sciences, published in Cincinnati, a very fair notice has been given, from which the author begs leave to quote a few extracts.

“This work presents a more complete, scientific, and satisfactory exposition of Homœopathic Therapeutics than any other in the English language, and will be read with more interest by those not of the homœopathic faith than is usually felt in the works of that class of physicians.”

“Professor Hempel has refused to yield up his manhood or reason and become the blind, unreasoning follower of the leader ; and this independent, honest, manly avowal of the Professor's opinions, while it may give offence to a few of the more straight-laced partisans of Homœopathy, will many times over redound to his greater credit than the little advantage which could accrue from the too frequently adopted course of attempting to aid a cause at the expense of Truth and Science.”

“In his professional labors, as well as in the publication under consideration, Professor Hempel has shown himself to be very progressive and liberal ; and has done much to remove the foolish notions which have obtained in regard to symptom-hunting, infinitesimal doses, etc.”

“Some eight years ago, Dr. Holcomb of this city, (now of Waterproof, La.,) published a book on the ‘Scientific basis of Homœopathy;’ Hempel’s *Materia Medica* will aid to complete what Dr. Holcomb commenced in rooting out, and what Dr. Hempel has very properly styled the ‘balderdash,’ ‘childish verbiage,’ and ‘baseless speculations,’ arrogantly dignified by the term *law*, by those who have written homœopathic works.”

In a letter sent to the author by a member of the Faculty of the St. Louis Homœopathic College, he has been favored with the following information: “We are anxiously looking for your second edition of *THE Materia Medica* of the Homœopathic School; we have made the same a text-book in our College, and do every thing in our power to circulate a work which does so much credit to its author and the Cause.”

An eminent Western physician, formerly a member of the Faculty of the Cleveland Homœopathic College, in a letter which the author received from him last year, speaks of his *Materia Medica* as “an incomparable work, a monument more durable than brass, a work of the highest importance, and more especially commendable for its philosophic explanation of the Homœopathic Law.”

The author has received many proofs of the satisfaction with which his recent *Materia Medica* has been received by the preceptors of our students. In some of these letters he has been alluded to as “a new Hahnemann;” in others, his work is referred to in less extravagant, but equally commendatory language. In a letter dated Nov. 24, 1859, to S. A. Jones, M. D., one

of the three rejected students, his preceptor has favored the author with the following testimony of his approbation of the work: "Tell Dr. Hempel from me, that his *Materia Medica* has, *already*, done more to make Homœopathy respected by scientific men, and also by the Allopathic Profession, than any thing ever produced by the Homœopathic School."

In a letter sent to the author by Dr. Meurer, of New-Albany, Indiana, the following passage occurs: "Your recent *Materia Medica* has invigorated my spirits; your article on Aconite is alone worth the price of the book."

All the intelligent graduates of our Institution have hailed the publication of the author's work with unalloyed pleasure. Dr. Putnam, of Utica, may speak for them all. In a letter to the author he writes:

"I have minutely examined your *Materia Medica*, and would earnestly recommend it to the Homœopathic Profession as a safe and reliable guide in the treatment of disease. Plain and concise in its teachings; admirable in its arrangement; thorough in its history of the effects of drugs, both in symptoms and their pathological influence; pure in the laws and principles of Homœopathy; it recommends itself to every intelligent practitioner. It is just the work required, and its publication has been hailed with delight,"

The author craves pardon for mentioning these and similar facts in reference to himself. Deadly enemies seek to destroy the good he has done, and he is compelled to defend the Cause in which he is engaged, even at the peril of appearing egotistical. He has simply desired to do his duty. He has ever been found at his post. He has never missed a lecture from

the beginning to the end of the course. He has even given extra evening-lectures which were elaborated with great care, and upon which considerable thought was expended by him in developing and demonstrating the great truths which they were intended to establish as facts of Nature and of Reason. These lectures were listened to by large and attentive audiences of physicians and students, and were calculated, as the author has frequently been assured by the Class, to elevate the character of our School.

Nevertheless, in spite of his honest and persevering efforts in behalf of this College, the author has been expelled by the Board of Managers upon the charge of not teaching pure Homœopathy. HE HAS BEEN EXPELLED WITHOUT A HEARING, WITHOUT A WHISPER OF COMPLAINT HAVING EVER BEEN UTTERED TO HIM BY A SINGLE MEMBER OF THE BOARD. Late in the evening, at eleven o'clock, and only two days before Commencement, a note was left at his front door, simply declaring the Chair of Homœopathy vacant.

It is with a feeling of joy and honest pride that the author refers to the numerous testimonials of heartfelt sympathy which he has received from a number of our Graduates who have honored his lectures with their presence. Many of these letters contain bitter strictures against the members of the Faculty who have been the cause of so much complaint during the present as well as during former Sessions. The author is unwilling to promulgate these denunciations except before a Committee or a Court properly authorised to take cognizance of such facts. He is unwilling to sully the pages of this work with a history of the bickerings,

the criminations and recriminations that have characterised the intercourse between the Board of Managers and the Faculty; he is unwilling to expose the blunders, the follies, the assumptions and prevarications that have given rise to unceasing difficulties and altercations in the bosom of our School. He desires to cover these bitter memories of the Past with the mantle of Charity, and to bury them forever in the sea of Oblivion.

The author begs permission to lay before the reader some of the testimonials that have been sent to him, and which show that his teachings have made a deep impression upon his Class. A nucleus has undoubtedly been formed, around which the School of the Future will gather in increasing numbers, until the shadows of past and present wrongs shall have flitted away.

The following is an extract from a letter sent to the author by a gentleman who holds an eminent position in the Common School Department of this city:

During the winter of 1857-8, it was my good fortune to be able to hear many of your inspiring, masterly, and instructive lectures upon the *Materia Medica*; and the wonderful charm with which you clothed a subject that, in other and yet able hands, was always dry and distasteful to me, attracted my attention and admiration so much, that, in the midst of exhausting and varied labors, demanding active days and almost sleepless nights, I missed but few of your lectures; and I can bear testimony to the electrifying effect, that your eloquent and weighty words had upon the class of that session. Although I had often attended lectures upon various medical and miscellaneous subjects, I never beheld the same enthusiasm prevail, the same amount of effective teaching done, or the same all-pervading and constantly sustained sentiment of admiration for the lecturer, as was exhibited in your class. No one could attend one course under you without perceiving, in the suspension of your labors in the good

cause of Homœopathy, a loss for which no man in America can compensate. All who have had an opportunity of knowing your worth, must attest the truth of that statement. It is a pleasure to me to be able to make this assertion, when an expression of it can do no good to me, and when the only object I can have is to assure you, that you bear into your retirement an admiration of your talents, and an affection for your person, that the aspersions of the envious cannot take away; and that neither falsehood nor malignity will extinguish. This much I have deemed my offering at your private and family shrine, from the seclusion of which you can, as heretofore, do the good cause some service.

How the managers, who used the knife in the recent fatal operation, imagined that the College could survive any more than could the human body when brain and heart were excised, will always remain a mystery to the students, who generally have the best opportunities of judging rightly, and who well knew that all of the malady that had to be complained of was located in another part of the Homœopathic body, and mostly in the surgical region.

In an extensive communication, sent to the author by one of the most respected Graduates of this college, who is now residing and practising in South Carolina, the following allusion occurs to the author and his labors:

“And now, in conclusion, let me tender you my heartfelt thanks for the real pleasure your lectures afforded me at the time, and the lasting benefit I have derived from them. Without the least desire to flatter you, I regard it as a privilege to have an opportunity of testifying to your unbounded popularity as a medical teacher, and also to the universal feeling of esteem which pervaded the class. While many of the Professors were honored and respected, you, most unquestionably were beloved. And if proof of your popularity had been wanted, it could easily have been found in the close and marked attention which prevailed, and in the crowded lecture-room during your daily ministrations. If, moreover, we remember, that this was the case with a branch which is always regarded as dry and uninteresting, the most sceptical must admit that, in order to secure such

marked attention, the subject must have been ably handled, and presented in the most attractive form. The future of the College was often the topic of conversation among the class, and the general impression prevailed that nothing would arrest it in its downward progress, but the infusion of new and vigorous elements. In a word, we regarded your appointment as a lucky hit, a practical carrying out of the principle: 'The right man in the right place.' Of one thing I am quite certain; if the Graduates of 1857 and 1858 could be assembled together, the opinions I have expressed regarding your services to the College, would be indorsed without one dissenting voice. I trust that the true interests of the College are in the hands of those who will pause and reflect, before they precipitate the long looked-for catastrophe. But, should it be otherwise, and the Homœopathic Medical College of Pennsylvania be doomed to annihilation, thank God, there yet remain two other Schools of learning, whither the student of Homœopathy, pilgrim-like, may turn his anxious thoughts. But, whether you again occupy the position of a medical teacher, or give your undivided attention to practice, I shall ever regard you in the light of a benefactor. And that God may prosper the right, and confer on you his choicest blessings, is the sincere wish of a grateful pupil."

Another one of our most respected Southren Graduates has favored the author with a communication in reference to our College-difficulties, from which the following paragraph may be quoted as an illustration of the opinion entertained by the Class concerning the author and his teachings:

"Of yourself, as a Professor, you, Doctor, stood first in the ranks. Your proficiency as a lecturer, and teacher of Homœopathy, was admitted by all, and spoken of at all times, without one exception, in terms of the highest praise. Your indefatigable zeal and great earnestness were appreciated by us most highly. Your lectures, written after years of research and laborious study, were received by us as words of gold as they came from your mouth, to be treasured up against the day of need; though your exertions have been given to us, and not only to us, but to the whole homœopathic bro-

therhood, in a volume whose value cannot be over-estimated. It is used by every physician I have seen of our School at the South; and more confidence is placed in it as a guide to select a drug homœopathic to a given disease than in any work which has yet been published. Can the Managers of our College suppose another man of such well deserved reputation can be found to take your place?"

A Rev. Gentleman from the State of Georgia, who graduated in our College as Doctor of Medicine, and whose intellectual and moral worth was respected by both the Faculty and the Class, has favored the author with the following expression of his opinion:

"During the last two winters it was my pleasure to attend your lectures on *Materia Medica*, and you must allow me to say that to you I feel indebted for any knowledge I possess of the power of drugs. No work of a similar character (not even Hahnemann's) is so well adapted to impart a clear, full, and comprehensive knowledge of the subject. I allow but few days to pass in which I do not refresh my memory by perusing some of your truly scientific lectures. I neither envy the wisdom, nor the taste of the man that does not relish them; for it establishes beyond all controversy a want of that mental, if not medical culture, that renders true science as obscure as were the teachings of the Lord Jesus to a bigoted Pharisee.

One of our most esteemed Graduates from New Hampshire, writes in a communication to the author:

"I have enjoyed your *Materia Medica* much, and as I read page after page, seem to live over again the time when I sat and listened to your voice as it grew fervent and eloquent in elucidating the difficult theme you have chosen. For one I have great reason to be grateful for the care and labor you have bestowed on the subject, and which has resulted in bringing the *Materia Medica* before the Profession in a more attractive form than ever before."

And in another letter from the same gentleman, the following testimony is awarded to the author as a teacher of Homœopathy:

“Your interest in the welfare of the College; your earnestness as a lecturer, and your knowledge of *Materia Medica* rendered you to me an efficient instructor.

“To me there was something higher and better in your teaching than the history of drugs, and the enumeration of symptoms; something that came home to every thoughtful student’s mind, and served to lift him above the perplexities of study into higher regions of thought, where he could more or less distinctly behold the system of Homœopathy occupying a place in the great economy of Nature. This influence the students all felt and were grateful for.

“The duties pertaining to your chair, are onerous, and I know of no man who could discharge them better or more satisfactory than you do.”

The following interesting letter has been sent by a Graduate from Western New York, a gentleman whose scientific attainments and deportment as a student were an universal theme of praise:

“I believe your conception of the *Homœopathic Law of Cure* to be the only true one. This, I have proved to be such in my own practice, having followed it to the letter.

“Not long since I was called to prescribe for a case of Hemiplegia; the symptoms of which, (as you had taught us,) pointed to Aconite. I gave *four* powders of the 2d trituration, at intervals of ten minutes, and in one hour from the taking of the first dose the patient was permanently cured.

“I have also during the past winter, successfully treated many cases of acute pneumonia, one of which, I will give you a brief history of I found the patient completely prostrated, the attending symptoms were: violent inflammatory fever, headache, excessive dyspnœa, acute pain in the chest, short hacking cough, expectoration of pure blood, scanty and highly colored urine, &c. These symptoms pointed to

Aconite, demanding active treatment. Therefore, I prescribed Aconite *tinct.*, five drops in a glass half full of water, a teaspoonful every half hour, and the disease was arrested.

“These cases prove that your theory is correct, and *purely* homœopathic. I can give you cases, were it necessary, in which other remedies were used with equally as good success. See Amer. Hom. Rev., Vol. 2, No. 2, November, 1859, for treatment of *two* cases of Sciatic Rheumatism according to your theory, (page 93).

“I have heard several of our *best* physicians make the remark, that your work on *Materia Medica*, and your theory of administration of remedies are the best known; and also, that as long as we had such men as Dr. Hempel in our Colleges, Homœopathy would rise, and its disciples be crowned with greater success.

“An Allœopathic physician, recently converted to Homœopathy, and who is now a member of the Oneida Co. Med. Soc., informed me ‘that he had not only read, but *followed* the teachings of your *Mat. Med.*, and that he *had not* failed in the treatment of any case since he had become the possessor of your book; and also, that he was perfectly charmed with the clearness and precision with which each group of symptoms were portrayed.’

“In the winter of 1858 and '59, I was a student at the Hom. Med. College of Philadelphia, and during that time, I had many conversations with my fellow students in regard to your lectures, and in *no instance* could I find one of them but what was pleased with your course of instruction, and *none* but what was *anxious* to have your book before retiring to their homes.”

From Pennsylvania the author has received a letter by one of our Graduates, full of noble aspirations and encouraging advice. He makes mention of the author in the following terms:

“You teach true Homœopathy and believe in improvement; you do not succumb to any man's opinions, unless they are in accordance with reason and scientific experience. You do not believe, as some old fogies do, that Homœopathy emanated, full-fledged and perfect from the mind of Hahnemann, and that to take from, or add to it, would be an unpardonable sin. Your doctrine of *size of dose*, is

also the only rational one, viz., to use medicine in all potencies, and to give just enough (no more nor less,) to cure disease. In a word, you occupy the position or ground, which must eventually become the basis of our Science. I have to-day spoken with Drs. R***** & Son, of Harrisburg, on the subject, and they entertain the same opinions. So does the intelligent part of the Profession at large. You have nothing to fear, even if for a short while the smoke of persecution should darken your view. The motto of God's creation is continually *onward*, nor can anything remain *in statu quo*."

Most of these communications, which the author has selected from among a number, are voluntary offerings, induced by the recent expulsions. The style in which these extracts are written, and the sentiments pervading them, show that the writers are gentlemen of a high order of intellectual and moral perceptions. They were, without an exception, regarded as the leading men of the classes to which they respectively belonged.

It is but natural that the preceptors of our students should take a deep interest in the recent occurrences. One of them, in a letter to the author concerning these events, expresses himself as follows:

"It is needless for me to say anything concerning yourself and the principles of Homœopathy as expounded by you; the records of the past speak for themselves. Your acknowledged ability as a physician, and the fearless manner in which you have expounded the truth, have placed you not only in our first ranks, but also among the first ranks in the Profession in Europe."

In other communications from distinguished physicians of our own as well as other States, the action of the Board is characterised as unwise and ruinous. In one of them, the following allusion is made to the

author's teachings: "Permit me to say here, that my students last year and this, have all spoken in the highest terms of your lectures, and will not feel kindly towards the Board that has put you out of the lecture-room."

The author has been shown a letter from Canada, addressed to a professional gentleman of the States, where the following passage occurs: "All of the physicians of Canada that I have heard from, are in favor of Dr. Hempel."

Have the author's labors in the Cause of Homœopathy been fruitless? It would be easy for him to show by statistical evidence that hundreds of physicians have become converts to Homœopathy through the channels which his numerous publications have opened to inquiring minds. Physicians know that the author's publications constitute, even to this day, the staple of many Homœopathic libraries. No longer than about a month ago the author received a note from an eminent physician, formerly connected with the Medical University of Geneva, N. Y., who became a convert to our System through the author's late Manual of Homœopathic Practice. He writes: "For at least ten years I have been trying to believe that any science existed in Homœopathy, but it was quite impossible. At length I was so fortunate as to be able to procure your Manual of Homœopathic Practice, which appeared to me a rational treatise upon Medicine, since which I have made it one of my principal text-books."

In presence of these and numerous other expressions of confidence and devotion, the author cannot refrain from doubting the wisdom of the late acts of the Board of Managers. He is aware that the foul birds of night would fain make this Institution their abode. The author exonerates the Board from all responsibility in his removal; at the same time he begs to remind all the thoughtful friends of our Cause, of the caution which is required in constituting laymen the depositaries of the sacred principles of our Universal Truth. A perception of this Truth, in all the effulgent radiancy of her glory, implies a degree of expansive intellectuality and freedom from dogmatic prejudice which is only possessed by the chosen minds of the profession. The author inclines to the opinion that enlightened and generous physicians should be the managers of a Homœopathic Medical University; or, if a board of laymanagers are deemed essential, *their management should be strictly confined to the financial interests of the concern* WITHIN THE LIMITS OF CONSTITUTIONAL ORDER AND RESPONSIBILITY.

It was with high hopes, and with the solemn determination to do his share towards raising the Homœopathic Medical College of Pennsylvania to the highest rank among the Medical Institutions of the world, that the author entered upon the discharge of his duties as Professor of Materia Medica and Therapeutics. It was understood that he should be perfectly independent in his Chair, and that he should not be held responsible for his teachings to any man's dictation. It was on these terms that he accepted the appointment. He brought to the discharge of his duties a fair share of

experience and practical wisdom; a thorough knowledge of his subject; an exalted love and a comprehensive grasp of the doctrines he was expected to teach; a practical and theoretical knowledge of the wants of a medical class; and last, though not least, the certainty of being able, at no distant day, of relieving the College of its crushing indebtedness. His noble father-in-law, George Coggeshall, Esq., whose heart was with this Institution, and who was convinced that, in the author's hands, it must eventually attain to the dignity and influence which this first and oldest of the Homœopathic Medical Colleges of this country should possess, offered to come forward with a considerable sum of hard cash as a beginning in the good work of emancipating the Institution from the prospective clutches of the sheriff. He had endowed the Chair of Materia Medica by will with the sum of eight thousand dollars, to be paid immediately after his demise, (the old gentleman is now in his seventy-fifth year,) and he had left the College a large estate to be held in trust by one of the present Board of Managers. There were only two conditions attached to this legacy; one was, that the author should remain a member of the Faculty for life or during his pleasure, and that he should have the privilege of nominating his successor; and the second condition was, that no part of this legacy should be invested for the benefit of the College without the author's advice and consent. It has been the noble old gentleman's desire to leave his mite towards the relief of human suffering and the elevation of his fellow-men. He felt that the author was thoroughly identified with his views and wishes, and that this splendid legacy would not only be safe in his hands,

but would be judiciously and profitably applied to the high purposes for which it was intended.

Alas! the machinations of the author's enemies are enjoying a temporary triumph, and the battle of Truth and Humanity against the demon of false Ambition and unholy Egotism will have to be fought outside of the College-walls. It is not fair and manly argument, that this rotten Clique desires; brutal Power, Persecution, Denunciation, Intrigue, are the weapons with which it fights the champions of Truth, Justice, Liberty, and of the Institution whose mangled remains are now bleeding in the dust. The author loved the College; he devoted himself to its interests; he looked upon it as the incarnation of the glorious Doctrine to which he has vowed his strength of mind and body. Will the Profession forsake him in this struggle of Light against Darkness? Or shall Progress and Reason vitalize the seeds of Truth which his enemies seek to stifle in the germ? The Profession will have to take sides in this struggle. It is for them to decide whether they will fight under the black flag of Ruin, or under the bright banner of a glorious Triumph.

May we ask the kind reader to receive this volume in the spirit in which it is offered? We have desired to present the great subject of which it treats, in the light of a philosophical Science, inviting the attentive explorer of Nature's Temple of Wonders to deep and solemn meditations. Those who expect to find the pages of this volume filled with the usual clap-trap of rodomontade, in which the unfortunately numerous class of specious reasoners in our School delight, will

be sadly disappointed by the character of our work. But all those who desire to have their minds quickened and refreshed by earnest thought and consistent argument, may open this volume with the assurance that they will find their expectations gratified to the full extent of our ability. We are prepared for the abuse of some, whose praise we should have to consider as discreditable to our good sense, to our penetration and integrity of purpose; on the other hand we confidently trust to the impartial forbearance of the many pure and noble spirits of whom our School can fortunately boast, and to the judgment of an enlightened and just Posterity. We have no fears that this book will be laid upon the shelves. It will be read by the present and by future generations. We say this not in the spirit of a boaster, but in the spirit of one who has felt the truths he has spoken, in his inmost soul. These truths are not the passing sound of a day, but the voice of ages. Like Newton's pebble on the shores of his own unfathomable ocean of Mind, they should be regarded as mere outlines of God's great handiwork of Wisdom: Homœopathy. Friendly Reader, be pleased to bear with our apparent presumption; we mean all this without affectation, and humbly but honestly believe, that, by pursuing the vein we have struck, other more penetrating minds will be led to vaster and more useful results.

CHARLES J. HEMPEL, M. D.

PHILADELPHIA, MAY, 1860.

TO THE

MEMORY

OF

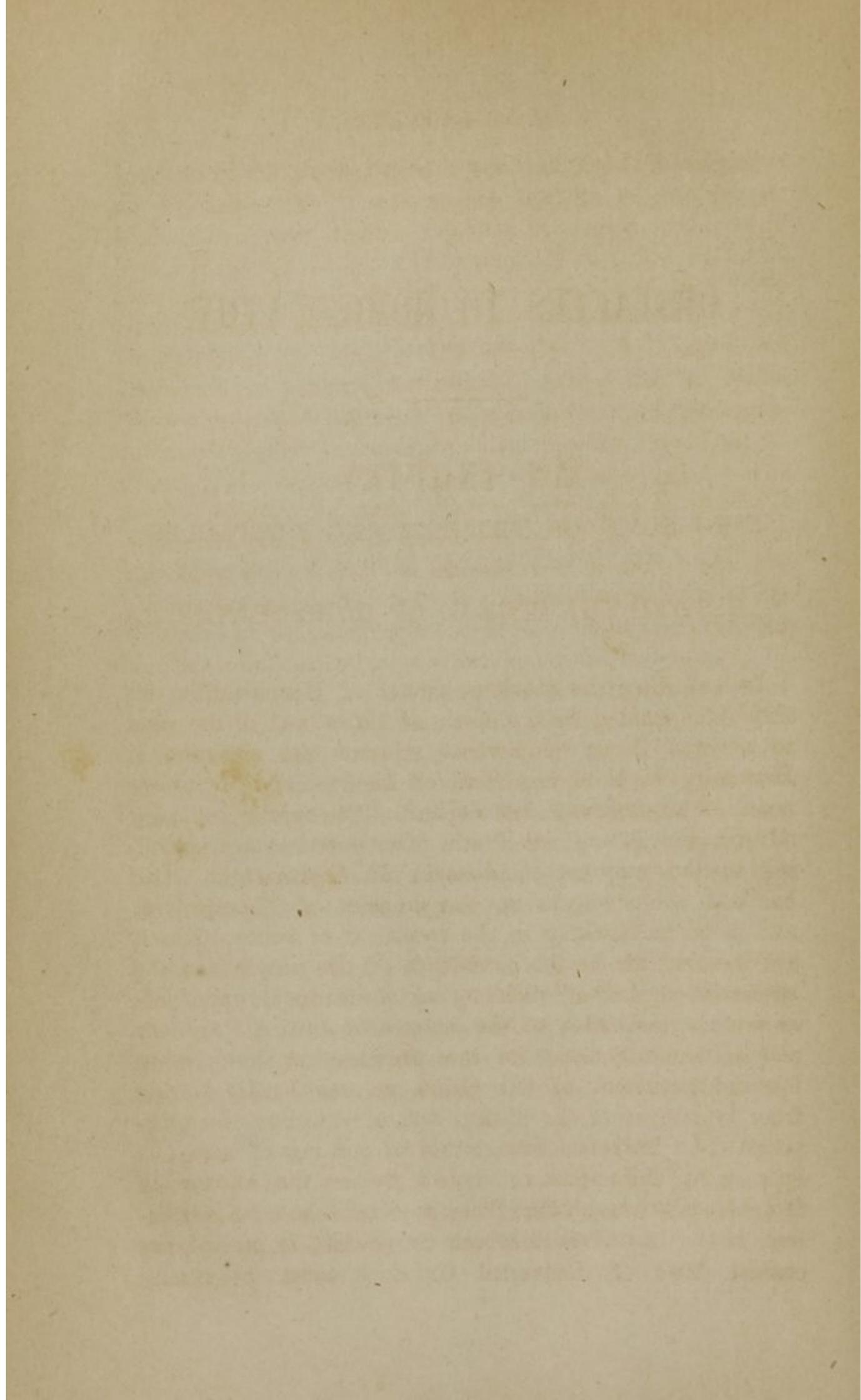
H A H N E M A N N .

IN dedicating this work to the Memory of Hahnemann, we are inspired by a profound sentiment of reverence for his transcendent genius, and of heart-felt gratitude for the blessings he has bestowed upon his fellowmen. At the same time we are admonished that his followers cannot evince their devotion to the great Founder of our School in a more earnest and effectual manner than by continuing to tread the path of inquiry which his own high Reason has illumined with the light of Wisdom. We are satisfied that the greatest disrespect that can be offered to Hahnemann is, to confine his great discovery within the limits of a literal formula. All progress is at an end the moment this literal dogmatism crushes out the spirit of free inquiry. In the name of the emancipated genius whose rays have warmed the desolate and gloomy page of Therapeutics with their life-quickening power, we protest against the iron rule of the letter, which is the rule of Pride and Fanaticism. We protest against

keeping the Science of Therapeutics fettered by the authority of self-constituted Cliques, Societies, Conventions. And we protest more especially against perpetuating the gross absurdity of sacrificing the Law upon which the homœopathic Edifice is founded, to the accidental technicalities of our practice. We protest against excluding any longer the dictates of Common Sense, and the prerogative of Free Inquiry from the boundaries of our Science. We claim that every man should be privileged to appropriate as much of the Science of Homœopathy as he can comprehend and has use for. Any man who, in the course of a free, honest, and manly inquiry, feels bound to adopt just so much, and no more, of this great Science, is a better Homœopath than the full-fledged Pharisee who worships the Temple rather than the Truth that should be glorified in it. If we have succeeded in showing that the Science of Homœopathy is as liberal and progressive as Nature; that it is a Truth not belonging to any one man or set of men, but that it is heaven-born, resting upon eternal foundations, shedding its vitalizing rays upon all minds, and enlightening each according to the measure of its capacity: we shall believe that we have done our Cause some service. If we have ever erred in seeking to impose our own perception of the Law upon others equally honest, but less anxious to generalize its meaning, we pray that abundant opportunities may be afforded us to convince every man who has suffered at our hands, that no man's heart can beat more warmly for the heavenly aspirations of universal Freedom in all its legitimate pursuits, than our own.

The few past years which we have spent in the bosom of scholastic dogmatism, have been amply sufficient to exhibit to us its loathsome garb full of holes like the cloak of

Anaxagoras, through which Socrates beheld the vanity of its wearer. Alas! who are the men that profess to be the standard-bearers of orthodox Homœopathy? Who can see and hear them without being disgusted with their pretensions, unsupported as they are by any of the manly qualities that should adorn a physician's heart and mind? By their fruits ye shall know them. Symptoms, infinitesimal doses, hypothetical potencies, microscopic globules still constitute the alpha and omega of their therapeutic wisdom. Not a single effort is made by these shadowy abstractionists to regenerate the collateral Sciences of Medicine from the high stand-point of our central Truth. When the universal world of Science is making gigantic efforts towards an unveiling of the world of Causes, these obscurantists of the nineteenth century delight in fastening their fungi to the sunny temple of Wisdom as the genuine offspring of the inspired Goddess. We are satisfied that, if Hahnemann could now make his voice heard among his disciples, he would express feelings of contempt for the stunted proportions of the orthodox Homœopathy of the day. Let this relic of the past be gone for ever! Let us have the Science, grand, progressive, universal as Nature, and bounded only by the limits of Mind. Then, and only then shall we be heard with confidence and respect as members of the great Brotherhood of Physicians.



OBSTACLES TO HOMŒOPATHY.

AN INQUIRY

INTO SOME OF THE LEADING OBSTACLES

TENDING TO

RETARD THE SPREAD OF HOMŒOPATHY.

IN unfurling the glorious banner of Homœopathy, we should be guided by the spirit of Truth, and of devotion to a noble Cause upon whose triumph the elevation of Humanity to a higher state of freedom and happiness must, in a great measure, depend. We rejoice at every advancement of medical Truth. Our doctrines are spreading to the remotest land-marks of Civilization. Our brilliant achievements in the domain of Therapeutics, and more particularly in the treatment of acute diseases, are winning for us the confidence of the people and the respectful regard of such of our professional opponents as are not insensible to the dictates of Justice, Propriety and Common Sense. In the presence of this mighty forward-movement of our Cause, we can hardly refrain from interrogating the distant future regarding the prospects of an universal recognition of our law of cure. It may seem chimerical to expect to see the banner of Homœopathy wave over every medical school; nevertheless, if the law of cure, which we profess, is one of the eternal laws of Universal Order, it must eventually

constitute the therapeutic formula of every practitioner of Medicine. It is one of the highest objects of our endeavour, as it should be that of every true-hearted homœopath, to hasten the realization of this universal medical revolution. A full and philosophical perception of the homœopathic law is one of the conditions of success in this struggle against Old Physic. This perception enables us to analyse the influences which tend to oppose the progress of our Art towards a final and universal acknowledgment of its truth. An inquiry into these influences, if conducted in a spirit of impartiality and with logical consistency, must result in great good to our Cause which we believe to be the Cause of Truth. We beg the privilege of offering on this subject a few plain and practical suggestions, referring more particularly to the difficulties with which the comprehension of our doctrines and their application to practical interests are beset.

For the sake of convenience, and because our investigation has naturally led us to this arrangement, we shall embody this subject in the following series of propositions. Our developments must necessarily be brief, and may seem mere indications of the truths which we desire to discuss.

In our first proposition we shall allude to the opposition that all new ideas have to encounter.

Secondly, we shall endeavor to show that the confusion which prevails in the homœopathic ranks, as regards education and natural capacity, operates against the practitioners of our School, inasmuch as their opponents hold each of them responsible for the failures of their weaker brethren.

In our next proposition we shall take the liberty of examining in the crucible of criticism the mania of proving with which the Homœopathic School seems afflicted. This proposition will lead us to examine next

The just claims of the physiological treatment of diseases which seem to be underrated or even ignored by such members of the Homœopathic School as style themselves the Hahnemannian homœopathists par excellence.

These considerations will lead us, on the other hand, to show that, although the excesses to which the physiological treatment has led our opponents, cannot be charged upon homœopathic physicians: yet the latter have not as yet weaned themselves from the technicalities of this false system of physiological Therapeutics; we shall likewise show that the use of these technicalities, in explanation of the clinical facts and theoretical principles of our own School, produces confusion and misapprehensions, and interferes with the expansion of our doctrines into a philosophic System which is bounded only by the limits of Truth and Nature.

In our next proposition we shall allude to the difficulty of selecting a homœopathically-specific remedy, which is far greater than the revulsive systems of the Old School.

In our seventh proposition we shall take occasion to show that the views which homœopathic practitioners have entertained concerning the spirituality of drug-forces, have led, in many minds, to a subversion of the natural relation of the facts of Homœopathy; the Transient and Accidental have been made the Permanent and Essential.

In our next we shall allude to the incompleteness of Hahnemann's own explanations and definitions as an obstacle to the progress of Homœopathy.

And lastly we shall briefly allude to the universality of the Homœopathic Law by tracing its cosmic origin and relations.

All new ideas have to encounter opposition which waxes fiercer in proportion as the reforms proposed affect the more vital interests of Society, or penetrate to the more deeply-hidden abuses with which the social mechanism is tainted. The history of Medicine, of political Government, of social and religious Institutions, sufficiently illustrates the truth of this proposition. It is unnecessary to corroborate it by facts with which whole volumes might be filled and which have been referred to by the advocates of new ideas, *usque ad nauseam*, in public addresses and printed works, as proofs of the intolerance with which the enemies of progress have always sought to prevent the most useful improvements, and to extinguish all aspirations for a more expansive truth, and a more exalted freedom. We have assigned to our first proposition a place in the Series, simply because the constitutional tendencies of human nature render this antagonism to progress an inevitable, yea, a providential fact. For, what is this antagonism when looked at in the light of high Philosophy? Is it not a principle which pervades the Universe, a constituent of Divine Order? We call it centripetal force in our solar System, conservatism in the political and social life of Man, orthodoxy in Religion. Will anybody complain that the centripetal and centrifugal forces; that Desire and Conscience; that Liberty and Law, are the motor-powers of Creation? Their union constitutes the matchless harmony of worlds, as it would constitute man's cloudless happiness upon earth and in heaven. It is their disunion and antagonism which is so frequently fraught with untold misery. What is Desire without Conscience, but a wild fury which may seek gratification in torrents of blood and the conflagration of cities? And Conscience without Love, has it not consecrated the *auto-da-fes* of the Inquisition, and sanctioned the heartless cruelties of our Puritan forefathers?

Yet, why should we repudiate the Conservative Principle, were it ever so tyrannical in political Government, ever so fanatical in Religion, ever so dogmatic in Science, ever so

pedantic in our Academies? In Europe, its contrary endeavors have led to the legal recognition of Homœopathy; and, in this country, they will assuredly lead to its recognition in the conventions and lecture-rooms of our opponents. A death-like lethargy would seize upon this Humanity, if the conservative principle were not continually endeavoring to arrest the development of the human mind. These endeavors provoke counter-endavors which must continue until Truth shall have triumphed over all opposition.

It is very probable that, if this time ever comes, we shall no longer call ourselves Homœopaths, but Physicians. The name Homœopathy is of human origin; the Science is divine, but the name is human and transient. The name has served as a rallying-cry to the champions of this vast reform, and it is the name as much as the facts which the name is supposed to represent, that has excited bitter opposition. Truth Divine is nameless, because it is infinite. Names are more or less of a partisan, sectarian character, and will lead to opposing movements and organizations, until the human mind shall have been born again of the Spirit of Eternal Good.

The acknowledged inefficiency of our established systems of education, and the consequent inadequacy of our young practitioners to worthily uphold the banner of our School, results in great injustice to the cause which we are advocating. There are those among us who are qualified by education and experience to cause Homœopathy to be respected by her opponents; but as long as the heavenly law which we teach and which is our guide in the practice of our Art, is not backed by our superior skill in the collateral Sciences of Medicine, the ethereal truths of Homœopathy will remain imperceptible to eyes that are accustomed to recognize no realities but those of matter; even as, in the ordinary walks of life, persons of low mental capacities, pugilists, rowdies of every description, have no respect for

the most transcendent genius, for the sublimest poetical talent, unless the man is possessed of muscular power superior to their own, and able to perform the honored offices of skull-smashing, shoulder-hitting, and the other *tours de force* which this class of persons delight in. Let a commanding General in the field be ever so skillful in planning strategical movements and combinations; if he is suspected of cowardice, if he is not prepared to head the forlorn hope, to be the first man in the breach, or to plant his flag with his own hands in the midst of the enemy's intrenchments: his soldiers will lose their confidence in his ability, their morale will sink, they will fight with a sulky and careless indifference. The superiority of our law will not avail us, unless the fighting forces at our command, the collateral Sciences, are made available in our struggles for the new medical Gospel. The education and experience of the few among us cannot possibly counter-balance the ignorance of the many. We should all endeavor to become Chemists, Anatomists, Surgeons, Obstetricians. Even if we concede that the bulk of Homœopathic physicians are better educated than their opponents; still it is of importance that the balance should be much more largely in our favor than it now is. If an Alloëopathic surgeon renders himself guilty of malpractice, the great artists of whom the Old School can so justly boast, are not held responsible for the ignorance of their brethren; the conservatism and routine of ages protect them in the enjoyment of their well-earned laurels. But let an Homœopathic practitioner commit an oversight, or even meet with a pardonable mishap, and we are all set down as a pack of dunces that no respectably-educated physician can associate with without dishonoring himself. Hence we owe it to ourselves, in sheer self-defence, to make the most heroic efforts towards the acquisition of every Science which belongs to the curriculum of medical studies.

Another obstacle to the progress of Homœopathy is the

symptom-mania with which our School is afflicted. The solemn and important business of proving drugs which was conducted by the great discoverer of Homœopathy with so much devotion and genuine heroism, and which is still continued with equal perseverance by many of his followers, more especially in Germany, has dwindled down to a trifling system of symptom-hunting. Many of our recent provings must elicit smiles of incredulity from both friends and opponents. Can we expect to make sober-minded people believe that plants which have been used by our fathers and forefathers in unmeasured quantities without ever causing any serious embarrassments to their constitutions, will yield whole lists of reliable drug-symptoms when proved with the twelfth and thirtieth potencies? No clear-headed Alloëopathic physician whose mind has been trained to logical reasoning, and to the severe business of observing phenomena *as they are*, not as they seem to fancy's vision, will ever be made a convert to our System by such provings; nor will a Homœopathic physician whose mind is not biassed by the tyranny of dogma or by the pride of faction, be able to peruse these latest offsprings of our pathogenetic literature, without confessing to his inner soul that a woeful waste of ink and paper is involved in the publication of such provings.

In the long run, all such parasites will be weeded out, and the useful plants alone will adorn the life-garden of Homœopathy. But for a time they may give us trouble by diverting the weaker minds among us from the severe realities of Fact to the flimsy visions of Fancy.

Professor Henderson of Edinburgh has started another doctrine regarding the proving of drugs which seems to us destructive of all Truth and scientific Order. In his reply to Professor Simpson, he uses this language: "On Hahnemann's rule of giving only a single medicine at a time, Dr. Simpson makes some choice remarks, indicative, as usual, of the greatest ignorance of the subject he writes about.

Opium, says he, contains twenty-one ingredients, and yet Homœopaths prescribe Opium, while they pretend to give medicines singly. Opium, we reply, is a single medicine, because it has not been artificially compounded, and because it has been proved just as Nature gives it; and proving bestows unity, in the sense of showing what this natural compound can do, as distinguished from other natural compounds. Proving is the essence of singleness in Homœopathy; so that, if Opium, Arsenic and Mercury, mixed together, were proved upon the healthy body, this artificial compound would thenceforth be a single medicine."

It is evident that unless the combination of drugs is governed by some law as yet unknown to us, the doctrine laid down by Professor Henderson, must lead to chaos. The combinations to which simple drugs may give rise, are as boundless as the wildest fancy; it would be utterly impossible to determine their range of action by provings; the Science of Therapeutics would become a fiction, and disorder and doubt would rule in a department of human interests where light and law are not only indispensable, but alone worthy of, alone in accord with, the wisdom of a merciful Providence. No cunning of man can make single what, by the laws of Nature, is not one, but two; a chemical compound is an unit, because the combination of its elements is governed by a law; Belladonna is an unit, because the Belladonna-principle, whatever it be, combines the constituents of the Belladonna-plant into a distinct individuality which is ever the same, and virtually remains the same, in every clime and country. By our provings and by clinical observation we have determined, that these distinct drug-individualities hold specific curative relations to pathological individualities, which are as undeviatingly the same in every clime and country as the drugs which may be regarded as their material types in nature. A pathological condition is essentially a simple state. A symptom, as such, may indicate fifty drugs; but as part of a condition from which it derives its character, its meaning, its quality,

it is only met by the drug which, in its integral unity, corresponds with the integral unity of the pathological disturbance.

Who has ever seen an Aconite and a Belladonna group of symptoms mixed up together as pathognomonic of the same unitary disease? If the symptoms of Phosphorus and Arsenic should occur together in the same affection, we might be justified in prescribing both these drugs at alternate intervals; but what monstrosity in Pathology can possibly be imagined which might have to be met by the provings of an equally monstrous combination of drugs? God be thanked that, amid all the confusion which the mischievous genius of human pride and folly has conjured up in the domain of Pathology, the **IDENTITY OF DISEASES AND THAT OF DRUGS** have been established and are universally believed in, as immutable Facts. The truths which Hippocrates taught, are still truths to us, and in after-ages, our Skoda's and Rokitansky's will still be the great painters of Disease.

The mania of proving drugs and multiplying symptoms, has led

Fourth, to another most disastrous mistake on the part of homœopathic physicians: they seem to lose confidence in the healing energies of Nature. Our symptom-hunters must have a remedy for every little pain, twitch, pimple; they mend broken-down constitutions, renovate worn-out tissues, vitalize decayed nervous systems, rejuvenate old age, and for aught we know, work miracles and raise the dead. We do not know of anything more pitiable in Medicine than the heartless symptomism which, at one time, was supposed to constitute the very soul of Homœopathy. An eye for an eye, a tooth for a tooth, has been translated by the symptomist into his favorite formula of "symptom for symptom." We cannot for the life of us, discover anything grand, anything soul-stirring, anything truly progressive in the writings of purely technical symptomists. Symptoms

are valuable, indispensable; one symptom often constitutes the chief morbid indication, and this one symptom may occupy a prominent place in the pathogenesis of a certain drug, and thus lead to the knowledge of the only agent by means of which weeks, months and even years of suffering may be arrested. No reasonable man will ever find fault with the honest efforts of experimenters who seek to give us reliable symptomatic delineations of drugs or diseases; what is considered improper, and what should be denounced as a piece of impudent quackery, is the childish infatuation with which many of our literal symptomists seem possessed, of covering symptom by symptom. The number of those who decry the recuperative efforts of Nature, is diminishing from day to day; but the progress of our doctrines is still suffering from the misapprehensions to which Hahnemann's teachings regarding the inadequacy of Nature's powers to cure diseases, have been liable. Ah, would that we could do justice to the high medical intelligence of this great Reformer! Would that we could show, how his penetrating and generous genius softened down the rigid dogmatism of his literal teachings! Would that we could witness the tender spirit, the accommodating charity, with which he heeded the instinctive whisperings, and even the acquired wants of his patients! Hahnemann was no pedantic tyrant; his exalted genius never ceased to recognize the rights of a suffering creature; in the sick-chamber, where he presided, the patient reposed upon the bed of hope, of gentle and accommodating care; the faith which burnt in Hahnemann's soul, made him a truly Samaritan physician, in spite of the apparent dogmatism of his writings. Alas, the spirit has fled, the letter only has remained; in the hands of his petty imitators it has served as a means of degrading the doctrines of our School from the sphere of Reason and Humanity to the limited horizon of a Clique.

Let us not forget under what circumstances Hahnemann gave utterance to the inspirations of his genius! If he denounced the curative efforts of Nature as impotent without the existence of Art, what proofs had he ever had that this sweeping proposition was not strictly true? Had Nature ever had a chance to show her skill? The Expectant Method was not then in vogue; on the contrary, the human organism was treated like a laboratory, where the chemist might carry on his operations regardless of the vital properties of the tissues. Against these murderous onslaughts Nature was indeed powerless, and Hahnemann, impelled, if you please, by the rigidity of system, and by a burning faith in his own truth, could not well entertain any very great expectations of Nature's powers. Nevertheless, he denied these powers in theory rather than in practice; the very fact that he would feed a patient on sugar of milk, allowing a single infinitesimal dose to act for days, weeks and even months, shows that his practice gave the lie to his doctrines, and that faith in the restorative energies of Nature constituted one of the pillars of his system.

Besides this negative physiological treatment, there is a positive treatment which is commonly termed the palliative treatment, and the object of which is to restore the integrity of physiological functions by physiological agents and influences. Symptomatic purists repudiate in a great measure this eminently legitimate method of relief.

Instances of physiological treatment are the treatment of burns by the application of heat, and the treatment of a frozen limb by the application of ice and snow; Marshall Hall's ready method in cases of asphyxia, surgical operations, the use of emetics or cathartics for the purpose of expelling poisonous or otherwise injurious foreign substances; the use of Chloroform as an anæsthetic agent, or the use of Morphine as the means of lulling pain and procuring sleep.

If the question were asked : What are the boundaries of palliative treatment? We should answer : the good sense of the physician. The object of palliative treatment is to palliate pain, if we cannot cure ; or to effect a cure by simple palliative means, if they are sufficient for that purpose. There are many simple derangements which can be more conveniently reached by palliative than by curative means.

A diarrhoea induced by a change of water on the journey, may very frequently be stopped by a glass of brandy and water.

A man of active exercise being suddenly confined to a sedentary mode of life, on ship-board for instance, finds that his bowels become constipated. Is this constipation a disease requiring medical treatment? By no means ; a simple injection after breakfast, a Seidlitz powder, a little rhubarb, or any simple agent which may readily operate upon the patient's bowels without causing any unpleasant complications, may be all sufficient to remove the difficulty. Homœopathic physicians generally recommend Nux under these circumstances. But your Nux will fail you in thousands of cases, or it will be so slow in its operations that it is more than doubtful, whether it had any agency whatsoever in the ultimate restoration of the physiological equilibrium. Here it seems reasonable to remove a greater evil by substituting a smaller one, provided we are certain that the lesser evil is of limited duration, and, in reality, no evil at all.

The use of physiological palliatives may seem justifiable to a physician in the case of patients with whose constitutions he is well acquainted. A lady patient, for instance, of upwards of seventy, had a fierce attack of cardialgia, a most intense burning and sore pain in the epigastrium. The attack came on late in the evening, and had been caused by slightly overloading the stomach at supper. The extremities were cold, the pulse almost collapsed, the patient had frequent vomiting of bile with distressing

retching. For an hour we tried the remedies which seemed best calculated to afford relief, without any effect whatsoever. We then instituted the following process of reasoning in our own mind. "The patient and the family are alarmed; the former is actually apprehensive of death. I know that the cramps will not last more than a few hours, even without any treatment, and I am morally certain that, if I can give this lady a few hours sleep, the disease, in the meanwhile, will run its course, and the patient may wake free from pain."

Acting upon this suggestion, we dissolved a grain of Morphine in an ounce of water, of which the patient took twenty-five drops on a little sugar, and in half an hour another dose of the same size. Very soon she fell into a sound sleep, from which she woke perfectly free from pain, in her usual health.

Here is a paralytic old man; he is recovering from his attack, but as yet unable to leave his room. Being of a nervous temperament, he is apt to fret and worry himself into a state of the most perfect wakefulness. Ten o'clock arrives, he cannot sleep; he fidgets and moans, and prays for sleep; all in vain, "tired Nature's sweet restorer, balmy sleep," refuses to alight upon his drooping eyelids. Give this poor man a small dose of Morphine, and in very many cases it will prove a blessing to the exhausted frame.

Hahnemann was not by any means averse to the use of palliatives. In his introduction to the pathogenesis of Camphor, he emphatically recommends this agent as a palliative means in the treatment of epidemic influenza. His words are: "During the febrile stage of epidemic influenza, Camphor may be used as a palliative. It is a most valuable palliative in this disease which runs a short course; but the medicine has to be administered in *repeated, and increasing doses*, in the form which we have recommended (spirits of Camphor). Camphor does not shorten the course

of the disease, but moderates its intensity, and thus secures a termination uncomplicated by danger."

In the introductory chapter to Opium, Hahnemann admits the use of palliatives in the following argument: "If Opium removes some cases of cough, diarrhœa, vomiting, sleeplessness, trembling, and so forth, they are trifling cases which supervene quite suddenly in persons whose health is ordinarily good. In such a case, a hacking cough originating in a sudden cold; a trembling arising from a sudden fright; a diarrhœa occurring in consequence of a sudden fright, cold or some other trifling cause; a retching occasioned by a sudden emotion, loathing, etc., may sometimes be arrested by Opium quite suddenly. All that it is required to do is, to suppress these derangements for a short period, in order to enable the previously healthy body to keep down all further inclination to similar disorders, and to preserve a state of health by its own inherent power of vital reaction."

While the patient's consciousness is suspended by Chloroform, the surgeon performs his most formidable operations. Are we to deprive ourselves of the great advantages which the rational use of physiological palliatives may afford? Is this logical? Is it doing justice to our patients? Can we ever expect to convert allopathic physicians to the doctrine that the occasional use of a poultice, of a warm foot-bath, of a little Morphine, of ice to the head, cold-water bandages, and a variety of other perfectly simple physiological means, is in contravention of the laws of Nature? Can we expect to make reasonable people believe that purely hygienic and dietetic means are not very frequently the best and only means of cure? All these means exist *outside* of our therapeutic law. They do not interfere with it; on the contrary, they facilitate the operation of the forces by means of which we cure diseases. What a deal of contumely and useless controversy we might have saved ourselves, if we had never wilfully, and

certainly very stupidly, abandoned the strong positions which we have a perfect right to occupy in common with our opponents. The time was when a homœopathic physician would have been denounced by the purists of our School for allowing his patients the occasional use of a little Cologne-water, or the sight of a flower on a toilet-table. To hold a smelling-bottle under the nose of a fainting lady during a fit of hysteria, would have been considered a violation of the rules. We have learned better; the time has come when every enlightened homœopathic practitioner will strenuously, and on every occasion, vindicate the use of every rational means which may afford relief to the sufferer.

A great obstacle to the spread of our doctrines among the more prominent physicians of the Old School is the fact that, although we have rejected the essence, yet we have retained the technicalities of the Physiological School.

With the revulsive or counter-irritant treatment as a therapeutic system, we have nothing to do; we have nothing to do with old-fashioned issues, setons, blisters, cauteries; we utterly repudiate the abuse of drastics of which allopathic physicians render themselves guilty. Yet we talk of *stimulating* the liver or the stomach, of *purifying* the blood, *strengthening* the nervous system in the same sense in which these expressions are understood by Old-School practitioners. A man who has been in the habit of stimulating the liver, as he terms it, with five, ten, and even twenty or thirty grains of Calomel, cannot reasonably be made to believe that the same effect can be obtained with the one-quadrillionth of a grain: And even, if we succeed in shaking his scepticism by the doctrine that our small doses operate upon organs in conditions of functional derangement analogous to the morbid properties of the drug, and enhancing the physiological susceptibility of the organ to the action of the remedial agent: nevertheless he may find it difficult and even impossible to admit that this

difference in the relation of drugs to diseased organs is sufficient to account for the resulting cure. We cannot demonstrate the action of our drugs by palpable experiments; nor would our theoretical reasonings convincingly account for the mystery of a homœopathic cure, if the cure itself were not a palpable and undeniable fact.

The Physiological Therapeutics of Bichat and his followers, among whom Broussais occupies the most prominent rank, are tainted with a radical vice. The Physiological School does not discriminate between drugs and aliments. Both, drugs and aliments, nourish the tissues. Drugs are assimilated like aliments. If the stomach does not digest with sufficient ease, its digestive powers are sharpened by a tonic; if the nerves are unstrung, they are steadied by some sedative; if the blood courses too rapidly through the vessels, its impulse is slackened by some depressing agent. The cardinal idea upon which the whole structure of Physiological Therapeutics seems to rest, is the employment of drugs as the direct regulators or modifiers of the physiological functions of the organism. This system denies the existence of diseases; diseases are simple alterations of the physiological functions, and, as a consequence, drugs remove these alterations by the simple processes of addition or subtraction. It must be a difficult task to convert to our System minds that have become confirmed in this method of classing drugs and aliments on the one hand, and diseases and physiological functions on the other, in the same general categories, with the simple difference of a little more or less, a little more saliva from Calomel, a more rapid digestion from Peruvian bark, more urine from Squills, more cutaneous action from Sambucus; without admitting any essential difference between the aliments which preserve the integrity of the normal functions, and the drugs which retard or accelerate, or, as the doctrine is pleased to express it, modify or regulate them according to the fiat of the therapist, whose wisdom, in

this delusive system, supersedes the Providence of Nature and its God.

Physicians who have become wedded to the revulsive method of treatment, must necessarily consider it a most laborious task to employ specific remedies for definite groups of symptoms. How much easier it must seem to reach some morbid process by clearing out the bowels or by blistering the skin. And then, think of the accommodating facilities of polypharmacy: mix half a dozen drugs together, and make sure of one or two of them at any rate. We are not thus favored in our practice. The more thoroughly a homœopathic practitioner is imbued with the spirit of his practice, the less he will be inclined to use more than one drug at a time. To him, pathological conditions are hardly ever more than simple units; they may evolve successive groups of symptoms, but as we penetrate more deeply into the mysteries of physiological functions and their abnormal changes, we shall find that an essential identity pervades the different groups of the Series, and that, with proper management, one, two, or at most three different drugs will meet all the requirements of the case. We cannot effect a cure unless we employ the remedy which is specifically adapted to the disease. A case of paralysis which indicates Aconite, will not yield to Nux; and if Corrosive Sublimate is required, Aconite will be found wanting.

Trousseau and Pidoux's statement that "the idea of specificity prevails in the *Materia Medica* as it does in *Nosology*," is emphatically true in Homœopathic Therapeutics. Every drug is a specific agent, in specific rapport with specific forms of disease. A revulsionist is never haunted by these specific relations. In his lazy and comfortable routine he goes the rounds of his drastics, his sialogogues, his sudorifics and emetics; and if he has tried every means in his power to make the patient spit, sweat or urinate, his chapter is closed and Nature must do, or rather undo, the balance. How, we ask, can we account for

the operations of our drugs by the false physiology upon which the therapeutic edifice of the Old School is based?

We have seen that the therapeutists of the so-called Physiological School ignore the specific principles of drugs. In this respect homœopathists are the antipodes of the former. It is one of the cardinal points of our doctrine, that every drug is the representative, or substratum of some specific force which may be made to act as a curative agent upon specifically corresponding pathological conditions. Indeed, it is by means of this force that our cures are supposed to be effected. The abuse of this doctrine has conjured up another obstacle to the spread of Homœopathy.

Hahnemann invented the processes of trituration and succussion with a view of detaching the dynamic drug-force from its material substratum and, by this means, enabling it to act with more freedom and power. The so-called high potencies which have been introduced of late years into the Homœopathic School, are regarded by their advocates as embodying, in a most eminent degree, the dynamic forces of drugs. The doctrine of potentization, or development of drug-force has become such a prominent feature among the characteristic attributes of the Homœopathic School, that its natural relation to the fundamental law of cure has been almost subverted in consequence.

By its enemies, our practice has been styled the "Infinitesimal Practice." A homœopathic physician is one who uses infinitesimal doses. We often hear it said that "my doctor practices Homœopathy; he gives little or no medicine." Not only lay-people, but physicians will permit themselves, in their blind fanaticism, to denounce as no homœopaths such of their professional brethren as employ more massive doses. It is a sad fact that the great law upon which alone the whole structure of Homœopathy rests, has been overlooked by the unreasoning partisans of the potentization-theory. We say, by the unreasoning partisans

of this theory; for there are many members of our Brotherhood who entertain views of this theory, which are perfectly compatible with common sense and with the most philosophic comprehension of our doctrines.

Is it true that these infinitesimal doses are alone entitled to the attribute of spirituality? Does not a large dose act by virtue of the same spiritual or dynamic force which an infinitesimal globule is supposed to possess? Is the living human personality less spiritual than a microscopic blood-disk? The majestic ocean less spiritual than a thimbleful of its foaming waves, or the resplendent day-star less spiritual than a wavelet of light? We believe that the doctrine of dynamization is capable of a philosophical interpretation; but to assert that a globule is more spiritual than a grain-dose of the first trituration, for no other reason than because the former is less in bulk or contains an infinitely smaller amount of the material substratum of the drug than the latter, is, in reality, substituting a double-refined materialism in the place of an enlarged and philosophical spirituality. It is time that we should endeavor to rescue the law which is alone eternal and divine in our therapeutic edifice, from the mass of hypothetical trifles, in the midst of which it has almost been forgotten; it is time that we should make the study and philosophical comprehension of this law our most important business; it is time that our allopathic brethren should know that a man may be a Homœopath without abjuring common sense; that he may be a student of Nature, a worshipper of Truth, yea, that he professes a doctrine which is as infinite and eternal as the Providence who operates by means of it.

Let us dwell with grateful hearts upon the immense service which Hahnemann has rendered to the Healing Art and to the cause of suffering humanity, by that simple and yet all-important contrivance, *fractional doses*. By means of this simple process, the most intense poison is transformed into a gentle and safe healing agent which may be ad-

ministered even to the nursing babe without injuring its tender frame. Truly may it be said of the Homœopathic agent that "the lion and the lamb shall lie down together, and that a little child shall lead them." Look at Arsenic, a poison so fierce that Hufeland, Dierbach and other great lights of the Allopathic school obstinately refused to use it, as harboring disorganizing principles in its bosom, which might undermine the organic life of the pulmonary apparatus, and even destroy these important organs by consumption. Hahnemann appears upon the stage of a suffering world, and by one flash of genius, he converts the fierce lion into a gentle lamb, the harbinger of health and peace. A heavenly truth had illumed his mind, and henceforth even a poison is transformed into an agent for the restoration of man's tottering health.

Yet in this business of dividing and subdividing drugs, we must not go too far, lest the ethereal forces of the drug should utterly elude our grasp, and the desire of instituting a rational inquiry into the principles of our Art should be superseded, in the minds of our opponents, by a well-founded amazement at the credulity and, as has been said, shameless impudence of the practitioners of Homœopathy. Every physician has a perfect right to prescribe the ten or the forty thousandth potency, as long as he is honestly desirous of testing the curative virtues of these incredibly small quantities, without endangering his patient's safety. But the results of such experiments, if successful and satisfactory, should not be obtruded upon the great public, until they can be substantiated by a weight of testimony which the most inveterate scepticism might find it impossible to repudiate. We would admonish physicians, and especially all younger members of the craft, to banish even the shadow of levity and rashness from this sort of experimentation.

Our testimony on the trial of the late Dr. King in Canada, has been assailed by some parties, because we asserted that Homœopathy does not mean a System of infinitesimal

doses, and that a homœopathic physician may give any dose of medicine which, in his judgment, the case may require. Being asked by the Attorney-General, how large a dose of Arsenic a homœopathic physician might give, we stated that we had given as much as one-fifth of a grain every four hours, for two consecutive days, in cases of Asiatic Cholera and miasmatic Intermittent Fever;* and that, so far from ever having seen any ill effects from such treatment, we had, on the contrary, cured our patients; we added at the same time that we had pursued this treatment

* NOTE.—It is proper to state that the first time we prescribed one-fifth of a grain of Arsenic, it was purely accidental. During the second Cholera-epidemic we very frequently used the first decimal trituration of Arsenious acid, making little powders at random, of which one was taken every two or four hours. We never noticed the least perceptible aggravation from these powders in the cases of Cholera where they were used. These cases were characterised by a sudden outbreak of the disease, sudden and excessive prostration, extreme coldness of the skin, sinking pulse, deathly sickness and burning at the epigastrium, collapse of the features, a feeling of anxiety, violent thirst and, in most cases, *enormous and frequently-repeated evacuations*, having an offensive, cadaverous smell, and resembling a homogeneous mixture of dirty water and excrementitious matter. If our memory does not fail us, the Arsenic proved curative in all such cases. We remember one family in particular, where the father, mother and two children were attacked in this manner at the same period. They took the arsenical powders every two hours, and were quite well again the very next day.

Some years ago, when we happened to triturate arsenic, we felt curious to ascertain the exact weight of the arsenical powders which we had used with such eminent success in Asiatic Cholera; and it was not till then that we discovered the enormity of which some of our brethren declare us guilty. These powders, small as they are in bulk, weighed exactly *two grains*, being equivalent to one-fifth of a grain of Arsenic.

In many cases of miasmatic fever-and-ague we have successfully used the same dose, when smaller quantities would fail us.

We have used the same arsenical preparation, at the rate of one dose a day, in cases of virulent impetigo of a chronic character, when the skin felt habitually rough, thick and dry as parchment; when it showed a tendency to ulcerate, crack and bleed; it broke out in inflamed patches which would burn like fire, exude a moisture and finally became covered with dark-looking, bleeding, ulcerated crusts. It is not often that we use an arsenical preparation of this size; but we have done so, and with perfect success. Is this a crime, or what is it?

only in extreme cases, and that we had never been obliged to resort to it in cases of nausea from pregnancy.

This testimony has been assailed, simply because we claim for every homœopathic physician the privilege of using one-fifth of a grain of Arsenic in cases, where his judgment may dictate the use of such a dose. One-fifth of a grain of Arsenic is not a poisonous dose. What say Trousseau and Pidoux, page 312, of their classic work on *Materia Medica and Therapeutics*? "One grain and three-fifths (eight centigrammes) of arsenious acid, taken at one dose in health, have caused in us a general feeling of stimulation which we may compare to the excitement caused by strong coffee. The most remarkable phenomenon is the production of an unusual vigor of the inferior extremities which permitted us to take long walks without fatigue. We insist upon this symptom which was likewise experienced by Masselot, and is expressed by him in these terms: "Very great aptitude to walk."

We would ask: Are these effects those of a poisonous dose? In many persons, one grain and three-fifths of Arsenic may undoubtedly give rise to a powerful reaction. But what a difference between this dose and the one-fifth of a grain! From the experiments instituted by Professor Trousseau and Pidoux, we derive the conclusion that it is impossible to lay down an uniform rule regarding doses, and that, in practice, a large margin must be left to the discretion and judgment of the physician. We are informed by Professor Trousseau, that Boudin, who is physician-in-chief to the most important military Hospital in France, and whose experience in the use of Arsenic most probably surpasses that of any other practitioner living, has given Arsenic, in fractional doses, at the rate of three grains and three-fifths a day in cancerous affections, and that he has continued this medication for six weeks in succession, day after day, without exciting the least untoward symptom. Trousseau mentions this fact as a proof of the immense advantage of prescribing drugs in fractional doses.

Is the experience of such men to go for nothing? Can we reasonably expect that they should listen to what must appear to them fables concerning the wonderful results of our infinitesimal doses, if we obstinately and childishly refuse to pay any heed to the brilliant results of their own medication? Is it in itself criminal to prescribe a massive dose, if the restoration of the patient's health requires it? May there not be just as much danger in giving too small as too large a dose? Let us remember that the settlement of these questions may involve our position in society; let us remember that the facts which are involved in this discussion, may be presented to a jury in a case of malpractice. Supposing a physician should treat a case of miasmatic fever with fifth-of-a-grain doses of Arsenic, as he very properly might, and his patient should die; what would be his fate if some relative should sue him for malpractice and the jury should make up their verdict by the dim rush-light of a few abstractionists?

Or supposing the physician should employ in the same case the two thousandth potency of Arsenic, with the same unfortunate result, and the jury should depend for their opinion upon the *solid* men of our School, who deal in doses that have a taste, smell and color? It is plain that this matter may become a serious affair, and that it is of the utmost importance to the practitioners of our School, that some uniform standard in regard to doses should be agreed upon as a legal basis in cases of malpractice. A homœopathic practitioner should recognize but one standard of doses, and that is the whole range of potencies from the crude drug up to the highest dynamization. We hold that every physician is entitled to use any potency he pleases; he may use it inappropriately, mischievously, and he may be held amenable to the law for the injury he inflicts through his carelessness or ignorance in the use of high or low doses; but the use of high or low doses as such, be it the two hundredth potency or the fifth of a grain of Arsenic, is his sacred right, a right that should ever be

strenuously defended by every enlightened physician, and which no independent practitioner will ever allow himself to be dispossessed of by over-bearing and meddlesome dictation.

Let us close this first chapter of our work with a fleeting glance at the spirit, philosophical unity and comprehensiveness of our doctrines. We cannot do full justice, on this occasion, to a subject of such magnitude and importance; we shall review it in all its bearings in proportion as we progress in elucidating the definitions, and penetrating to the foundations of a philosophical analysis of the great Science which is now struggling for, and must ultimately secure a universal acknowledgment and triumph. It is no disrespect to Hahnemann to say, that his teachings on the subject of Homœopathy are not complete. The most perfect enunciation of his great doctrine: that diseases are cured by similarly-acting drugs, is found in his admirable Essay, entitled "Spirit of the Homœopathic Doctrine," and forming part of the second volume of his *Materia Medica Pura*:

"There is no agent, no force in Nature," writes Hahnemann, "that is capable of morbidly affecting a person in health, which does not likewise possess the faculty of curing certain morbid conditions."

"Inasmuch as the power of curing diseases, and that of morbidly affecting persons in health, is found indissolubly united in all drugs; and, inasmuch as both these powers emanate from the same source, viz.: from the faculty inherent in every drug, of dynamically affecting the condition of the organization; whence it follows, that their action upon organs in disease takes place according to the same indwelling law, as their action upon organs in their normal condition; we finally infer that it is the same drug-force which effects a cure as that which develops morbid symptoms in health."

Farther than this, the discoverer of Homœopathy has

never penetrated in his explanation of the homœopathic law. A drug cures a disease *if* and *because* it has power to develop a similar morbid condition in healthy tissues. It effects this cure, because, according to Hahnemann's teachings, the drug-disease being more powerful, more intense than the natural malady, the latter absorbs the former. We shall show, in the course of these lectures, that this teaching has been sadly misapprehended by Hahnemann's followers as well as by his enemies, and that, so far from implying an absurdity, as it is made to do, it, on the contrary, expresses this great truth: that the homœopathic remedial agent cures the disease, because the drug-force embodied in this agent is in relations of affinity to the natural disease superior to those which exist between the disease-producing agent and the physiological tissues.

In our explanations of the homœopathic law, we shall endeavor to penetrate a step farther than the illustrious Founder of the Homœopathic School has seen fit to do. We shall show that Hahnemann's doctrine concerning the essential identity of drug-force as a disease-producing and a disease-curing power, is depending for its truth, for its vitality, for its scientific exactness, upon the cosmic fact: that the forces which create drugs, are the very forces which develop diseases in the physiological tissues. This is the foundation of Homœopathy. The doctrine, as enunciated by Hahnemann, constitutes the formula of homœopathic *Art*; the doctrine as expressed in this other proposition, constitutes the formula of homœopathic *Science*.

Look at the panorama of Creation; do we not behold Homœopathy interwoven in its foundations? To our sensual eye, the external facts of Creation are alone perceptible; but, abstract the contemplating mind from these material phenomena, and dwell upon the mysterious mechanism of the forces which evolve them as the ultimate results of an unceasingly-creating Endeavor.

Let us designate these forces as mediate principles. They constitute the active or organizing forces of the great

Whole. As viewed by man, finitely, the act of Creation consists in the evolution of germ-forces, according to fixed laws, into concrete individualities. All germ-forces are inherent in the surface of the planet: they constitute recipient vessels, passive forces or forms of power. The act of Creation is continued indefinitely by means of the forces which we have alluded to as the mediate principles of the Supreme Creator. We may likewise designate them as cosmic principles or essences, in contradistinction to phenomena. The concrete form, which is a reality to the physical senses, is, in truth, a phenomenon; its existence is phenomenal, for it passes away. The cosmic force, the creating principle, is the only real thing; the living essence which *is*, and does not perish.

Applying this doctrine to drugs, we say that every drug results from the action of a cosmic force or mediate principle upon a corresponding germ-force. Both these factors are embodied in the drug so fully and perfectly that their presence is sensibly perceived, in various degrees of intensity, in every part of the drug, or, at any rate, in those parts which, properly speaking, constitute the drug. In some cases, this may be the root; in others, the seed; in others again, the bark or flower. It is from the presence of these two factors that every drug derives its characteristic properties: from the germ-force, its physical properties, its weight, color, taste, odor; from the cosmic force, its poisonous and dynamic properties, its power to affect definite tissues of the organism in a positive, definite manner.

Here, now, we stand upon the threshold of the great mystery, a comprehension of which requires our most thoughtful attention; we mean the mystery which Hahnemann has so significantly and yet so problematically announced in the formula "*Similia Similibus Curantur.*" How and why is it that every drug affects the living organism in a definite manner? The answer to this question involves a philosophical solution of this other question: What is Homœopathy?

After the great Cosmos had been fully prepared for the reception of man, man started into being. In him the work of Creation was summed up. In him the cosmic forces and the germ-forces of Creation culminated. Hence it is that the philosophers of Egypt and Greece applied to the human organism the poëtic and eminently significant appellation of Microcosm, or little universe. By his living or internal organism, man is in relation with every cosmic force of the Universe; by his bodily or external organism, which, of itself, is a mere house of clay, man is in relation with every germ-force of his planet.

Applying this doctrine to the sense of sight, we say that man may see every visible object, existing in him *ideally*; the object itself, when met by the eye, awakens the idea to consciousness. "Seeing" is no more nor less than a conscious impression, the archetypal idea of a thing roused from its slumber, and flashing through the mind as a conscious reality.

A drug affects the living tissues in a similar manner. Every drug is represented in the human organism by a recipient faculty or potency of a specific character, which may be aptly designated as a morbid property. In the normal condition of the organism, the various morbid properties which the Creator has inscribed upon the living tissues, and which, if there be unity in God's System, must, of necessity, correspond with the germ-forces of drugs, remain unperceived; the physiological harmony of the organism over-rules their development. But if a drug be made to act upon the tissues, the morbid property or properties representing the germ-forces of the drug, will become manifest derangements, more or less of an external character, somewhat in the nature of traumatic injuries, not affecting the internal vitality, and speedily terminating of themselves.

When man is sick, it is not the drug, but the cosmic factor which produces the drug, that develops the corresponding morbid properties of the tissues into an actual

disease. Hence diseases may be defined as morbid properties developed into pathological activities by specifically corresponding cosmic forces. A development of this kind can only take place in abnormal conditions of the organism, such as exposure to wet, draughts of air, excessive heat, exhaustion in consequence of over-work, watching, etc.

Now act upon this cosmic factor, which is here subverting the physiological unity of the organism, by means of a corresponding drug which derives from it its own dynamic properties, and the inevitable result will be, provided it is not too late, that the cosmic factor will gradually be absorbed by this drug-action or influence, for which it has of necessity a much greater affinity than for the life-principle of the tissues; the organism will be freed from the hostile invader, the harmony of the functions will be restored, and Hahnemann's teaching will be verified: THAT THE AGENT WHICH, AS A COSMIC FACTOR, DEVELOPS THE DISEASE, WILL CURE IT WHEN ADMINISTERED IN THE FORM OF A DRUG.

Descending into the ultimate physiological life of the organism, we may now show how the brain is to the tissues generally what the great Cosmos is to the Microcosm; how the cosmic factors or forces of disease, acting upon a point in the cerebro-spinal or in the ganglionic system of nerves, cause their presence to be sensibly perceived by the respective morbid properties distributed throughout every tissue, yea every fibre of the organism. We can here only allude to these facts which will be more fully expounded in the progress of this work.

As earnest and thoughtful homœopaths it behooves us not only to do justice to the routine-business of practice, but to develop the Idea which originally gave rise to the foundation of the Homœopathic School. Let us continue the attempt to develop a doctrine, and to suggest a corresponding practice of Homœopathy, which shall secure for her a name among the Medical Reforms of this and of all future

Ages. Our successors may complete this work which may prove to be the work of generations.

Let us act unitedly, with hearts animated by high hopes and aspirations, and with a single eye to the glory of our Cause.

Homœopathy is something more than a mere Art, the exercise of which may afford us a good living and a position in Society. Let us remember that the medical systems of the day are the systems of man, which pass away and are forgotten; whereas Homœopathy is the System of God which never passes away, nor is forgotten. Written upon the pages of Nature, Homœopathy invites us to study and to apply her laws without prejudice or conceit, with the wisdom of serpents and the innocence of doves. If we pursue our studies in this spirit, Homœopathy will unfold to our inner souls the glorious harmonies of the Divine Government, even amid the agonies of the sick-chamber, and will dispose us to worship its behests, in pleasure or pain, as the fiat of Infinite Love.

A STATEMENT

OF THE FUNDAMENTAL DOCTRINES OF THE HOMŒOPATHIC SCHOOL, AS SUGGESTED BY A PHILOSOPHICAL ANALYSIS OF HAHNEMANN'S ESSAY, ENTITLED:

“SPIRIT OF THE HOMŒOPATHIC DOCTRINE.”

HAHNEMANN is undoubtedly the best authority from which a statement of his doctrines can be obtained. In our previous dissertation, we have alluded to his Essay, entitled “Spirit of the Homœopathic Doctrine,” and forming part of the second volume of his *Materia Medica Pura*. This Essay is likewise published in the collection of his lesser writings. It presents the most logical and concise enunciation of the doctrines of Homœopathy, which Hahnemann has left to an admiring posterity. We will give a synoptical view of the reasonings embodied in this publication, and accompany our statements by such remarks as the subject may call for. Our great object is to teach Homœopathy. In order to attain this object, we shall have to take every opportunity of expounding our own teachings, and elucidating the doctrines of the great Founder of our School by repeated explanations.

“What life is,” writes Hahnemann, “can only be inferred from its phenomenal manifestations; no conception of it can be formed by any metaphysical speculations *a priori*; what life is, in its actual essential nature, can never be ascertained or even guessed at, by mortals.

“Life cannot be compared to any thing in Nature save to itself alone; neither to a piece of clockwork, nor to an hydraulic machine, nor to chemical processes, nor to decompositions and recompositions of gases, nor yet to a galvanic battery, in short to nothing destitute of life. Human life is in no respect regulated by physical laws

which only obtain among inorganic substances. The material substances of which the living organism is composed, do not follow the laws to which inanimate material substances are subject; they are regulated by the laws peculiar to vitality alone; they are themselves animated just as the whole system is animated. Here a nameless, fundamental power reigns omnipotent, which suspends all tendency of the material constituents of the body to obey the laws of gravitation, of fermentation, putrefaction, etc., and renders these constituents subordinate to the wonderful laws of life alone; in other words, maintains them in the condition of sensibility and activity necessary to the preservation of the living whole, a condition almost spiritually-dynamic."

In this paragraph, Hahnemann proclaims himself a vitalist, a believer in vital forces; let us now examine what views he takes of the nature of disease.

"As the condition of the organism," writes Hahnemann, "and its healthy state, depend solely on the state of the vital force which animates it, so is the altered state which we term disease, simply an alteration of the vital sensibilities and functions, irrespective of all chemical or mechanical principles; disease must consist in a dynamic change of the vital condition, whereby a change in the properties of the material component parts of the body is afterwards effected. This change is a necessary consequence of the morbidly altered condition of the living whole in every individual case."

In this paragraph Hahnemann takes the ground which every philosopher who believes in the existence of a vital force, is logically obliged to take, that disease is an immaterial, abnormal change in the condition of vitality, of which the visible material changes in the tissues are unavoidable effects. Hahnemann explains this still further, when he goes on to say that,

"The exciting causes of disease act by means of their

special properties on the state of our bodily vitality in a dynamic manner, very much as a spiritual cause would do. By first deranging the organs of the higher rank, a dynamic alteration of the living organism, an altered sensibility and functional activity of each individual organ and all of them collectively, are induced, whereby, secondarily, an abnormal alteration of the fluids and of all the secretions must necessarily occur, the inevitable consequence of the altered vital character which now differs from the healthy state."

Hahnemann goes on to say that "these abnormal matters which show themselves in diseases, are consequently mere products of the disease itself, which, as long as the malady retains its present character, must of necessity be secreted, and thus constitute a portion of the morbid signs or symptoms; they are merely effects, and therefore manifestations of the existing internal ill-health, and they do not react, as disease-exciting substances upon the diseased body which produced them, although other, healthy individuals may be infected by them."

We may here observe that some of the lower animals seem to constitute an exception to this rule. It seems to be a well ascertained fact that certain reptiles, when very much enraged, destroy themselves by their own bites. We may likewise refer to Ricord's successful demonstration of the fact, that the virus of chancres and the matter of gonorrhœa, are both capable of reproducing these diseases upon the bodies from whence they were taken. In order to ascertain the true character of a suspicious ulcer, surgeons inoculate some other part of the body with the secreted pus; if of syphilitic origin, a chancre is reproduced. These facts, however, do not militate against Hahnemann's original position that diseases, in their origin, are dynamic derangements of the organic vitality.

Hahnemann continues: "We readily perceive that these dynamic derangements of the organic vitality which we term disease, since they are nothing else than altered sensa-

tions and functions, can only become known to the understanding by an aggregate of symptoms.

“Inasmuch as diseases, being dynamic derangements of the vitality, are manifested solely by alterations of the sensations and functions of our organism, that is solely by an aggregate of perceptible symptoms, this alone can be the object of treatment in every case of disease. For, on the removal of all morbid symptoms, nothing remains but health.

Here we must pause, and consider more attentively the extraordinary position taken by Hahnemann in this and similar paragraphs against the dogmatic routine of centuries.

Let us glance for a moment at the last paragraph which we have quoted from Hahnemann, where he teaches the broad and unqualified doctrine, that the removal of the symptoms implies a cure of the disease.

Of course, if there are no morbid symptoms, a person is either well, or else the disease with which he is afflicted, is an abstraction to all intents and purposes; for how are we to diagnose a disease without any perceptible symptoms? This is a sheer impossibility, unless we resort to clairvoyance or to similar modes of diagnosis which do not admit of positive demonstration, and must, therefore, be considered as unreliable. A disease without symptoms cannot be diagnosed, and is therefore beyond the reach of treatment.

If we now ask the question: What are symptoms? We shall find that every perceptible phenomenon which indicates an abnormal condition, or by means of which the true character of an abnormal condition may be ascertained, constitutes a symptom or morbid indication. All subjective abnormal sensations, pains of every description, constitute morbid indications. Eruptions, swellings, abnormal secretions of every kind, every possible functional or organic disorder, constitute morbid indications. Percussion and auscultation yield morbid indications in the shape of physi-

cal signs. It is not only the privilege, but the duty of a homœopathic physician to avail himself of all the resources furnished by the stethoscope, for the purpose of arriving at a correct diagnosis.

Symptoms, as Hahnemann very justly observed in the last mentioned paragraph, indicate the internal disease, by which he means the altered or abnormal condition of the organic vitality. When isolatedly considered, without reference to the general abnormal condition of which they simply constitute the outward manifestations cognizable by the senses or by the understanding, they may be placed side by side in numerical order, like the words in a dictionary, without any logical or internal unity. In order to remove or wipe out these symptoms, it was the fashion with many of the older followers of Hahnemann, to select a drug for such a purpose, which numbered among its pathogenetic effects, by which we mean effects produced by proving the drug upon the healthy body, as nearly as possible a list of symptoms that seemed similar to the symptoms of the natural disease. They termed this method of selecting a drug: covering the symptoms. If one drug was not sufficient for such a purpose, two were chosen, and given in alternation.

Now, is it not evident to the simplest common sense, that this mode of proceeding failed to take cognizance of the great and most essential fact: that these symptoms derived their specific value and meaning not from their mere form, as expressed by words, but from their connection and relation to a general pathological condition or state? If we say: nose, eye, mouth, ear, and thus enumerate a complete list of all the parts of the human body, we do not designate a living human personality; it is the indwelling life-principle that groups these parts into a whole, and gives them character and expression. Nor do we obtain a correct and clear diagnosis of a disease by simply drawing up a numerical juxtaposition of the symptoms. In many cases the symptoms are so eminently characteristic that it would be considered absurd, even by an uneducated layman, to

consider them merely as symptoms, without inquiring into their pathological meaning and connection. Everybody, for instance, knows what is meant by small-pox, scarlatina, measles. These, and a host of other eruptive diseases, are well known; their identity has been preserved for thousands of years; the symptoms by which they manifest themselves, in other words, their pathognomonic signs, have been found to be the same in all countries and ages. Hence, we infer that these diseases are, each of them, something distinct, something specific, *sui generis*, and that the totality of their phenomena should be considered with reference to the essential principle which develops them in the tissues.

This doctrine of the pathological unity of the symptoms of a disease, is equally applicable to every other disturbance of the physiological functions. A pneumonia, or inflammation of the lungs, for instance, is not merely an aggregate of symptoms, but the aggregation of the symptoms depends upon an internal unitary condition of abnormal vitality. Symptoms, therefore, should never be considered without reference to the pathological condition of the vital organism. It is this condition alone that imparts a definite, unmistakable character to the symptoms, and enables us to discriminate between these and other apparently similar symptoms, which, nevertheless, may differ from the former in all their essential features. How easily may a common eczema be mistaken for varioloid, if the shape and appearance of the eruption are our only diagnostic signs; or how easily might we mistake a syphilitic bubo for a common glandular swelling, if the internal character of the disease and the character of the accompanying ulcer were not carefully considered. The symptomatic branch of the Homœopathic School has undoubtedly erred in neglecting the pathology of diseases. We shall hereafter examine the contrivances and shifts which the symptomists have resorted to as substitutes for this most essential item of the great Science of Therapeutics.

We have seen that Hahnemann defines disease as an abnormal condition of the vital forces of the organism, and that, according to his teaching, a cure has been effected when all the perceptible symptoms of the disease have been removed. Let us now proceed a little farther in our consideration of the Essay which we have taken as our guide in the study of the fundamental doctrines of Homœopathy.

Hahnemann goes on to say, after teaching that, "on the removal of the morbid symptoms nothing remains but health:"

"Now because diseases are only dynamic derangements of our normal vitality, they cannot be removed by man otherwise than by means of agents and powers which likewise are capable of producing dynamical derangements of the human health; that is to say, diseases are cured dynamically by medicines.

"These active substances or medicines effect the cure of diseases by means of the same dynamic powers by which they are able to derange the vital condition of the organism in respect to its sensations and functions, and to produce in this organism dynamic changes manifested by certain morbid symptoms, the knowledge of which, as we shall see, affords us the most trustworthy information concerning the morbid states that can be most certainly cured by each particular medicine.

"There is no agent, no power in Nature capable of morbidly affecting the healthy individual, which does not at the same time possess the faculty of curing certain morbid states.

"Inasmuch as the power of curing diseases, and that of morbidly affecting persons in health, is found indissolubly united in all drugs; and inasmuch as both these powers emanate from the same source, viz.: from the faculty inherent in every drug of dynamically affecting the condition of the organism, whence it follows that their action upon organs in disease takes place according to the same indwelling laws, as their action upon organs in their normal

condition: we finally infer that it is the same drug-force which effects a cure as that which develops morbid symptoms in health.

“Hence we shall find that the curative power of medicines and that which each of them is able to effect in diseases, does not become manifest in any other way more surely or palpably, and cannot be ascertained by us in any more perfect manner than by the morbid phenomena which medicines develop in healthy individuals. Hence, if it is sufficient to have before us a list of the peculiar morbid symptoms produced by the various medicines on healthy individuals, all we require to do is to institute a series of pure experiments to decide what medicinal symptoms will always rapidly and permanently cure and remove certain symptoms of disease, in order to determine beforehand, in every case, which of all the different medicines known and thoroughly tested as to their peculiar symptoms, must be the most certain remedy in every case of disease.”

These few paragraphs suggest the consideration of two important points in the doctrines of the Homœopathic School; we allude to the *proving of drugs* upon persons in health, and to the existence of a *dynamic principle* or *force* in every drug. Let us devote a few moments to a more minute examination of these interesting subjects.

Previous to Hahnemann, regular provings of drugs were not deemed necessary to secure a perfect adaptation of the remedial agent to the disease. The pharmaco-dynamic properties of drugs were generally known only from some accidental cases of poisoning, or from the effects produced by an excessive dose of the drug, which constituted, after all, a peculiar species of legalized poisoning. One drug was simply known as an emetic, more or less mild or severe in its operations, but still only as an emetic; another drug as a febrifuge; another as a sudorific; another as a diuretic; another again as a rubefacient; another as an antiphlogistic; and these unsatisfactory generalizations led to, and confirmed the exceedingly speculative practice of former times.

The Healing Art, it strikes us, consisted simply of the few very general and very vague operations of bleeding, sweating, purging, vomiting, salivating, stupefying, stimulating or blistering the patient; and the scorching satire which the keen genius of Molière has inflicted upon the dogmatism and the self-sufficient pride of the profession, in his "MALADE IMAGINAIRE," howsoever humiliating this imperishable monument of wit and comedy may appear to all superficial and truth-dreading followers of Æsculapius, must, nevertheless, be received as a permanent protest of the insulted sense and the wounded sensibilities of humanity against the barbarous empiricism which had been enthroned in the schools as the goddess of medical truth, and was worshipped by an infatuated and ignorant multitude as heaven's sublimest inspiration, and the prerogative of unapproachable and mysterious genius. It is true, a great many, and, indeed, all the noble spirits of the profession, had recorded their condemnation of the blind empiricism and sweeping generalizations of their art. Boerhaave, Sydenham, Huxham, Hoffmann, Girtanner, Haller, had expressed their dissatisfaction with the uncertainties of Medicine and the fanciful theories of her professors; but no positive and radical reforms had ever been proposed by any of these writers, and it must be admitted that the first signal revolution in the principles and practice of Medicine, whatever value may otherwise be attached to it by its friends or opponents, dates from the period when Hahnemann proclaimed the doctrine: that a cure can only be effected by means of drugs which are capable of producing, in healthy organisms, a train of symptoms exactly similar to those of the natural disease.

In order to oppose a series of natural morbid symptoms by a similar series of drug-symptoms, the symptoms which the drug is capable of producing in the healthy organism, have not only to be known with perfect correctness, but in their totality. The natural group of symptoms is beyond our grasp; the laws of life and the influences by which they

happen to be disturbed, are the determining causes of this group, and regulate it according to their own sovereign pleasure. But the artificial group, or the symptoms which the drug *contains*, as it were, within the recesses of its structural organization, and which it is the business of the prover to develop in a regular series, are more or less subject to his control, and their exact and complete evolution depends a good deal upon the arbitrament of his own judgment. For, he has to determine what substances in Nature constitute, properly speaking, drugs, and from which of them such symptoms can be elicited as have a positive, unmistakable therapeutic value; he has to determine whether those whom he desires to associate with himself in the business of proving, enjoy sufficient health and energy to bear the privations and fatigue which the trial of drugs involves, and are not exposed to influences that might impair the action of the drug or produce before the observing reason a train of adulterated or factitious symptoms; he has, furthermore, to determine in what quantities and order the drug which is to be proved, is to be taken, in order that its true physiological action may be fully and correctly developed; and, finally, he has to watch the changes which are taking place in the organism during the trial of the drug, with persevering and discriminating attention, lest the drug should be credited with symptoms which are attributable to altogether different causes. The proving of drugs, therefore, involves a variety of eminent qualities of which the prover should be possessed: sound health, a discriminating judgment, a perfect absence of that species of vanity which delights in producing a vast array of symptoms at the expense of truth, and a noble enthusiasm which is not afraid of systematically inflicting pain and distress upon the bodily frame in the service of the holiest cause, the cause of suffering humanity. When Hahnemann first instituted systematic provings of drugs, he was surrounded by a band of devoted disciples who, under the leadership of their master, made it their sacred duty to sacrifice their comfort and risk their

very lives in the noble endeavor of building up an authoritative, universally acknowledged *Materia Medica* upon the incontrovertible basis of positive experimentation. His *Materia Medica Pura*, with the magnificent provings of Aconite, Belladonna, Cinchona, Mercurius, Nux Vomica, Ignatia, Pulsatilla, Ipecacuanha, and a number of other drugs will be looked upon by the remotest posterity as a monument of careful and just observation of the physiological action of drugs upon the healthy organism. And, more recently, the provings and re-provings of a body of Austrian homœopathic physicians deserve to be mentioned as instances of brilliant devotion in the cause of true medical science. Every symptom which these various provers have recorded as the positive effect of some drug, bears upon its face an undeniable expression of the truth; and the complex of the symptoms of a drug reveals with unmistakeable accuracy its peculiar sphere of action as a therapeutic agent.

The efforts of these provers, among whom some of the boldest and persevering experimenters are physicians of what we have deemed it our privilege to designate as the Old School, have been commended by such men as Trousseau and Pidoux in the most flattering terms. The proving of drugs upon persons in perfect health is universally recognized by physicians of every School as the only safe method of determining their therapeutic properties by their health-disturbing powers. If some members of the homœopathic brotherhood have rendered themselves guilty of censurable extravagances in this business of proving, Homœopathy as a Science, should not be held responsible for their aberrations.

Let us now examine the second point which constitutes a prominent feature in Hahnemann's doctrines, viz.: that every drug contains a characteristic force or principle which is essential to this, and to no other drug. What is it, for instance, that distinguishes Belladonna from Aconite? We may answer: the external appearance, the shape of the leaves, the color and shape of the flowers, and other natural

properties. But a homœopathist inquires farther: Do these distinguishing properties depend upon a purely external combination of atoms, or upon an indwelling principle or power? We answer: If these properties depended upon, or rather, resulted from a chemico-physical combination of atoms, what is it that maintains, develops and perpetuates this peculiar order of atomic combination? Supposing every plant to be composed of Carbo, Oxygen, Nitrogen and Hydrogen, we ask: by virtue of what force or power in Nature is it that these four principles are united, in one case, into a peculiar order resulting in Stramonium; in another case, resulting in Belladonna; in another, in Aconite; in another again, in the rose or tulip; in short, resulting in every case in some plant characteristically distinct from every other? We say that there is inherent in every drug a force or power constituting the essential or, if you please, life-principle of the drug, upon whose presence in the drug, whether organic or inorganic, its atomic combination and characteristic properties depend. It is by means of this principle, which Hahnemann designates as a dynamic force, that homœopathic physicians act upon a corresponding disease, and effect all their cures without disturbing the organism.

Having critically examined the provings of drugs, and inquired into the existence of a dynamic force or principle in every drug, we are prepared to continue the study and consideration of Hahnemann's Essay on the Spirit of the Homœopathic Doctrine. Hahnemann goes on to say:

"If we ask experience what artificial diseases, as elicited by provings, can be beneficially employed against certain natural morbid states; if we ask experience whether a cure may be expected to ensue most certainly and in the most permanent manner

1. "by the use of such medicines as are capable of producing in the healthy body a series of symptoms different from those exhibited by the disease to be cured,

2. "or by the employment of such as are capable of existing in the healthy individual an opposite state to that which is to be removed; or

3. "by the administration of such medicines as are capable of causing a condition similar to the natural disease before us: experience declares indubitably in favor of the last method."

The first of these methods is designated by Hahnemann as the *allopathic*; the second as the *antipathic* or *enanthiopathic*; and the last as the *homœopathic* method of treatment.

In regard to the first of these methods, Hahnemann teaches that, inasmuch as every medicine possesses an action different from that of every other, and inasmuch, according to eternal natural laws, every disease causes a derangement of the human health different from that caused by every other disease, it is evident that a drug-action developed allopathically, cannot meet a natural morbid action from which it must for ever remain distinct, as a parallel line can never touch the other, were both indefinitely prolonged.

The so-called *derivative*, *revulsive*, or *counter-irritant* method is one of the methods adopted by the Allopathic School. As man became better acquainted with the operations of the nervous system, he sought to bring the treatment of diseases more in harmony with the eternal principles of Nature. It was observed that an internal pain would sometimes cease with the appearance of an eruption or boil upon the skin; or that some lingering disease, a weakness of the stomach, an oppression on the chest, a chronic headache, a lingering fever, debility and so forth, would disappear spontaneously with the breaking out of a sore, or of some eruption upon the chest, head or extremities. These observations gave rise to the so-called derivative or revulsive method of treatment. As long as this treatment is not carried beyond its true boundaries, it may be a legitimate mode of affording relief. There cannot be any reasonable objection to a warm poultice, a pitch-plaster, or even a mustard-plaster, as long as the

sufferings of the patient are really palliated by such simple applications; but when the principle of counter-irritation is made the basis of a compact system of treatment, it then leads to results which are justly condemned by every friend of man as frightful aberrations of an insane and barbarous Science. Will it be believed by an enlightened and refined posterity, that the great and sacred purpose of the Healing Art, which is, to alleviate, and not to inflict suffering, was ever sought to be attained by scorching a man's back with a red-hot iron, or burning his skin by a slow fire? And yet, these practices which are now repudiated by every true-hearted physician, were once the fashionable tortures which the cruel genius of man had devised for the relief of the sick.

In regard to the second or antipathic method, Hahnemann seeks to demonstrate its insufficiency by the following line of argument: "The *antipathic* method cannot effect a prominent cure of the disease, because the malady must soon afterwards recur in an aggravated form. According to a wonderful provision of Nature, organized living beings are not regulated by the laws of unorganized physical matter; they do not receive the influence of external agents, like the latter, in a passive manner, but strive to oppose these agents by a contrary endeavor. At first the living human body is indeed changed by the action of physical agents; but this change does not remain permanently as in the case of inorganic substances; on the contrary, the living human organism develops by antagonism a condition which is the opposite of the primary impression.

"Hence a medicine whose action is contrary to the disease, can suspend or alter the morbid symptoms only for a short time; it must soon give place to the antagonism which pervades the living body and produces a contrary state, that is to say, a state opposed to the delusive state of health effected by the palliative remedy. This secondary state constitutes an addition to the primary affection, and

is consequently an increased degree of the original disease. Thus it is that the original malady is always aggravated, after the palliative medicine has exhausted its action."

The celebrated formula "*Contraria Contrariis Curantur*," is the formula of the palliative method of treatment, designated by Hahnemann as the *antipathic* system. This system must necessarily have been the first method of treatment that man stumbled upon in the infancy of his understanding. When disease broke out in the world, the probability is that a good many persons had to be sick, before the idea, that a curative relation exists between poisons and diseases, dawned upon man's infantile reason; and when a first perception of the uses of drugs finally developed itself in the human mind, by what other principle could man have been guided in their application than by a principle of antagonism? He knew that, when feeling cold, he could neutralize the cold by warming himself; or that, when feeling hungry or thirsty, hunger and thirst would disappear after eating or drinking. Was it not natural that this daily experience should have been applied to the use of drugs in diseases, and that, if the bowels, for instance, were constipated, man should have selected for the removal of that constipation some drug which he knew produced the opposite effect? Indeed, this became the general principle of cure so far as it was applicable. Medicines were prescribed that had a tendency to produce effects contrary to those of the disease.

This principle, which has been perpetuated under the well known formula of "*Contraria Contrariis Curantur*," is liable to serious objections. One of the principal objections is, that it is impossible to find a contrarium to disease. What is the contrarium of a sick-headache? Of colic? Of pneumonia? Of paralysis? Of pleurisy? Diseases have no contraries, and the principle "*Contraria Contrariis*," is therefore, at most, a theoretical sophism. But even in cases where the principle might have been applied with a show of reason; for instance, in a case of diarrhoea or constipa-

tion, it was soon discovered that the use of a contrary medicine frequently had the effect of aggravating the condition of the patient, and rendering his complaint more obstinate in the end. It was seen that the principle "*Contraria Contrariis*" is a perfect rule, when a palliating effect is to be obtained; that it applies perfectly to the common processes of life; that hunger is satisfied by food, thirst quenched by drinks, cold is removed by heat, and heat tempered by cold; and that, by all these palliative gratifications, the organism is strengthened, and the harmony of its functions preserved. But it was likewise perceived that, when this principle was elevated to the rank of a curative law, it became a dangerous fallacy. "In chronic diseases," writes Hahnemann, "which constitute the true touchstone of a genuine Healing Art, the injurious character of the antagonistic remedy often displays itself in a high degree, since its repeated exhibition for merely illusory curative purposes renders it necessary, that it should be administered in increasing doses which are often productive of serious danger to life, or even of actual death."

"There remains therefore," teaches Hahnemann, "only a third mode of employing medicines in order to effect a really beneficial result, to wit, by employing in every case a medicine that has power to excite of itself an artificial morbid affection in the organism similar to the actual case of disease.

"It is not difficult to perceive what are the laws of Nature, according to which the only appropriate cure of diseases, the *homœopathic*, takes place.

"The first of these unmistakable laws of Nature is: the living organism is incomparably less capable of being affected by natural diseases than by medicines.

"A multitude of disease-exciting causes act daily and hourly upon us, but they are incapable of deranging the physiological equilibrium of the organism; being resisted by the activity of the life-sustaining power within us, the

individual remains healthy. It is only when these external inimical agencies assail us in a very aggravated form, and we are especially exposed to their influence, that we contract disease; but even then we do not become seriously ill, unless the organism is disposed, by virtue of a peculiar inherent predisposition, to be affected by the morbid cause in question, and to be deranged in its health.

“If the inimical agents in Nature which we term morbid agents and which are partly physical and partly psychical, that is, pertaining either to the bodily or spiritual range, possessed an unconditional power of deranging the human health, they would not leave any one in good health on account of their being so universally distributed; every one would become ill, and we should never be able to obtain an idea of health. But since, upon the whole, diseases are only exceptional states of the organism, it follows that it is only in consequence of a particular predisposition that the individual becomes liable to being affected by morbid causes, and the organism becomes capable of being disturbed by disease.”

Before proceeding, we desire to call the reader's attention to the fact that Hahnemann, in this paragraph, admits the existence, first, of *morbific forces*; secondly, of *morbid predispositions*; and thirdly, of *conditions favorable to the development of diseases*. These teachings will prove valuable to us in our subsequent exposition of the homœopathic law.

Let us proceed.

“It is far otherwise,” writes Hahnemann, “with the artificial dynamic agents which we term medicines. Every true drug acts at all times, under all circumstances, on any living body, and excites in it the symptoms peculiar to the drug in a perceptible form, provided the dose is large enough, so that every human organism must always and inevitably be affected by the medicinal disease, which, as is well known, is not the case with respect to natural diseases.

“All experience proves incontestably that the human body is much more readily affected by medicinal agents

than by morbid principles and contagious miasms; or, what amounts to the same thing, that medicinal substances possess an absolute power of deranging human health, whereas morbid agents possess only a very conditional power, vastly inferior to the former."

This circumstance enables us, according to Hahnemann's further teachings, to employ drugs for definite curative purposes, in obedience to a second natural law which Hahnemann expresses in the following proposition: "A stronger dynamic affection permanently extinguishes the weaker in the living organism, provided the former be similar in kind to the latter; for," argues Hahnemann, "the organism, as a living, individual unity, cannot receive two similar dynamic affections at the same time, without the weaker yielding to the stronger similar one; consequently, as it is more disposed to be more strongly affected by the medicinal affection, the other, similar, weaker one, or the natural disease, must necessarily give way, or allow itself to be cured."

Hahnemann, as if foreseeing the objection which would be raised against this mode of explaining the operation of homœopathic agents, adds:

"Let it not be imagined that the living organism, if a new affection be communicated to it by a homœopathic agent, will thereby become more seriously deranged, or burdened with an addition to its sufferings, just as a leaden plate which is pressed upon by an iron weight, is still more severely bruised by placing a stone in addition upon it, or a piece of copper heated by friction, must become still hotter by pouring upon it water of a more elevated temperature. No, our living organism does not behave passively; it is not regulated by the laws that govern dead matter; it reacts by vital antagonism, so as to surrender itself as an individual living whole to its morbid derangement, and to allow this derangement to be extinguished within it, when a stronger affection of a similar kind, pro-

duced by an homœopathically-acting agent, takes possession of the organism."

Hahnemann had undoubtedly an intuitive perception of the therapeutic truth which he desired to convey in this paragraph. A superficial reader may misinterpret his meaning; to him it may seem as if Hahnemann taught the doctrine that the organism, after the introduction of the homœopathic agent, is assailed by two inimical forces instead of one, and that the effect of this double assault is to induce a more decided, a more intensified reaction of the vital power, which results in triumphantly expelling both the natural and the artificial morbid agents from the tissues that had been invaded. If a medicine is administered in accordance with the principle of *contraria*, this intensified reaction of the organic vital force, in a specific direction, does not ensue; in order to secure this result, the remedial agent has to be administered in accordance with the law of similarity of action, which secures a more specific depression of the vital force, and a corresponding reaction in an opposite, curative direction.

This explanation seems to us incomplete, and not only leads to serious misapprehensions, but furnishes plausible grounds of attack! It seems shocking to common sense to think, that, in order to rescue the sinking organism from the enemy that prostrates its functional power, we must depress this power a little more in order to excite it to renewed and more vigorous efforts of reaction. Supposing we see our friend attacked by a highwayman who has almost succeeded in bringing him to the ground. Would we think it an effectual method of endeavoring to relieve our friend and save his life, by adding our blows to those of the enemy? Or would not the instinct of friendship prompt us to assail the robber? We shall endeavor to show that a similar process takes place in achieving a homœopathic cure. The medicine, so far from assailing the depressed vital force, on the contrary assails the depressing morbid agent, not as our enemy, however, but rather as a

friend; not violently, brutishly, but *by the power of affinity*. The medicine having a more direct, more positive, more definite and more circumscribed power of action, exercises a corresponding influence upon the morbid process that is going on in the tissues. It absorbs and neutralizes, by virtue of a superior affinity, the morbid principle, by concentrating and localizing its disorganizing agency within positive boundaries. These boundaries are the impression which the medicine, as a drug, makes upon the tissues. It is an impression more specific, more direct, more positive than the similar impression made by the natural morbid agent; it is an impression of a more external order as it were, having power to absorb, to localize, or to *externalize*, so to say, the internally-acting morbid agent. This is not an act of force, of violence, but the result of a process of attractive affinity as it were; the internally-acting natural morbid agent is in closer affinity with the externally-acting artificial morbid agent, or drug, than it is with the tissues of the organism; and it is this union between the natural morbid principle and the drug that secures the restoration of the organism to a state of physiological harmony. Why is a homœopathic cure supposed to be the result of a spontaneously-acting restorative power of Nature, the *vis medicatrix Naturæ*? Simply, because it is not attended by any of those violent, convulsive medications and reactions which characterize the Old School method of dosing. The homœopathic agent acts as a gentle friend, quietly, without an effort, without causing the least disturbance. The only sign by which the patient is made aware of the helping presence of the medicine, is the relief which he experiences from his pains. In many cases, where the sensitiveness of the tissues to remedial influences is not only unimpaired but remarkably keen, this relief is sometimes so perfect, and seems such a natural event to the patient, that this apparent spontaneousness of a cure is the best evidence of the reality of remedial action.

The power which the artificial morbid affection, or the

drug-disease, or *drug-impression* rather, possesses over the natural morbid agent and its disturbing influence in the tissues, is so specific, so positive, provided the drug impression is exactly similar, or homœopathic, to the natural disease, that, according to Hahnemann, a very small dose, even an infinitesimal globule, is sufficient to secure a return of the vital organism from the abnormal to the normal condition. This doctrine he expresses in the concluding paragraph of his *Essay*, in the following language:

“As the human organism, even in health, is more readily influenced by drugs than by natural morbid agents, this influence is felt in the highest degree by an organism which is properly predisposed by disease, provided the artificial drug-disease is homœopathic to the natural malady. Hence the smallest dose of the remedial agent is sufficient for a cure; for the spiritual power of the medicine does not, in this instance, accomplish its object by means of *quantity*, but by *potentiality* and *quality*; a larger dose might be injurious, for this reason, that a larger dose does not only not overcome the morbid affection more certainly than the smallest possible dose of the appropriate, or, rather, homœopathically-administered agent, but likewise imposes a complex medicinal disease which is always a malady, though it runs its course in a shorter time.”

Here we have an unmistakable allusion to two doctrines of the Homœopathic School which are peculiar to Hahnemann and to his original followers; we allude to the doctrine of *Small Doses* and *Medicinal Aggravations*.

The doctrine of *medicinal aggravations* naturally followed from Hahnemann's peculiar mode of accounting for a cure in accordance with the law “*similia similibus*.” The primary effect of the homœopathically-administered agent is to produce an aggravation of the original symptoms, not by a quantitative increase of the malady, but by an intensified focalisation or polarisation of the reactive energy of the

vital force. The doctrine teaches that the aggravation of the morbid symptoms is only apparent, and theoretical rather than real. What is real in the homœopathic cure, is the increased intensity of the vital reaction. This it is that the homœopathic practitioner seeks to secure in administering his homœopathically-chosen agent; the aggravation of the morbid symptoms is a secondary, incidental, and not by any means absolutely necessary accompaniment of a homœopathic cure.

In this, as in many other points of doctrine, homœopathic practitioners have been guilty of a strange perversion of ideas. Some have gone so far as to assert that a cure by a strictly-homœopathic agent, is impossible without a previous aggravation of the morbid symptoms. What an infatuation! How easily are the doctrines of a truly philosophical mind belittled, distorted, and misapprehended by his technical followers! The bugbear of homœopathic aggravations is beginning to be stript of its terrors. We have become convinced that in many cases, what was supposed to be a medicinal aggravation, occasioned by the medicine, was nothing more than a natural development of the disease caused either by too small a dose or by the non-homœopathicity of the medicine.

However, we do not desire to be misunderstood. Aggravations of the morbid symptoms *do occur* under homœopathic treatment. In some cases they may be avoidable; but in other cases they are either spurious, or of a critical nature. Genuine aggravations are of rare occurrence. What seems an aggravation, is very frequently a series of analogous drug-symptoms running a parallel-course with the pathological series, with which the former may be unable to coalesce. A variety of causes may prevent this necessary identification of the drug-disease with the natural malady. The distance between these two series of phenomena may not have been adequately measured, or, in the nature of things, it may have become insurmountable. Peculiar idiosyncrasies, the character of the morbid diathesis, or an

inherent want of affinity, may prevent a union between the drug-action and the natural disease.

Supposed aggravations are, very frequently, critical evolutions of the morbid process. In such a case they may be unavoidable, nor may it be possible to effect a cure without them. After taking a few doses of the homœopathically-selected remedy, a patient who is afflicted with chronic asthma, may be attacked with a violent paroxysm which, so far from being a medicinal, and, therefore, avoidable aggravation, may be a critical evolution of the pathological process without which no cure could have taken place.

A manifestation of this character may occur in a case of chronic hæmorrhoids, neuralgia, hemicrania, diarrhœa. The apparent aggravation may be of a critical nature, originally superinduced by medicinal agency, but nevertheless inherent in the nature of the physiologico-pathological process as an inevitable condition of a cure.

Regarding the doctrine of *small doses*, suffice it to say that all intelligent and independent homœopathic practitioners of the present day consider it their privilege to employ the whole scale of our preparations, from the tincture up to the highest infinitesimal dose.

Through some unfortunate twist in the argument, homœopathic practitioners have presented the subject of infinitesimal doses in such a manner as to convey the impression, that these doses and Homœopathy mean one and the same thing. If Homœopathy has been styled the "Infinitesimal Practice," it is, because homœopathic practitioners have laid undue stress upon the size of the dose. It is a common belief, among the uninformed laymen as well as among physicians, that a disease is not treated homœopathically unless the dose is exceedingly small. We often hear patients who employ allopathic physicians, exclaim: Our doctor practices Homœopathy, he gives little or no medicine. It is undoubtedly true that a medicine which is specifically homœopathic to the disease, will sometimes manifest curative

results, even if it is administered in a very small quantity ; and it is quite natural that homœopathic practitioners, carried away by the startling and extraordinary character of this phenomenon, should have made the infinitesimal size of the dose a prominent feature and logical consequence of their peculiar system of practice. Outside observers have accepted this sign as the characteristic badge of Homœopathy. It was no business of theirs to set professed homœopaths who ought to know, right before their own law and the public. If homœopaths were forgetful of the great fact, that Homœopathy does not mean either small or big doses, but a System of Practice, where the curative action of a remedial agent depends upon its inherent capability to affect the living tissues similarly to the natural disease, and to overcome the latter by virtue of a superior affinity existing between it and the action of the drug ; if homœopaths, we argue, were unmindful of this cardinal truth, or were disposed to hide it under a bushel, and to cover it up with all sorts of fanciful and childish baubles : why should the public, especially the professional public, who may have looked upon the homœopathic intruder with invidious eyes, trouble themselves about informing the homœopaths that they had inverted the natural order of things in giving such extraordinary prominence to the theory of small doses, and leaving others to find out for themselves the basis upon which the Divine Architect of Nature had erected the homœopathic edifice. It is not without difficulty, or without exciting hostile passions, that this grievous error can now be corrected, and that the law of therapeutic affinities can be rescued from the mass of absurdities by which its dignity and glory have been tarnished.

The smallness of homœopathic doses has been the object of a good deal of ridicule at the hands of allopathic physicians. How can it be otherwise than that a globule of the two-hundredth, or even of the thirtieth or twelfth potency, should call forth the derision and contempt of men who are

in the habit of dealing out mercury to their patients by the pound. The more philosophical minds, among the physicians of the Old School, begin to see and to admit the propriety of small doses. "We do not belong to the number of those," say Trousseau and Pidoux in their classical work on Therapeutics, "who fancy they have done with Hahnemann, after invoking Arago's authority, in order to prove that the decillionth portion of a grain is to a grain, what an atom which is almost invisible to the naked eye, is to the mass of the sun. The quantity of pestilential or variola-virus which is required to kill a man with the plague or variola, is undoubtedly very small, nor do we know whether Arago has ever sought to determine its weight or volume with reference to any known body."

Even palpable chemical quantities may induce striking reactions; the remarkable sensitiveness of Iodine to starch is well known to us all.

Nature herself delights in working out stupendous results from microscopical beginnings. Look at the marvellous cell-development of plants. According to an approximative calculation, twenty thousand new cells are formed every minute in the *bovista gigantea*, a fungus which is met with in European countries.

By filtering the juice of a ripe grape, we obtain a clear, watery liquid. Already after the lapse of half an hour, it commences to become turbid, to develop gaseous vesicles, to ferment. After the lapse of three hours, a grayish-yellow layer, or yeast, collects on the surface of the fluid, which, under the microscope is seen as numberless little plants. Millions of these form in a few hours, a cubic inch of yeast containing upwards of a thousand millions.

We read in Schleiden's *Life of Plants*, that an East-Indian nettle, the *Urtica stimulans* or *Urtica crenulata*, causes by its mere contact a frightful swelling of the arm for weeks. The *Urtica urentissima*, on the island of Timor, is called by the natives *Daoun Seton*, (devil's leaf,) because the pains which it causes by simple contact, continue for years, and amputa-

tion is often the only means of saving life. These terrible effects are produced by a quantity of the poison equal to the one-hundred-fifty-thousandth of a grain.

“It is doubtless,” writes this beautiful and philosophical poet of Nature, “it is doubtless characteristic of a rude age and low degree of culture, to measure the value or importance of a thing by its large or small size; this measure cannot be applied to the most essential and most valuable thing known to us, to the human mind, which cannot be determined by feet, inches and lines. It is only to a sensual nature that the physically large appears imposing; the more cultivated man endeavors to learn to know the objects of his contemplation in every direction; from a complete knowledge thereof he will derive an opinion concerning their essential or non-essential character, and frequently he will find that that which has the smallest dimensions, is of the utmost importance.”

Need we call the reader's attention to the fact that man, who is created in the image and likeness of the infinite, is at first nothing but a rudimentary vesicle, which can only be seen through a powerful microscope? Why then will our allopathic brother insist upon railing at our small doses, instead of railing at his own ignorance and at the grossness of his perceptions?

In concluding his interesting Essay, which we have adopted as the foundation for our own argument, Hahnemann writes with the glowing faith of an honest and enthusiastic reformer:

“There is no case of dynamic disease, whose symptoms can be discovered in great similarity among the positive effects of a medicine, which will not be rapidly and permanently cured by this agent. The diseased individual can be freed from his malady in no more easy, rapid, certain, reliable and permanent manner, by any conceivable mode of treatment, than by means of the homœopathic medicine in a small dose.”

The death-struggle, old age, and organic destructions of

vital parts do not come under the operation of the homœopathic or any other law of cure.

So far we have endeavored to furnish a statement of the received doctrines of Homœopathy; according to these doctrines, the formula "*Similia Similibus Curantur*" simply means the combating or wiping out a natural morbid impression by acting upon it by means of an exactly similar or corresponding homœopathic medicinal impression. These doctrines leave out an important stone in the foundations of our therapeutic edifice; they are perfectly sufficient as a definition of Homœopathic Art; they still leave the philosophic mind to inquire: how do you prove the reality of the homœopathic law as a law of Nature? How do you account for this law? How do you demonstrate it to the consciousness of an inquiring mind as an inherent truth of the reason? Let us now attempt to answer these questions.

INDUCTIVE DEFINITION

OF THE

HOMŒOPATHIC LAW OF CURE.

MEDICINE must either have come to man by revelation or by the slow process of observation. It is not probable that Providence ever revealed to man the uses of drugs by any other method than that of experience. If he did possess such a revelation at any time, it is certain that all traces of it have disappeared, and that, as far as existing records bear us testimony, Medicine is emphatically a science, which, under the over-ruling Providence of God, has been developed by human reason, and is enlarged and perfected more and more, by a more accurate perception and a more universal unfolding of the facts which constitute its legitimate domain. We can easily imagine that, at one period, in the first ages of the world, man must have been totally ignorant of all distinction between poisons and nutrient substances, and that, not being possessed of instinct, which, to the animal, is a perfectly safe guide in the selection of its food, he may have mistaken the deleterious berry of Belladonna for some pleasant fruit, or a poisonous mushroom for an innocuous vegetable. The probability is that man frequently allowed himself to be deceived by appearances, and that he was frequently beguiled into the notion that what seemed beautiful and attractive to the eye, must be pleasant and useful as an article of diet. Reason tells us that experience and observation were man's first guides towards the acquisition of knowledge, and that his first initiation into the properties of poisons must have been the fruit of painful and fatal mistakes. But a knowledge of the properties of poisons did not, by any means, imply a knowledge of their uses as medicinal agents. The fact that poisons are possessed of therapeutic properties must have been suggested to man by

his gradually unfolding reason. Although confirmed by, it was not primarily derived from, experience.

To the physiological physician as well as to the uneducated layman the broad classification of all created substances which are in relation with, and subserve the purposes of the human organism, into drugs and hygienic agents, must seem sufficient, so far as the physiological or pathological life of the organism is concerned. Hahnemann has made this classification one of the corner-stones of his great System. Trousseau and Pidoux adopt the same classification in their *Treatise of Materia Medica and Therapeutics*.

“Every drug,” say these brilliant writers, “has positive properties very different from those which characterise hygienic agents. These modify health, drugs modify diseases. In order to sustain health, the former enjoy properties which are agreeable to a healthy, and disagreeable or even hurtful to a sick man. In order to cure diseases, drugs, on the contrary, enjoy properties which are disagreeable or hurtful to a healthy, and useful or even agreeable to a sick person. Hence, there is the same opposition between a drug and a hygienic agent as between disease and health, or the same repugnance between a drug and a healthy man as between aliments and a sick man. In order to establish these two propositions, we evidently select two well-defined types, viz. : a drug possessing in an eminent degree the unpleasant and hurtful properties of its class, and an acute, specific and serious disease developing in the organism this strange change which seems to ingraft upon it, for a shorter or longer period, a life entirely different from the ordinary vitality.

“Hence, for the same reason that the disease calls to mind the drug, and assists us in finding it ; the drug enables us to trace the disease, and protests against the disease being confounded with a purely accidental physiological disturbance.”

It is impossible to draw the distinction between medicinal and hygienic agents with more clearness and force than Trousseau and Pidoux have done in this paragraph. The

concluding lines are, moreover, fraught with a momentous truth. As the disease calls to mind the drug which is peculiar or specifically adapted to it, so does, on the other hand, the drug enable us to trace the disease. Let us remember that this proposition is taught officially in every Medical School of France, where Trousseau and Pidoux' Treatise is used by order of the government as one of the official textbooks of *Materia Medica* and *Therapeutics*. As the disease calls to mind the drug which is adapted to it, so does the drug enable us to trace the disease.

What is the meaning of all this? How does the drug enable us to trace the disease? In other words, in what manner or by what signs does the drug reveal to us the disease with which it is in curative rapport? There is but one way in which this result can be accomplished by a drug. It is by proving the drug upon the healthy organism. The drug-effects thus produced by pure or positive experimentation indicate the pathological condition with which the drug is in curative correspondence. Does not Trousseau and Pidoux' teachings tacitly, or by implication, admit the law of similarity? What would be the use of proving a drug upon the healthy, unless it is for the purpose of finding out the disease to which the disease is homœopathically adapted?

Trousseau and Pidoux praise Hahnemann and his disciples for the persistent efforts they have made in endeavoring to determine, by positive experimentation, the therapeutic range of every drug; yet all the magnificent contributions to the *Materia Medica Pura* which Hahnemann and his followers have furnished, simply reveal to those gentlemen the existence of an additional cathartic, anti-phlogistic or diuretic; the idea of a specific homœopathic relation of drugs to diseases does not, as yet, seem to have dawned upon their minds. Nevertheless, their teachings must appear precious to every intelligent friend of our Cause.

The drug not only enables us to trace the disease with which it is in therapeutic rapport, but it protests against

the disease being looked upon as a simple physiological disturbance.

This teaching of the celebrated Frenchmen requires an explanation at our hands, which will show that it is likewise precious to the homœopathic inquirer.

At the period when Trousseau and Pidoux published the first edition of their work, the Physiological School flourished in all its glory. Broussais was its most ardent champion. He held his Cliniques at the Val de Grace, one of the largest military hospitals of Paris, during the first invasion of the cholera, in 1831. His great treatment consisted in giving ice and applying leeches. As many as one hundred and eighty of these little monsters were applied in a single case at the same time. Patients were literally bled to death. Such a ferocious consistency of doctrine had hardly ever been witnessed before.

What is the doctrine of the Physiological School to which Broussais had vowed allegiance? The Physiological School is founded upon the anatomical theories of Bichat, according to which tissues and organs are each endowed with a somewhat independent vitality which may be depressed or unduly excited by adequate causes. Inflammation, according to the Physiological School, is simply an excess of vitality; rheumatism, for instance, an excess of vitality in the fibrous and muscular tissues; scrofula is a simple modification of the lymphatic vessels; insanity, a simple exaltation of the cerebral functions. Thus it is that, according to the doctrines of this School, diseases cease to be pathological conditions, and are reduced to the rank of simple physiological disturbances, which are to be met simply by physiological means. A state of vascular engorgement, or hyperæmia as it is termed, is sought to be counteracted by leeching or cupping the offending part. If the bowels are torpid, and this torpor arises from a deficient action of the great secretory organ of the bile, the liver is chastised for its want of functional activity by a few grains of Calomel, which are supposed to have the effect of stimulating this viscus to

greater efforts in the business of pouring a sufficient quantity of bile into the bowels and properly keeping up their peristaltic motion. The physiological physician holds the organ responsible for the non-performance of its functions, and tries to modify its functional power according as his theory may lead him to apply stimulating or depressing agents for such a purpose.

We are anxious to convey a clear perception of the fundamental error upon which the superstructure of the Physiological School is erected. The Physiological School denies the existence of that which constitutes the life and essence of the Science of Therapeutics: the removal of diseases by means of specifically-adapted medicinal agents.

There are two classes of physiological physicians, one class comprising those who employ drugs, and the other class those who do not employ any. The method pursued by this latter class, is designated as the Expectant Method of treatment. Although these two methods, the active drugging or dosing method and the passive or Expectant Method, seem to be not only different from, but opposed to each other, yet a closer examination will show that this difference or antagonism is only apparent, and that both these classes of physicians practice their art in the same *spirit*, though not in the same *manner*.

Why do Broussais and his followers employ an active medication? Is it for the purpose of curing the disease? By no means; it is simply with a view of modifying the physiological life or activity of an organ or tissue. For this purpose they seek to make an impression upon it by means of a substance which ceases to be a medicinal or therapeutic, and is converted by them into a simple physiological agent, differing from true hygienic agents by its *quantitative*, not by its *qualitative* power. What need have the physicians who swear by this philosophy, of *therapeutic* agents? Disease being a purely accidental alteration of the physiological functions, the *Materia Medica* becomes an useless classification of names for pathological abstrac-

tions, not for essentially distinct, abnormal conditions of the organic life; in the hands of these gentlemen the *Materia Medica* is a waste leaf in the great book of Nature.

Both hygienic and therapeutic agents are merged in physiological. If the stomach craves food, we feed it on meat and vegetables; but if this craving should exceed the ordinary limit; if it should become excessive, a disease in fact, though not so considered by the physiological physicians, bread and meat may not be sufficient to gratify the unceasing demands, *physiological* demands, of the stomach. This excessive desire for food is gratified, not by bread and meat, but by Opium and Alcohol. Opium and Alcohol are administered as physiological, not as therapeutic agents; they stop the excessive craving for food more energetically, more positively and absolutely than ordinary hygienic agents are capable of doing. If the salivary glands secrete too much saliva, the physiological physician does not look upon this abnormal secretion as a disease, but as an excess of physiological action; and forthwith he proceeds to apply suitable means to restrain the excessive action of the organ. A little Opium or Alum may moderate this undue desire for physiological action. In the dictionary of the physiological physician, the term "Therapeutics" is expunged. He does not recognize medicinal agents *as such*; he believes in Mercury, Opium, Tartar emetic only in so far as they are capable of modifying the physiological functions of an organ. Hygienic and medicinal agents are not distinguished by any essential differences; they only differ quantitatively; they hold *physiological* relations to the different organs of the body; only that these relations are more marked quantitatively, not distinguished qualitatively from the physiological relations existing between ordinary hygienic agents and the tissues.

Diseases and purely physiological conditions are confounded in the same way as hygienic and medicinal agents: A disease is a physiological state, only more marked, more developed, as it were, than the ordinary condition of the

organ. A diarrhœa, for instance, is supposed to arise from an excess of physiological action in the liver; salivation is an excess of physiological action in the salivary glands; a pain is an excess of nervous sensibility. The idea of "disease," disappears entirely amid these definitions. The organic life is always right; there may be too much or too little of it, but it is always strictly physiological, and Pathology is a grand Illusion.

If we have succeeded in conveying a clear impression of the spirit and general philosophy of that portion of the Physiological School, which delights in active medication, we would ask: in what way are the different sections of this portion of the School distinguished from each other? In what way are Brown's incitability, Rasori's counter-stimulation and Broussais' irritation distinguished from each other? Is not the spirit which prompted these distinguished founders of Medical Schools, the same in each? Do they not all revolve in a vicious circle? Do they not all overlook the important fact that physiological and pathological conditions differ in their very essence? Do they not all look upon the physiological life of the organism as a line which, when straight, is equivalent to health, and whose deviations from a straight course indicate a corresponding absence of health?

It may seem very strange to the reader that this should not be accepted by us as a correct and sufficient definition of health. If health is equivalent to a straight line, disease must be a deviation from its straight course. There is no possible objection to this definition, provided it accounts for the causes of these various deviations. Here it is, where the Physiological School is utterly at fault. It does not account for these deviations; it accepts them as accidental disturbances of the physiological equilibrium, without suspecting that these disturbances are essentially distinct from the normal life of the parts, and that they are the results of a morbid action, distinct in its essential properties from the action of the ordinary physiological forces of

the organism. Let us keep our minds' eyes upon this important distinction; we shall have to revert to it in a few moments, after having previously glanced at the second portion of the Physiological School, comprising the physicians who are averse to giving any medicine, and who consider it the acme of Art to let disease run an undisturbed course to its natural termination.

If disease is simply an alteration of the physiological functions, distinguished from the normal standard by a little more or less of functional activity, why should an active medication be pursued at all? Why not leave the affected organ alone? Why not trust to its own recuperative energies for the restoration of its functional equilibrium? Even Hippocrates had observed that diseases generally run a course, and reach a natural termination; why not take advantage of this natural law and pursue a course of treatment towards the affected organ altogether different from, or even opposed to, an active medication?

Such a course of reasoning gave rise to the so-called Expectant Method which is now extensively practiced by some of the foremost men in the Old School, more particularly in Vienna. This method is undoubtedly preferable to that adopted by the other branch of the Physiological School, inasmuch as it does not interfere with the reactive endeavors of the vital force by entailing medicinal diseases of longer or shorter duration upon the organism; the whole aim and object of the expectant treatment is to remove or palliate every obstacle to an undisturbed course and natural termination of a disease. Hence, no Medical School has done more towards a perfect knowledge of the visible nature of diseases than the Expectant School. All the resources of the crucible, of the stethoscope and the microscope have been brought to bear by the expectant physicians upon the study of morbid changes in the tissues. This very anxiety of obtaining a perfect knowledge of the pathological changes in the tissues, prevented them from resorting to active treatment. A little gum-water, a simple tea of elder-

blossoms, an infusion of mint, or some similar preparation of very feeble active powers, were the extreme boundaries of the therapeutic expectant treatment.

Nevertheless, although these two branches of the Physiological School seem to operate in opposite directions, yet they are animated by the same spirit, and start from the same basis. Each branch looks upon disease as a physiological state, a state either of depression or exaltation of the normal vitality, which should be remedied by purely physiological influences, *positive* influences according to the advocates of active, *negative* influences according to the advocates of passive medication. Neither School acknowledges the use of medicinal substances as *therapeutic agents*; nor does either School believe in the existence of diseases as pathological conditions differing essentially from the normal physiological life of the organism.

The expectant doctors do not pretend to be in possession of any therapeutic method; they are satisfied with counting up the number of their dead and cured, and proving to the world, by a simple process of addition, the superiority of no-treatment over Calomel and Opium. Their coadjutors at the other extreme, who delight in active treatment, have no better grounds to claim for it, than a woeful oversight of the essential difference between Good and Evil. If we desire to have a clear perception of the fallacies of the Physiological School, we have simply to apply its doctrines to the moral sphere. If disease and health are not essentially distinct, Good and Evil differ only quantitatively, not in essence. Avarice is only an excess of economy; frenzy only an excess of enthusiasm; hatred only an absence of love; every evil passion is only the excess or absence of some Good.

This species of philosophy is based upon a fallacy. It is not true that Good may become, by development, an Evil. A good man may become better by the growth of goodness, but not worse. Good is capable of indefinite development and expansion; it never turns to Evil by obeying its inher-

ent destiny of undying growth. On the other hand, Evil can never change to Good by simple modification. No, there must be an essential change of state; pride cannot possibly be converted into humility by a simple accommodating modification; there must be a complete, a radical, essential change of state. So in regard to normal physiological functions; they never become abnormal by simple addition or subtraction; such a change can only take place in consequence of some essential alteration in their ordinary modes of existence. A man who has ordinarily a good appetite, may not have quite as good an appetite on some days as on others; or the appetite may even be wanting at certain periods. This diminution or momentary absence of the appetite may be regarded as a simple physiological modification of the condition of the stomach, for which nothing need be done except to take a little more active exercise, or to do without much food for a day or two. On the other hand, there may be an occasional extraordinary craving for food, which may regulate itself without employing any uncommon measures against it. It is unnecessary to adhere pedantically to a doctrine in reference to these points.

If there is distress in the stomach, with other symptoms of derangement which cannot, by stretching argument and imagination ever so far, be traced to an intensified action of the normal physiological life of the stomach, we are forced to look upon these abnormal phenomena as manifestations of an essentially-altered or pathological condition of the organ.

A correct understanding of the doctrines of our own School seems to hinge upon a full comprehension of these radical fallacies of the Physiological School: Can a thing be good and bad at the same time? Can the vital force, the inmost life-principle, upon whose integral action the physiological harmony of the organism depends, be at the same time corrupt and incorrupt? Can its essence be at the same time tainted and untainted? If this were possible;

if the inmost vitality could be vitiated by disease, how is it to be restored to a state of health? The essence of life in man must needs remain intact; a disturbance of the physiological functions must result from some other cause than an abnormal alteration of the essence of life in man. Such an alteration would be tantamount to death; it would assuredly lead to death, which, in such a case, could only be prevented by a miraculous interference of Providence.

What we term disease, is, therefore, something essentially different from a purely physiological derangement of the functions. A pathological condition must be the result or product of some cause different from, and opposed to, the physiological integrity of the organism. Hahnemann makes frequent allusions, in his Essay entitled: Spirit of the Homœopathic Doctrine, to the existence of morbid causes which he terms the natural causes of diseases, but whose influence is not perceived by the organism as long as this organism exists in normal conditions of atmospheric impressions, exercise, temperature; if these conditions cease to operate as defences to the organism, the morbid forces which surround us on all sides, and are continually seeking to subvert its physiological integrity, are manifestly perceived in the tissues. These manifestations of morbid action in the organism take place under a variety of circumstances, such as: a draught of air, retrocession of the perspiration, fatigue, exposure to dampness or keen winds, starvation, the use of bad food, insufficient ventilation, and so forth. From time immemorial, Old-School physicians have designated this order of causes as the *remote causes* of disease.

“But,” asks Siegel, in an interesting publication which has made its appearance quite recently in Austria, “is the removal of the external remote cause necessarily followed by the restoration of health? Is the inflammation caused by a cold, cured by simply arresting farther exposure? Is the person whose life had become apparently extinct under water, restored by simply drawing him out of the water?”

Of most diseases, the external exciting causes are either doubtful or entirely unknown; in almost every case they have ceased to act before a physician's aid is invoked to counteract them; their suppression or removal is a condition of cure, but cannot be considered the highest object of treatment. For this reason, physicians have gone a step farther, and sought to remove the *internal proximate* cause of the disease. Any one who knows that the internal essence of Nature, and hence the internal proximate causes of disease, are inscrutable, will comprehend that this method has led physicians into an endless labyrinth of errors from which no Ariadnean thread could lead them back; for an unbridled fancy carried them far beyond all the boundaries of observation and logical sense. The principle '*tolle causam*' is either practically insufficient or unsafe."

The principle "*tolle causam*," "*remove the cause*," has been the favorite maxim of physicians from the earliest period of Medicine to the present time. Does it not seem as though a cure could not be effected unless the cause is removed from the tissues? We are approaching the solution of this mystery; let us cast a last inquiring glance at this wonderful page in the great book of Nature.

We are surrounded by morbid causes which act upon us imperceptibly, as long as the organism preserves its physiological integrity in conditions suitable to its harmonious life. Hahnemann and Common Sense believe in the existence of these causes, concerning the inmost or essential nature of which we know little or nothing. This, however, is immaterial; we know that these causes exist, and that they are instrumental in developing pathological alterations in the tissues. A development of this kind cannot take place, unless the morbid forces are enabled to act upon, or invade the tissues. They derive this ability from the existence of corresponding morbid predispositions, or morbid properties inherent in the tissues, yea in every fibre of the organism. These morbid predispositions have likewise been alluded to in Hahnemann's Essay.

How could a bone, for instance, ever be fractured unless a liability to fracture constituted an inherent property of the osseous tissue? This liability is a morbid property, which, if developed into an actual state in consequence of some accident, becomes a manifest or actualized surgical disease. Every tissue, yea every fibre of the tissue, is endowed with morbid properties corresponding with the morbid causes which seek to invade the organism. In our first Essay we have termed these causes *cosmic forces*, or the *mediate principles of disease*. Hence the actual development of a disease depends,

1. Upon the existence of a morbid force ;
2. Upon the existence, in the tissues, of morbid properties or predispositions corresponding with the nature of the morbid force ; and
3. Upon the presence of conditions favorable to the action of the morbid force upon a corresponding receptivity of the morbid properties in the tissues.

Disease, therefore, may be defined as a morbid property developed into an active pathological state by the influence of a corresponding morbid force.

So far we have drawn one side of our therapeutic picture. There remains another side to be drawn, after which our work will be completed. We shall avail ourselves of Trousseau and Pidoux' powerful aid in building up this portion of our argument.

Let us recall to our minds the radical difference between drugs and hygienic agents, and the remarkable proposition laid down by these writers, that, as drugs are peculiarly adapted to diseases, so do diseases recall to our minds corresponding drugs. We have insisted upon this proposition with great force. We have shown that there is but one way known to us, of determining the disease to which the drug is specially adapted, and by which, on the other hand, the drug is recalled to mind ; it is, to prove the drug upon the healthy organism ; in this and in no other known way, can we approximately determine, by a comparison of

the effects of the drug with the phenomena of the disease, what drug and what disease, are in therapeutic rapport.

In thus experimenting with drugs upon healthy tissues, we are struck by a remarkable similarity between groups of drug-effects and groups of pathological symptoms. In many cases this similarity amounts to an actual identity of phenomena.

How is this? Whence this striking resemblance, this occasional identity of drug-effects and pathological phenomena? Let us briefly endeavor to answer these questions.

First we had this trinity of facts: *Morbific causes* acting upon *morbid properties* in the tissues, and developing *diseases*. Here we have another similar trinity of drug-forces acting upon recipient germinal principles, and developing drugs. The drug-forces are active cosmic principles of the same order as the morbid forces, and, if we may judge by the similarity and occasional identity of their effects, drug-forces are identical with the forces which develop diseases in the tissues.

We say that the drug-forces are cosmic principles or agents of the same order as the disease-developing forces; the germinal principles inherent in the planet, correspond with the morbid properties in the tissues, and drugs correspond with fully developed diseases. If this be generally true, we have a perfect right to infer from this general truth, this most particular application: that a drug which has power to develop in the tissues an approximative image of some particular disease, is in therapeutic rapport with it. It seems to us that this inference is irresistible, and that the legitimacy of the homœopathic law, as a law of Nature, is fully made out by the series of arguments which we have endeavored to present.

If a drug which is thus shown to be homœopathic to a certain disease, is made to act upon it, what must be the unavoidable consequence? Hahnemann has stated it again and again in his remarkable Essay: the drug acting more positively, more definitely, more concretely as it were than the

disease, will determine the action of the morbid principle of which it constitutes, so to say, the material embodiment or substratum, *towards itself*; it will absorb or neutralize this principle, withdraw it, as it were, from the inmost vital tissues, and enable the vital essence to successfully react against the disease-producing invader.

Homœopathic physicians have been stigmatized as a band of atheists and infidels. Or, rather, Homœopathy has been branded as a System of Infidelity in disguise. Why is this? Is it because they cure disease without inflicting additional suffering upon the organism? If the old law of cure reflects the spirit of true Religion, then indeed are we infidels; but if the new law reflects this spirit, then are we Christ's disciples. We believe in gentle and humane proceedings; we do not believe in inflicting punishment upon a suffering organism. Is this contrary to an enlightened faith in God's Providence? We believe that Evil exists for the great purposes of man's regeneration. Of what use would be the actualization of Evil in the life of Humanity, if it did not lead us to discover and to love the ways of Truth and Goodness? God has implanted morbid properties in the tissues, not for our punishment, but in order that their development may lead us to investigate, and live in accordance with, the laws of health. Our doctrine teaches us that one of these great laws is the fundamental and universally-prevailing PRINCIPLE OF AFFINITY. Who does not delight in relations of affinity? Is not affinity the condition of freedom? Is there any true happiness outside of a genuine affinity, socially, intellectually, industrially? This same law of affinity applies to the treatment of diseases. No drug can act upon a disease, with which it is not in relations of affinity; it is this affinity which makes the homœopathic agent invincible in its struggle with Disease. Let us leave to the Old School their contraries, their antagonisms, their counter-irritants, their red-hot cauteries; and let us continue to conquer Disease by the magic power, and to win the confidence of the world, by the discreet and generous exercise of our humane and gentle Act.

HAHNEMANN'S THEORY OF CHRONIC DISEASES.

HAHNEMANN who was strenuously opposed to speculative theories in Medicine, and who combated the pathological doctrines which were in vogue at the time when the great Idea of Homœopathy flashed upon his mind, has bequeathed a doctrine of Chronic Diseases to a startled posterity. By his own statement the homœopathic edifice was not complete without it. Hitherto the homœopathic remedies which were then known, had been chiefly employed for the cure of *acute* disorders. Here the superiority of the homœopathic treatment over the old-fashioned exhibition of nauseous mixtures, violent diaphoretics or expectorants, pretended anodynes and sedatives, injections, ointments, fomentations, fumigations, vesicatories, cauteries, issues, and especially over those everlasting purgatives, leeches, bloodlettings, methods of starvation and other medicinal tortures, had become an incontestable fact. In the treatment of chronic ailments, however, Homœopathy was not equally successful. Hahnemann found that a chronic disease was not radically cured by the use of remedial agents which did cure an acute attack. The chronic disorder was at best only palliated by the use of these agents. A momentary paroxysm might be hushed up, but an unfavorable state of the weather, a sudden and violent emotion, an irregularity in diet would frequently cause the disease to break forth with redoubled intensity, and to challenge the skill of the practitioner.

"This result," writes Hahnemann, "occurred in the treatment of all great, chronic, non-syphilitic maladies, even when it appeared to be conducted according to the precepts of Homœopathy, as far as this Science was then known. First, the treatment was satisfactory; then it became less favorable, and finally hopeless."

We have no doubt that Hahnemann spent many a sleep-

less night in endeavoring to fill up the gap which this unsatisfactory result in the treatment of chronic affections left in the superstructure of Homœopathy. Here is a case of asthma, where Ipecacuanha, or Nux, or Lobelia seem to have effected a cure. The patient remains well for a time, when all at once some accidental exposure, a fatigue, a change of climate bring the paroxysms back again, perhaps with redoubled violence.

Or we are called upon to prescribe for what seems a simple cold, with some signs of congestion in the lungs, some aching, pricking or burning pains in the chest, scanty expectoration of a frothy mucus, some creeping chills, weakness. It would seem as though a little Aconite or Phosphorus ought to cure such an attack without any difficulty. But behold, our remedies fail of making the speedy impression which we had a right to expect. The course of the disease is protracted from day to day, and even from week to week. New pains make their appearance as a development of the original attack. At one time it is a stitching pain which attacks the patient all of a sudden, without any apparently satisfactory cause. At another he is suddenly alarmed by an oppression of breathing; then again the chest feels numb, and at other times the heart palpitates from the least exertion or mental excitement. It is evident that there is some secret enemy lurking in the background, whose insidious endeavors countermine the best-directed efforts of Art.

Let us endeavor to identify ourselves with the mind of the great Reformer at this interesting period of the history of Homœopathy. He felt that he had been laying the foundation of a great work; a work which, in the language of the classic poet, would be more durable than brass, "monumentum ære perennius;" but the superstructure was not yet completed; the internal unity of the work required the additional cement of a more deeply-penetrating and more comprehensive Science.

The sameness of the paroxysms, the order and regularity

in their occurrence, the important functional and organic disorders which an apparently trifling affection would sometimes develop in its train, led Hahnemann to suspect that these various paroxysms or groups of symptoms, which superficial practitioners would sometimes allude to as so many distinct diseases, were in reality manifestations of the same internal, deeply-hidden, hydra-headed enemy, a sort of primitive disease lying hidden in the inmost recesses of the organism, and, as a chronic miasm, tainting every avenue that leads to the mysterious laboratory of vitality.

"I had reached this point," writes Hahnemann, "when my investigations and observations upon non-syphilitic chronic patients led me at once to perceive, that a previously existing itch, which they often confessed to have had, was the cause why many diseases that appeared to be separate and original maladies, could not be cured by homœopathic treatment. All the subsequent sufferings dated from the period, when the psoric eruption had manifested itself. In many of these chronic patients, who were unwilling to confess that they had had the itch, or who had been too careless to heed it, or had no recollection of it, I often discovered, by careful inquiries, that vestiges of the itch had shown themselves upon their bodies from time to time, in the shape of small pustules or tetter, as so many infallible signs of the chronic contagion.

"These circumstances, coupled with the fact, that psoric eruptions which had been removed by evil practices or by some other cause, were evidently followed, in otherwise healthy persons, by chronic ailments having the same or similar symptoms, as has been observed by other physicians as well as by myself, in an infinite number of cases, left no doubt concerning the internal enemy which I had to combat in my medical treatment.

"This internal enemy," continues Hahnemann. "I shall designate by the general term psora. It is an internal disease, a sort of internal itch, and may exist either with or without an eruption upon the skin. Little by little, I

discovered more adequate remedies against this internal disease, from which sprang so much suffering. From the relief which I obtained by their employment in cases where the patient had no recollection of the itch, I inferred that these resulted from a psora which had been communicated to the patient in the cradle, or in some other way of which he had no knowledge. By carefully inquiring of the parents or old relatives, I discovered that my suspicion was well founded."

Before proceeding farther, let us endeavor to extract the vital juice, the quintessence from these teachings of the great Founder of our School. This doctrine, as expressed in these paragraphs, is, that the vital organism is tainted by a primitive miasm, to which he applied the name *Psora*, which is the Greek for itch, but was not employed by Hahnemann in this sense. This internal disease, which Hahnemann designates by the term psora, may, in favorable conditions, by which we understand conditions favorable to its development, by a fall, a sudden fright, exposure, starvation, etc., develop itself into an active form. By gradual observation, as well as by theoretical reasoning, Hahnemann came to the conclusion that "the milder as well as the more extensive and even the most inveterate chronic diseases owe their existence to this internal psoric miasm."

Most cutaneous eruptions; disorganizations, from the common wart to the largest sarcomatous tumor, from deformed nails to ramollissement of bones and curvatures of the spine; nose-bleed, varices, hæmorrhoids, hæmorrhages, menstrual disorders, night-sweats, chronic diarrhoea or constipation; neuralgia; chronic ulcers and inflammations; marasmus; abnormal conditions of the sexual instinct; mental derangements; hysteria, hypochondria, and even great epidemics, such as the typhus of 1813 and Asiatic Cholera, are nothing but "partial manifestations of one primitive psoric miasm, in which they all originate, and whose innumerable symptoms form but one integral disease,

and ought therefore to be regarded, and treated, as part of one and the same derangement."

"A few homœopathic remedies," writes Hahnemann, "will cure even an epidemic typhus like that of 1813, in every patient infected with the disease, though each patient may exhibit different symptoms, and may seem to be afflicted with a different malady."

We may here remark, incidentally, that this teaching bears very hard against those who take symptomatic differences as their only guides in the treatment of diseases. At the same time, this proposition embodies a striking refutation of the charge that Hahnemann is the father of the unmeaning symptomism which some of his followers have sought to palm off upon the profession as the legitimate offspring of Hahnemann's own doctrines.

Hahnemann does not say at what period of human existence the internal psoric miasm first became embodied in the inmost tissues of the living organism; he simply informs us, in his Treatise on the Chronic Miasms, that the existence of this internal Psoric Principle became manifest in the earliest period of man's history, by certain morbid appearances upon the skin, and that, in the course of ages, the itch-vesicle became its most universal and most natural representative. We make this statement in anticipation of what will be found more fully and more conclusively related by Hahnemann himself, in the paragraphs which we shall quote from the first volume of his Chronic Diseases, in a subsequent part of this Essay.

We repeat that Hahnemann evidently took the existence of this internal psoric principle for granted. We have every reason to suppose that Hahnemann considered its existence in the inmost organism co-eval with the creation of man; that, at first, it existed as a latent principle, perfectly harmless, because undeveloped; and that it first assumed a concrete form in the ancient leprosy, the origin of which is veiled by the impenetrable mists of antiquity.

The morbid conditions which we have enumerated in pre-

vious paragraphs emanate, not from the primary, but from the secondary development of this primitive internal psoric disease. Its primary development first resulted in the various forms of leprosy to which allusion is made in the Books of Moses, and which underwent gradual modifications until the itch-vesicle sprang from this ancient disease.

On the twenty-fifth page of the first volume of the *Chronic Diseases*, Hahnemann furnishes the following short historical sketch of the psoric disease: "According to the most ancient historical writings which we possess, psora existed almost fully developed in the earliest ages of mankind. Several varieties of psora have been described by Moses three thousand four hundred years ago. At that time, however, and ever afterwards, among the Israëlites, psora appears to have especially infected the external parts of the body. This was also the case among the Greek barbarians, afterwards among the Arabs, and finally in the uncivilized Europe of the Middle-Ages. It is not my object to relate here the different names by which the various nations have designated the more or less malignant forms of leprosy (external symptoms of psora), by which the external parts of the body became variously disfigured. Names are of no consequence here, since the essence of this miasmatic itch is every where the same.

"In the Middle-Ages, Europe was visited for several centuries by the frightful psora of the occidental countries, in the shape of a malignant erysipelas, called St. Anthony's fire. In the thirteenth century it again assumed the form of leprosy. The Crusaders brought this latter disease along with them. By this means, leprosy spread in Europe more than it ever had done before, for in the year 1226 there were in France about two thousand houses for the reception of leprous patients. Nevertheless, psora spreading farther and farther in the form of a horrible eruption upon the skin, found at least some external alleviation in those means of cleanliness which the Crusaders had brought along with

them from the East, such as cotton or linen shirts which had been unknown in Europe heretofore, and the frequent use of warm baths. These means, together with an increasing refinement and more select nourishment, succeeded, in a couple of centuries, in diminishing the disgusting appearance of psora so as to reduce the disease, towards the end of the fifteenth century, to an ordinary eruption, the common itch.

This milder form of psora infected a far greater number than the leprous patients were able to do, whose frightful appearance caused them to be avoided by everybody. The itch-vesicles scarcely appear, and may be kept concealed; but being constantly scratched open in consequence of the intolerable itching, and the fluid being spread over the skin and over the things which are touched by such patients, the infection takes place the more readily and certainly, and affects a larger number. In this way psora has become the most contagious and the most universal of the chronic miasms."

In this short sketch Hahnemann describes the development of the psoric disease as it takes place in a direct line as it were, from its internal basis towards its specific cutaneous form or ultimatum upon the skin. The internal disease being roused from its quiet slumber or latent condition by some adequate circumstance, the use of improper food, starvation, want of cleanliness, exposure, instead of ravaging the internal organs, is compelled, by the vigor of an unfeebled vital reaction, to confine its disorganizing action to the skin, and to embody itself fully, and without interfering with the integrity of the internal organism, in some cutaneous alteration which henceforth becomes a vicarious substitute or representative for the internal disease. This internal disease, although tainting the organism to its foundations, is quieted by its external symbol which may enjoy a comparatively harmless existence upon the skin without causing serious constitutional disturbances.

From this primary or orderly development of the psoric disease, the secondary development differs in all essential particulars. This secondary development, arising from the artificial or otherwise abnormal suppression of the original eruption which Hahnemann looks upon as the vicarious symbol of the internal disease, is fraught with danger to the preservation of the organism. We have seen that, according to Hahnemann, most of the known chronic diseases should be considered symptomatic manifestations of this secondary development of the primitive psora.

Hence we have a twofold development of the primitive psoric disease: a primary development which may be defined as normal or useful to: and a secondary development which should be regarded as abnormal or injurious to, the internal health.

It must be apparent, from what we have said thus far, that Hahnemann's psoric doctrine has been strangely misapprehended. Those among his opponents who have only glanced at an occasional extract from the first volume of his *Chronic Diseases*, have sought to spread the belief, with an inexcusable and somewhat unscrupulous levity, that Hahnemann regards the suppression of the itch-vesicle as the chief cause of most chronic diseases. This childish imputation renders those who perpetrate it, obnoxious to the legitimate suspicion of intellectual obliquity and incapacity, or of wilful and malicious misconstruction of an universal, startling and eminently novel doctrine.

It is true, Hahnemann inveighs in the most positive language against the violent removal, by purely external means, of the itch-vesicle. But why? If we desire to criticise this teaching, let us do it with a full comprehension of its meaning. Why does Hahnemann repudiate the violent suppression of the itch-vesicle as a dangerous and eminently irrational proceeding? He condemns this practice because he regards the vesicle as the vicarious manifestation of an internal disease which, if its natural, primary progression towards an ultimate development

upon the skin in the shape of the characteristic vesicle, is prevented, is compelled to invade the internal viscera, or to develop more inveterate, secondary cutaneous affections.

A great fact is enunciated in this doctrine of psora; a fact of vital importance to a proper comprehension of this doctrine specifically, and of the homœopathic doctrine in general. This fact is *the existence of a Psoric Miasm*.

Here again, two factors present themselves to our minds as elementary constituents of this miasm. In other words, the psoric miasm is not a simple, but a compound principle, both cosmic and individual. It is Hahnemann who teaches this doctrine which we accept as a fundamental truth, the universal recognition of which is intimately blended with the progressive unfolding and ultimate triumph of Homœopathy.

The cosmic nature of this principle may be inferred from its paroxysmal manifestations in great epidemics. We have shown that this is Hahnemann's doctrine. As a cosmic principle the psoric miasm exists even when not manifesting its terrific power in the form of a desolating scourge, like typhus, cholera, yellow fever or some other plague. Such manifestations can only take place in suitable conditions of climate and atmosphere; in times of war or famine, when the poisonous exhalations which are eliminated by the disorders of human Society, become fit vehicles for the destructive agency of the miasm, and enable it to invade organisms endowed with a specific receptivity for its influence.

This receptivity constitutes the second factor or element of psora. Hahnemann contends that there is hardly an organism existing which is not more or less tainted with this disposition to psoric diseases. In the great Cosmos the psoric miasm exists as an active, disease-creating force; in the individual it exists as a mere potency, a passive or latent principle which, in certain conditions of the organism may be excited into a specific, pathological process characterized by phenomena of a peculiar order.

We have now reached a point in our argument, where Hahnemann's doctrine concerning the violent suppression of the itch-vesicle becomes an intelligible theory. This itch-vesicle is regarded by Hahnemann as the most common and most universal manifestation, upon the skin, of the internal psoric potency or predisposition. This external sign represents, for the time being, the internal disease, which remains hushed up as long as the external symbol is localized upon the skin, not, however, beyond a reasonable period of time.

If this external symbol is wiped out by violent means, the cosmic miasm which had found means to excite the internal latent predisposition into a manifest, active pathological disease, will obey the law of reactive development inherent in its nature. It will invade the internal viscera. After many painful and frequently fruitless efforts on the part of the injured organism, the life-force may succeed in re-establishing some anomalous eruption upon the skin, which may again hush up the internal disease while the eruption lasts.

It should be stated in this connection that this secondary eruption is much less fixed; that it is more readily suppressed by evanescent causes, and that it affords much less protection to the internal organism.

Our object thus far has been to expound Hahnemann's doctrine of the psoric miasm and to vindicate the illustrious discoverer of the Specific Healing Art from the childish imputation, that he regards the suppression of the itch-vesicle as the immediate source of most chronic diseases. Those who state his great doctrine in this petty, technical manner, overlook the universality of the principle involved; they reduce the fruitful and comprehensive conception of a gigantic intellect to the contracted matter-of fact perception of an ordinary pill-vender. It behooves us to refer these idle gossips to first principles, and to inform them that Hahnemann's psora first means an inherent receptivity for disease, and secondly a cosmic miasm which has power to excite a cor-

responding receptivity of the organism into an actualized pathological disturbance.

The essential correctness of this doctrine is not invalidated by accidental inaccuracies in the number of miasms which Hahnemann regards as the primary sources of chronic diseases. Of these miasms he enumerates three: the *psoric*, the *syphilitic*, and the *sycosic*. The psoric miasm is symbolized by the itch-vesicle; the syphilitic miasm by the chancre, and the sycosic miasm by the cauliflower-excrecence.

There is no necessity of confining one's self to these three miasms. Instead of three, we may adopt an indefinite number. The recent doctrine of dyscrasias is undoubtedly akin to Hahnemann's theory of miasms. We may have the tubercular, the carcinomatous, the arthritic, the rheumatic, the hæmorrhoidal, the herpetic and other miasms. We may adopt a miasmatic principle for every distinct eruption, acute or chronic. Such modifications do not conflict with the essence of Hahnemann's doctrine: that chronic diseases are miasmatic in their nature; that these chronic miasms are cosmic principles, inherent in the constitution of created Nature, and that they have power to excite, and do excite, corresponding receptivities in the human organism into concrete diseases, whenever the conditions in which the organism happens to be placed, favor such abnormal developments.

Hahnemann speaks of this receptivity, which the living organism manifests for the influence of miasmatic morbid forces, as an internal disease, or rather predisposition to disease, which remains latent until it is made manifest to the senses by adequate development. Modern pathologists speak of it as a diathesis, a constitutional disposition to peculiar pathological derangements.

So far Hahnemann and modern pathologists seem to agree. A dyscrasia, too, may remain latent until excited into a condition of actuality or activity by adequate causes.

These causes are various. The continued use of improper food, a want of cleanliness, irregular habits, exposure to dampness or currents of air, excessive mental or

physical labor, a sudden burst of passion, silent grief, anxiety, care: these and other influences constitute so many circumstances in which the constitutional predispositions to disease may germinate and sprout like so many rankling weeds, invading every tissue, vitiating every secretion, poisoning the blood, and prostrating the nervous power.

In building up this argument step by step, let us direct our attention to the fact, that the operation of the causes which we have enumerated, has been admitted by every pathologist who has ever offered a theory of disease. Their existence is self-evident. From time immemorial physicians have been in the habit of cautioning their patients against exposing themselves to draughts of air, and of admonishing them to keep their feet dry, to avoid all sudden changes from warm to thin clothing at the beginning of summer; to sleep in cool rooms; to keep their houses well ventilated; to indulge in frequent ablutions, to observe habits of regularity and moderation in eating and drinking; to take active exercise in the open air.

In regard to this point, there is no disagreement between Hahnemann and pathologists generally. Both admit the existence and influence of this order of causes. The agreement extends even farther. Old School pathologists have designated these causes as the REMOTE CAUSES of disease, which act from a distance, not as immediate principles or forces, but as conditions favorable to the development of disease. Hahnemann frequently illustrates his general teachings concerning the psoric miasm by referring to these remote causes of Old School pathologists as *opportune conditions of morbid development*. Hence the term "*Causæ occasionales*" has been very aptly applied to these conditions by many writers.

These *remote causes* of Old School pathologists are sufficient to account for the supervention of disease in given conditions of the organism; but they do not explain the continuance or progressive growth of a state of disease. A

young lady, overheated by the dance, with her face flushed, and with drops of a warm moisture streaming down her bare neck, exposes her heaving frame, with its pulses wildly throbbing, to the cool evening breeze near an open window, inviting the treacherous cajoler to fan her burning skin with its cooling kisses. Little does this unfortunate victim of a frenzied passion dream, what a price she will have to pay for this delusive comfort. The pneumonia which may result from this exposure, may neither be prevented nor can it be arrested in its course, by not continuing the exposure. A few minutes may be sufficient to fan the fire of disease in this youthful frame, and to prepare for it a couch of suffering and an untimely dissolution.

No theory which a purely chemical or physiological view of diseases can suggest, will ever be found sufficient to account for this apparently disproportionate subversion of the vital harmonies of the organism. How can it spring from such a seemingly trifling cause?

This fact is explained by calling in aid another series of causes which pathologists have been in the habit of designating as the PROXIMATE CAUSES of disease. These proximate causes are the internal, innate predispositions to disease, to which allusion has been made in previous paragraphs. In this respect Hahnemann and pathologists generally are likewise agreed. Hahnemann designates these proximate causes of disease as *internal diseases*, of whose existence man remains unconscious, and which, therefore, to all intents and purposes, may not exist, until, through the operation of some remote cause, the internal potency or predisposition is roused into a state of active and progressive manifestation. Once thus roused, a pathological condition is grafted, as it were, upon the physiological life of the organism, obeying its own laws of order, antagonistic to, and therefore tending to subvert the normal life, and becoming a fit subject for careful and persevering observation. Hippocrates, and in more recent times the adherents of the Expectant School, have made it their chief business

to watch the natural course of diseases, to observe and to investigate the regular unfolding and relation of pathological phenomena, and to make the Healing Art consist in removing, by the use of inoffensive palliatives, phlegm-loosening infusions, gentle stimulants, mild laxatives or tonics, every obstacle to the spontaneous march of a pathological series, from the beginning to the acme and down again to its natural terminations.

Here let us pause, and before continuing our argument, let us give prominence to the fact, that Hahnemann agrees with some, and disagrees with other pathologists of the Old-School. He agrees, if not in terms, at least in essence, with those who believe in innate, constitutional predispositions to disease. He certainly agrees with the advocates of an innate diathesis, with this difference that he generalizes the specific forms of this universal diathesis under the comprehensive designation of psora, whereas other pathologists speak of the arthritic, lithiatic, serofulous, tubercular, cancerous, hæmorrhoidal diathesis. The term diathesis seems to refer more particularly to abnormal vital action; whereas the term dyscrasia implies more especially an abnormal constitution of the vital fluids, and is a favorite technicality with the humoral pathologists.

The difference between Hahnemann and the pathologists, with whom he seems to harmonize in a general sense, is, nevertheless, fundamental and fruitful of the most opposite results. The advocates of diatheses and dyscrasias hold the living organism responsible for this abnormal existence. "We do not care for this innate predisposition; the organism has no business to give itself up to it. These joints have no business to obey the laws of this arthritic diathesis. We shall undertake to stop this license, and to suck out this inflammatory action by means of a dozen leeches or a blister."

And here comes our friend of the dyscrasias, who is bound to sweep out the Augean stable with his drastics, to die the blood with his saline mixtures, or to starve out the

vitiating humors by feeding a poor patient on a few spoonfuls of broth for days and weeks. Theories and names may have changed, but the treatment of diseases is continually revolving in a vicious circle. Under whatever flag a pathologist may deem it convenient to circumnavigate the dark waters of the medical Erebus, he steers his course by the same compass, propels his bark with the same motor-power, and seeks to avert the dangers, or to combat the terrors of the gloomy abyss, with the same offensive and defensive weapons.

The great boast of modern Medicine is the physiological treatment of diseases. Considered in the light of Reason, the Physiological School is a baseless system which ignores the very idea of diseases. The physiological physician looks upon diseases as a physiological state, with the simple exception that this state is either more or less than in its normal condition of existence. Fever, for instance, is an excessive action of the circulatory apparatus; not an essentially diseased condition, but an excitement resulting from an excess of normal vital action. The physiological physician, if consistent with himself, has to reject the existence of proximate causes of disease. Some remote cause, an accidental exposure, over-exertion, an excess of food and the like, deranges the physiological harmony of the organism upon the principle of plus or minus, excess or deficiency of vital action; and the treatment consists in a simple process of addition or subtraction. If there is too much vital action, we reduce it by means of sedatives or antiphlogistics; if there is not enough of it, we excite it by means of stimulants, or support it by appropriate tonics.

Another branch of the Physiological School, the Expectant School, leaves the disorder to itself. The adherents of this School, being perfectly acquainted with the course and natural terminations of diseases, deem it unnecessary and ill-advised to interfere by positive treatment. They cannot possibly conceive of a method of doing better by their

patients than by allowing the disease to run its course. Positive treatment can only complicate matters by compelling the organism to bear the double burden of an artificial as well as a natural infraction of its laws. The active physiological physician punishes the inflamed lung by reducing or counter-irritating vital action; the passive physiological physician, acting a more humane and, as it seems to us, a wiser part, permits the inflammation to extinguish itself in obedience to the law of growth and gradual decline, which careful observation has established as a condition inherent in the nature of the inflammatory process.

Either branch of the Physiological School, the active as well as the passive, is founded upon a Negation, whereas every Medical School should be founded upon an Affirmation. The Physiological School denies the great fact, which is accepted by the very instincts of Reason, that disease is something essentially and fundamentally distinct from normal life, just as much so as Evil is neither an excess nor a deficiency of Good, but something radically distinct from, and opposed to Good. Would it not be deemed an absurdity, if we were to argue that a wicked man may become a good one by subtracting a little from his wickedness day after day? By this means he might finally cease to be wicked; he might be said to be in a condition of negative goodness, which is something far different from the positive goodness that delights in scattering kindnesses along the path of life with an unwearying hand. It certainly must seem tantamount to a repudiation of common sense in Medicine, to regard typhus as the result of a gradual arithmetical subtraction from the sum of health. Why should not pneumonia or meningitis be the result of such a process of subtraction in every case? Why should there have been this fixedness in the laws of disease? This immutability in the course and character of every disease which has been known to this woe-stricken race from the dawn of history to the present period? Is all this the result of accident, any more than the unchangeable uniformity with which the

physiological functions of the organism are carried on day after day, and year after year, among the different races of mankind? We argue that diseases are conditions fundamentally and essentially distinct from the ordinary physiological conditions of the organism, and that they are governed by laws which are antagonistic to the vital laws of our being. An organism, if sick, would perish unless restored to health; on the other hand sickness may overtake an organism existing in perfect health. The case of persons who drag sickly bodies along to a comparatively old age, does not conflict with this general proposition; they live but little, and they are able to resist the onslaught of disease because, instead of being intensified in one focus, it is scattered over a period of years.

Hahnemann accepts diseases as facts. He abstains from indulging in speculative theories regarding their inmost nature, and he condemns in unqualified terms the various attempts which have been made by different pathologists, to explain diseases as humoral entities or as physiological accidents or anomalies. We are sorry to confess, that even his friends have misapprehended the true aim and meaning of the severe and intensely-logical criticisms which his fruitful and powerful pen has left to posterity. In showing the absurdity of the medical theories which were in vogue at his time, does he mean to deny the sublime privilege of Reason, of investigating the laws of health and disease within the boundaries of philosophical reflection and observation? Is it possible that a gigantic intellect which has enriched Medical Literature with an "Aesculapius in the Balance," "Value of the Speculative Systems of Medicine," and a series of other Essays that excited the attention of the world when they first appeared in Hufeland's Journal, should have been so inconsistent with itself as to inflict unsparing denunciations upon the very attempts which the Discoverer of Homœopathy saw fit to renew or, if you please, to imitate? What man more than Hahnemann has

vindicated, and availed himself of, the claims of human Reason? The Understanding analyses, the Reason builds up the synthesis of facts, and determines the formula of their mutual relation to, and dependence upon each other, in the great System of Nature and Mind. The law "*Similia Similibus Curantur*," professes to group every curative relation of drugs to diseases under its far-famed banner, and must be looked upon as the most comprehensive utterance which has ever emanated, in the domain of Medicine, from the depths of Reason.

How then, we ask, is it possible that Hahnemann should have been right in all things save that which he regarded as the crowning glory of his eventful life! "Ever since the years 1816 and '17," writes this illustrious man, "I had been employed day and night in trying to discover the reason why the homœopathic remedies, which were then known, did not effect a true cure of the chronic diseases. I tried to obtain a more correct idea of the true nature of thousands of chronic ailments which remained uncured in spite of the incontrovertible truth of the homœopathic doctrine; when behold! the Giver of all Good permitted me, about that time to solve the sublime problem for the benefit of mankind, after unceasing meditation, indefatigable research, careful observations and the most accurate experiments."

The solution is, that all chronic diseases are traceable to three miasms, and that a certain order of drugs have been especially designed by Nature to counteract their deleterious agency in the human frame.

The psora-doctrine of Hahnemann burst upon the world like an evanescent meteor, with a flash, a sound, a few convulsive throes, and, after a brief flicker of recognition by his more enthusiastic friends, was permitted to glide into the bosom of oblivion as an impracticable speculation. Unfortunately, the doctrine was proclaimed to technical minds; the great truths which underlie its literal teachings, remained concealed from the public gaze, and it is left for

posterity to raise its voice in defence of the great Departed, and to claim a more respectful attention and a more philosophical interpretation for the inspirations of his genius.

We have shown that Hahnemann views the psoric miasm as a compound principle, namely, as an individual receptivity or potency inherent in the constitution of every created organism, and as a cosmic principle or force inherent in the constitution of the great whole.

We have likewise shown that Hahnemann's internal potencies or receptivities of the living organism for disease, and the proximate causes of former pathologists mean the same thing, and that Hahnemann agrees with former pathologists to the extent of recognising both, *remote* and *proximate causes*, as indispensable factors in every pathological development. Here Hahnemann and the pathologists part company, the pathologists plunging into a maze of physiologico-pathological delusions, and Hahnemann elevating himself into a region, where the Causes of Diseases and the Causes of Drugs flashed upon his mental vision.

Let us endeavor to identify ourselves with his searching intellect; let us endeavor, for a few moments, to penetrate, and, if possible, demonstrate the inherent reasonableness of Hahnemann's general doctrines regarding chronic miasms with such arguments as Reason and Observation may suggest to an inquiring mind. In conducting this argument, we bespeak an emphatic recognition of the right to offer suggestions of the pure Reason; let us remember that worlds have been discovered in the Astronomer's closet, and that the rule of a coarsely-applied Baconism is repudiated even in the Positive Sciences.

With Hahnemann and the pathologists generally, we accept the proximate causes of disease as realities inherent in the living tissues. Hahnemann alludes to them as latent diseases, or capacities for disease, which may become excited into a state of active development in suitable conditions of the organism. The fracture of a bone in conse-

quence of a fall or blow, implies an inherent capacity for such an accident. This capacity was not created by the fall. It existed prior to the fall, as a simple potency inherent in the essential constitution of the bone. The fall, or that which gave rise to the fall, the orange-peel, the ice, or, *horrendum dictu!* a quid of tobacco, operated as a remote cause, a simple circumstance or condition of change from a passive, abstract and formless to an active, concrete and definite state of existence.

The spirit of this illustration applies not only to the occurrence of accidents, but to the development of diseases. The lungs could not become inflamed unless a previous capacity for inflammation existed as an inherent potency in the pulmonary parenchyma. We regard a proposition of this kind as proven by the instincts of common sense.

What would become of man, if he were not protected by these capacities for Evil? God has placed them in the tissues, yea in every fibre of the organism like so many faithful sentinels guarding the precious treasure of health and peace. They are His helpers in the System of Education which he is pursuing with His children. In man's material, intellectual and spiritual nature, these capacities for Evil exist like so many sign-posts warning him away from all violations of God's laws by sensations of pain, by feelings of anxiety, shame or remorse. Without inherent capacities for disease, the laws of health and the conditions of a perfect manhood would probably never be investigated or practically applied. We are not aware that these teachings conflict with any religious creed that is founded upon an intelligent reading of the Scriptural text. Man, as a finite being, must necessarily err; he has to achieve a life of beauty by means of bitter experiences, mistakes, disappointments. Sin may lead him to holiness; a fall may enable him to rise to a state of exaltation; the race itself may be perfected by the upheavings of revolutions, by the crimes of governments, by the calamities of war and pestilence. How far it may seem proper to the Creating Power, to allow

the exercise of freedom, can only be determined by the actuality of events. It may certainly be supposed that man's freedom is overruled by the Supreme Wisdom in a manner which is at once compatible with the essential nature of human freedom and with the infinity of Divine Power. In order that these capacities for Evil may remain undeveloped, as if not existing, the remote causes of development must, in the first place, become inoperative. If man is still afflicted with diseases; if his moral nature is still defiled; if his mind is still engulfed in an ocean of doubt, anxiety and care, it must be because the conditions in which he has placed himself, favor the development of these capacities for Evil into an organized life of moral, physical and intellectual antagonism to heavenly Truth and Goodness.

We have reached the second stage in our argument. These inherent capacities for disease, or these internal diseases, according to Hahnemann's designation, are met by corresponding principles in the great Cosmos which may be regarded as the reservoir of forces that move this living organism of ours. Hahnemann alludes to these principles as miasms. By miasms he understands semi-spiritual forces of a nature akin and, at the same time, antagonistic to, the vital force. Hahnemann mentions these miasmatic principles as the originators of chronic diseases and of devastating epidemics, the psoric principle being the most universal of them all. We have already remarked that the substitution of a number of miasmatic principles in the place of psora, would not invalidate the general consistency and correctness of Hahnemann's theory.

Inasmuch as Hahnemann traces the origination of diseases to the agency of these principles, we may apply to them the designation of *Morbific Forces*.

If these forces may develop an epidemic typhus, or pneumonia, we certainly may infer from this general result, that they may originate isolated cases of typhus or pneumonia.

And if they may develop typhus or pneumonia, why should they not likewise be able to develop other diseases, inflammations, nervous derangements, disorders of the digestive apparatus or of other systems?

What do we know of the nature of the vital force or forces which animate the human organism? What do we know of the nature of the force or forces which descend upon the sunbeam into this ultimate plane and, by means of the atmospheres as vehicles, develop out of the soil of our planet the magnificent panorama spread out in countless forms of magic and mysterious beauty before the contemplating eye of the philosopher?

Not even a headache or an attack of dyspepsia could be explained as a purely physiological condition.

The Chemist may analyse, the Microscopist may examine, and the Physiologist may set up formula after formula: it is neither in the crucible of the laboratory, nor in the focus of the microscope that the phenomena of disease will ever be traced to their originating cause.

There is a lamentable looseness, a heart-sickening superficiality in the reasoning of chemical physiologists. Who does not peruse with pleasure a work like Lehmann's *Physiological Chemistry*? And yet what attentive reader is not continually shocked by the chaotic confusion which obscures its explanations, and by the readiness with which the very things that were to be proven, are taken for granted? Who is not painfully startled by the utter insufficiency of the teachings of the Chemico-physiological School in their application to the treatment of disease?

Look at lithiasis! Urinary concretions may consist of uric acid, earthy phosphates, or urate of ammonia. We will thank the Chemist for this analysis. But does this analysis account for the cause of the disease? Does it suggest an appropriate treatment?

Let us take Lehmann as the exponent of Sherer's theory of the formation of urinary concretions. Sherer assumes that "the vesical mucous membrane may acquire a condition

within the bladder by which it predisposes the extractive matter to the formation of acid." Here the previous existence of a pathological process is evidently implied or taken for granted. And it is upon such a basis that this distinguished chemist builds his theory of the gradual formation of urinary concretions; first, a fermentative process is going on in the vesical mucous membrane; next the peculiar composition of the concretion, whether uric acid, earthy phosphates or urate of ammonia, is made to depend upon the character of the vesical mucus and upon the nature of the fermentative process induced by it. Every progressive stage in the chemical combination that is going on within the bladder, is depending for its existence upon some primary pathological action which is loosely mentioned at first, and ultimately ignored, amid the ruins of the furnace and the crucible. The phenomena of disease cannot be accounted for upon chemical principles, nor do the ordinary physiological movements of the organism afford a satisfactory explanation for abnormal changes that seem to be governed by causes antagonistic to the common laws of vitality.

In view of this inadequacy on the part of the Chemicophysiological School, to account for the occurrence and course of diseases, and to suggest appropriate means of treatment, we consider ourselves entitled to the conclusion that there exist, as constituent principles of the Cosmos, disease-begetting forces which may invade the organic tissues in opportune conditions of receptivity, and excite their inherent capacities for disease into manifest, concrete pathological derangements. The phenomena by which these derangements are characterised, and the morbid products to which they give rise, fall within the range of sensual observation and analysis, but it behooves an enlightened Reason to trace their dependence upon causative forces and to determine the means and the method for their radical extinction.

We claim that one of the important points which Hahne-

mann has sought to press forward in his theory of chronic diseases, is the fact that there exist primitive forces of disease, to which he has assigned the name: *Miasms*. He informs us repeatedly that he looks upon these miasms as semi-vital, semi-spiritual or dynamic forces, holding a sort of intermediate position between spiritual and material. These forces of disease constitute FINAL CAUSES which, together with the *remote* and *proximate causes* of pathologists, make up the trinity of forces upon which the existence of diseases, and a philosophical comprehension of the tenets of our School depend.

By REMOTE CAUSES, we understand external conditions or circumstances favorable to the development of diseases, such as exposure, want of cleanliness, improper food, insufficient supply of fresh air, etc.

By PROXIMATE CAUSES, we understand the inherent, con-nate susceptibilities of the tissues for disease generally, and for the various specific diseases in particular, and

By FINAL CAUSES, we understand the morbidic cosmic forces which, by their action upon the inherent susceptibilities of the tissues in opportune conditions or circumstances, develop these passive susceptibilities into active and manifest pathological states, characterized by abnormal phenomena of a peculiar order.

The essential nature of these morbidic forces is as yet unknown to us, as much so as the essential nature of the vital force or forces. We become conscious of their existence and specific nature by the characteristic manner in which they affect the tissues of the living organism. It is by studying these phenomena; by observing their progressive development and relation to, and dependence upon each other, that we have become enabled to classify diseases, and to lay the foundation of the great Nosology of Nature.

Hahnemann's doctrine of the Chronic Miasms enables a homœopathic physician to establish the homœopathic edifice

upon a scientific basis. These morbid forces, at the same time as they develop diseases in the tissues, develop drugs in Nature. The innate capacities for disease, which we have designated as the proximate causes of diseases, exist in the surface of our planet as so many germinal principles or forces, which the cosmic forces, to which we have applied the designation of final causes, may develop, in appropriate conditions of soil and climate, into concrete forms. Thus it is that we are indebted to the agency of these cosmic forces for the glistening *Digitalis*, the dark foliage and azur-panicles of the *Aconite*, the treacherous berries of the *Belladonna*, the fetid *Hyoscyamus*, the luxuriously-rankling *Stramonium*, and indeed for every drug which is really and truly designed by Nature as a remedial agent. Hahnemann is emphatic in teaching the doctrine, that every drug is the embodiment or substratum of an immaterial or dynamic force which must needs be of cosmic origin and which, by means of the heat and light of the sun, and of the atmospheres as its vehicles, is enabled to communicate its vitalizing power to organic germs and to effect their progressive growth, until they reach a state of maturity; or which may cause immaterial molecules to aggregate into distinct organic substances characterized by specific physical properties of color, taste, smell, weight.

It is from the in-dwelling cosmic factor that every drug derives its power to affect the living organism dynamically. Even inorganic drugs come under this law. The difference between gold and silver arises from the fact, that the cosmic force which causes the aggregation of elementary molecules into the substance "gold," is essentially distinct from the cosmic factor or force which causes the aggregation of molecules into the substance "silver."

This then is the law:

"EVERY DRUG DERIVES ITS DRUG-POWER FROM THE PRESENCE OF A FORCE INHERING IN EVERY MOLECULAR ATOM OF THE DRUG. IT IS THIS POWER THAT MORBIDLY AFFECTS THE ORGANISM IN HEALTH, AND IT IS THIS SAME

POWER THAT CURATIVELY AFFECTS THE ORGANISM IN DISEASE."

We have said that this drug-force is in reality the cosmic factor or force which *creates* the drug.

By Creation, in this definition, we simply understand development, a development of pre-existing germinal principles by means of cosmic forces.

We believe these drug-forces to be identical with the final causes of disease, from the fact that, when drugs are made to act upon healthy organisms, the same phenomena are developed which characterise the phenomena of disease. The only difference is that drugs, acting externally, develop these phenomena in a more positive, more certain, more limited and definite, or more material manner as it were, whereas in disease, the cosmic force acting upon the inmost susceptibilities of the organism, develop the phenomena of disease in a more diffusive, more uncertain, more immaterial or dynamic manner. This is the reason why the drug-disease, if in perfect accord with the natural disease, is capable of overcoming it. All the internal forces of Nature incline to manifestations in the outer world; this is an universal law of order affecting every inmost germ, principle or force. The forces of disease obey the same law, and, if a more external, more material plane is presented to them, which is specifically analogous to their nature, they leave this more interior plane, and progress further towards the more external and therefore more material plane which the drug-element undoubtedly affords. A cure upon homœopathic principles is simply a withdrawal, or a progression, of the morbid force from the internal organism towards the external semi-material drug-disease.

Hahnemann conceived the idea that it was only to chronic diseases that this theory of morbid forces applies. We have endeavored to show that this theory is the basis, upon which the whole structure of Homœopathy rests. Unless

we admit final causes, we could no more account for the origin of drugs than for the existence of pathological conditions. Both derive their being from the action of these final causes which act as inseminating principles, developing in Nature drugs out of germinal principles, and, in the human organism, corresponding diseases out of the capacities or susceptibilities for disease, which the Creator has implanted in the tissues as sign-posts constantly and watchfully warning man against all deviations from the road that leads to physical and spiritual harmony, and to the ultimate accomplishment of his glorious destiny.

We have said that all morbid forces, after invading the internal organism, tend to some ultimate, external manifestation which shall protect the internal organism. Sometimes this ultimate manifestation is an eruption in the shape of a rash, pustules, papulæ, spots, ulcers; at other times it partakes of the character of a salutary reaction, such as a diarrhœa, perspiration, a profuse discharge of urine. Whenever this external natural manifestation of the internal disease is prevented by artificial or accidental causes, the morbid force will develop the internal disease, be it an inflammation, a simple congestion, an organic disorder, a spasm, much more tenaciously than would have been the case, if no such obstacles to a spontaneous external manifestation had existed.

Let us apply this doctrine to some of the cutaneous diseases to which Sulphur is specifically related as a homœopathic agent, and more particularly to the itch.

Hahnemann looks upon the itch as an internal disease which is hushed up, for the time being, by the external eruption. This eruption he regards as a vicarious sign, a substitute for the internal disorder. If the eruption is suppressed by violent means, the internal disease is compelled to break forth as an active condition, developing in one, paroxysms of asthma; in another, consumption; in another, a chronic sore throat; in another, dropsy; in another, heart-disease; affecting each organism according to

the measure and quality of its inherent susceptibility for disease. Hence Hahnemann argues against the external application, in cutaneous affections generally, and in scabies in particular, of all such agents as might have a tendency to suppress the eruption in a violent manner.

Tolle causam! remove the cause! Hahnemann has been the first and only therapist who has ever complied with this supreme demand of every rational system of the Healing Art in a comprehensively scientific manner. Here we have a morbid force ingrafting itself upon a corresponding capacity in the tissues, and developing this capacity into an active disease. Remove this force, this causative factor of disease, from the living organism; separate its connection with the capacity for disease, this other passive, recipient element in the pathological process, and we shall have effected the recovery of our patient.

We have reached the last stage of our argument.

We are told that the law which homœopathic physicians have inscribed upon the banner of their School, flashed upon Hahnemann's mind at the time when he was translating the article on Peruvian bark in Cullen's *Materia Medica*. He thought that Cullen's manner of accounting for the specific virtues of Peruvian bark in fever and ague was incorrect or insufficient, and that this agent most probably cured fever and ague because it was capable of producing a similar disease in healthy organisms. History has recorded the gradual building-up of the homœopathic fabric from this simple beginning. Hahnemann at once went to work, constructing a *Materia Medica* in accordance with the new therapeutic law which had dawned upon his Reason. He instituted provings with a number of drugs with a view of determining their homœopathicity to known diseases, but he soon found that a simple parallel between drug-symptoms and pathological phenomena was insufficient

to establish the scientific character of his new System of Therapeutics.

In dwelling upon this subject and seeking to invest the formula which he had adopted as the basis of the homœopathic Healing Art, with the dignity of a universal law founded in Nature and Reason, Hahnemann was led to assert that "*the forces which cause diseases, are likewise capable of removing them.*" If this be true, it follows as a corollary to this general proposition, that the forces which cause particular diseases, must be capable of curing them. We have seen that Hahnemann at first applied this doctrine of causative forces to chronic diseases, and that he admitted three distinct orders of morbid forces in which all known chronic diseases originate, we mean the psoric, the syphilitic and the sycosic miasms.

How do these same forces cure the diseases which they are respectively capable of developing in the living organism? By means of drugs, whose active powers are in their essence identical with the forces of disease. Under the name "Antipsorics," Hahnemann has set apart a number of drugs which he deems especially fitted for the business of curing chronic diseases. It is readily seen that this mode of defining the relation of drugs to diseases not only applies to chronic, but likewise to acute diseases. We are not anxious to thrust Homœopathy upon our allopathic brother; but the coherency and unity of the argument impel us, with an irresistible force, to this enunciation of the facts and the philosophy of Hahnemann's deep teachings.

What a unity in the System of Nature! It is in this unity that the Homœopathic Edifice has its being. Drugs are the products of the same forces which, when acting upon the innate capacities for disease in the organic tissues, develop the facts of Pathology. The causative force which, by stimulating a germinal principle in the soil of our planet, develops the Belladonna-plant, may, by its action upon the innate capacities for disease in the organic tissues,

develop the pathological derangements which the Belladonna-plant is especially designed to cure. In order to determine what these derangements are, we institute systematic provings with suitable quantities of the drug upon persons in health. We likewise avail ourselves of the sad records of Toxicology. Results thus obtained afford approximative, although, in most instances, certain indications of the specific relations of drugs to diseases, which become established curative relations by the evidence of clinical experience.

This, then, is the final condition of a cure: to act upon the morbid force which has ingrafted itself upon a corresponding capacity in the tissues, by means of an agent which, in Nature, constitutes its material substratum or product. If the connection between the morbid force and the receptivity of the tissues has not become indissoluble, the morbid force will go to this drug in obedience to the great law upon which all the harmonies in Nature and Society depend, the law of ATTRACTIVE AFFINITY. The morbid force withdrawing itself little by little from the recesses of the organism, will descend into the circumscribed plane of the drug, and will be readily expelled by a disembarrassed vitality. In this pathological process, the disease is not conquered by an opposing force; its withdrawal from the tissues is an act of free obedience to the law: that, in Nature, *superior affinities control affinities of an inferior order*. The affinity which identifies the morbid force with its corresponding drug, or the natural disease with its corresponding drug-disease, is more specific, more positive, more pointed and precise, and therefore more spontaneous, than the vague, diffusive, unsupported affinity inherent in the morbid capacities of a resisting organism.

This exposition of Hahnemann's doctrine of Chronic Diseases, and of the spirit and philosophy of Homœopathy, with which this doctrine is inseparably connected, may be fitly concluded by a brief allusion to a few points of prac-

tice that have been introduced as characteristic elements of the Homœopathic School by the adherents of this System.

Homœopathy has been nicknamed the Infinitesimal Practice. The use of infinitesimal doses and more especially of the little globules, has been supposed to constitute an indispensable accompaniment, yea the distinguishing badge of the homœopathic Healing Art. In this respect, a homœopathic practitioner enjoys the same privileges that are enjoyed by physicians of the Old School. They may give little or no medicine, or a large quantity, as the necessities of the case and the views and habits of the practitioner may determine. One homœopathic practitioner may give a microscopic globule as a suitable vehicle of the drug-force, with which he seeks to influence the morbid force in the tissues of the organism; whereas another physician may deem it necessary to employ five, ten or more drops of the tincture of an agent which he supposes to be in specific curative affinity with the pathological condition of the organism. Every intelligent homœopathic physician considers himself entitled to the instruction he may derive from the numberless cures that allopathic practitioners have made with large doses. The question with him is, was this drug in specific affinity with the case? If so, I claim the privilege of availing myself of this example as an additional confirmation of the Specific Healing Art. It must be our endeavor to build the homœopathic edifice upon a basis that shall be broad enough for every legitimate development of the great Science of Therapeutics. "Let it never be said of the Homœopathic School that it is the cradle of a one-sided, illiberal, exclusive dogmatism; we recognise no dose but that which cures our patient, no "similia" but that which is engraved upon the tablets of Nature, and no limits to its application but the infinite boundaries of Truth."

Homœopathic practitioners are usually very cautious in the application of ointments or washes to eruptions. The reason

is embodied in the developments which we have presented in this Essay. The practitioners of our School are inclined to regard eruptions as symbolic representations or vicarious substitutions for an internal disorder might attack the internal organism, if the external sign should be suppressed by violent means.

Every physician knows that, in acute cases, the sudden disappearance or the non-appearance of the eruption may prove fatal to the brain or to some other vital organ.

Has not the incautious suppression of a chancre or of a gonorrhœal discharge led to the development of constitutional and frequently incurable disorders?

Has not the drying-up an old sore by means of an astringent wash resulted in apoplexy?

Has not the suppression of an acute rash by means of the mercurial ointment entailed incurable spasmodic paroxysms, asthma, St. Vitus' dance?

Has not the violent removal of scaldhead by means of washes and ointments resulted in hydrocephalus?

And does not Professor Schoenlein of Berlin inform us, in his published lectures, that the suppression of scabies may result in vertigo, rheumatism, amaurosis, paralysis, neuralgia of the extremities and abdominal nerves, epilepsy, chlorosis, mania, inflammation of the joints, more particularly of the hip and knee-joints, tuberculosis of the lungs and stomach?

Nevertheless, let it be understood that there is no statute in the Homœopathic School forbidding the external application of tinctures, ointments, liniments, in all suitable cases. No enlightened allopathic practitioner would seek to suppress a chancre by cauterization, if he should feel satisfied that the virus had been absorbed by the general current of the circulation. From whatever point of view these practices may be advocated or rejected, the laws of Common Sense and the results of Experience appeal with equal force to the practitioners of all Schools.

Hahnemann advises the external use of drugs in a variety of cases. He recommends the external use of the tincture

of Thuya or of Sabina in cases of figwarts. Arnica is applied by all homœopathic physicians to bruises and contusions of the muscular fibre; the concentrated tincture of Aconite-root to sprains, especially with laceration of tendons and ligaments, where the injured parts are very much swollen and inflamed.

Speaking of the alcoholic tincture of Camphor, Hahnemann recommends it as an external application in erysipelalous inflammations. We quote from the fourth volume of his *Materia Medica*: "In erysipelas, where the rose-colored inflammation spreads in rays, and momentarily disappears under the pressure of the finger, Camphor, the local application of which to the skin occasions a sort of erysipelas, may prove useful, when applied externally, in sudden derangements characterised by erysipelalous inflammation, provided the symptoms of the internal malady are similar to the effects which Camphor is capable of causing."

May we live to see the day when the interests of the living Humanity shall no longer be sacrificed upon the altar of Theory, or trodden down by the iron hoof of Egotism! Truth must rule in Medicine as in all things; but while we are engaged in building up her Tabernacle among men, let us adorn her altars with the graces of Love!

THE PHILOSOPHICAL BASIS OF A CLASSIFICATION OF DRUGS.

Until Hahnemann appeared upon the world's stage, Medicine was in reality nothing but a chaotic mass of speculative theories of the most dogmatic character. Medicines were administered upon no better grounds than some hypothetical notion concerning their curative virtues, and these virtues were determined by the System of Therapeutics that happened to be in vogue. The humoralist, for instance, in whose system all diseases arise from a deterioration of the humors, had his incrassants, his diluents, his inviscants, his deobstruents, his detergents. The medicines which were arranged under these and other heads, in the philosophy of humoral pathologists, were again made subservient by Brown and Rasori to their peculiar theories. Brown classed drugs agreeably to what he conceived to be their stimulating properties; stimulation was the great object of all medical treatment in his hands, and the quantity of incitability, with which the tissues were found endowed, yielded him a standard by which the curative adaptability of remedial agents to a given case might be determined. Hence all agents became remedial in his hands, food, alcohol or opium; for all of them were capable of stimulating the tissues.

According to the doctrines of this most crushing dogmatist, every disease is essentially a state of debility or asthenia, and stimulation is, in every case of disease, an appropriate proceeding. The whole Science of Therapeutics is reduced to a knowledge of the quantity of stimulation that may be required in each case.

Rasori, in obedience to his famous doctrine of counter-stimulation, had to classify drugs into hypersthenisants or inflammation-exciting, stimulating agents, and hypo-sthenisants or inflammation-combating, depressing agents. Tartar emetic being possessed of an extraordinary power of depress-

ing the pulse, was considered by the School of Rasori as the type of hyposthenisants. Mercury, Digitalis, Aconite were likewise classed among the order of hyposthenisants. Hyposthenisants or counter-stimulants mean one and the same thing. Antimony is a counter-stimulant because in inflammation, which is considered as a state of stimulation by the School of Rasori, the pulse may become depressed under the action of this agent.

Laënnec, the father of the Specific School, whose name has become so brilliantly identified with the stethoscope, introduced another system of classification, after Brown, which still finds favor with a great many practitioners of the Old School. Arranging medicines with reference to specific diseases, the character of every medicine was determined by the syllable *anti*, which was placed at the head, or by the syllable *fuge* at the end of some pathological name, against which the medicine was supposed to act. Hence we have anti-phlogistics, or medicines against inflammation, among which the Old-School considers blood-letting, in its various forms and degrees, as the paramount remedy. Antibilious medicines or medicines against bile; anti-scorbutic, or medicines against scurvy; anti-syphilitics or medicines against syphilis. We have likewise febrifuge medicines, or medicines which drive away fever; vermifuge, or medicines which expel worms. It is perfectly correct to say that a medicine, which expels worms, is a vermifuge, or that a medicine, which successfully combats inflammation, is an anti-phlogistic. But it is radically false to consider a medicine a vermifuge or an anti-phlogistic under all circumstances, and to group a certain number of medicines together, as by a decree of Fate, in one category. The consequence is that a physician, who accepts this kind of classification as correct, will treat a case of fever and ague for which he supposes Quinine to be a specific, according to the teachings of his Materia Medica, with increasing doses, until the patient falls a victim to this dreadful practice. Quinine is bound to cure this case; if five grains will not do it, ten may; and if

ten will not accomplish a cure, twenty, thirty or an hundred must. The sad consequences of this awful practice to human life and happiness, are incalculable. Woe unto the poor frame that falls into the hands of a specificist who delights in Mercury. He is bound to salivate his patient. He commences his butchery with five grains without accomplishing his results. Ten grains, twenty grains are given, all in vain; it never occurs to this deluded monomaniac that, by virtue of some peculiar idiosyncrasy, salivation, in the case of this patient, may be impossible. Speaking of this case to his colleagues, he exclaims in utter amazement: I never saw such a constitution; Mrs. So-and-so cannot be salivated; I gave her fifty grains of Mercury, and her mouth remained as dry as a chip. Yes, so it did; and her bones, her joints, her synovial secretions, her whole reproductive system; what becomes of all this? What does the miserable dogmatist care for the rheumatism which desolates his patient's joints? What does he care for her neuralgia; what does he care for her languishing and prostrate condition, her falling hair, her sallow complexion which has taken the place of the fresh bloom of youth; her waning strength, her dropsical bloat, her cold and clammy skin? What does he care if the patient dies, so that she dies *secundum artem*, by the dreary rules of a medical theory?

Every physician may hear of these things in his professional intercourse with Society. He may hear of young girls whose menstrual functions have become arrested. Secale or Aloes, being emmenagogues, so written down in the books, must bring about the menstrual secretion. But Secale may not be the remedy, and the poor girl has to be poisoned for the honor of the School. The menses will not make their appearance, but symptoms of poisoning may, from the most horrid uterine spasms to gangrene of the extremities.

And yet, a beautiful and life-restoring truth underlies this system of specific drugs. We shall see as we proceed in the study of our subject, that a drug, which is not spe-

cifically adapted to a disease, cannot possibly effect a cure. The mistake which the specificists of the Old-School commit, consists in taking a name for the basis of their specificity. It is not names, but states, pathological conditions characterised by definite symptoms, that should constitute this basis. A pathological condition which requires *Nux vomica* for its remedy, will not yield to *Ipecacuanha* or any other drug. This law is as fixed as the starry heavens. In this determination of the specific relations of drugs to specific diseases, consists the whole Art and Science of Homœopathy.

It seems unnecessary to continue this criticism much further; we will only mention, for the sake of completeness, that the Physiological School, of which Bichat is one of the most illustrious founders, and Broussais the most brilliant and logical architect, has indulged in another classification of drugs, in accordance with its own peculiar views of tissues and functions. In this School we find our sialogogues, or drugs which promote the secretion of saliva; our emmenagogues, or drugs which restore the menses; our cathartics and drastics, drugs which promote or compel the peristaltic motion and consequent evacuation of the bowels.

The classification adopted by the practitioners of the Physiological School, seems to be more logical, than any that had been introduced by other pathologists. It is suggested by the functions of the different organs, the classification being generally determined by the most prominent effect of the drug. Mercury, for instance, is termed a sialogogue or saliva-secreting drug, because a more copious secretion of saliva is the chief symptom among the various effects of Mercury. But is this the only effect of this implacable enemy? Does not Mercury destroy the alveolar processes, the gums, the bones, the mucous membranes? Does it not destroy the plasticity of the blood? Does it not induce ulcers on the sexual organs, swelling, inflammation and suppuration of glands? All these diversified effects of Mercury are promi-

nent disorders of this formidable poison, and are not in the remotest degree alluded to by the term sialogogue.

Or take Aconite, another drug of an extensive range of action. How will you classify it in accordance with its diversified symptoms? Old-School physicians term it a narcotic, and some of them now go so far as to consider it an antiphlogistic, because the primary effect of Aconite consists in depressing the pulse. But Aconite might likewise be classed among the sudorifics, for it promotes cutaneous action in fever; or it might be considered as a diuretic, for it increases the flow of urine; or as a sedative, for it quiets the restlessness of an agitated nervous system; or as a tonic, for it restores the sunken energy of the system in fever or nervous diseases; or as an emmenagogue, for it brings back the menses, if they are suppressed by exposure to wet or by fright; or as an errhine, for it restores the secretions of the Schneiderian membrane, after they had become suppressed by a cold. There is hardly a category in which Aconite, and indeed many other drugs of a comprehensive therapeutic range, might not be classed with all due regard for scientific accuracy.

It seems perfectly proper to class drugs with reference to certain tissues or organs. Some drugs act more upon one organ or tissue than upon another, and there are drugs which act so prominently upon one organ or set of organs, that they may be classed with a good degree of propriety with reference to this particular organ or set of organs. *Secale*, for instance, may very properly be considered as a uterine agent, on account of the prominence of its action upon the uterine fibre; Aconite may be set down as a cardiac remedy, because it affects the movements of the heart in a very characteristic manner; *Digitalis* and black Snake-root may be ranged among the cardiacs for similar reasons. *Pulsatilla* has a marked action upon the synovial membranes; Arsenic upon the liver and stomach; Mercury upon the gums and salivary glands; *Nux vomica* upon the medulla oblongata; Opium, *Hyoscyamus*, *Belladonna* and

Stramonium upon the brain. Cantharides act upon the bladder with more exclusive intensity than any other known drug can boast of.

A natural mode of classifying drugs would undoubtedly be the following. Inasmuch as every drug must necessarily act upon definite points in the living organism, upon distinct localities, this peculiarity should not be lost sight of in a natural System of Classification. We might refer to this peculiarity as the anatomical character of the drug.

Another standard of classification would then be the physiological character of the drug, or the manner in which the functions of the affected organ are modified by it.

And lastly we might consider the pathological character of the drug, that is to say, its relations to definite pathological conditions as indicated by the physiological action of the drug, or its action upon healthy tissues.

Every drug should be studied from this trinitary point of view as an anatomico-physiologico-pathological entity. In our recently published System of Materia Medica and Therapeutics, this order of studies has been strictly adhered to. We have endeavored, from the toxicological and pathogenetic effects of a drug, to trace its relation to the organic tissues which it affects; next, we have presented the physiological action of the drug as manifested by symptoms, and lastly we have established parallel series between the pathogenetic or drug-effects, and the pathological or morbid symptoms in the case of every drug.

The inherent defects of the classifications of drugs which Old-School authors have adopted, each from his own point of view as regards the nature of diseases and the primary or physiological action of drugs, are admitted by such men as Trousseau and Pidoux, whom we consider as two of the most philosophical and independent therapeutists of the Old-School. They say, speaking of alterative agents: "We are doubtful whether there exists a single agent in the Materia Medica that could be rigorously classed in a

single category. It is assuredly proper to class Opium among the stupefying agents; but, on the other hand, Opium excites the circulation; it is a sudorific, an aphrodisiac, an emmenagogue. Iodine is not exclusively an alterative; it has likewise excitant and emmenagogue properties. Gold is an alterative, but at the same time a powerful tonic for the stomach. The complex composition of cod-liver oil renders its classification uncertain and embarrassing. By its chemical principles (iodine, bromine, etc.) it naturally belongs to the class of these alteratives, whereas its most characteristic therapeutic properties assign it a place among the analeptic tonics. These remarks are made for the double purpose: of showing the difficulty or rather the vanity of classifications; and of impressing upon practitioners the importance of not losing sight of the complex properties of drugs, and of being ever mindful of the fact, that drugs are like two-edged swords, and have various properties, one of which it may be necessary to use in cases where the other properties might prove hurtful, and would, therefore, have to be neutralized.

In Hahnemann's *Materia Medica Pura* we are presented with a list of the symptoms that characterise the action of drugs upon healthy organisms. The symptoms are grouped with reference to the anatomical regions of the body, giving us the symptoms of the head, special senses, digestive, urinary and sexual organs, of the respiratory system, extremities and skin, and finally the fever-symptoms and those of the mental and moral sphere. Characteristic peculiarities in the action of drugs are pointed out, whenever they occur, in special paragraphs at the foot of a page.

In this arrangement the relation of drugs to special diseases is not indicated by the illustrious Discoverer of the Homœopathic Law. We are prepared to assert that this omission was not the result of an accidental oversight, but the logical consequence of the manner in which Hahnemann saw fit to apply the idea of homœopathicity to the

treatment of diseases. Hahnemann having become disgusted with the pathological vagaries of his cotemporaries, and being thoroughly convinced of their untenableness and their mischievous character as therapeutic generalizations, repudiated pathological doctrines altogether as unnecessary in the practical business of healing the sick.

We say that he repudiated pathological speculations; he did not repudiate Pathology as a natural Science. He did not say that, because the treatment of acute and chronic diseases had been based upon speculative notions concerning the essence of such disorders, measles, scarlatina, small-pox, inflammations ceased to be definite morbid conditions, characterised by specific pathognomonic signs and subject to special laws of development from the period of incubation to their final disappearance the organic tissues. Hahnemann did not say that the causes, course and natural terminations of diseases should not be carefully observed and investigated by medical practitioners. If his own applications of the new law of cure were incomplete, this very incompleteness resulted from his perfect and penetrating knowledge of the pathological speculations of his age, and of their destructive influence in the domain of practical Therapeutics.

Would that we could contribute our mite to securing a just appreciation of the teachings of his great genius! His own followers have distorted them by their childish extravagances. If Hahnemann repudiated pathological speculations, *they* repudiated the very Pathology of diseases. If he taught that symptoms are the only reliable guides, in the treatment of diseases, for the selection of a remedial agent, *they* taught that symptoms constitute the alpha and omega of disease. Hahnemann repudiated names, but he never discarded pathological conditions. Hahnemann never said that asthma was not something essentially distinct from pneumonia, or that pericarditis was not something essentially distinct from hydrothorax. Speculate as much as you please about the essential nature of diseases, but do not base your treatment

upon mere speculative theories. Was Hahnemann wrong in denouncing the pernicious practice of his cotemporaries, who sacrificed the living organism to a System, a Doctrine? Hahnemann was an eminently practical philosopher; to him the Art of healing diseases was a practical business, and the only practical foundation upon which, according to his judgment, this Art should build its temple, was a careful and comprehensive knowledge of all the perceptible symptoms of a disease. For, argued Hahnemann, if the perceptible symptoms have disappeared, the patient is either well, or else all further treatment becomes impossible, for the simple reason, that the indications for treatment are wanting.

To this very simple, and, to our mind, very conclusive mode of reasoning, it has been objected that a patient may be afflicted with a disease of whose presence he is not conscious. A patient may have an aneurism of the aorta and may suddenly die of this disease, without having suspected its existence. What will you do in such case with your symptom-theory? Well, nothing. But what do *you* propose to do in such a case with your pathological speculations? Do you not see that, in essence, Hahnemann's doctrine is perfectly correct, and that all legitimate medical treatment ceases, the very moment the indications are wanting?

Yet, faults have been committed in applying Hahnemann's rule, that symptoms are the only reliable indications of treatment. The genius of the new medical Era which he was commissioned to inaugurate, over-shadowed him, enlightening his judgment, and enabling him to seize upon the prominent traits of the pathological tableau, and to adapt to them a corresponding drug-disease with an unerring certainty. In this respect, his disciples were less fortunate, because less favorably endowed. Hahnemann, who could not transmit his genius, was anxious to transmit a substitute for the inspiration which guided him in practice. The drug-symptoms having been carefully ascertained by provings upon the healthy organism, the question necessarily occurred: What are my disciples to do with all these

symptoms? How are they to be used in the treatment of disease?

In order to attain this end, the first duty of the physician according to Hahnemann's instructions, is to take a record of all the perceptible symptoms of the patient's case. In his *Organon*, Hahnemann gives full instructions concerning the best mode of proceeding in this first step towards a cure. They are so minute that they almost seem pedantical. The list of the questions which the physician is directed to put to the patient, extends over several pages. An idea of the strictness and minuteness with which the examination of the patient is conducted, may be gathered from a single paragraph of the *Organon*. We will select the eighty-ninth paragraph as an illustration.

How often have the bowels been evacuated, and what was the nature of the discharges? Did the whitish discharges consist of mucus or fæces? Were they painful or otherwise? What was the precise nature of these pains, and in what part were they felt? What did the patient throw up? Is the bad taste in the mouth putrid, bitter or acid, or what kind of taste is it? Does he experience this taste before, during, or after eating or drinking? At what part of the day does he feel it in particular? What kind of taste was connected with the eructation? Is the urine turbid at first, or does it only become so after standing awhile? Of what color was it at the time of emission? What was the color of the sediment? Is there any peculiarity in the state of the patient when he sleeps? Does he sigh, moan, speak or cry out? Does he start in his sleep? Does he move during an inspiration or expiration? Does he lie on his back only, or on which side does he lay himself? Does he cover himself up close, or does he throw off the bed-covering? Does he wake easily, or does he sleep soundly? How does he feel on waking? How often does this or that symptom occur, and on what occasion? Is it when the patient is sitting up, lying down, standing up, or when he is moving about? Does it come on merely when he has been fasting,

or at least early in the morning, or simply in the evening, or only after meals, or, if at other times, when? When did the shivering come on? Was it merely a sensation of cold, or was he actually cold at the time? In what part of the body did the patient feel cold? Was his skin warm when he complained of being cold? Did he experience a sensation of cold without shivering? Did he feel heat without the face being flushed? What parts of his body were warm to the touch? Did the patient complain of heat without his skin being warm? How long did the sensation of cold, or that of heat, continue? When did the thirst come on? During the cold or heat, or was it before or after? How intense was the thirst? When did the perspiration come on? Was it at the commencement or at the expiration of the heat? What space of time elapsed between the heat and the perspiration? Was it when sleeping or waking that it manifested itself? Was it profuse or otherwise? Was the perspiration hot or cold? On what parts of the body did it break out? How did it smell? What did the patient complain of before or during the chill, during or after the heat, during or after the perspiration?

We have reason to believe, indeed we know by abundant testimony, that Hahnemann, in his intercourse with his patients, did not indulge in this prolix mode of investigation. The lists of questions which we have presented, is scarcely one-fourth of the whole interrogatory. It is undoubtedly true that the practitioner is not directed to go over this whole ground in every case, and that he is allowed the privilege of selecting from among the whole number, such questions as seem to bear more particularly upon the patient's case. Nevertheless, from excessive scrupulousness, or beguiled by the novelty of the proceeding, by the desire of originality, or even by an innate and habitual pedantry, physicians very frequently exhausted their patients by such endless interrogatories, and very soon gave rise, in opposing minds, to the suspicion, and finally to the open charge, of quackery.

Knowing the symptoms of the disease, the physician then applied himself to selecting a remedy from among the whole number of drugs, whose effects upon the healthy organism had been ascertained more or less completely by a number of provers. On this subject, the Organon likewise contains ample instructions, which may be found recorded in a series of paragraphs from § 150 to § 202 of this extraordinary work. According to these teachings, in order to cure a sick-headache, we have to prescribe a medicine that shall produce an exactly similar headache in a healthy person. Or, in order to cure an inflammation of the lungs, we have to give a medicine that shall cause an exactly similar disturbance of the pulmonary apparatus in a healthy person. And so with all other diseases, no matter what organ, tissue, or part of the body may be affected.

In order to prescribe a medicine in accordance with the principle "LIKE CURES LIKE," it is evident that we have, in the first place, to be acquainted with a medicine that shall be capable of developing, in the healthy organism, all the symptoms of the natural disease. We cannot employ this medicine until we have first tried it upon a number of healthy persons; in other words, a number of healthy persons of both sexes, and of various ages, temperaments and constitutions, must have swallowed a sufficient portion of the original drug, in order to develop all the various effects which it is capable of producing in the human organism. As long as these effects are not exactly known, no homœopathic physician can administer a drug in strict conformity with the law "*Similia Similibus Curantur.*"

There are grave difficulties in the way of a literal fulfilment of this rule. Many diseases cannot be reproduced in the human organism by artificial means. Of this number are the various cutaneous eruptions, eruptive fevers, chronic hereditary taints, enlargements of organs, arthritic deposits, effusions into the cavities of the brain, chest, abdomen, glandular indurations, schirrous disorganizations, consumptive conditions, malformations. A great many of

these diseases can be, and have been, cured, and yet no prover has ever yet succeeded in developing similar diseases by mere drugs; it is not probable that, howsoever far a single man's devotion to Science may, now and then, be carried, a number of men will deliberately consent to poison themselves systematically for a long time, until their constitutions shall have become so thoroughly impregnated with the poisonous drug that external or internal disorganizations must result from these alterations of the organic vitality.

We have seen that, according to the usual mode of understanding the term "Similarity," and applying his formula "*Similia Similibus*," to the treatment of diseases, a physician has to proceed in this manner: All the symptoms that a patient complains of; the various sensations of pain which he experiences; the various eruptions, pimples, blotches, tubercles, tumors, etc., which are seen upon the skin; the color, smell, consistency and frequency of the urinary and alvine evacuations; the abnormal phenomena of the nervous system generally; the symptoms occurring during sleep, such as dreams, startings of the limbs, or body, etc.; the period of the day when the pain is felt, the side of the body where it is felt, the conditions and situations in which it is excited, aggravated or diminished; all these symptoms have to be recorded with the most perfect minuteness on a sheet of paper, commencing at the head and ending at the feet, after which a remedy has to be found in the *Materia Medica* which shall present the same array of symptoms, and, if one cannot be found which is exactly similar, then the next similar, and for the remaining symptoms another remedy, so that the group of symptoms which the natural disease presents, is *covered*, as it is termed, in its totality, by the combined symptoms of the remedies employed in this case." Those who desire to be acquainted with Hahnemann's own teachings in reference to this matter, may consult his *Organon of Homœopathic Medicine*, from pages 143 to 154. They will there find it stated in sub-

stance that disease, in a therapeutic aspect, consists in a certain numerical arrangement of the symptoms, and "that a cure is effected by means of a drug which is known to have produced these very symptoms in a healthy person, when taken by the latter in a sufficient quantity and for a sufficient length of time."

These external symptoms are, according to Hahnemann, all that we can ever know of diseases; the internal connection of the symptoms, the internal state of the organism, of which these symptoms are merely the outward manifestations or perceptible signs, must forever remain hidden from the searching reason.

According to this system, if strictly adhered to, a pain would be a mere pain, no matter what its pathological character might be; it might be more or less severe, more or less permanent, more or less screwing, boring, stinging, and the like; but whether it be a purely nervous pain, or indicative of inflammation, tubercular disorganization, suppuration, or of any other morbid process, would remain a matter of secondary importance.

If the idea of symptomatic similarities were rigorously pushed to its extreme consequences, we should not only have to reject the received nomenclature of diseases, but we might even have to discard the morbid conditions for which such nomenclature is intended. Inflammation would become an obsolete technicality. Typhus, jaundice, rheumatism, paralysis, spinal irritation would cease to be definite functional disturbances of particular organs or tissues. The outward signs of diseases; pains, such as the patient feels and describes them; eruptions, such as they appear to the untaught eye of the layman who distinguishes them merely by their color, shape or by the accessory symptoms of itching, gnawing, burning and similar subjective sensations: would constitute the chief object of study and the limit of treatment.

It never could have been Hahnemann's idea to degrade

the Science of Therapeutics to the mechanical business of taking a record of symptoms, and of adapting to them a parallel record of drug-effects. His doctrine of Chronic Diseases alone is sufficient to disprove this absurd charge. What a boundless space does this doctrine open to speculation! How does the doctrine of symptomatic similarities apply in cases where the symptoms are few, ill-defined, and where the physician is nevertheless expected to afford relief or even to effect a cure? In cases of amaurosis, chronic asthma or diarrhoea, paralysis, spinal irritation, we are very frequently baffled in our treatment. The idea of a psoric principle looms up in the back-ground. But how are we to determine the remedy which corresponds with this peculiar form of psora? Is it Sulphur, Lycopodium, Calcarea, or what is it? How many homœopathic practitioners would agree in such a case? Every physician would give an opinion in accordance with preconceived theoretical notions or predilections. We should have the Sulphur men, advocating the imprescriptible rights of their *facile princeps* of the anti-psorics; Lycopodium would be represented by others; Dulcamara or Calcarea might have their advocates; Arsenic would undoubtedly hang out its dark flag, and a pæan would be sung to Lachesis by its worshippers.

Talk of unity in a council of homœopathic physicians! Such unity might possibly exist among a few who are thoroughly conversant with the resources and boundaries of their Art; with the cause, character and terminations of diseases; with the inherent rights and necessities of the physiological organism; who have full confidence in each other's ability to cope with disease, and who entertain a just and generous appreciation of each other's experience and manhood. But there is no more unity among homœopathic physicians of the ordinary standard of education and professional character, than there is among allopathic physicians of a corresponding position in the Profession. On this point we challenge contradiction. We care not

whether this statement pleases or displeases our professional brethren. It is a statement based upon personal observation as well as upon the testimony of practitioners. In some, but in comparatively few cases, it has been our good fortune to meet physicians in consultation, where unity of views concerning the treatment to be pursued was not the result of superior dictation or experience, but of a spontaneous exchange of opinions. In medical societies the same difference of opinion frequently prevails. In discussing a particular case of cough, of diarrhoea, debility, marasmus, or of other diseases, we have often heard six and even more remedies proposed by as many members assembled in solemn council.

Hahnemann knew as well as any other man, that in the treatment of mental diseases, it is frequently impossible to obtain from the patient's own lips an intelligible account of his sufferings. Little children are likewise unable to relate their sensations of pain. And how are we to become acquainted with the symptoms of patients laboring under a fit of apoplexy, or seized with tetanic convulsions, with the delirium of typhus, with acute hæmorrhage from the lungs, or some other acute disorder where a total or partial loss of consciousness incapacitates the patient from giving an account of his condition? In many cases of disease, a long and detailed examination of the patient is either impossible or dangerous. It would be cruel, and indeed impossible, to subject a patient seized with acute asthma, or with the oppressive anguish of pericarditis, to an orthodox cross-examination after the fashion recommended in the *Organon*. "What physician who is sent for in the dead of night to arrest an hæmorrhage from the uterus or lungs, will stand idly by, and, while the life-pulse of his patient is ebbing feebler and feebler, amuse himself with taking a record of all the principal and accessory symptoms of the case?" What more positive indication does the physician require in such a case, than the state of the pulse, the temperature of the body or its extremities, the appearance of the features,

the expression of the eyes, the character and rhythm of the inspirations, the relaxed and exhausted condition of the uterus? The immediately determining causes of the attack may very readily be inquired into.

If the old-fashioned method of taking a record of all the perceptible phenomena of a disease, be the only true, or rather the only admissible mode of establishing our diagnosis, and determining our choice of a suitable remedial agent, what is to become of the brute creation? Are our domestic animals to be abandoned to their fate when sickness overtakes them? Is veterinary surgery, a most interesting portion of the Healing Art, to be abandoned, unless we can apply to the dumb animal the interrogatory prescribed by the Organon?

The Homœopathic Law is essentially true; it is the law of cure inscribed upon the tablets of Nature. But the manner in which it has been, and is being applied by those members of our fraternity whom we have taken the liberty of ranging under the general appellation of symptomists, or practitioners who prescribe by mere symptoms, is not true; it is not scientific, and does not commend itself to the regard of the philosophical minds of other medical Schools.

The original mode of delineating, as the Organon terms it, an image of the disease, has now been very generally abandoned by Hahnemann's followers. In diagnosing a case of disease, every characteristic symptom should of course be correctly observed by a homœopathic practitioner, and a remedy should be chosen with reference to these symptoms, not in the pedantically-minute manner which was considered essential to homœopathic practice by the first promulgators of our Art; but with the spirit of a philosophical faith in the identity of drugs and diseases, which causes every disease to be characterised by a few striking, unmistakable symptoms, and which causes every drug to likewise affect the tissues in a positive, identically uniform, unmistakable manner. It is owing to the essential identity of drug-action, and to the essential identity of

pathological conditions, through all climes, ages and nations, that homœopathic practitioners have been enabled to establish the curative relation of most of their important remedial agents to diseases upon the reliable basis of actual experience and repeated observation. The Homœopathy of the present day differs from the Homœopathy of former times in this, that every enlightened and educated homœopathic physician now considers disease not merely as an aggregate of symptoms, but as an abnormal condition of the vital force, which has to be acted upon by a drug in an integral manner; the perceptible symptoms merely serving us as guides in selecting the specific drug for a specific disease.

The original provings of Hahnemann which are recorded in the four volumes of his *Materia Medica Pura*, stand out in bold relief from among the ponderous mass of symptoms which have been piled up by subsequent experimenters. Thousands of these pretended drug-effects are utterly worthless and should be expunged without mercy or hesitation. They only serve to complicate and disfigure the drug-pictures which Hahnemann and many of his heroic disciples have bequeathed to us and still continue to perfect for our use. We might quote thousands of symptoms from Hahnemann's *Materia Medica Pura*, from the provings of the Austrian and other Prover's Unions, and from the isolated provings of many German, English, French and American provers, which are so precise and so perfectly characteristic that they reflect the pathognomic signs of diseases even to the unexperienced eye of the layman. Any one who will take the trouble of perusing our recently-published *System of Materia Medica and Therapeutics*, will become convinced of the perfect symptomatic correspondence existing more or less between every drug therein mentioned, and some particular disease. We should have to copy the whole work, if we would furnish full illustrations of this statement.

The action of Aconite upon the cerebro-spinal and ganglionic centres is characterised by such well-marked and

unmistakeable symptoms that it is next to impossible to mistake its use in neuralgic and inflammatory affections. Its action upon the portal system, upon the biliary functions, upon the special senses is self-evident to every observer endowed with ordinary intelligence and furnished with the necessary requisites of anatomical and pathological knowledge.

Who does not see the specific uses of Belladonna in affections of the brain, of the dermoid tissue, of the womb, reflected by its pathogenetic and toxicological action upon the normally-existing organism?

Look at the toxicological action of Hyoscyamus, Stramonium, Opium, upon the brain. Are not the cerebral diseases, with which these agents are in curative relations, shadowed forth in distinct outlines by their poisonous effects?

Who will deny, on perusing the pathogenetic effects of Pulsatilla, that the genius of this drug presides over affections of the synovial membranes, of the gastric sphere, of the urinary and sexual systems? And who will deny that the curative relation is, in almost every instance, indicated by the peculiar action of the drug?

Who that knows, can mistake the stools which require Ipecacuanha, for those over which Rhubarb or Arsenic exercises a regulating control?

The vomiting which will yield to Ipecacuanha, is as unmistakeably indicated by the action of this agent upon the mucous lining of the stomach, as is the vomiting which will yield to Arsenic, Veratrum, or Nux vomica, by the peculiar action of either of these agents.

No intelligent observer can mistake a Corrosive-Sublimate dysentery for one that requires Aconite, Arnica or Nux.

Even syphilitic affections are distinctly reproduced by the action of Mercury upon the healthy tissues.

We desire to state most emphatically that those who deny or overlook the absolute value of drug-symptoms; their identity, in numberless cases, with the pathognomonic signs

of diseases; the peculiarities which very frequently characterise their action; their occurrence or disappearance in certain positions of the body, or at a particular period of the day: are not inspired by the genius of the Homœopathic Healing Art, and must ever fail in doing justice to its life-saving behests.

But let it be remembered, that symptoms, although each may convey an intelligible meaning, have very frequently to be combined, like the words of speech, into a phrase, which no longer expresses an elementary idea, but represents an unitary group of elements, that may occur again and again as a natural disease, and may occupy a legitimate place in the Science of Nosology.

A physician who is ignorant of the law of order under which this group exists from the beginning to the end of its course, cannot possibly do justice to the therapeutic requirements upon which the gradual removal of this group depends. If diarrhœa was a prominent symptom of this group, the constipation which may subsequently set in, may be regarded by an ignorant practitioner as a morbid condition, whereas, in the light of Reason, it would, perhaps, appear as a physiological change, spontaneously and necessarily superinduced by the re-awakened vital reaction.

Or an excessive craving for food might be succeeded, under proper therapeutic management, by a temporary indifference for almost any kind of nourishment. So far from requiring any special treatment, the best treatment, under such circumstances, might perhaps be not to give any medicine, or, if medicine is to be given at all, to continue the same remedy which had induced the change, in small doses, and at lengthened intervals.

Continued menstrual obstructions may be succeeded, under proper treatment, by a profuse menstrual discharge; or habitual constipation may result in diarrhœa, both the menstrual discharge and the diarrhœa being true physiological changes which should not be interfered with by medicinal influences.

A practitioner who is sufficiently enlightened by education and experience, to discriminate between physiological changes which are attributable to normal vital reaction, and pathological conditions which, although apparently differing from the original disease, may be simple developments or symptomatic transformations of the pathological process whose essential unity may not be changed by the apparent evolution of new symptoms: such a practitioner very frequently succeeds in conducting the treatment of an apparently complicated and deep-seated disorder to a successful termination by the use of one or at most two remedies.

There is hardly a disease which has not yielded to the exclusive use of one remedy in the hands of a skillful and enlightened practitioner. We know that meningitis, typhus, scarlatina, uterine affections, etc., have yielded to Belladonna; pneumonia to Phosphorus, Aconite or Squills; rheumatism, dysentery, phlegmonous inflammations and acute congestions of almost every organ or tissue to Aconite. Bryonia has cured many a case of rheumatism; Pulsatilla has removed inflammations of the synovial membrane. How many cases of liver-affection and their remote consequences have disappeared under the exclusive use of Arsenic. Nux claims an exclusive and specific share in the successful treatment of many forms of gastric derangements. Look at that host of disorders which may be traced to lymphatic engorgements as their starting-point, and where Mercury alone has afforded permanent relief.

We may be pardoned for relating a case, where Ipecacuanha effected a very fine and even startling cure. A little girl was attacked with vomiting, supposed to have been the consequence of over-eating. The children had had a party, where ice-cream, oranges and cake had been quite abundant. For a week after the vomiting, the child seemed drooping and restless, although she was playing about the house and was even taken out of doors on one occasion. A rash

broke out upon her back, thighs and abdomen which we were told looked like measles, but was evidently symptomatic of some internal irritation. The rash which did not incommode the patient, soon disappeared, after which the symptoms of mucous irritation became exceedingly marked throughout the whole expanse of the membrane. Oppression on the chest, with wheezing and rattling in the air-passages and constant desire to hack; very frequent alvine evacuations, loose, often slimy or watery, or looking like stirred eggs, at times greenish or dark, and having a most penetrating and cadaverous smell which saturated the child's clothes and infected even the clothes of those near her; irregular action of the bladder, occasional dysuria, with discharge of a deep-yellow urine; occasional distention of the bowels and more especially of the hepatic region; extreme emaciation and prostration; the tongue was coated with a thick layer of a grayish-yellow mucus; the child seemed to feel very sore about the chest and sides, for she screamed out when touched a little hard; her lips and the corners of her mouth were very sore, cracked and ulcerated; her breath was foul; every evacuation from the bowels was preceded by severe colicky pains and rumbling of flatulence, though the attacks of pain were likewise experienced between the evacuations, and were accompanied by spasmodic twitchings of the corners of the mouth and a deathlike, blueish paleness of the face; at times the little patient would feel cold as ice from head to foot, after which a burning fever set in, with a deep, circumscribed flush on one cheek; occasionally the child, who was an exceedingly intelligent little girl, complained of headache, and was remarkably restless and irritable; she would not remain quiet five minutes, and had to be changed about constantly day and night; there were distinct evening and night-exacerbations of all the symptoms, and every other night the paroxysms seemed to be particularly severe.

The child had been sick for about three weeks, when we were sent for. During this period she had been under the

treatment of other physicians of our School. When she was first taken sick, she took a few doses of Calomel. When we first saw the child, at ten o'clock in the evening, we found her with a burning fever which had been preceded by a deathly pallor of the countenance and an icy-coldness of the whole body. From what we then saw and heard of her case, Arsenic seemed to be an appropriate remedy. Accordingly, we prescribed Arsenic, but did not discover any material change in the symptoms when we called again on the following morning. A careful examination of the case then induced a conviction that, if this child's life could be saved, Ipecacuanha was the agent that alone would accomplish such a result. We therefore determined to put the little patient on the use of the first decimal attenuation of Ipecacuanha, of which we mixed five drops in half a tumblerful of water, with directions to give the child a swallow of the mixture as often as she called for a drink. Under the use of this agent the child improved steadily and satisfactorily; the stools lost their offensive smell, became more natural and much less frequent; the urinary secretions became quite regular, and the death-like pallor and the burning heat disappeared. After the Ipecacuanha had been continued for a week, with an occasional dose of the first decimal attenuation of Aconite, the cough assumed a paroxysmal form, and seemed to proceed from the larger bronchia. At one time the little patient seemed threatened with suffocation. She kept pulling at her chest in the region of the bronchi. The tincture of Iodine was now administered, at the rate of three drops in half a tumblerful of water. Almost immediately after taking this drug, the child breathed with more ease, the wheezing diminished, she was able to lie on her back, and to sleep quietly. This improvement continued until the child was so much better, after a fortnight's treatment, that our professional attendance was discontinued. We ought to state that, a few hours after taking the Iodine the child coughed up a long fragment of artificial membrane.

In treating and describing a case of this kind, we deem it

our privilege to give it a name. Why should not such a logically-coherent group of symptoms have a name? We may name it *Capillary Bronchitis* or Bronchial Croup.

We likewise deem it our privilege to trace the physiological connection of the morbid phenomena; for a proper comprehension of this fact not only conveys a more lucid perception of the character of the disease, but likewise facilitates the choice of the remedy. In the present case no attentive and intelligent observer could have failed to regard the pneumogastric nerve as the seat of this deep-seated and far-reaching disorder. Having determined the pathological character and the anatomico-physiological locality of the disease, the selection of specifically-corresponding remedial agents becomes, comparatively speaking, an easy task for those who are in possession of an adequate knowledge of the pure effects of our drugs. Among the group which seemed to bear upon this case, Ipecacuanha occupied a prominent position. Aconite could only have been recommended as an intercurrent remedy; the curative sphere of Iodine necessarily commenced at the point when the irritation became concentrated, as it were, in the bronchi and in the larger bronchial tubes.

This case may furnish an illustration of the manner in which we have been in the habit of teaching Homœopathy as a Science and an Art. A knowledge of the pathogenetic effects of drugs is insufficient to enable a practitioner to select a specific remedial agent in a given case with perfect satisfaction to an enlightened Reason. The drug-effects derive their therapeutic quality and significance from the tissues involved; from the nervous centres and their ramifications upon which the drug acts; and lastly from the relation they hold to natural diseases. This doctrine may not have been that of Hahnemann's original disciples, but it is in accordance with Science, and professional minds must sooner or later adopt it as the basis of a true system of Therapeutics.

The old-fashioned orthodox treatment of syphilitic affections with infinitesimal doses of the homœopathic agent fails most signally in many cases. Practitioners who have any experience in the treatment of these diseases, agree that the syphilitic and gonorrhœal virus have very generally to be neutralized by larger doses of the specifically-indicated remedy than is required by other diseases. A purely symptomatic treatment in such affections is very frequently impossible. If we desire to cure our patient, and cure him radically and permanently, the specific remedy has very frequently to be administered in large doses. We may illustrate this statement by the following case :

A man was infected with the gonorrhœal virus. After having been quacking around town for six weeks, he applied to us for help. He was afflicted with chordee, stricture, horrid cutting and tearing pains when urinating, and continual discharge of a thick, greenish-yellow mucus which stained the linen. There was much pain along the spermatic chords, and in the lumbar region on each side of the spine. We commenced the treatment with five drops of the strong tincture of *Cannabis sativa*, to be taken in the course of a day, and to be increased each day by one drop until the number of ten drops was reached. By that time the patient felt very much relieved ; he had been improving up to this time every day ; the discharge had become milky, the urine flowed much more freely and the chordee had disappeared. We now kept him on the use of ten drops a day without effecting any perceptible change. Being satisfied that *Cannabis* was still the remedy, specifically adapted to this case of gonorrhœal poisoning, we increased the quantity to fifteen drops to be taken from morning to night in three doses. The improvement then recommenced, and continued under the use of *Cannabis* which was increased by one drop every day, until the patient took twenty-five drops a day. In the course of six weeks the cure was completed ; it was thorough and has proved permanent. We have had frequent

opportunities of seeing the patient during the last year; his health has been perfect all this time.

What would have become of this person in the hands of a physician who, instead of increasing the dose from ten to fifteen and gradually to twenty-five drops, would have resorted to the twelfth or thirtieth potency? We have tried this kind of practice in former years, and we can affirm under oath that it has signally failed in almost every case. In the few cases which we have succeeded in curing by such means, it is our decided impression that Nature, and not the medicine, or professional skill, effected a cure.

We know that the soluble Mercury will cure primary syphilis. Years of experience and actual experiment upon the healthy living tissues have demonstrated this fact. Among the pathogenetic effects of Mercury, the primary chancre, balanitis, glandular swellings in the groin, constitute prominent symptoms. But it is not only to primary, but likewise to secondary and tertiary syphilitic affections that Mercury is frequently found adapted. Yet, with few exceptions, we do not find the symptoms of the secondary or tertiary forms of syphilis delineated among the physiological effects of Mercury.

Why, then, if the symptomatic similarities fail us, are we justified, as homœopathic practitioners, to use Mercury for the more inveterate forms of syphilis? By a very simple, but perfectly legitimate mode of reasoning.

Knowing from actual observation, what secondary and tertiary developments of the syphilitic disease may arise from the primary invasion of the virus, and having, moreover, ascertained from actual experiment upon the healthy tissues, that the primary invasion of the mercurial disease is, in all respects, marked by the same symptoms as the primary form of syphilis, we have a perfect right to conclude that, if the mercurial disease were developed to a sufficient degree of penetrating intensity, it might very frequently assume the same forms which characterise the secondary and tertiary forms of the syphilitic disease.

Hence there is no reason why the mercurial disease should not very frequently have power to neutralize the more inveterate forms of syphilis, even caries, chancrous ulcerations of the throat, nasal cartilages, etc. In thus treating these syphilitic developments pathologically without the assistance of symptomatic similarities, ignorant or prejudiced practitioners are exposed to the danger of committing grievous faults, by confounding the natural disease with the supposed drug-symptoms. This fact has been strikingly illustrated by a case of secondary syphilitic ulcerations of the throat which occurred in one of our Colleges and was mistaken for mercurial ptyalism.

We have a perfect right to say, that it is not always either necessary or possible to select a remedial agent symptomatically. We may prescribe a medicine upon purely pathological grounds with perfect certainty. If we know that the starting-point of true inflammation is an irritation of the capillary terminations of the ganglionic and cerebro-spinal systems of nerves, and that the action of Aconite upon these systems starts from the same beginning; we infer that Aconite will prove in curative relation with phlegmonous inflammations, even though they should not be found delineated among the provings.

One of the cardinal defects of many of the recent contributions to our *Materia Medica* is the frivolous and uncertain character of the symptoms which are furnished by their authors as reliable effects of drugs. We do not intend, on this occasion, to single out any one particular drug among the number either in terms of praise or censure. But we deem it our privilege to record our emphatic dissent from the manner in which the glorious edifice of the Science of Therapeutics is continued to be defaced, distorted and belittled by the mischievous industry of an oligarchy who "pay tithe of mint, and anise, and cummin, and omit the weightier matters of the law, judgment, mercy and faith."

“ These ought ye to have done, and not to leave the other undone.

“ Ye blind guides, which strain at a gnat, and swallow a camel ;

“ Cleanse first that which is within the cup and platter, that the outside of them may be clean also.”

What is now needed like the new manna, that shall feed the children in the wilderness or quench their thirst like the water from the rock, is the light of science which shall reveal the therapeutic character of the drug, symptoms that have been piled mountain high, like Ossa upon Pelion, until it has become an absolute impossibility to ascend its dreary heights without wasting one's energies, like the fabled daughters of Danaus whom a merciless Fate had doomed to fill water into bottomless pouches, or like the painstaking Sisyphus engaged in the thankless task of rolling his boulder to the top of the hill without ever being permitted to reach the summit. We have drugs enough wherewith to heal all curable diseases. These continued additions to our *Mater Medica* in the shape of thousands of trifling, unmeaning symptoms, without any pathological importance simply tend to create confusion, and beget a lurking desire to get rid of the trash as fast as it makes its appearance upon our records. The professional mind will never allow itself to be forced to revere such shadows as substances; these things have sprung up like weeds in the outer court of the temple choking up the avenues to the shrine of Truth. Take heed; your idols will be forgotten and forsaken, and “ your house will be left unto you desolate.”

CRITICAL RÉSUMÉ OF OLD-SCHOOL THERAPEUTICS CONTRASTED WITH THE THERAPEUTIC DOCTRINES OF HOMŒOPATHY.

THE object of all treatment is to cure diseases. It is in the mode of achieving this object that not only single practitioners, but whole systems differ. As regards the Homœopathic and Allopathic Schools, these differences are absolute, because arising from fundamental differences of opinion regarding the nature of diseases, the relation of drugs to diseases, the physiologico-therapeutic forces of drugs and indeed every single fact which enters as an active element into the *methodus medendi* of remedial agents.

All enlightened and humane physicians, howsoever much they may differ in their doctrinal opinions and in the practices resulting from their respective theories, agree, that there exists one best, shortest and safest road to the cure of every curable disease. This Ideal of Therapeutics appeals to the scientific Reason as the solemn privilege of suffering man, and may be looked upon as a problem, the solution of which, if presented in a formula of universal applicability, would constitute the crowning glory of the Healing Art.

When the partisans of the Specific School sought to classify drugs with reference to diseases upon the ground that certain drugs are the necessary, inevitable neutralizers of certain specific pathological conditions, they must have been impelled by this noble aspiration of every humane physician's heart and common sense. What else but an intense confidence in the scientific accuracy of his therapeutic edifice, could have led Hunter to praise Mercury as the infallible specific for the syphilitic infection!

Yet the Specific School has committed grave and even fatal mistakes. Looking upon disease as some parasitical growth in the organism, it had to be destroyed by some agent specifically hostile to it. If a small quantity was not

sufficient, a larger quantity had to be given. If ten grains of Quinine would not arrest the fever-and ague paroxysm, twenty, thirty or more grains had to do it. The radical vice with which this System is tainted is as fatal to its inherent reasonableness as the omission of pathological considerations proves fatal to the scientific dignity of a purely symptomatic Homœopathy. The Specific School ignores the existence of certain vital susceptibilities, practically at least, without which diseases could not possibly become actualised conditions in the human frame. These susceptibilities may be definite in number, and their concrete developments may form a series of pathological derangements which it may be possible to group into distinct nosological Systems; but be they ever so much subject to precise laws and amenable to the rigid requirements of a scientific formula: they can never be forced into submission to the dogmatic abstractions of a scholastic theory. These susceptibilities are specific in their nature, obeying inherent tendencies to definite manifestations, and holding specific relations of affinity to the disease-begetting forces of the Macrocosm, as well as to the disease-healing forces of drugs. The law of order, under which these susceptibilities to disease exist, imposes upon every therapist the duty of ascertaining by positive experience and observation the quality and quantity of the medicinal influences to which the morbid susceptibilities of the organism will accommodate themselves in perfect freedom. They must be willing to *receive* these influences; the living organism must be willing to *consent* to be impressed in a particular direction. If it should *demand* the impression of Belladonna, we cannot satisfy the demands of the organism by the impression peculiar to Stramonium. The organism demands the impression of Belladonna, when it is under the influence of a disease which is represented, in a lower or more external range of action, by the Belladonna-drug. Drugs *represent*, in a lower sphere of existence, the diseases which they are specifically able to cure; or the same idea

may be expressed by saying, that the organism, in a higher order of existence, appropriates or assimilates such elements of the lower drug-life as are in specific *agreement* with its own physiological quality and power of appropriation.

How beautifully are these same truths expressed by Trousseau and Pidoux in the following paragraph, which is probably read by thousands without the remotest suspicion flashing upon their minds, that Nature's Science of Therapeutics is shadowed forth in dim outlines in these eloquent words:

"It is the organism which, stimulated by aliments, draws from them the varied substance of all its parts. It is this same organism which, stimulated by drugs, draws from them their properties; the organism develops and vivifies them; the organism impresses life upon them, a life modified in various ways. The organism assimilates or appropriates unto its own nature something of these strange forces. They pass into its tissues, and are elevated to the higher order of organic life. It is not by juxtaposition, but by a process of intussusception that these drug-elements become transformed. The drug-action is received by the internal organism. A living mirror of the properties of these poisons, it may be said that, through them, the organism is successively changed to Opium, Mercury, Antimony, Cinchona, Belladonna, and so forth. In other words, it is Opium, Mercury, Cinchona, Antimony, Belladonna elevated to a superior order of activity representing or reflecting the essential properties of these substances which the living organism has momentarily impressed with a higher vitality. There is nothing metaphorical in this mode of reasoning; it is suggested by the most rigid interpretation of physiological laws. We have reached the foundations of Therapeutics. Vitalism elevates Toxicology from the low regions of crucibles and retorts, where it has so far remained confined, to the very bosom of the living organism, and, without repudiating the past; on the contrary, profiting by its accumulated knowledge and experience, it invests our *Materia Medica* with the dignity of a physiological Science.

What a mass of important conditions is implied in this paragraph, among which that of affinity between the quality or character of the drug and the state of the organism, hold a prominent rank. Indeed, how is an expression to be conveyed to the organism, for which it does not manifest an adequate receptivity? A drug, Opium for instance, may be made to act upon the healthy organism in such quantities that all the properties of this drug may be imaged by the susceptibilities inherent in the living tissues, in a coherent and comprehensive series of morbid sensations, derangements of functions or alterations of tissue. This Opium-disease may be said to have been *forced* upon the organism; such an artificial disease is of short duration. Unless the vital resistance should be absolutely and permanently overcome, the artificial disease is very soon wiped out by the natural reaction of the organism.

Yet, even in a case of drug-poisoning or drug-proving, no drug could even make a temporary impression upon the organism, unless the organic fibre were endowed with an inherent power to *receive*, and the sensorium with an inherent power to *perceive* the action of the drug. The impression conveyed by the drug, must be *analogous* to the character of the organic susceptibility; not even a corrosive poison could alter the normal condition of tissue unless this tissue were fitted by an inherent receptivity *of a corresponding order*, to be impressed by the deleterious agent.

Relations thus established between the tissues of the healthy organism and the physiological properties of drugs, may be said to be of an external order; they do not affect the internal vitality.

The internal vitality cannot be reached or impressed by the physiological properties of drugs in the same sense as this vitality can be disturbed by the morbid principles of the cosmos. But even these principles may surround the living organism, and seek to disturb its harmonious vitality, without being able to make the least perceptible impression upon it. This can only take place after the organism has

been previously prepared for such a change, by a corresponding modification of the physiological conditions upon whose integral preservation the continuance of the normal life of the organism depends. When the organism is exposed to draughts of air, to the blasts of a damp and raw north-easter, to the pernicious effects of uncleanness, deficient ventilation, unwholesome nourishment, disturbing passions or any other influences naturally opposed to its physiological integrity: the morbid forces of the cosmos become enabled to excite the morbid susceptibilities of the internal organism into pathological conditions analogous to, or, as Trousseau and Pidoux express it, reflected or represented by, the physiological properties of drugs in their more material order of existence.

We cannot sufficiently impress upon the minds of those who seek to become initiated in the sanctuary of therapeutic wisdom, the law which constitutes the corner-stone of her temple: "THE PHYSIOLOGICO-THERAPEUTIC FORCES OF DRUGS, AS WELL AS THE MORBIFIC FORCES OF THE MACROCOSM, CAN ONLY ACT UPON ANALOGOUS RECEPTIVITIES IN THE TISSUES OF THE LIVING ORGANISM." This law of Affinity is the supreme and eternal law of Order, not only in the domain of Therapeutics, but in every department of physical and spiritual life. What, if Hahnemann has seen fit to designate this System of Physiologico-therapeutic and Pathological Affinities by a name of his own invention! Is the System any the less founded in the bosom of Nature, because human genius has applied to it a name? This name may be changed; so far it has subserved the important use of a banner or sign, under which the partisans of the new doctrines have swelled their numbers even unto legions. Unfortunately, the divinely-pure and true which the name was intended to perpetuate by its symbolic baptism, has almost been suffocated by the mass of technicalities that have been presented to a bewildered world as the alpha and omega of Homœopathic Therapeutics.

A great revolution is impending over the Homœopathic

School. The era of Homœopathic Science is to be inaugurated, which will shed its blessings upon the sick, even though its symbolic name should become a thing of the past.

Truth Divine is not bounded by a name. Woe unto the miserable fool who should seek to confine the Infinite of Truth within the rigid lines of his own conceit! She will assert her privilege of boundless expansion with a power that will crush all human opposition, and wipe out the last vestige of pride-begotten theories and idle speculations. All language is symbolic; it has been an instrument of deception. We claim that the definitions of our Science should be precise, logical and comprehensive; they never can attain to this ideal perfection, until the leading minds of the Homœopathic School make it their business to force the Goddess from all earthly fetters, and to enable every worshipper to offer his incense at her altar, unalloyed by the adulterations of deceitful pride and egotism.

If the noble and generous spirits who may still be found in our School, even here, in this very city, where a few petty and contrasted dogmatists have planted the iron hoof of an unmeaning and frivolous conservatism upon the neck of Homœopathy, should feel disposed to unite in the good work of redeeming her from this deadening yoke, they may derive encouragement from the words which were written to the angel of the Church in Philadelphia:

“These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth;

“I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.

“Behold, I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

“Behold, I come quickly; hold that fast which thou hast that no man take thy crown.

“Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of Heaven from my God; and *I will write upon him my new name.*”

Homœopathy does not require a new name of human origin, but a new quality, a new order of development. What she needs is to be lifted out of the slough of human cunning and evanescent symptoms into the region where phenomena are governed by unchanging laws.

Her temple is not built by the hand of man; God laid its foundations in the framework of Nature. It is not given to any man to shut or to open it; every honest worshipper enters it by his own door; some remain in the outer court; a few only are permitted to enter the holy of holiest; the great crowd enjoy the blessings of the new Truth. This is their mode of worshipping.

But there are those in the Homœopathic School who constitute the Synagogue of Satan, which say they are Jews, and are not but do lie. These are they who smite their breasts in the public places, crying out, I am holier than thou.

They are those who trade in the old fashioned symbols, in orthodox wares, in unmeaning charms and rituals, in foul miracles; they are those who persecute and crucify the living Lord.

These are the Synagogue of Satan who seek, by cunning and brute power, to substitute the worship of a lie for the worship of the eternally-living Truth. Verily, their house shall be left desolate.

If the law of Similarity or Affinity, which Hahnemann

has proclaimed as the natural law of cure, is universal in its application, it must necessarily have power to supersede the various therapeutic principles which have checkered the medical schools previous to the introduction of Homœopathy. Remedial agents, if administered under the new law, must not only be capable of achieving every curative result which the therapeutic processes of the Old School can legitimately claim as their own; but they must be capable of achieving all this good more directly and more thoroughly than the Old School is able to do. In order to decide this question with philosophical accuracy, let us subject the leading doctrines of the Old School to a more detailed examination. A cursory analysis will be found sufficient to determine the bearing of the new philosophy upon the animus and object of the old method.

ASTRINGENTS.

Astringents, such as alum, oak-bark, tannic acid; nuts of galls, catechu, kino, perchloride of iron, lead, etc., are used by Old-School physicians for the purpose of producing a contraction of the capillaries or interstitial spaces in the organic tissues. Their use is indicated, according to the Pathology of the Old School, in local inflammations of recent origin, ophthalmia, sore throat; in discharges from the mucous linings of the eyes, nose, bowels, urethra, vagina; in cases of local hæmorrhage arising from the accidental or intentional wounding of a blood-vessel. They are likewise used for the purpose of arresting chronic vomiting as a symptom of digestive weakness; or for the purpose of drying up a sore, or in chronic inflammatory irritations of the skin, uterus, bladder. A very weak solution of sulphuric acid is very frequently used in inveterate herpes; the sulphate of alumina and tannic acid are resorted to in chronic metritis, etc.

Astringents, and more particularly the mineral and vegetable acids, are likewise used by Old-School physicians in

some forms of scorbutic disease, the common sea or land-scurvy, purpura hæmorrhagica, etc., where they are supposed to act by restoring the coagulability of the blood, and by removing the atony, the permeability and friability of the tissues.

It is scarcely necessary to remark that in using astringents, allopathic physicians are guided by the suggestions of common sense and experience. The enlightened practitioners of the Old School should not be held responsible for the foolish practices of their reckless or uninformed brethren, any more than the intelligent members of our own School should be charged with the absurdities of those who so frequently disgrace it by their acts and published records. No sensible Old-School practitioner will dry up an old sore which has become an issue of vital importance to the preservation of the organic or animal life. No sensible Old-School practitioner will apply astringent washes to an eruption which the vital reaction has thrown out upon the skin as a means of relieving the internal organism and freeing it from the danger of dissolution. Such practices are repudiated by the philosophical teachings of the School. It is not to these that our remarks have reference, but to the general principles which determine the use of astringents in Old-School Therapeutics.

In certain irritations of an evanescent character, and circumscribed in their action, the palliative influence of a simple astringent may be sufficient to effect a temporary contraction of the capillaries and fibrillary interstices, during which the vital reaction may gather up its forces and permanently overcome the tendency to an abnormal condition of the parts. In a common sore throat, for instance, a weak gargle of a solution of Alum has very frequently been found sufficient to remove the difficulty in a very short period, without the use of any other means.

In hundreds of other cases the use of a wet-bandage has effected a speedy and permanent contraction of the capillaries of a sore throat, of a bruised muscle, a sprained joint, without resorting to any other treatment.

In all such cases, astringents effect curative results by their primary action upon the tissues, which is opposed or antipathic to the existing pathological process.

This sort of palliative treatment is perfectly justifiable in all cases, where it is evident that a simple palliation of the symptoms is all that is required to afford permanent relief. There are local derangements of such a superficial or otherwise idiosyncratic character that palliative means not only *may be*, but frequently *are* superior to the employment of strictly curative agents. In many cases of rheumatic sore throat, or chronic rheumatism of joints or muscles, palliative means have effected cures or afforded relief, when the use of drugs in accordance with the ordinary rules of the Healing Art, seemed utterly powerless. These results have likewise been witnessed with the use of palliative tonics. A glass of brandy-and-water has very frequently arrested a diarrhoea which seemed to resist all the ordinary therapeutic agents.

We once treated a patient for a peculiar form of mental derangement. He was a master-builder, and, at one time, had to be exposed for a consecutive number of days to the rays of a broiling sun. The result of this exposure was a painful sensation of fullness on the top and back part of the head, accompanied by a deep and irresistible melancholy which gradually resulted in a fixed disposition to suicide. Sometimes the patient would leave his bed in the night, take his razor, feel of the edge, and, after having been absorbed in the deepest reverie for a few minutes, he would close the razor and return to his couch. His movements were carefully watched all this time. He admitted to his wife that he did not see how he could live any longer, and that this pressure upon his brain was killing him.

He passed into our hands after having been suffering in this manner for a year or more. We treated him with small and large doses of Aconite, Belladonna, Opium and other drugs that seemed indicated by the etiology and the few symptoms of the disease, without the least perceptible

change. The patient insisted upon being cupped, and having his brain relieved of this pressure. The cupping was accomplished without our knowledge or consent, and from that moment the patient felt better; the pain and pressure left him; he bought himself a farm, and enjoyed good health and perfect rationality while attending to his rural employments.

The local depletion here acted as a physiological means of relief; the physiological action happened to coincide with the therapeutic result; in other words, the mechanical emptying of the vessels was sufficient to enable the inherent contractility and irritability of their tissue to work out their normal vital results.

This patient acted on his own responsibility and obtained relief by his exceptional mode of proceeding. But suppose a case of this kind should occur in a physician's practice, and the medical attendant, after many fruitless attempts at a cure, should come to the conclusion, with malice prepense, that local depletion might prove beneficial to the patient, and ought, therefore, to be resorted to; would it be a crime on his part to apply a few leeches or cups? If such a case should occur only once in a physician's lifetime, it would still be his privilege and, we contend, his duty, to avail himself of these physiological means with a single eye to his patient's welfare.

The perchloride of iron, if applied to a bleeding vessel, is very frequently sufficient to effect a permanent closing of the wound by its primary astringent effect upon the fibre. In cases where the hæmorrhage is not the symptomatic result of a general pathological condition, but arises from a purely external injury, the external application of this astringent will arrest the hæmorrhage, if the vessel is of a sufficiently small calibre. In such a case, the astringent is equivalent to a mechanical closing of the vessel, nor is such a closing attended with any injurious results to the general constitution.

The Homœopathic Law occupies a central sphere within these peripheral measures of simple expediency. Round about the Idea of therapeutic Affinity, palliatives may group themselves and may be used by intelligent physicians within the boundaries of palliation, without interfering in any degree or manner with the curative action of the homœopathic remedial agent. We cannot get along without palliatives. The thousands of patients who come to us in the course of a year from the Old School, are too deeply imbued with the propriety, or even with the necessity of palliatives, to comprehend at one bound the feasibility of doing without them. If the question were asked of us: Could mankind at once pass from the palliative Therapeutics of the Old, to the strictly curative Therapeutics of the New-School? We should unhesitatingly answer: They could not. This impossibility is clearly shown by the very fact, that the transition from the Old to the New is very gradual, in Medicine as well as in Science, Law or Religion generally. Where then is the propriety of denouncing the use of palliatives, which act simply as physiological agents, without encroaching upon the domain of legitimate Therapeutics?

The inconvenience which materially interferes with the therapeutic action of astringents in the hands of Old-School physicians, is very concisely and yet comprehensively stated by Trousseau and Pidoux in the following words: "If the application of a local astringent is not continued, and if the reactionary movement is permitted to succeed the immediate and antivital impression, phenomena contrary to those which characterise the primary action of astringents, occur. In the place of the primary fibrillary contraction of the organic interstices and capillaries, in consequence of which the liquids are expelled from them, the exhalations which they hold, are dried up, and a coldness, a paleness and a well-known sensation of corrugation and condensation is produced: we shall have an increase of redness, heat, sensibility, thickness

and firmness in the tissues; by virtue of this instinctive vital reaction which, if suitably directed and measured, constitutes the *vis medicatrix*, an excess of vascularity and of all the organic acts which flow from it, soon follows in the place of the tonic spasm that had wiped out the vascularity of the part and weakened all the organic acts connected with it as necessary consequences."

This law of action and reaction being admitted as a fundamental law of physiological order, Old-School practitioners are evidently exposed to the danger of having to continue the use of astringents in a given case longer than the organic vitality may be found willing to receive the physiological impression, or to respond to it by a corresponding therapeutic result. Many of these astringents, if continued beyond a certain limit, may even produce serious constitutional disorders, among which "dyspepsia, a temporary suppression of the secretions, a decrease of volume in the beats of the heart, emaciation and atrophy" are prominent indications.

We have reached the radical defect of allopathic Therapeutics. The therapeutic effect of drugs is determined by their primary or physiological action. In diarrhoea, for instance, an astringent is used because the primary effect of this class of agents is to constipate the bowels. In constipation, on the contrary, a cathartic is administered, because the primary effect of this class of agents is to relax the bowels. If a few doses of the drug employed should not prove sufficient to overcome the morbid condition, there is danger of the therapeutic result being the very opposite of the physiological action of the drug; the diarrhoea in the one, and the constipation in the other case, may become more inveterate, instead of being moderated or replaced by opposite normal conditions of the bowels.

In pursuing a course of treatment, where the therapeutic result *may*, and eventually *must* become antagonistic to the physiological action of the drug, the practitioner acts contrary to the dictates of Nature and Reason. Reason tells

him that, by acting upon a pathological condition by means of an agent which has power to affect healthy tissues in a similar manner, the resulting therapeutic effect will eventually be antagonistic to the pathological condition, and the patient's health will be restored.

If a patient is afflicted with constipation as a prominent symptom among a group like this: emaciation, sallow complexion, excessive dryness and lividity of the skin, prostration, thin and somewhat accelerated pulse, difficult and scanty micturition, loss of appetite, pale color of the tongue, sleeplessness; a wise practitioner would reason thus: If I knew a drug capable of developing a similar group of symptoms by its action upon healthy persons; or, in case the nature of his mind should be such as to lead him to the region of causes and to suggest the following more philosophical, but essentially identical process of reasoning: If I knew the drug whose physiologico-therapeutic, or, as Hahnemann has termed it, dynamic principle, is identical with the cosmic force which, by its action upon recipient susceptibilities in the tissues, has produced this pathological derangement, I should administer this drug with a tolerable degree of certainty, if the case is at all curable, of effecting the restoration of the patient.

The probability is that this train of reasoning would lead him to administer Lead, not in massive doses of ten or twenty grains; there would not be the remotest necessity for such enormous drugging. One tenth, or perhaps one hundredth, or even one thousandth, or ten thousandth of a grain, if repeated at suitable intervals, and for a sufficient length of time, might prove amply sufficient to develop therapeutic results antagonistic to the pathological condition and to the physiological action of the drug. The lead disease being more concrete in its character, and existing as it were at the periphery of the organism, would offer to the cosmic principle which, by its invasion of the internal organism, had developed a malady corresponding in its essential character with the lead-disease, *an additional* and

more external plane of development, to which the internal disease would tend by virtue of an inevitable necessity. This necessity is imposed by the workings of the universally active law of affinity. Every internal principle of Nature as well as of Mind is impelled, under this law, to tend towards, and materialize itself in corresponding kindred forms or external conditions of existence, until all development has reached its foundation in the Ultimate of Nature or Art, whence the materialized principles react towards, and upon, the world of Causes.

In the domain of Pathology and Therapeutics a similar development takes place. All internal diseases tend toward some specific manifestation upon the skin in the shape of an eruption, a critical sweat, an ulcerative process; or the development may tend towards some other critical manifestation, a sediment in the urine, or a copious discharge of this fluid, a diarrhoea, an attack of hæmorrhoids, or some other discharge from one of the orifices of the body, the meatus auditorius, the nostrils, the vagina.

This natural therapeutic process is the very method which all wise practitioners seek to imitate, in curing a natural disease. They seek to create an artificial disease which shall have power, by virtue of an inherent and superior affinity existing between it and the natural malady, or rather the cosmic force which develops the pathological phenomena, to effect a gradual localization or absorption of the internal disease, and a corresponding and progressive disembarassment of the organism from the hostile intruder. We have shown in many passages of this volume that such a cure is only possible through the instrumentality of the vital properties of the tissues, viz.: *receptivity for drug-action corresponding with susceptibility to the action of kindred morbid forces.*

If our words should reach an allopathic brother, we would beseech him to consider this matter with an unprejudiced mind. Let not the fear of being suspected guilty of the

homœopathic heresy, frighten him. Homœopathy is a mere sound which should not intimidate honest hearts and earnest minds. Let him remember that this name has been strangely abused, and that the Science which has given birth to infinitesimal doses, is something distinct from these unheard-of ultimations. The Science is divine; the Art is human. Brother, wilt thou deny Truth, because the dwarfish minds of her pretended worshippers have narrowed down her infinite proportions to the dwarfish conceptions of their own stupid idolatry? Do not thus sin against God and his suffering creatures.

Let me advise thee, my friend. If, in a case of abnormal condition of the digestive system, thou wouldst like to see the therapeutic results of tannic acid harmonize with the physiological action of this drug, let the pathological condition for which the acid is to be administered, be analogous to its primary action upon the tissues. Do not prescribe it for diarrhœa, in the expectation of arresting this weakness by means of the astringent action of the acid; but prescribe it rather for constipation.

But here again, the constipation has to be of the same character as that which tannic acid is capable of exciting. Opium causes, and will therefore cure, constipation. So will Mercury. But the Opium constipation is characterised by blackish, hard stools, which may even have a carbonised appearance. The constipation which will yield to Mercury, is essentially depending upon a deranged condition of the biliary system, or upon a deficient secretion of the pancreatic fluid. The stools are pressed out in the shape of hard, loosely-coherent balls, which may be lined with a little intestinal mucus, and generally have a dark-brown or greenish color; their odor is not very offensive.

In a case of constipation, where Tannic acid is to manifest curative results, let the following indications guide thee in the choice of this agent: A sour stomach, a sallow complexion, with tendency to emaciation, and coldness and dry-

ness of the skin; a dyspeptic tongue which looks as if patches of the lining membrane had been peeled off here and there; the alvine discharges are perfectly dry, deprived of intestinal mucus, pale-looking, hard, and are expelled with considerable effort. In prescribing Tannic acid in a case of this kind, do not let the infinitesimal globule scare thee out of all propriety and the manliness of Common Sense! Let the infinitesimal globule remain corked up in its little glass-vial, and try one-tenth, or one-hundredth or one-thousandth of a grain of the acid ground up with an adequate quantity of sugar of milk. Two or three doses a day may very speedily effect a marked change in the condition of the patient.

In all cases, where astringents are to be used, the pathological condition should be strictly analogous to the primary action of the drug; the result, in all possible cases, will be a therapeutic change antagonistic to the original condition of the organ as well as to the inherent physiological action of the drug. It is upon this principle, which is the true intent and meaning of the formula "*Similia Similibus Curantur*," that the constipation in painters' colic, and, as a consequence, the colic itself, has been cured by repeatedly administered large doses of the Sulphate of Alumina, after every other means of treatment had proved utterly abortive.

In conclusion let us repeat that there are cases where an astringent may be safely and rationally used as a palliative, although even in these cases it may sometimes be possible to reach a curative result more speedily by means of a specifically-adapted therapeutic agent. Among such cases we may number a simple local phlegmasia, such as a common sore throat, a sprain or contusion, accidental wounding of a vessel, and blennorrhœa of the lining membrane of the vagina and urethra, where we are perfectly certain that the discharge results from a local weakness, a loosening, a sponginess, a sort of physical atony of the organic tissue.

In all cases of constitutional disorder, or in cases of local

derangements depending upon, or resulting from constitutional causes, astringents, if indicated, have to be selected with reference to the analogy existing between their primary or physiological action, and the character of the pathological condition. From this analogy an opposite therapeutic effect will result in all possible cases, where the mode of administration is regulated in conformity with the requirements of constitution, idiosyncrasy, age, sex, and every other condition upon the careful consideration and fulfilment of which, the successful issue of the treatment generally depends.

Trousseau and Pidoux admit the existence of such cases in the following paragraph, page 171, of their *Treatise of Materia Medica*: "The physiological action of astringents may result mediately in exciting and developing vascularity and all the acts depending upon it, in consequence of the movement of concentration and stoppage which the astringent substance occasions. This sort of therapeutic effect does not claim our attention in this chapter. Indeed, astringents are never resorted to for the purpose of developing such results. We have more direct and infallible means, our epispastics, irritants and rubefacients, by means of which an increase of vascularity can be obtained. If this result is to be procured mediately by the application of an astringent, we resort to the application of cold."

And further on, page 694, we read the following interesting and highly suggestive remarks: "The action of cold is, to a certain extent, sedative; but this immediate action is followed by an opposite action, which is denominated reaction. This abundant return of life which, in a part exposed to cold, succeeds the sedative effect produced by it, is nothing else than a spontaneous excitation of this part; in the same manner as the decrease of temperature, and the sort of asthenia which are observed in a part exposed to a very high temperature, are nothing else than a spontaneous sedative depression of the vitality. By studying this law of vital spontaneity, physiologists might have been led to a solution of the difficulties which their insufficient theories

of animal heat have not enabled them to overcome. For it is not correct to say, that the lungs are enabled to resist the increasing cold of winter by absorbing a larger amount of oxygen; or that animals are enabled to bear the heat of summer, in consequence of a more abundant cutaneous exhalation. These two facts can only be accounted for upon the ground of a spontaneous vital reaction. By virtue of the immutable laws which govern the vital equilibrium of the organism, it opposes to an external heat, a spontaneous sedative depression, and to the external cold a spontaneous excitation. This observation displays in a most striking manner what has been termed the *vis conservatrix et medicatrix* of Nature."

The law of action and reaction stares every intelligent observer of the movements of Nature in the face. It is a law ruling not only the movements of matter, but also those of mind. A violent and abnormal stimulation is very generally followed by an opposite depression, and vice versa, an artificial quiet of mind or body is frequently followed by an uneasy restlessness or nervousness of the brain and bodily frame.

Yet no advantage is taken of this law in the treatment of diseases by the practitioners of the Old School. They seem to overlook the second element in the process of medication, the element of reaction. We grant that in many simple and evanescent cases of indisposition, the primary action of a drug may develop a curative result; but the scientific formula upon which the Healing Art rests as a coherent system of practice, excludes the idea of a primary antagonism of drugs to diseases; the antagonism exists between the therapeutic result and the pathological condition, and is entirely due to the fact, that the physiological or primary drug-action is in superior *affinity of similarity* with the nature of the morbid process.

ALTERATIVES.

By alteratives, Old-School practitioners understand a class of drugs which depress the vitalizing power of the blood and fluids, diminish their plasticity and assimilability to organic tissues, reduce the power of the blood to feed acute or sub-acute inflammatory conditions, and, perhaps, have a tendency to neutralize morbid principles which an abnormal state of the vital fluids may have evolved. This last supposition, although speculative, comes within the definition of an alterative.

The two leading alteratives are bloodletting and the mercurial preparations. Alkalies, Iodine, Bromine, Arsenic, Gold and Platina are likewise classed in this category of remedial agents.

One of the principal consequences which the persistent use of an alterative may entail, is the ruinous effect it may have upon the constitution. If the malady is exceedingly chronic and deep-seated, or exceedingly acute and correspondingly dangerous to the life of the patient, as in hepatic engorgements, heart-disease, croup, dropsy: the use of a powerful and deeply-penetrating alterative, such as Mercury, may entail unspeakable sufferings upon the miserable victim. It is needless, in this place, to describe the destructive effect of alterative doses of Mercury; its disorganizing action upon the gums and teeth, upon the salivary and other glands, upon the maxillæ, the mucous membranes, the nervous system; how it taints the springs of life, and transforms the bloom of youth into the cadaverous pallor of a decaying organism.

The alterative action of Mercury is very frequently resorted to in the treatment of acute inflammations after a venesection has been previously instituted. The habits and individual views of the practitioner determine in a great measure his peculiar course of treatment. In ophthalmia, rheumatism, pleurisy, pneumonia, laryngitis, meningitis,

and inflammation of internal organs generally, Mercury is depended upon as an alterative. After the disease has disappeared under this kind of treatment, the effects of the drug frequently continue in the organism for a long time, sometimes for life.

In instituting a course of alterative treatment, the theory is that the depressing influence of the medicine upon the physiological functions of the organism will be sufficiently strong, and last long enough to prevent the local morbid action from deriving sustenance and support from the general processes of vitality; and that, the local morbid action having been extinguished, the vital force will eliminate the artificial morbid action without any difficulty.

This theory takes three things for granted:

First, the willingness of the natural morbid action to yield to the action of the drug;

Secondly, the power of the drug-action to overcome the natural morbid action; and

Thirdly, the power of the vital reaction to eliminate the medicinal disease.

In regard to the first point: *The willingness of the natural morbid action to yield to the action of the drug*, we have no difficulty in showing, that the natural disease can only experience this willingness towards an agent possessed of a specific power to invite or excite it, a power that is possessed only by one, and by no other agent in a corresponding degree. This fact is admitted without reserve by Trousseau and Pidoux, whom we quote more frequently than other allopathic Therapeutists, because they are, in our opinion, the most philosophical writers of the Allopathic School of the day. The curative action of Mercury in syphilis is accounted for by these gentlemen in the following argument: "What a marvellous contrast! Mercury excites in healthy tissues an alterative, anti-plastic, ulcerative action; and in tissues which are corroded by syphilis, it rekindles plastic and restorative energies.

What was a cause of destruction in health, becomes a cause of restoration in disease; it is the same process of irritation which produces opposite effects. How can these opposite effects be attributed to the same modifying agent, if it were true that this agent acts independently of the organic vitality, or as a mere antidote which neutralizes the poison by forming with it an inoffensive compound? If Mercury could indiscriminately produce an ulcer or a cicatrix, it must have power to do so out of itself, and the same cause must be capable of producing two opposite effects. This is not so; these effects are developed by the organism impregnated with Mercury. In curing syphilis with Mercury, we hide certain morbid dispositions or tendencies which this agent possesses the power of exciting into an active manifestation, by impressing upon them certain properties inherent in its substance, and which may therefore be termed specific: provided no occult or cabalistic sense is attached to this term. Every natural body has its own specific virtues or properties which it possesses exclusively to any other. Mercury enjoys no privileges in this respect. Tonics and emollients, wine and water, are, in this respect, specifics whose action is as incomprehensible as that of Mercury."

In another paragraph, these instructive writers use the following language: "What is remarkable in these alterative medications, whether general or local, is that each morbid diathesis, each morbid product, has its own appropriate alterative which may be designated as a specific, always providing that this term is not to be understood in an empirical sense which would supersede the essential attributes of a physician."

And lastly, we may quote another paragraph which likewise shows, that Trousseau and Pidoux are wide awake to the idea of a specific relation of drugs to diseases: "It is a long time since, that Dr. Bretonneau, our teacher, has shown that caustics differ from each other as phlegmasiæ; that, like these, each caustic has its own specific or charac-

teristic action; that the burns which each caustic produces, are distinguished by their form, their course, their duration, their peculiar sufferings, cicatrices, etc.

“The incontrovertible idea of pathological specificity, necessarily carries along with it the idea of therapeutic specificity; this is evidenced by the alterative treatment, not only in the agents employed, but likewise in the diseases where they are used.”

Does it not seem strange that men, who proclaim such doctrines with a most admirable and fearless consistency, should hesitate to range themselves under the banner of Homœopathy? Where is the difference between their remarkable doctrine “In curing syphilis with Mercury, we hide certain morbid dispositions or tendencies which this agent possesses the power of exciting into an active manifestation, by impressing upon them certain properties inherent in its substance, and which may therefore be termed specific;” and Hahnemann’s doctrine that “natural diseases will yield to similarly-acting drug-diseases, provided all the conditions of an internal specificity are rigidly fulfilled?” The only difference is that Hahnemann, illumined by the sun of an exalted Reason, has been able to generalize the doctrine of specificity which Trousseau and Pidoux have only seen fit to apply to a few exceptional cases, such as the use of Mercury in syphilis, Bark in fever-and-ague, Iron in chlorosis; and that he has applied to this universal generalization the name of Homœopathy, or the art of healing diseases by means of drugs acting similarly to the pathological process.

In regard to the second point: *the power of the drug action to overcome the natural morbid action*, we shall likewise be able to show, that Trousseau and Pidoux’s mode of reasoning paves the way for an elevated and philosophical comprehension of the homœopathic doctrine of Affinity.

After having shown that the idea of specificity should not be treated as a speculative abstraction, but as a concrete

reality, implying a practical relation of mutual attractiveness between the remedial agent and the disease, they apply this general doctrine to the action of Mercury in the following significant paragraph :

“Mercury, which is regarded as the type of specifics, is not exempt from this general principle of reciprocal attractiveness or assimilability. The healthy organism has to *consent* to the physiological action of this drug, and the organism affected with syphilis, has likewise to consent to it. There is no more chemical action in all this than there is in the processes of nutrition or conception; and it is proper to say, with the most perfectly systematic logic, that, in order that Mercury should act, the organism of a syphilitic patient has to *conceive* the properties of Mercury, in the same manner as it had to conceive the syphilitic virus in order to contract syphilis. But the syphilitic virus acts more penetratingly upon the organism than Mercury; for it partakes of the nature of the organism; is one of its products, and a more intimate morbid poison than any other. Mercury, on the contrary, does not thus taint the organism in its essence; it modifies for a time the process of nutrition, the secretions, etc., and reaches, in this manner, the alterations which the syphilitic poison produces in these functions. These symptoms induce the supposition that the principle of the disease has struck invisible roots deep in the vital principle itself, that is to say, in the latent vital sphere which is already concentrated in the germ; which is the seat of the diatheses, is diffused throughout the organism, and constitutes the ever bubbling spring and the unceasingly active source of each special function. Mercury, an agent not homogenous to the human organism, does not seem to be able to penetrate to these first beginnings of the syphilitic disease; or, if it does penetrate thus far, it lacks the power to identify itself with the organic life-principle, like syphilis. This may be transmitted by the act of generation; the mercurial disease cannot. Hence we might say that Mercury attacks the

symptoms, not the principle of the syphilitic disease. Even in this respect it is a marvellous specific; but is it true that Mercury cures all the symptoms?"

How can we help admiring the labors of men who prove such powerful auxiliaries to the advocates of Homœopathy? How suggestive is this paragraph to the thoughtful student of Homœopathy! The specifically or homœopathically-adapted agent pursues the disease to its fountain-head, yet remains external to it, and thus is enabled to act towards it as a guide or channel of development, or as a means of progression from the more intimate recesses of the living organism towards some more external and therefore comparatively harmless plane of existence. In reality, the medicinal agent acts upon the disease as a means of transformation from a semi-vital or dynamic condition into the semi-material, and therefore more external, more concrete and absolutely limited drug-disease. It is only thus, indirectly or mediately, that the initial principle of the disease can be reached by the drug; and it is in this sense that Trousseau and Pidoux have to be understood, when they teach the doctrine, that the drug cures or removes the symptoms without affecting their causative principle.

The idea of healing diseases, excludes that of force. The malady must incline to the drug in perfect freedom. Have we not shown again and again that the homœopathic agent wooes the disease as a conjugal partner as it were, upon whom it seek to impress, and does impress, *by a process of conception* (to use the language of the French authors), its own specific character, and that the result of this process of reciprocal identification is the restoration of health? This would be the perfection of alterative treatment which Trousseau and Pidoux are obliged to adopt as the rigorous consequence of their own definitions.

The fact that Mercury does not cure every form of syphilis, but that the Nitrate of silver is required in some, Iodine in other, and Aurum still in other cases, corroborates the

doctrine of true specificity, at the same time as it destroys the cabalistic notion of the specific virtues of drugs against pathological abstractions.

In regard to the third point: *the power of the vital reaction to eliminate the medicinal disease*, the advantage is in all respects on the side of the homœopathic agent. It assimilates with the disease without any of those violent revulsive or reactive perturbations of the organism which characterise the allopathic method of cure. The integrity of the organism is not impaired in the least by the homœopathic agent, first on account of the smallness of the dose, and secondly, on account of the superior affinity or reciprocal attractiveness between the drug and the disease. As soon as the drug-disease and the natural malady have become identified; or, in other words, as soon as the drug-disease has succeeded in impressing its own character, form and mode of existence upon the natural malady, the vital force reacts against this *externalized* and *materialized* disease without any difficulty, spontaneously and irresistibly, eliminating it from the tissues and effecting a cure, provided a cure is possible.

How often does it not happen that the allopathic alterative treatment is followed by incurable or even fatal derangements of other organs! Fatal enteritis has resulted in cases of croup or pneumonia from the alterative action of Mercury. The medicine takes effect in the lining membrane of the bowels, sets up an artificial irritation upon which the natural inflammatory process engrafts itself by a process of metastasis, thus giving rise to a monstrous compound against which the vital power, already prostrated by the original disease, is unable to react.

An incurable dropsy of the bowels has resulted from the alterative action of Mercury in hydrocephalus.

How often has the liver been found fatally disorganized in cases of fever or nervous diseases, where the alterative action of Mercury was expected to effect a cure!

Alas, alas, what a page of horrors the chapter of Mercury

will form in the history of Medicine! No man, woman, or child need fear to accept a dose of Mercury from the hands of a homœopathic physician. There is no danger of salivation or ulceration, whenever Mercury is administered in accordance with the law "SIMILIA SIMILIBUS CURANTUR." Rheumatism to which Mercury is homœopathically or specifically adapted, in the sense in which Trousseau and Pidoux use this word, will yield to the direct action of Mercury, without the circuitous route of salivation, purgation, and the like. But then we have to discriminate. It is not enough to say: inflammatory rheumatism. Mercury is no specific remedy for this pathological abstraction. It is only a specific remedy for certain concrete forms of this pathological disturbance. No physician who is acquainted with the exact therapeutic boundaries of the various drugs constituting the homœopathic *Materia Medica*, would give Mercury for inflammatory rheumatism of the joints, when the parts are swollen, hot and dry, exceedingly painful, of a bright-red color, and if the accompanying fever has a decidedly synochal type. Here, where general bleeding and leeches would be resorted to by an allopathic practitioner as his first anti-phlogistic, a homœopathic practitioner would probably give a few drops of Aconite in a tumblerful of water; though, in many cases, it might be necessary to use Bryonia or perhaps Belladonna.

But there are forms of rheumatism, where the joints are swollen and stiff, somewhat tender to pressure, with aching pain, and only moderately hot, the fever having likewise a mild type, a simple erethism rather than a fully developed synocha. If this form of rheumatic inflammation should be decidedly worse at night; if it should improve rather than exacerbate by movement; if the parts should show a tendency to be bathed in perspiration, without any relief of the pain; on the contrary, the pain increasing with the perspiration: we may rest assured that the use of Mercury in moderate doses, from the tenth up to the millionth part of a grain, and even higher in many cases, distinguished by

marked sensitiveness to the influence of this agent, will cure this form of rheumatism without a single symptom of alterative action.

Mercury may cure dropsy, but not any form of dropsy. If it is in specific homœopathic rapport with a special case of this disease, we need not resort to salivation in order to effect a cure. As in a case of syphilis to which Mercury is homœopathically adapted, so in a case of dropsy with whose pathological character it corresponds as its homœopathic antitype, Mercury acts upon the initial principle of the disease, and, by draining the sources from whence it flowed, removes the perceptible effects without doing any violence to the organism.

In order to be able to use Mercury in this perfect manner, we have to be thoroughly and integrally acquainted with its action upon the healthy organism, and with the origin and development of the pathological Series which it is intended to extinguish. As long as this knowledge is imperfect, our curative methods must be tainted with corresponding imperfections. A mere juxtaposition of the symptoms of the pathogenetic and the pathological Series, without tracing them, as far as we are able, to a causative beginning, is the most illusory of all methods of treatment. By this method we may stumble upon the right remedy and effect a cure, upon the same principle that a blind man may feel his way through a crowded thoroughfare without running against any obstacle; on the contrary, arriving at his journey's end by a super-abundance of good luck or, if we please, by a special favor of Providence. But, for all that, the blind man does not see light, and it would be utter folly to conclude that, because he has made one successful trip in a state of utter darkness, through moving crowds, and alongside of gutters and ruts, without tumbling in, or otherwise injuring and disabling himself: the blind pedestrian should be imitated by those whom Nature has gifted with seeing eyes. This is what the symptomists of the Homœopathic School require of those who insist upon finding their way through the labyrinth of Disease, by the

rays of light which the collateral Sciences are shedding through its dark chambers. They have their labor for their pains; nobody will either believe or imitate them; their glory is waning, and in a little while their sun will have set forever.

It is especially in chronic affections that the alterative treatment of the Old School subjects both the patient and his physician to great inconvenience. In slight and evanescent cases, or even in uncomplicated acute inflammations, where a single dose of Calomel may be sufficient to divert the course of disease from its natural channel, the alterative treatment may not seem so seriously objectionable, provided the physician has every reasonable certainty that this modification will hasten and facilitate the favorable reaction of the vital force, and bring about a cure. But in chronic inflammations or nervous derangements, where the alterative treatment may have to be continued for weeks and months, the continued use of alkalies, of mercurials, or of iodine preparations, may prove highly detrimental to the constitution. In very many cases, patients never recover from the chronic effects of these poisons. Their assimilative system is ruined, and every organ suffers more or less from the pernicious consequences of this abusive treatment.

All these inconveniences and dangers disappear under the use of homœopathic agents which are endowed with a specific power to alter the morbid action of a tissue or organ by a direct curative influence; not by the circuitous route of derivative action in other adjoining or otherwise sympathetically-connected organs. A homœopathically-specific agent may be repeated once or twice a day, or every other day, without the least fear of entailing an incurable medicinal disease upon the constitution. These scanty repetitions may be abundantly sufficient to effect a cure, if supported by suitable hygienic means. A first favorable impression of a true specific may very frequently be prolonged indefinitely as it were, even to the termination of a disease. A first dose of Aconite, in acute inflammations has often been found sufficient to break

down the morbid process. Many a case of meningitis, even after the hydrocephalic stage had fully set in, has yielded to one dose of Belladonna, unless our records belie us.

"Physicians," write Trousseau and Pidoux, "are not sufficiently mindful of the fact, that the properties which inhere in the living tissues, are sufficient to effect the resolution of engorgements the moment the first retrograde impulse has been accomplished. When we bleed, in a case of pneumonia, we imagine that we remove mechanically the excess of blood in the lungs. Such an idea cannot enter the brains of any person who has some knowledge of Physiology; but, after the bleeding has been effected, an obstacle to the accomplishment of the nutritive functions in the pulmonary tissue has been removed, and the subsequent resolution takes place by means of the vital properties inherent in the pulmonary tissue, without the physician being henceforth obliged to interfere with farther treatment."

If these doctrines are even taught by leading allopathic physicians, why should Hahnemann's careful precepts concerning all unnecessary dosing remain unheeded? If it is admitted by allopathic philosophers that a single bleeding may cure acute pneumonia, it is evident that a case of chronic inflammation, if curable, may be favorably acted upon by the first dose of a specifically-adapted remedy which, if repeated at suitable intervals and in appropriate quantitative and qualitative relations to the disease, may gradually bring about the restoration of the patient's health. However, we cannot insist with sufficient emphasis upon the importance of assisting remedial action, in all chronic cases, by adequate exercise in the open air, the use of water in various ways and degrees of temperature, regularity and moderation in eating and drinking, and compliance with every rational hygienic means necessary to the furtherance of health.

REVULSIVES.

The revulsive method of treatment has been invented in opposition to the old-fashioned mode of the humoral pathologists to account for the use of evacuants of various kinds, such as emetics and purgatives; and for the application of irritating agents to the skin, such as blisters, setons, issues or even the red cautery. "Revulsion" is a new term invented by the solidists in explanation of the therapeutic methods which the adherents of Galen's humoral pathology had been in the habit of resorting to, without probably ever dreaming that the ruthless hand of system-mongers would some time or other pull down their time-honored fabric of "peccant humors," and substitute in their places the "vital properties of the solids."

If a sick-headache is cured, or is supposed to be cured by the use of a cathartic, we effect this cure by a process of revulsion.

If a sudden rush of blood to the brain is arrested by a mustard foot-bath, or by the application of a mustard-plaster to the soles of the feet, or to the calves of the legs, we again effect a cure by a process of revulsion.

Or if a pain is removed by the application of a blister or of a pitch-plaster, it is to a process of revulsion that the patient is indebted for his relief.

The revulsive processes are sometimes carried by Old-School physicians to a fearful extreme. In inflammation of internal organs, such as the lungs, the bodies of patients are converted by some practitioners into an universal sore. Velpeau treats an incipient diffuse inflammation of the abdomen by covering this whole region with a blister; and Gendrin resorts to the same mode of treatment in cases of pleurisy and pneumonia: he covers the whole chest and sides with a blister, no matter at what stage the disease may have arrived. The wonder is, that patients can be found willing to submit to such barbarous treatment.

Issues were resorted to by the humoralists for the purpose of drawing out the peccant humors. Solidists are very willing to use issues, but they deem it a proof of intellectual imbecility, if a practitioner does not resort to them for revulsive purposes, or for the purpose of diverting the natural morbid irritation into this more concentrated, external channel, thus affording an outlet to the disease, and protecting the internal organ from its devastating presence.

Moxæ and the red cautery are used even now by physicians of the highest rank. Strange that at this period of civilization, men of a high order of intellect and education can be found willing to allow their bodies to be mutilated by such tortures. The newspapers have informed us that, last year, this atrocious treatment was inflicted by Brown-Séquard upon Mr. Sumner, the United-States Senator from Massachusetts, for the purpose of removing, by this violent roasting of the living tissues covering the ganglionic and spinal centres, the chronic cerebral irritation which a violent blow upon the head had caused.

Some of the more progressive physicians of the Old School have abandoned the theory of revulsion for another which commends itself to the more careful attention of homœopathic practitioners. This other theory is the *theory of Substitution* which has been introduced by Trousseau and Pidoux, and is regarded by them as the really philosophical interpretation and practical application of the homœopathic law of cure. They admit that the homœopathic edifice is based upon a truth; but they accuse Hahnemann, and more especially his disciples, of having been led away from the original perception into a maze of fanciful theories and ridiculous technicalities. Although founded in some respects, yet this accusation is evidently based upon an incorrect or imperfect perception of the spirit of Hahnemann's great doctrine.

According to Trousseau, no artificial disease can be *substituted* for a natural malady, unless the conditions to which we have already adverted in the chapter on "Alterative

Treatment," are fulfilled. The diseased organ must be found willing to *receive* the artificial medicinal impression, and this willingness is approximatively determined by the degree of analogy existing between the natural and artificial series of pathological phenomena, or rather between the natural and artificial pathological conditions of which they are respectively the visible manifestations. This admission is most precious to a homœopathic practitioner, for it shows that the professional mind is travelling in the direction of that great Principle in Nature which Hahnemann has been permitted, by a merciful Providence, to perceive with one flash of genius, and to use as the corner-stone of an entirely new, unheard-of, and radically-regenerating System of Practice.

Unfortunately for the patient, the new definitions do not mend his fate. The means of substitution are the same as those of revulsion. The same everlasting issues and blisters; the same processes of evacuation by emetics or purgatives; with this difference that hereafter, the issue or seton is a substitute for the natural disease, *with spoliation or loss of substance*, a spoliative substitute; and a blister is a substitute for the natural disease *by transposition*, a transpositive substitute. These refinements of classification may tickle the vanity of an author, but they certainly do not induce any material change in the aspect of the established system of *Materia Medica* and Therapeutics. These innovations agitate the minds of practitioners, stir up the reasoning faculty, excite the love of research and the perception of its necessity, and thus, as a final result, they liberalise the stubborn and naturally obdurate and proud minds of physicians. But this is all the good these new doctrines accomplish, and even this is very trifling in most cases. We are acquainted with professors in medical universities who prate in the style of Trousseau and Pidoux about substitution, without having lost one atom of the fanatical and persecuting spirit with which they oppose, and seek to exterminate, the adherents of the homœopathic Healing Art.

Revulsives may be considered in two categories: Irritants and Evacuants, the latter being again subdivided in Emetics and Purgatives. This classification, although somewhat in the gross, is amply sufficient for our purpose, which is simply to contrast these processes of medication, and their therapeutic results, with the homœopathic treatment of the affections, where the revulsive method is indicated and generally resorted to.

IRRITANTS.—What is particularly annoying to an allopathic practitioner, is the want of certainty with which revulsives are used. A very simple irritation, of evanescent duration and of a rheumatic character, may readily disappear under the use of a mustard-plaster; but if the whole parenchyma of an organ is involved, the revulsive process may either fail or may involve great suffering to the patient. A chest made raw by a Tartar-emetic blister externally, when the lungs are inflamed or otherwise badly diseased, is a condition of things that may well excite pity, even in a physician whose heart has become hardened by the rigidity of an inflexible routine.

The application of a revulsive irritant to the skin takes place upon the principle that a more powerful, but less dangerous, artificial irritation, at a convenient distance from the seat of the natural disease, will absorb it or diminish its violence. Old-School Treatises on Therapeutics indicate the circumstances under which, and the manner in which, this class of revulsive irritants should be used. In this department of allopathic Therapeutics, physicians may proceed wisely as well as foolishly. The art of treating diseases by revulsive action, is regulated by laws, the violation or neglect of which may be the cause of much mischief. In some cases an irritant, applied to the skin, has caused a severe eruptive disease. Croton-oil, the mercurial ointment, or even a common plaster of Burgundy-pitch, have given rise to a most intense eczema which afterwards left a chronic disposition to a similar eruption. In the Paris hospital

Necker, a blister was applied to the thigh of a young woman who was afflicted with rheumatism. Soon after a vesicular eruption broke out around the wound, which spread over the whole body, and was accompanied by a tolerably violent fever. The febrile irritation and the eruption abated gradually, but a pemphigus made its appearance that lasted a couple of months and only yielded to the persistent use of Corrosive-sublimate baths. In the case of an old lady who was afflicted with neuralgia of the temples and side of the face, Professor Trousseau applied two ammoniacal blisters. A few days afterwards, an eczema broke out upon the forehead, which very soon spread over the face, neck, arms, and only disappeared after persistent treatment.

It is a well established fact that the application of a blister, in the case of children whose skin is either naturally sensitive, or had been made so in consequence of an acute inflammation of some important viscus, such as the lungs, bowels or liver, has resulted, in innumerable instances, in the breaking out of hives or some vesicular or pustulous eruption, from which the patient had never suffered before, and the first appearance of which entailed a chronic tendency to a recurrence of such annoying disturbances.

It is befitting that homœopathic practitioners who undertake to criticise the use of revulsive irritants as instituted by Old-School physicians, should do so justly, and with a knowledge of the principles upon which their use is predicated. Although we regard the use of such agents, even if conducted ever so discreetly, as a bungling imitation of the curative efforts of Nature, yet a vast deal of good sense may be exhibited even in the application of these crude therapeutic means.

The suppression of an habitual discharge from the vagina, perhaps with engorgement of the vaginal mucous membrane and of the neck of the uterus, may result in most serious constitutional disorders and even in local pulmonary, cerebral or other disorganizations. A prudent allopathic physi-

cian would not undertake to suppress such a discharge by astringent injections or by cauterization, until he had previously established an artificial outlet upon the upper arm for the morbidly secreted fluids. With this outlet, the physiological reaction may go on undisturbedly in spite of the suppression.

If an habitual catarrhal discharge from the nose should become suddenly suppressed, and this suppression should result in acute inflammatory irritation of the lining membrane of the frontal sinus, attended with a distressing, heavy, stupefying, aching or burning pain, the inference is perfectly legitimate that, if the catarrhal discharge could be restored, the distress in the frontal region would cease. An allopathic practitioner will at once betake himself to administering an errhine, such as powdered Hellebore or Mercury, in the expectation of inducing the frontal irritation to resume its former seat.

In order to controvert the revulsive practices of the Old School, there is no necessity of attacking the principle of revulsive irritation. The minds of Old-School physicians have become so completely identified with this mode of reasoning, that it would be more than a Herculean task to effect a diversion from this central doctrine, which is planted firm as a rock in the domain of Old-School Therapeutics. Moreover, an important truth is at the foundation of the doctrine of revulsive irritation. Experience has demonstrated, that in hundreds of cases a mustard foot-bath, cups at the anus or on the thighs, have restored a menstrual or hæmorrhoidal discharge, which had become suppressed in consequence of some accidental exposure or of a sudden and violent emotion. These therapeutic results cannot be denied, nor would it be wise to deny them as the legitimate effects of these physiologico-therapeutic means of cure.

Again, it cannot be denied that a remedial agent cannot possibly effect a cure without setting up some specific irritation which is peculiar to it, and to no other agent. This is true even in the case of a homœopathic agent, with this

difference, that, in the case of a specifically-adapted, homœopathic agent, the irritation, excited by it, becomes theoretical rather than actual, on account of the smallness of the dose with which a homœopathic physician is permitted to operate in effecting his cures. We have it in our power to meet our allopathic brother upon his own ground, and, if he love consistency, and desire to know and practise the Truth, to compel him with his own weapons to surrender to our friendly arms.

We should say to our brother: Apply thy revulsive irritants; the principle of revulsive irritation is a good one; but then, apply it in accordance with thy own doctrine: that both the organism and the morbidly-affected tissues must *consent* to receive the impression which the revulsive irritant is intended to convey. The action of the revulsive irritant must be *in agreement* with the character of the morbid irritation. Is not this the doctrine of the distinguished physician of Tours?

Having reached this point in our argument, we might perhaps continue: A Tartar-emetic blister is applied to the chest in a case of pneumonia, because the artificial inflammation induced by the blister, is supposed to be in agreement with the pneumonia, and to be able to act as a substitute, a succedaneum to the natural disease. This substitution, however, is incomplete in many, and perhaps in most cases. There are, however, specific means capable of exciting an irritation in healthy tissues, that would act as a *perfect substitution*, if applied to the natural, corresponding disease. In many cases of acute congestion or inflammation of the lungs, instead of irritating the skin with the Tartar-emetic ointment, irritate it with the tincture or the pulverised root of Aconite. Or if exudation of serum into the pulmonary parenchyma should have begun to set in, irritate the skin with the root of Bryonia; or at a later stage, after the process of hepatization has been completed, apply a suitable preparation of Phosphorus to the external walls of the thorax, in such a manner that

the diseased organ shall not fail to perceive the action of the artificial irritant.

Now watch the effect of these irritants, every one of which is *in agreement* with the special inflammatory condition of the pulmonary organ, which it is intended to hush up. In proportion as the natural disease begins to *perceive* the action of the artificial irritant, the process of substitution goes on without any violent signs of reaction or even pain. For the agreement between the internal and the external disease being perfect and absolute, the least possible quantity of the external irritant will be found sufficient to secure a favorable reception on the part of the internal malady. The malady will soon *perceive* the action of the remedy as a welcome friend; instead of opposing it, it will give itself up to it, hail it as a conjugal partner, identify itself with it, and allow the reacting organism to again obey its own integral physiological laws. This result would be the very perfection of substitution by means of revulsive irritation; it would be a perfect, absolute and spontaneous submission of the natural disease to its specific revulsive counter-irritant.

Aconite, Bryonia and Phosphorus are revulsive irritants in homœopathic affinity with the pathological process that we seek to hush up in the pulmonary organ. We mean by this that these three agents are respectively endowed with inherent dynamic properties, specifically capable of exciting certain latent morbid predispositions of the pulmonary apparatus into manifest conditions, respectively resembling the pathological states which we had sought to remove by acting upon them with Aconite, Bryonia or Phosphorus, as the case might be.

We may state it here as our opinion, that the morbid predispositions which the Creator has deposited in the tissues, yea, in every fibre of the tissues, are of a compound order, and that each of these morbid predispositions or susceptibilities has an *internal* as well as an *external* principle. The cosmic morbid force, when acting directly,

acts upon the former, and when acting through the drug, acts upon the latter. We offer this theory as a hint or suggestion, which may perhaps lead to other more useful and more tangible statements.

Let us again advert to the acute catarrhal discharge from the nose, the suppression of which was supposed to have caused an inflammation of the lining membrane of the frontal sinus. Instead of seeking to restore the catarrhal discharge with powdered Hellebore or Mercury, act upon the Schneiderian membrane with the pulverised root of Aconite. This, too, will cause a spasmodic sneezing and a profuse watery discharge from both the nostrils and eyes. But this Aconite-irritation being strictly analogous to, or possessed of the power of absolute identification with the pathological process of the frontal sinus, the revulsive irritation will necessarily result in a perfect and spontaneous substitution for the natural disease. Our allopathic brother will doubtless admit, that this is consistent reasoning. He need not be troubled about the term "homœopathic." Words, and especially names, are convenient and even useful, but the ideas which these words are intended to convey, constitute the most important part of the argument. "Not those who cry unto me: Lord, Lord, shall enter the kingdom of Heaven, but those who do the will of my Father that is in Heaven."

Snuff up the pulverised Aconite-root in a case of suppressed catarrh, with inflammation of the lining membrane of the frontal sinus, and watch the extraordinary difference, *cæteris paribus*, in the results which follow the Aconite, and those which follow the Hellebore. In both cases there will be spasmodic sneezing and a profuse discharge of water from the nose and eyes; but the action of Aconite will be succeeded by permanent, and very often perfect relief; whereas the action of Hellebore will only effect a temporary and withal a very superficial palliation of the patient's sufferings.

Why is this? The reason is obvious. Snuff up the pulverised Aconite-root in a state of health, in sufficient

quantity, and repeating this proceeding at suitable intervals. What will be the result? An inflammatory irritation of the Schneiderian membrane, of the conjunctiva and of the lining membrane of the frontal sinuses; in one word, a group of phenomena that might be very aptly designated as acute catarrh. The powdered root of Hellebore will either fail of producing such a state of things, or else only a very feeble and imperfect representation of it; an evidence that there is no similarity, no agreement, and therefore no curative relation between the Hellebore-irritation and an acute catarrh of the lining membrane of the frontal sinus and of the mucous expanse lining the orbital and nasal cavities.

We will furnish one other illustration of the doctrine that a revulsive irritant can only realize the idea of revulsion in its perfect integrity, *on condition that it should be in homœopathic affinity with the disease*. Suppose we have a case of inflammation of the bladder. If it is purely rheumatic, with great soreness in the region of the bladder, swelling and heat of this part, continual and ineffectual urging to urinate, or voiding of a few drops of a blood-colored urine, not without distressing straining; chilly creepings mingled with, or followed by heat; headache, constipation and the other constitutional symptoms which are generally present in this form of cystitis: an allopathic practitioner, besides using emollient applications directly to the affected region, would most probably resort to the use of revulsive irritants at a convenient distance from the inflamed organ, where he might still depend upon a relation of active sympathy between the latter, and the tissues to which the irritant is applied. A suitable locality for such a revulsive irritation might be the inside of the thighs. Without calling in aid a sympathetic relation, the revulsive irritant would utterly fail of its object. If Trousseau's doctrine be correct, this sympathy depends upon an inherent specific fitness, in the revulsive irritant, to induce a spontaneous willingness on

the part of the diseased organ to receive the impression which the therapeutic agent seeks to convey and to substitute in the place of the natural disease.

In a case of rheumatic cystitis, is a mustard-plaster endowed with this fitness? or a blister of Cantharides? We think neither. They may aid to some extent in diverting the original disease from its locality, but they are not destined to overcome it. This can only be accomplished with a positive directness, and with a degree of certainty which may be said to amount to infallibility in all uncomplicated and curable cases, by means of a revulsive irritant that is capable of producing a similar inflammatory process in the healthy tissues. Experience has shown that, among all the known irritants, Aconite is the one which fulfils this condition in a supreme degree. In a case of rheumatic cystitis, irritate the skin with the tincture of Aconite-root, and the substitution of the artificial for the natural disease will very speedily commence, and, by continuing the irritation for a sufficient length of time, will soon reach its completion and terminate in a perfect cure.

But supposing we have a case of cystitis of a more serious character, with considerable involvement of the brain, furious delirium, horrid burning and cutting pains in the region of the bladder, swelling, intense soreness and dark redness of this region; hurried, jerking and wiry pulse; coldness of the extremities, vomiting, and other constitutional symptoms: Aconite would cease to be in agreement, as a revulsive irritant, with this form of inflammation. Now, if an external irritant must needs be used, take a fly-blister and apply it to the inside of the thigh nearest to the region of the bladder, and watch the effect of this sort of medication. As soon as the natural disease begins to *perceive* the artificial impression, it will gradually give itself up to it, until the substitution of the latter for the former, or rather the identification of the natural with the artificial disease, has been accomplished.

Why will Cantharides conquer this most virulent and

dangerous form of cystitis with so much apparent ease? Every allopathic practitioner is aware that this poison is capable of producing a form of cystitis resembling the natural disease both symptomatically and as a coherent pathological unit. Hence the perfect agreement between the natural and the artificial malady; hence again the absolute power which the latter possesses over the former in all pure, uncomplicated and curable cases.

Having thus endeavored, and we believe endeavored successfully, to show to our allopathic brother, that the homœopathically-specific remedial agent is the perfect embodiment of this doctrine of revulsive irritation, we now, beg him to heed our advice in regard to the quantity in which the homœopathic irritant should be, and alone can be employed, without danger to the patient, and with the certainty of a successful result.

Let us re-state the fact that the external artificial disease is *in perfect agreement* with the internal malady, and that, therefore, the impression which is to be conveyed by the former to the latter, *is perceived much more quickly and keenly* than it would be, if this perfect agreement were less perfect or entirely wanting. Does it require a great stretch of the reasoning faculty to infer that, if the percipient sense of the internal disease is so much the more readily and acutely excited by the external, specifically-agreeing agent, a comparatively small quantity of this agent is sufficient to quicken the impression it is to convey, into a conscious state of the sensorium? If the quantity were too large, it might do more than is required of it; it might substitute itself for the natural disease with an unnecessary violence, and set up a train of artificial symptoms which a more moderate and more judicious use of the specific agent might have prevented.

More than this. If our allopathic brother should feel disposed to give heed to these arguments, he may be encouraged, by the success which attends the process of

medication advised by us, to still further believe that, in the vast majority of cases, there is no sort of necessity for applying the revulsive irritant externally; it may be applied internally, in a very small quantity, sometimes by inhalation and at other times in the shape of a powder, which is simply the medicinal agent ground up with sugar of milk; or in the shape of a watery solution, containing one or more drops of the tincture to ten or twelve table-spoonfuls of water. In innumerable cases, even this quantity may still be lessened. It is by this gradual process of experimentation that Hahnemann was led to divide and subdivide his doses in the incredibly-minute quantities which have been so aptly designated as infinitesimal. His disciples have outdone their master with an absolute fury of childish imitation. No physician is obliged, in order to prescribe a remedy agreeably to the spirit and principles of Homœopathy, to adopt all the vagaries of a few enthusiasts who prefer dealing in fanciful originalities to propagating and expounding the substantial truths of Homœopathy. Baubles may do for babes and miracle-mongers, but the many true and honest seekers who desire to be made acquainted with the deep philosophy of our doctrines, should not be misled by the false appearances of startling trivialities, or by the arbitrary rules of self-styled leaders.

EMETICS.

In cases of poisoning, or when noxious foreign substances have to be expelled from the stomach, the use of emetics is common to practitioners of every School of Medicine. It is dictated by Common Sense, and takes place outside of the boundaries of our therapeutic law. All that we desire to accomplish is a simple evacuation of the contents of the stomach by means of an emetic which not only acts speedily, but has no injurious effects upon the coats of the stomach. Such an emetic is the Sulphate of Zinc.

In the good old time of the humoral pathologists, emetics were chiefly administered for the purpose of expelling "*peccant humors*" from the stomach and duodenum. The presence of these peccant humors was revealed by the sticky and foul coating which lines the tongue in certain forms of disease, and extends over the mucous lining of the stomach and adjoining portions of the intestinal tube. These doctrines and gross practices have been abandoned by all thoughtful physicians. Emetics are still used as before, but more discreetly, more humanely as it were, and under the safe-guard of principles that are far more satisfactory to the scientific Reason of this age.

It is especially on account of their revulsive and sedative action that these agents are employed by Old-School physicians in inflammatory diseases as well as in derangements of the nervous equilibrium, characterised by sur-excitation and requiring to be combated according to the physiologico-therapeutic notions of the dominant School, by the calming or rather depressing influence which generally follows the violent perturbation excited by the immediate operation of an emetic. We know that this condition is characterised by a feeling of faintness and prostration bordering on syncope; the patient looks pale, the pulse is feeble and excited, the temperature of the skin is depressed below the normal standard, the cutaneous exhalations take place more profusely, the sphincters are relaxed, and the vital functions generally seem to approximate a state of dissolution.

An effect of this kind may likewise result from a copious venesection, with this difference that bleeding entails a loss of substance which the organism finds it difficult to repair, whereas no such loss is incurred by the simple operation of an emetic.

The therapeutic effects which are sought to be reached by emetics, are: a depression of vital action in inflammatory diseases, more especially in inflammatory derangements of the stomach and bowels, especially when bilious symptoms predominate; and secondly, a state of relaxation and

depression of the nervous system in cases of excessive exaltation or spasmodic irritation of the nervous centres. The question with a homœopathic, and indeed with any other practitioner is: Can these effects be reached without resorting to the violent and distressing concussions of the animal frame without which the act of vomiting, when excited by an emetic, cannot be performed? Can these effects be reached more safely, more permanently, without exposing the patient to the danger of eventually being made worse instead of better, by the operation of the therapeutic agent? For, we should not overlook the precise character of the sedative depression which an emetic produces in the circulatory apparatus and in the nervous functions. This depression is in reality the primary effect of the drug, and, by virtue of the immutable law of reaction, will and must inevitably be superseded by the opposite condition of stimulation, malaise and restlessness of body and mind. The therapeutic advantages which seem to be obtained by the administration of an emetic, are illusory rather than real, and every honest practitioner of the Old School will be disposed to admit that this class of agents has very frequently disappointed his expectations.

Nevertheless emetics effect cures. We will allow Professor Trousseau and the School which he represents, to account for their curative operation, after which we shall have no difficulty in showing that the therapeutic doctrines of this brilliant and really distinguished medical philosopher are summed up in Hahnemann's great law: "SIMILIA SIMILIBUS CURANTUR."

In a case of gastric irritation characterised by a thick coating on the tongue, foul taste and perhaps fetid breath, acid or foul eructations, pain in the epigastric region, loss of appetite, a desire for acidulated beverages, a slight degree of irritative fever, physicians of every School would undoubtedly administer an emetic. The humoralist would administer it for the purpose of expelling the saburral impurities. A Brunonian would argue: I must give an emetic

in order to stimulate the action of the mucous membrane of the stomach, for it is the want of stimulation that causes all this gastric difficulty. A Rasorian would probably administer his hyposthenisant; he would undoubtedly snuff an excess of vital action which must be put down by an emetic.

None of these doctrines are acknowledged by the modern French School of Substitution, which would advocate the propriety of using an emetic, in this case, upon the ground, that an artificial gastric irritation has to be *substituted* for the natural disease. The terms of this substitution are the same which we have endeavored to explain in the chapter on alteratives: The diseased tissue *must be willing* to allow the artificial disease to substitute itself for the natural malady. This willingness is never the result of force, but is excited by the perception of an *agreement* existing between the two morbid conditions, the artificial one being the stronger of the two by *consent*, and thus having power to effect an identification of the natural disease with the artificial disturbance acting as a more concrete, more material, *externalising* substitute. This is virtually Trousseau's doctrine of the curative action of drugs. What difference, we would ask, is there between this doctrine and Hahnemann's, except that Hahnemann has seen and taught the fullness of this Truth?

"In our opinion," says Trousseau, "we have to deal with *a form of gastritis*; the emetic, which is always a topical irritant, acts by irritating the mucous membrane of the stomach, where it excites a therapeutic inflammation that becomes a substitute for the existing inflammation. In such a case, Ipecacuanha and Tartar emetic have each the same special relations to the lining membrane of the stomach, that exists between the Nitrate of Silver or the Sulphate of Zinc, and the mucous membrane of the urethra in a case of blennorrhagia."

It is not enough to say that the artificial disease becomes a substitute for the natural malady; every special natural

disease has its special substitute. Thus we see that Trousseau agrees with Hahnemann not only in the GENERAL PRINCIPLE, but also in its particular applications.

In the second volume of the *Materia Medica*, Hahnemann relates the following case of gastric derangement, or gastric irritation as Broussais and Professor Trousseau would designate it, which yielded at once to a very small dose of *Pulsatilla*: "A man of 42 years, of feeble constitution and pale complexion, who led a sedentary life, had been indisposed for five days. The first evening he was attacked, without any perceptible cause, with nausea, dizziness, and eructations. Next night, about two o'clock, he was troubled with sour vomiting. The subsequent nights, the eructations were exceedingly troublesome and violent. The fifth night the eructations were both fetid and sour; he felt as if the food lay in his stomach undigested and raw. The head felt empty, enlarged and gloomy, with sensitiveness of the brain to the least noise. The patient was of a quiet and amiable disposition.

Supposing this case of gastric irritation had been treated with *Ipecacuanha*, Tartar emetic or some other emetic, instead of *Pulsatilla*, would the natural disease have responded to the invitation proffered by the artificial irritation, to yield itself up to it as to a substitute? No, indeed, and for the simple reason that it is with the action of *Pulsatilla* alone, and with the action of no other drug, that this peculiar form of gastric irritation was in agreement. The reality of this agreement is determined or revealed by the positive experimentations that have been instituted with *Pulsatilla* upon persons in health. A knowledge of the pure effects of this drug, obtained by such means, shows the therapeutic diseases which the drug is capable of exciting, and, as a consequence, enables us to decide with what natural diseases the artificial or therapeutic diseases of the drug are *in full agreement*, and for which these latter can therefore be accepted as substitutes by the former.

Pulsatilla, on the contrary, would have no effect upon

a form of gastric irritation which would require the Ipecacuanha-irritation for its specific substitute. The indications here might be: thick grayish coating, and vivid redness of the tip and edges of the tongue; paroxysms of vomiting of mucus and bile occurring especially at night, at more or less regular periods, with death-like pallor of the countenance; drops of perspiration on the forehead, coldness of the skin and feeble and fluttering pulse.

Then again we might be obliged to exhibit the powder or tincture of *Nux vomica* in cases of gastric irritation arising from abuse of alcoholic stimulants, or from the excessive use of food, or from the use of heavy and indigestible food. A leading indication, in such a case, might be a sort of spasmodic retching and straining, which might continue even after the stomach had been emptied of all its contents.

Veratrum album and Arsenic would be required in other forms of gastric irritation, and Tartar emetic still in another, each being characterised by peculiar phenomena distinguishing its action from that of every other similarly-acting drug.

By what means could we ever succeed in substituting an artificial for a natural irritation of the intestinal lining membrane, characterised by a thick, foul, yellowish coating of the tongue; foul taste; thirst; bitter and offensive eructations; flushed and dark-sallow complexion; chilliness, followed by heat and dryness of the skin, fullness, hardness and increased rapidity of the pulse; heat and soreness in the intestinal canal; secretion of a dark, offensive urine, which deposits a thick, bloody-looking sediment; dizziness; violent frontal or general headache; extreme restlessness, and occasional paroxysms of nausea and vomiting of a bitter, green and yellow bile?

We ask: What more befitting and more effectual substitute for this natural bilious irritation of the intestinal mucous membrane could be found than the root of *Aconitum napellus*? Try any other substitute in the place of it.

You may effect a violent perturbation of the digestive apparatus by means of Ipecacuanha or Tartar emetic, but the disease will not respond to it, yea, it may remain immoveable and more deeply rooted than before, in consequence of the additional shock which has been inflicted upon the vital reaction by means of a heterogeneous drug, administered in large and violently-disturbing doses.

Although all these drugs, if given in sufficiently large doses, act as emetics, yet we have seen from Professor Trousseau's own statement, that the act of emesis is not necessarily required to secure their therapeutic results. They cure the natural gastric irritation by *substituting* each its own special irritation in the place of the natural disease. Considering the perfect agreement which exists between each special natural disease and its corresponding artificial one; and considering that this perfect agreement secures a more perfect, a more spontaneous obedience or yielding on the part of the natural to the artificial irritation: we are inevitably led to the conclusion, that it will require a correspondingly small amount of artificial irritation to make a curative impression upon the natural disease. How far this amount or quantity may be reduced within *the limits of perceptibility*, no theory can determine. This has to be decided by actual and careful observation. There cannot be the remotest doubt that, in this respect, homœopathic practitioners have been guilty of the most extravagant assertions as well as of the most unpardonable and reckless mistakes; but these blemishes upon the literature of the Homœopathic School do not efface the great truths of the Homœopathic Law, nor do they impair the validity of the experimental Fact: that comparatively small doses of a specifically-adapted remedial agent are sufficient to wipe out, or as Professor Trousseau will have it, to substitute themselves for, their specially-corresponding natural disease.

In the case of emetics, this doctrine likewise applies to

the nervous derangements for which they are generally employed as curative agents. Let us suppose a case of irritation of the great nerve of respiration, which may have resulted in one of the various well-known pathological disturbances described in the books as spasmodic asthma, singultus, angor nocturnus. The doctrine is, that each of these affections has to be cured by means of a specially-corresponding artificial irritation being substituted in its place. In one case this may have to be effected with Ipecacuanha; in another, with Nuxvomica; in another again, with Lobelia inflata; or in another case, with Aconitum napellus. If this substitution of a specially-agreeing artificial irritation in the place of the natural disease is the condition of cure, we would ask: what has the act of emesis to do with this process of substitution? The original disease is not characterised by vomiting. Why, then, should the artificial irritation be complicated with this violent perturbation of the organism? The act of emesis is simply lugged in in obedience to a blind routine. May there not be substitution *without revulsion*? You may be disposed to say: No. But we affirm *that there may be*; thousands of other witnesses have experienced and affirmed the same fact; and enlightened men like Trousseau, or like Professor Wood of the University of Pennsylvania, ought to be indicted by the tribunal of Common Sense, if they should neglect to promulgate, or, what would be still more reprehensible, if they should absolutely deny this great truth.

How much suffering might be spared to mankind, if the leaders of the Medical Profession would only act consistently with their own doctrines! Homœopathic practitioners need not hesitate to accept the new-fangled doctrine of Substitution, WHICH IS SIMPLY HOMŒOPATHY IN DISGUISE. But let them insist upon the postulates of this doctrine being adhered to by its professors. See to it that this doctrine is not mixed up with the heterogeneous dogmas which are still held sacred in every wigwam of allopathic Councils. If your allopathic brother wants to cure a case

of nausea upon the principle of substitution, show him how this can be done without lugging in the act of emesis. Of course we suppose a case of nausea, not depending upon the presence of a noxious substance in the stomach, that has to be removed. Nausea may be of a purely nervous nature, resulting from a fright or from some other sudden, violent or otherwise unpleasant commotion of the nervous system. We know that diarrhœa, cold perspiration, spasms and convulsions may arise from similar causes. We have cured cases of nervous nausea of long standing with a small dose of Aconite, whereas the whole legion of emetics might have proved powerless in removing the distress. The drug-disease, or drug-impression, or drug-irritation, if you please, was in perfect agreement with, and therefore spontaneously acceptable as a substitute, to the natural disease.

Lastly we may be permitted to advert to the fact that bilious irritations of the intestinal lining membrane occur, which, if treated in accordance with the rules and indications furnished by the doctrine of substitution, would preclude the artificially-excited act of emesis as a violation of its tenets. Mercury will cure certain forms of bilious irritation of the stomach and bowels, and yet Mercury is no emetic. A case of bilious irritation characterised by a grayish-yellow coating of the tongue; pale color of the substance of the tongue, with slight redness and soreness of its tip and margins; dryness and foul taste in the mouth; nausea and occasional vomiting of bile; dryness and sallow color of the skin; slightly hurried, but soft pulse, with chilly creepings followed by an increase of the normal temperature; sensation of weight in the epigastrium; fullness, uneasiness, and unnatural heat in the bowels; constipation; secretion of a urine highly charged with yellow bile; and a variety of other constitutional symptoms, such as dizziness, headache, sensitiveness of the scalp to pressure, etc.: will yield to a few very small doses of Mercury, without any artificial vomiting or purging.

If, in such a case, a believer in the doctrine of substitu-

tion gives Mercury in doses large enough to induce catharsis, *he substitutes that for which no substitute was demanded*; for the original disease numbered among its phenomena constipation instead of diarrhoea. The act of catharsis is dragged in in obedience to a time-honored routine, not by virtue of a high and unimpeachable mandate of an enlightened Reason.

CATHARTICS.—The horrible abuse of cathartics which darkens the page of humoralism, has fortunately ceased. Modern physicians of sense hardly ever use cathartics except where their use is rendered necessary by the nature of the case, or dictated by a rational principle of therapeutic wisdom. A cathartic may be required in cases of poisoning; or for the purpose of softening impacted fæces which, if permitted to remain, might act as a local irritant, and, by interfering with the circulation, might superinduce annoying or even serious engorgements, or otherwise inconvenience the patient in a useless and avoidable manner.

As a general rule, homœopathic physicians use cathartics in all cases where the necessity for a removal of excrementitious matters may be predicated upon the plea, that the accumulated mass acts as a mechanical obstacle or irritant. In most cases this removal is readily accomplished by means of an enema, which may consist of mere water, tepid or cold as the case may be; or of a mixture of tepid water, sweet oil and salt. It may be necessary to use ingredients having a cathartic effect upon the intestinal secretions. The impaction of fæces in the pouch of the rectum may very frequently require any practitioner to resort to such drugs as Colocynth or Jalap in the shape of an enema, that will break down the hardened mass and enable the contractile energies of the fibres of the rectum to expel it.

In displacements of the uterus, and in cases of protracted labor it frequently becomes a matter of absolute necessity to clear the rectum of its contents by means of a loosening

enema. The neglect of this simple proceeding may cause unnecessary suffering to the patient, and may even entail distressing and, frequently, irremediable consequences; we need but allude to recto-vaginal fistula.

The abuse of cathartics, which was universally prevalent among allopathic physicians at the time when Hahnemann first began to criticise the therapeutic methods of the Old School, induced a dogged and most unphilosophical opposition to their use in the minds of the original adherents of our System. Cathartics were condemned without reservation as injurious, unnecessary and positively disgraceful means of cure. Homœopathic physicians would allow patients to remain two and even three weeks without securing an evacuation from the bowels. We doubt whether, at this period, a man who advocates the propriety of such proceedings, would dare to lay claim to the possession of common rationality. This rigid dogmatism is no longer adhered to. The introduction of cold or tepid water as a physiological agent, has secured an easy, eminently useful and efficient means, even to practitioners who are still haunted by the old terror of cathartics, of securing an evacuation from the bowels without the least detriment to the patient.

It is especially in constipation that cathartic medicines have been abused by practitioners of former years. Fortunately for the patient, the more enlightened physicians of the present time repudiate this practice as injurious and contrary to common sense. And in families whose medical attendants are still disposed to cling to the old flesh-pots, the instinctive sense of the sufferer rebels against the outrageous violation of Nature's laws by the untimely use of cathartics. The law of reaction, as a permanent and universally-prevailing law of the living organism, is too well known, not to appeal to the simple understanding even of an untutored layman. In most cases, a regular action of the bowels can be secured by perfect regularity in taking one's meals; by the frequent use of cold water as a bev-

erage, more especially by drinking a few tumblerfuls at night before bed-time, and likewise in the morning after rising; by taking as much active exercise as the necessities of one's daily business will permit; by prompt obedience to the calls of Nature as soon as the intimation is perceived; by making it a practice to attempt an evacuation of the bowels at a regular hour every day, after breakfast or after rising from bed, and by resorting to such dietetic precautions as will favor the action of the bowels. A simple diet, free from all unnecessary heating spices, and consisting of a suitable combination of meat and vegetables, with the latter predominating, especially in summer and in the spring of the year, is eminently more conducive to persons whose bowels incline to be torpid, than large quantities of fat meat seasoned with pepper and other heating condiments.

In the present condition of Society, when the iron rule of Necessity is the law of life for millions of the human family, it is impossible to suggest rules of diet, exercise and other hygienic means to which every human creature might conform. Much that is recommended by physicians as necessary to the preservation or restoration of health, must forever remain theoretical to the poor who are held in bondage in crowded factories, where the pure air and the sweet light of Heaven are measured out to them by snatches, as an extra enjoyment to which the enslaved son of toil has no legitimate claim. The poor laborer who has to work in the rain, in the hot sun, exposed to the pernicious influences of damp and cold cellars, and to all the keen and sudden changes of temperature that are so apt to occur in certain seasons of the year, cannot heed the most kindly-meant advice about exposure; nor can the professional man who is doomed to lead a sedentary life, listen to a long rigmarole of precautions against the pernicious effects of a want of exercise. Even physicians have it not in their power to accommodate themselves to the rules of hygienic wisdom, which they consider it their duty to recommend to their

patients. Rules may be laid down, although a physician can scarcely ever expect more than an approximative compliance with his suggestions.

When treating of astringents, we have shown that their use in constipation as an idiopathic affection is superior to that of cathartics. Symptomatic constipation does not require any special treatment, except it should become troublesome and lead to secondary consequences. In such a case, however, we may fall back upon cold water enemata.

Constipation may depend upon, or rather may be symptomatic of, a variety of pathological conditions. It may characterise or, as an Old-School pathologist would express it, result from a deficient secretion of intestinal mucus; from a deficient secretion of the pancreatic fluid; or the liver may not furnish a sufficient quantity of bile; or this fluid may be prevented, by mechanical obstacles in the ductus choledochus, from being poured into the intestines in sufficient quantity to maintain the peristaltic motion of the bowels, without which the expulsion of their contents becomes impossible. Mechanical difficulties may prevent this expulsion. A stricture at the Sigmoid flexure may prevent it. It may be prevented or rendered difficult by hæmorrhoidal tumors, by schirrous degenerations and sthenosis of the rectum, by stricture of the anus and other obstacles.

If the pathological condition that recognises constipation as its most prominent symptom, were exactly known; and if we were likewise acquainted with a drug capable of reproducing the exact likeness of such a pathological condition, the successful treatment of constipation, in all curable cases, would be a comparatively easy matter. In the first period of Homœopathy, the investigation of the pathological conditions of which the symptoms constitute *subjective manifestations*, was decried by many over-zealous homœopathic physicians as an unnecessary, and indeed censurable undertaking. Morbid processes not immediately perceptible to the sensual eye, were supposed to be beyond the ken of

mortal beings. They forgot that the eye of Reason is, in many respects, a visual organ far more penetrating than the bodily camera obscura. The perfection of Therapeutics seems to depend, first, upon a correct knowledge of the character of the internal pathological change, as well as upon an accurate appreciation of the subjective phenomena relating to, or characterising this change; and secondly, upon a correct answer to the question: What drug is in perfect agreement with this natural series of phenomena, and with the pathological changes in the tissues to which they are referable.

Various conditions have to concur in order that the expulsion of the fæcal mass may take place at regular periods. The intestinal glands and the mucous lining of the bowels have to secrete a sufficient amount of fluid; the pancreas has to provide its normal quantity of juice; the bile has to be poured into the duodenum in regular order and in just proportions, to contribute its share to the maintenance of certain indispensable physiological properties of the tissues, irritability, contractility, without which the expulsion of the fæcal mass could never be effected.

It is evident that if any of these conditions remains unfulfilled, the regularity of the action of the bowels must be more or less interfered with. In order to prescribe a suitable remedy for constipation, it is not enough to say constipation; we have to include in this term the accompanying conditions, and endeavor to have a full perception of its specific form or character, by tracing it to the peculiar or specific alteration of tissue to which it belongs as a symptomatic manifestation.

Some time ago we had to prescribe for a patient suffering with the following derangement: The patient had taken cold which had induced a temporary diminution of the supply of bile, necessarily resulting in constipation. A moderate fever was present. The patient complained of headache, dizziness, coated tongue, weariness, and a sensation of fullness in the bowels. Castor-oil, jalap, and rhubarb had been

swallowed by the patient in considerable quantity when we arrived. The bowels were very much distended, soft, and, on pressure, a noise was heard similar to what is sometimes perceived when treading on boggy ground. The bowels were evidently filled with a soft mass which could not be expelled, for the simple reason that the irritability of the muscular fibres of the bowels had been suspended in consequence of a deficient supply of bile. The indication, therefore, was to relieve the liver from its momentary torpor, in order to enable it to resume its secretory functions, and to furnish its regular supply of bile to be amalgamated with the contents of the bowels.

There is but one drug known to us, so far, capable of fulfilling this object in a manner to suit the existing case. This drug is Aconite. Accordingly we administered a few drops of the first decimal attenuation, equivalent to about one-third of a drop of the concentrated tincture, to be taken in tablespoonful doses every few hours. One dose of this solution had hardly been swallowed, when the curative indication was fulfilled; the torpor of the liver was removed, the secretion of bile, and the consequent irritability of the muscular fibre restored, the peristaltic motion was carried on in the usual manner, and the whole torrent of the liquefied excrementitious mass came away to the great relief of the sufferer.

In a case of this kind, the irregularity in the bilious secretions would be self-evident to any person by the sallow color of the skin and face, by the yellowish coating on the tongue, the sticky and unpleasant taste in the mouth, and the yellowish tinge of the sclerotica. It is exceedingly convenient and customary among both physicians and laymen to account for such a change by a supposed torpor of the liver.

In our patient's case the harmonious evolution of the physiological phenomena was restored by a single dose of Aconite with an almost instantaneous rapidity. At one time the law was laid down for a homœopathic practitioner that he must not reason about such phenomena: Be satisfied

with curing your patient; a knowledge of the precise nature of the pathologico-therapeutic process that has been going on here, does not make the cure any the more perfect or satisfactory.

We argue differently at this stage of our Science. We argue that no human authority will ever prevent physicians from desiring to penetrate more and more deeply into the play of the vital forces and to be more thoroughly acquainted with the causes and inmost nature of the remarkable change that the normal functions undergo in disease. We contend that the more intimately we are acquainted with this change, the more certainty we shall acquire in restoring the vital processes to their normal condition. When, in a case like that of our patient, we trace the existing group of symptoms to torpor of the liver, our scientific reason is not exactly satisfied, howsoever much the popular reason may be. We desire to account for this torpor with more definiteness, and we trace its initial cause to a torpor of the portal capillaries. It is in these vessels that we locate the seat of this whole difficulty. The re-absorption of the bile into the general current of the circulation is owing to the stagnation in the portal capillaries. The suddenness of these stagnations likewise accounts for the vascular erethism; the sensation of fullness in the bowels, and their distension are likewise explained by these engorgements of the portal capillaries; and the rapidity with which a small dose of Aconite developed its curative results in this case, is abundantly explained by this pathological theory. No known drug possesses the extraordinary and specific power to depress and extinguish the irritability and contractility of the capillary tissue, that we know to be inherent in the Aconite-root; and hence we argue, that no known drug possesses the extraordinary power which Aconite can claim, of restoring these physiological properties when they are injured by cosmic influences. According to the doctrine of substitution, Aconite effects a cure by developing an artificial irritation in the portal

capillaries more powerful than the natural disease, and therefore taking the place of, and hushing up the latter. We need not again repeat our own mode of understanding this doctrine which we regard as the Homœopathic doctrine grafted upon the physiological therapeutics of Bichat and his followers, and which may serve as a forerunner to the ultimate establishment and full recognition of Nature's System of Therapeutics based upon the Science of Life and Disease.

A constipation depending upon a diseased condition of the pancreas, is characterised by different phenomena, and requires a far different treatment from a constipation depending upon a diseased condition of the intestinal lining membrane, or upon deficiency of the nervous influence furnished by the pneumo-gastric. It is not only eminently proper, but it is absolutely necessary that these differences should be carefully studied by every practitioner who desires to lay claim to the possession of a scientific education. Anatomy, Physiology, Pathology! how can any man expect to become a Healer of Diseases unless he has fitted himself by the acquisition of these Sciences for a deep, comprehensive and truly philosophical study of the SCIENCE OF THERAPEUTICS! No class of physicians stand in greater need of a correct knowledge of these collateral branches of Medicine than the practitioners of our School. Precision is the absolute requisite of success in treating diseases in accordance with the specific doctrines of our School. A homœopathic practitioner can never elevate himself above the degrading platform of a symptomist or of a blind and unreasoning routinist, unless he is able to account to himself and to an intelligent public for the fact: that the very essence of Homœopathy consists in administering a drug which shall affect the living tissues in such a manner, that the drug-disease constitutes an exact reflex of the natural malady, forming with it a perfect oneness in the eye of Reason. How is it to be expected that such a problem

should ever be solved by any man who is not thoroughly acquainted with the structure and the physiological functions and relations of the various parts of the human body? Pathology must forever remain a chaotic wilderness without such knowledge, and the great Science of Therapeutics falls a prey to Empiricism and a degrading Routine!

If there is any truth in the modern doctrine of substitution as taught by Professor Trousseau and his School, cathartics should only be administered in conditions of the organism which they are capable of superseding *by virtue of a spontaneous agreement*. There must be similarity of action and, as far as may be, symptomatic similarity; otherwise the agreement fails, and substitution becomes an impossible abstraction. Hence it is, that DIARRHŒA is the true curative indication for the therapeutic use of cathartics. And here again we should have *to ascertain* the special form of diarrhoea, with which each cathartic is in therapeutic adaptation. This would lead every logically-reasoning mind to perceive the necessity of proving drugs upon persons in perfect health; else how are we going to find out what special form of cathartic irritation inheres in the physiological action of the drug? It is by this sort of experimentation that the specific uses of Aconite, Mercury, Rhubarb, Arsenic, Veratrum album, Chamomilla, Pulsatilla, Jalap, and various other drugs, have been determined.

If a patient should be attacked with watery stools, having very little, or else a greenish, or dark-brown, or bright yellow color; and if these stools should be attended with a sensation of warmth in the bowels, heat and perhaps soreness at the anus; some chilliness followed by feverish flashes; a little sickness at the stomach; headache and dizziness; some dryness of the skin; slight acceleration and increased fullness of the pulse, loss of appetite, weakness, lowness of spirits: we may rest assured that the only substitute which we can successfully offer for such an attack,

is the peculiar cathartic irritation which the *Aconitum napellus* is capable of exciting.

Or, if the diarrhoea should be watery, of a bright-yellow color, excoriating the anus, with a marked odor of bile, and every discharge is preceded by pinching pains in the bowels, attended with a feeling of chilliness creeping along the spine and perhaps down the extremities: no better substitute can be depended upon than the corresponding irritation which Mercury is capable of occasioning in the intestinal canal.

Or, if a patient should be suddenly attacked with enormous, dark-looking, liquid or semi-liquid evacuations, having a cadaverous smell, attended with sickness at the stomach, coldness of the skin, sinking of the pulse and extraordinary prostration; or, if the discharges should be particularly troublesome at night, occurring very frequently, and consisting of small quantities of badly-smelling mucus and blood, attended with excoriation of the anus, great prostration and a deep feeling of illness pervading the whole frame: the Arsenic-irritation will prove the specific substitute, nor will any other artificial irritation be accepted by the disease as a substitute, for the reason: that *the sensorium does not perceive its character as such*, simply because it does not exist.

In this way we might go on showing how the Ipecacuanha-irritation is characterised by yellowish or greenish discharges, of a slimy consistence, having a most penetrating and offensive odor, the discharges being preceded by severe colicky pain, and attended with sickness at the stomach, death-like pallor of the countenance, coldness of the skin, and sinking of the pulse.

How the Rhubarb-irritation corresponds with bilious discharges having a strong, offensive and sometimes sour smell, consisting of mucus and faecal matter, and attended with a sensation of shuddering and a painful urging to stool even after the bowels have been relieved.

These and similar facts are fully stated in a well arranged System of Materia Medica and Therapeutics, and may be

abundantly and satisfactorily studied in our recent work which, we trust, will prove the harbinger of a new Era in the literature of our School.

In thus developing artificial cathartic irritations for purposes of substitution, there is no earthly necessity of giving a quantity of the drug large enough to induce actual diarrhoea, a sort of counter-diarrhoea, as it were. May we request our allopathic brother to heed this lesson? It is with the fact "IRRITATION," of which the symptom "*diarrhoea*" happens to be the most prominent manifestation, that we have to deal. The successful substitution of an artificial irritation for the natural one does not depend upon the quantity of the material drug, but upon the qualitative relation between the dynamic forces of this drug and the essential character of the natural disturbance. If the agreement between these two orders or principles of action is perfect, the substitution may be effected with a comparatively small quantity of the drug. We do not demand of our allopathic brother to at once subscribe to all the vagaries of the extraordinary high-potential transcendentalism which has flashed upon the Homœopathic School like a meteor from an unknown sky; we simply wish to ask him this question in a spirit of honest frankness: Have we not put forth sufficient arguments to cause any unprejudiced practitioner to consider the propriety of comparatively small doses; to admit their legitimacy, and to believe that they may produce satisfactory therapeutic results?

And lastly, if there is any truth in the doctrine of substitution, we would inquire of its advocates, many of whom are enlightened and honest seekers of the truth: Does not this doctrine utterly condemn the customary treatment of dysentery with either Opium or cathartics? The action of Opium is evidently no substitute for the morbid irritation characterising dysentery; nor can cathartics be depended upon for such a purpose as a class. We do not write a Treatise on Pathology or Practice; but we feel authorized

to suggest, without violating the laws of logical reasoning, that a dysenteric irritation of the rectum is something very different from the irritation caused by Jalap, Rhubarb, Scammony, and many other drugs of this order. Outside of the tincture of Aconite, Mercury and Corrosive Sublimate, which affect the lining membrane and the capillaries of the rectum similarly to the manner in which these tissues are found altered in dysentery, very few, if any drugs correspond integrally with the ordinary forms of dysenteric irritation. Arsenic, Arnica, Nux vomica, and one or two other drugs may produce conditions which may act as substitutes for certain exceptional forms of this disease.

TONICS AND STIMULANTS.

Tonics and Stimulants constitute a class of remedial agents that have been used by Old-School physicians, the former on account of their strength-restoring and renovating properties, and the latter, on account of their supposed power to excite the vital faculties to a more intense degree of activity. In no respect has the law of reaction which governs all living organisms, been more systematically violated or ignored than in the use of these agents. The School of Broussais has especially been guilty of the most unaccountable extravagances in this respect. If the vital functions seemed depressed; if any organ seemed to perform its appropriate functions sluggishly; if the secretions were not sufficiently copious: the functional powers had to be excited by a so-called stimulant. The alimentary canal, the nervous system, the circulatory organs, the genito-urinary apparatus; the liver, the glands, the skin, every organ and tissue of the living organism was subjected to the spur of stimulants whenever their sinking vitality seemed to be in need of this artificial excitation.

The most superficial observer must be aware that the living forces of the organism cannot be impressed in the

same manner as we make a mark upon soft wax. The forces of life are endowed with a reactive endeavour upon the exercise of which their very existence is depending. If a stimulant is given, the object undoubtedly is to quicken or excite these reactive energies; at the same time we should not forget that, in administering stimulants, the law of reaction will bear against them as it does against any other substance introduced into the living economy. The living tissues appropriate of these substances, aliments or drugs, just so much and no more; nor can they assimilate that which is not in perfect agreement with their physiological or pathological necessities. If a stimulant is administered which is antagonistic to the nature of the depression we desire to overcome, the vital laws will undoubtedly react against it in the end, and a characteristic symptom of this reaction will be an increase of the original depression. This observation is even true in regard to the ordinary stimulants which we are in the habit of using in daily life. Coffee, wine and brandy may stimulate the vital energies for a while, but this artificial stimulation will soon be superseded by a sense of dullness, heaviness and weariness of the physical frame as well as of the mental faculties.

In very many cases these simple stimulants may answer the purposes of stimulation without being followed by any signs of an opposite condition of depression. If the constitutional vigor is unimpaired, it may be perfectly proper in most cases to quicken the vital energies by a little wine, ale or brandy, if excessive physical fatigue should have induced a feeling of exhaustion. In cases of starvation, a few drops of wine may be the very best means of rekindling the vital spark. A sudden state of debility characterised by anxiety and palpitation of the heart, has very frequently yielded to the moderate use of a little Port-wine or brandy. There can be no possible harm in applying a little Cologne-water or the spirits of hartshorn to a lady's nose who happens to be seized with a fainting spell, if this attack is a mere evanescent disturbance of the nervous equilibrium. None

but heartless and brainless dogmatists could object to such a proceeding. All that the vital reaction needs in such cases is, to be quickened by the slightest stimulation, in order to be continued in its integrity.

All such simple cases of nervous depression may be treated by physiological means or as physiological conditions. Strictly therapeutic agents are not required for their cure. It is in states of the organism characterised by continued and inveterate debility that these agents have been abused to the great detriment of the patient, and without any regard to the laws of vital reaction. These conditions of debility were generalized by Brown under the name of *asthenia*, by Pinel under that of *adynamia*.

The bitter principle with which a variety of drugs are endowed, has always been considered by Old-School pathologists as eminently fitted to raise the sinking energies of the animal economy, and more particularly of the digestive system. Gentian, the root of Columbo, Nux vomica, Ignatia, etc., belong in this category of bitter medicines or *Amara*. Cinchona-bark has always held a leading rank among the so-called tonics in Old-School Therapeutics. Professor Sundelin, of Berlin, whose work on *Materia Medica and Therapeutics* is very justly regarded as an admirable exponent of Old-School wisdom, defines the therapeutic powers of Cinchona-bark in the following language: "The general operation of Cinchona-bark consists in the increase and exaltation of the tone of the irritable fibres and of the fibres of the vessels; hence, by its use, the pulse becomes fuller, stronger and more regular, and the muscular power is increased; also in the general augmentation of the cohesion of the organic mass; hence it counteracts a tendency to liquefaction and disintegration, diminishes profuse secretions proceeding from atony of the extremities of the vessels, and of the secreting surfaces and organs; it improves generally the crisis or combination of the vital constituents in the tissues or blood; and lastly, it consists in the augmen-

tation of the vital energy of the sensible system. By the last mentioned property it restores sensibility, when defective, or abnormally increased, and it restores the reactive faculty of the nervous system to its normal condition, and augments the influence of this system on the muscular fibre and on the reproductive system."

The quintessence of this somewhat metaphysical statement is briefly expressed in the doctrine, that Cinchona-bark is inherently possessed of a power to impart strength and vigor to the organic tissues. It is supposed to be possessed of an essential property to increase the tone of these tissues. Hence, the designation of *tonic*, conferred upon that whole class of drugs which, like Cinchona-bark, are supposed to exalt the tonicity of the fibre by virtue of an inherent, essential property of conferring an increased elasticity and vigor. We must again and again warn against these fallacious and mischievous doctrines of Old-School Therapeutics. Meat and vegetables nourish the fibre; out of their constituents the vital forces assimilate the material wherewith the thread of life is spun. With this material the waste of tissue is repaired, and the exhausted energies of the organism are restored and strengthened to renewed efforts. The introduction of food into the stomach at proper periods and with due regard to the natural appetites and tastes of the organism is attended with a sensation of delight. When the stomach craves food, the imagination dwells upon the savory viands which some hospitable hand has prepared for us, with a feeling of exquisite satisfaction. This satisfaction is still heightened by the actual introduction of the food into the stomach, and is continued throughout the subsequent process of assimilation, provided it is carried on in normal conditions of the organism. Prospective pleasure, actual delight and subsequent invigoration of the vital energies constitute unfailing accompaniments of the normal process of nutrition.

In this process there is no primary and secondary action; a feeling of invigoration or stimulation followed by the opposite sensation of depression. After partaking of whole-

some food in adequate quantities and at suitable periods, man feels refreshed; a new vigor is diffused through the weary tissues; he is enabled to resume his labor with a fresh supply of strength. Food acts upon him as the heavenly dew does upon the drooping flower. His eye flashes with a new life; his heart beats with more firmness and regularity; the skin shines with a more dazzling transparency; his countenance is resplendent with new hues of health; a quickening moisture bedews his tongue; life seems rekindled in the mysterious laboratory of the absorbent system.

Now turn to a drug, yes even to the drug which Old-School therapists have immortalized as their most precious tonic. Will Cinchona-bark invigorate the tissues? Will Cinchona-bark satisfy the cravings of hunger? Will Cinchona-bark supply the place of nourishment? Try the experiment; feed the tissues on Cinchona-bark, and what will be the consequence? Ay, the consequence will be that, after the first feverish stimulation of the tissues has passed away, the organism will lapse into a state of depression corresponding with the previous stimulation; the secretions will become altered, the feverish firmness of the peristaltic motion will be followed by relaxation and an unnatural increase of the alvine evacuations; the excited cravings of the stomach will be succeeded by indifference to food; the natural and pleasant moisture of the tongue may be superseded by a layer of slimy mucus and an unpleasant alteration of the taste; the pulse may flag, the normal temperature may sink below its natural standard.

Here is action and reaction, exaltation followed by depression. The vital functions positively refuse to be whipped into an artificial stimulation. Food alone is adapted to a normal, drugs are adapted to an abnormal, vitality. It is because former physicians have overlooked this cardinal distinction between aliments and drugs, that they have fallen into the horrid practices which would have transformed this bleeding Humanity into a living incarnation of misery and woe, but for the inherent power of resistance

with which man has been enabled to bid defiance to the onslaughts of his deluded medical advisers.

It may seem strange that we should charge physicians with the indiscriminate use of food and drugs as articles appertaining to the same category. Who would be bold or silly enough to maintain the doctrine that bread and Cinchona-bark, or meat-broth and Laudanum are things essentially endowed with the same faculty of preserving and developing the normal powers of the organism? Such doctrines are not formally taught, but they are *practised*. If the healthy stomach craves food, bread and meat will satisfy the craving, and the organic functions will be carried on with renewed vigor and a continued sense of delight. This is natural, healthful stimulation which will be perceived as such by the special organ as well as by the universal organism, until, in due course of time, the craving is felt again, to be again gratified by another supply of nutriment.

But here comes a poor invalid whose stomach refuses to perform the office of digestion in a normal manner. He has no desire for food; the stomach remains indifferent to food even after the interval usually allotted to the performance of the process of digestion, has elapsed. He applies to his medical adviser who happens to swear by the teachings of the Physiological School, this crowning delusion of Therapeutic Science. This learned gentleman explains the case to him in this plausible manner:

My friend, that stomach of yours is rebellious against law and order. In the morning, when well-behaved stomachs experience a relish for bread and butter, or for a mutton-chop or steak, it obstinately refuses to care a farthing about hominy, fried potatoes, or any other delicacy of the gastronomical art. Nor can it be tempted by a sumptuous dinner or by the delicious sweetness of the tea-table. Very well, this is a spoiled stomach; a stomach that is not satisfied with the ordinary food of mortals. It wants an extra-dish, an extra-relish for its dainty appetite, something very con-

centrated, something penetrating, something that will reach this appetite which seems to have retreated to the hidden recesses of the stomach, as if disgusted with the ordinary means employed for its gratification. Let me feed this dainty appetite on a mess of Quinine; it will take to Quinine; it may loathe bread and meat, but it will assuredly yield to the seductive allurements of Quinine.

And so here goes Quinine, five grains. Wonderful to relate, after a while, the stomach seems to show a faint willingness to put up with the ordinary diet; but this illusion is soon dissipated by a return of the former disinclination to being fed on cabbage and potatoes. So here goes another dose of Quinine, ten grains. It is that stomach's business to digest its regular allowance of bread, meat, and vegetables; and if it does not accomplish that business willingly, we must coax, or, if necessary, drag it into obedience. Quinine is resorted to for this purpose.

But alas! behold the vanity of human calculations. After having swallowed the Quinine a few times, the patient informs his physician that the article does not agree with him, that it causes an oppression, a feeling of heaviness at the stomach; that it makes him thirsty, causes dryness and stickiness of the mouth; that it makes his head feel full and dizzy; that it interferes with the motions of the bowels and proves otherwise detrimental to the animal economy, disturbing the sleep, conjuring up heavy and anxious dreams, causing irregularities and a tumultuous restlessness in the heart's action, and depressing instead of exalting the mental condition.

Ah, the deluded routinist had ignored the all-important fact that this anorexia, this morbid indifference to food is not simply an absence of the normal appetite, but the presence of some positive Evil, in the same sense as drunkenness is not merely the absence of sobriety, but the presence of some positive vice.

What can we do or say to impress the reader with this most egregious error of physiological physicians who view

disease simply as an excess or a deficiency of the normal condition? Anorexia is an absence of hunger, bulimia an excess of the normal appetite. Fever is an excess of vitality in the circulatory apparatus; rage an excess of cerebral action. Ptyalism is no longer a disease; it is essentially a normal action of the salivary glands, except that there is too much of it, and that this excess has to be counteracted by direct means.

Here we have reached the dark cavern whence the demon of Magic sends forth his lurid flashes along the horizon of old-fashioned Therapeutics. A patient complains of dryness and soreness in the air-passages, and of a dry, wearing cough. Forthwith his allopathic adviser orders him the syrup of Squills, because Squills will whip up the sluggish glands of the tracheal lining membrane; *stimulated* by Squills, these glands will secrete more than their normal amount of moisture. And yet the patient will not feel any the better for this excessive secretion. On the contrary, the chest will feel weak, exhausted; the respiration is less regular and steady; the whole body is suffering from the drain which the artificial stimulus is exciting in the tracheal mucous glands.

Why is this? Why should the other tissues and organs be held responsible for the waste which is going on in the air-passages? There is no difficulty in explaining this mystery.

Let us view the action of Squills as it is viewed by allopathic physicians. Let us admit, for the sake of argument, that Squills stimulate the mucous glands of the bronchial lining membrane. How is this stimulation effected? By the agency of the brain. It is through the brain that this stimulus is enabled to act. It is the brain that first perceives not only the presence, but likewise the object of this stimulus. True to its mission as supreme provider and distributor of vitality, it at once goes to work furnishing the tracheal glands with functional power to *appropriate* this stimulus. The brain is not a reasoning organ; it is simply the labo-

ratory where a supply of functional power is prepared for every organ agreeably to its demands. If the organ demands much, much is given. If it demands more than it should consume, the excess is ministered to it at the expense of the general economy. If an overpowering stimulus is applied to the tracheal glands, an exorbitant amount of secretory power is furnished to these glands by the common eliminator of vitality, the brain. Now considering that the human organism is an unit; considering that the nervous power of this organism is an unit, and that under this unitary distribution of nervous power to every tissue and organ, a legitimate amount falls to the share of each; does it not follow as a matter of course, that an excessive supply in one quarter must be followed by a corresponding impoverishment of the whole structure? Can you tap the bark of a tree, and cause the sap to flow year after year through this outlet without depriving the other parts of the plant of their nourishment and finally causing their decay? What a mockery to call this gradual extinguishment of the organic life a process of stimulation! In the positive sciences, realities have been substituted for fictions, and even, if the former technicalities have been preserved, the definitions have been altered in accordance with the demands of scientific Truth. Even the learned astronomer may still use the popular expression: the sun rises and sets; but he has long since abjured the false method of calculating the movements and determining the phenomena of the starry heavens upon such a fallacious basis. Not so the physician. He not only *talks* of stimulating the liver, the stomach or brain; of depressing the heart's action, of thinning the blood or thickening other vital fluids; but he erects upon these deceptive appearances whole systems of medical treatment.

The doctrine of tonics is one of these false doctrines. Iron and bark are supposed to add tone to the fibre and to promote the plastic power of the blood. As in the case of Quinine, so in that of iron, physicians have been deluded by appearances. They have mistaken the evanescent stimu-

lation induced by a few doses of iron for a permanent bona fide exaltation of the vital forces. And yet, when examining the action of iron upon the tissues, we find that the true action of this agent is the very opposite of stimulation or increase of tone; we find that this drug really causes a retardation, contraction and jerking of the pulse instead of the undulating fullness which the pulse should exhibit under the influence of an harmonious and natural stimulant, such as bread or meat. We find that iron causes a pappy or slimy taste, a coating on the tongue, lassitude, constipation, all of which are so many symptoms giving the lie to that false doctrine of stimulation and increase of tone, which, like a funeral pall, has been overspreading the intellectual regions of Medicine.

All good physicians have felt and admitted that the doctrine of Tonics and Stimulants is a physiological abstraction rather than a scientific truth.

“If you feed a vigorous man on the analytical tonics, (or tonics which tend to restore tissue) such as iron, broth, venison, fibrin, osmazone and other kinds of nourishment containing a good deal of azote, he will soon be troubled with plethora; gradually the digestive functions will become impaired, and a number of morbid conditions will develop themselves; inflammatory irritations, hæmorrhagic effusions, and excessive diminution of all the secretions and exhalations, gravel, gout, debility, diminution or loss of the intellectual, sentient and motor powers, and as an ultimate and remote consequence of these conditions, colliquation and marasmus. Hence, in order that analeptic tonics should develop therapeutic effects, they have to be given to persons whose assimilative energies are weakened, or whose blood has lost a portion of its reorganizing elements. In healthy and robust individuals, the physiological or immediate effects of analeptic tonics, so far from being advantageous to their health, would only cause morbid symptoms. So true it is that drugs do not admit of any rigorous classification, and that they may exhibit different and even

opposite properties in various conditions of system and according as they are administered in larger or smaller doses."

These reasonings are presented by Trousseau and Pidoux in their classic *Treatise of Materia Medica and Therapeutics*. It is evident that, in the minds of these gentlemen, analeptic tonics are such with reference to the peculiar states of debility and loss of substance which they remedy, and that they do not deserve this appellation from any inherent power to impart strength. In further developing this idea, Trousseau and Pidoux continue:

"Nevrosthentic tonics (or tonics which impart strength to the nervous system) are still less capable of manifesting the quality of their curative powers by their action on healthy individuals. These are the amara, and at the head of the list Cinchona-bark. In order to manifest their power, they have to act upon a disease or an enfeebled organism. How could they impart vital resistance to those in whom the vital energy has suffered no diminution? Let these agents be administered to persons in whom the vital resistance has been weakened; in whom the nervous functions manifest a disordered action, such as betokens a serious shock to the vital principle, and it will soon be perceived with how much certainty and promptitude the organism will raise itself from a state of prostration, and will resist the disorganizing influence."

The same truth is strikingly expressed in the following paragraph by the same authors:

"It is almost unnecessary to repeat, that analeptic tonics do not exercise any marked physiological action upon persons in health, and that, if this action is at all perceived, the character of the therapeutic action cannot be inferred from it. Hence, if these agents are to manifest their therapeutic influence, the organism has to be in the same pathological condition resulting from deficiency of substance, from some primary insufficiency of the organizing elements of the blood."

We have been prompted by a double motive to quote this paragraph. It shows that drugs are not in harmonic relations with the organism in health, but with the organism in disease; and it likewise affords proof of the looseness with which the fundamental questions of therapeutic Science are treated even by the most brilliant thinkers of the Allopathic School. According to this paragraph, the therapeutic action of drugs cannot be determined by the manner in which they affect the healthy tissues; and yet, in the introduction to their Treatise of Materia Medica, Trousseau and Pidoux proclaim the proving of drugs upon persons in health as the only safe and reliable method of determining their therapeutic uses.

The proving of drugs upon healthy organisms may be degraded to a mechanical routine-business, the real object of which is over-looked. This has been too frequently and too strikingly the case with many of our recent provings. The chief aim of provers seems to have been to produce long lists of symptoms, many of which are not only trifling and irrelevant, but the unmistakeable products of a morbid fancy. The true object of all physiological experiments with drugs should be to determine their exact sphere, quality and mode of action. The action of every drug upon the living tissues is necessarily definite and limited, and characterised by symptoms which, if essentially inherent in the action of the drug, are readily distinguished by every unbiassed understanding as effects of the drug. By a curious perversion of the relation of means to ends, the business of proving, which should have been regarded and dealt with as a means of obtaining a knowledge of the therapeutic action of drugs, was made *the end*; the proving of drugs became an established institution in the Homœopathic School; nobody imagined that, if a knowledge of the therapeutic virtues of drugs should ever become accessible to us without any previous provings, such provings might become superfluous; and the important fact that all drugs were originally proved for the purpose of ascertain-

ing their specific relations to given diseases, seems to vanish from professional minds. We may undertake ever so much to explain away the fact, that homœopathic Therapeutics have not only regard to symptoms but likewise to the pathology of diseases: most of the recent provings which have been published in our Journals and in the Transactions of the American Institute, bear evidence that the business of finding symptoms was uppermost in the minds of provers, and that their scientific adaptation to pathological conditions was a matter of secondary importance. We are satisfied that this multiplication of trifling symptoms has given rise to an eminently unscientific treatment of diseases, and that one of the glaring defects of this treatment, in the hands of a number of our practitioners, is the unnecessary complication of medicinal agents in acute as well as chronic cases. It is a fact which could be substantiated by abundant testimony, that twelve, fifteen and more drugs are frequently used in cases where a perfect cure might be much more speedily and satisfactorily achieved by means of one or two drugs. Thus it is that from the extreme of a rigid and dogmatic specificism, which chained a disease to its iron yoke and, upon the principle of *saignare, purgare et clysterisare*, and then *re-saignare, re-purgare, re-dysterisare*, and finally *re-re-saignare, re-re-purgare, re-re-clysterisare*, a practice which Moliere has laughed to scorn in his inimitable comedy of the "*Malade Imaginaire*," subjected the disease to a preconceived, speculative mode of treatment, in the full confidence that the human theory was the offspring of an infallible Reason, and that, if there was fault any where, it rested with the unyielding stubbornness of the disease and its apparent unwillingness to accommodate itself even to the most consistent and persevering use of drugs which Theory had set apart as specifically designed for its overthrow: our practitioners have rushed into the opposite extreme of a baseless symptomism, a thing of shadows and a fabric of trifles, in which the glorious grandeur of Medicine can no more dwell than the flitting spasms

of a puppet-show can represent the mysterious play of the grand passions of Humanity.

The specific virtues of Iron in chlorosis afford a striking illustration of the inherent vice of the old-fashioned doctrines of the Specific School, and a simultaneous confirmation of the inherent truthfulness of the idea of specificity.

The essential character of chlorosis is supposed to be a diminution of the blood-globules and of the normal quantity of iron which is one of their elementary constituents. What causes this diminution of the globules, is a matter of no consequence. An additional quantity of iron must be supplied, and the shortest way to do it, is to administer it in substance. This very simple proceeding is based upon the supposition that the ferruginous molecules will attend to their business as all obedient servants should do, by filling the vacant places of the blood-globules as *vital elements of a vital fluid*.

Unfortunately this dream of the specific curative virtues of Iron in chlorosis has been dissipated by the disappointments of clinical experience. We know that chlorosis has remained uncured in spite of pounds of Iron, and that, after the most persevering, but ineffectual treatment with all sorts of ferruginous preparations, chlorotic patients have very frequently been cured by a change of climate, a pleasant journey, or by some unforeseen joyful occurrence.

If chlorosis remains uncured under the use of Iron, it is because Iron is not specifically adapted to the inmost nature of chlorosis in this particular case, or because its curative action is interfered with by hostile idiosyncrasies or other conditions requiring different remedies, perhaps another system of medication, or physiological and moral influences of a peculiar order.

"Iron," say Trousseau and Pidoux, "acts its part in the process of blood-making. Its normal and constant presence in the blood-globules is a sign of its functional necessity. This presence in the globules and in the vessels where they are formed, presupposes certain hæmatomic energies whose

existence depends more especially upon this metal. These energies correspond in a superior range or degree of vital activity, with the chemical properties of Iron.

“The same may be said, in another respect, of the soda-constituents in the blood. As special chemical stimulants, they correspond with other homologous properties of a higher order. They do not constitute the efficient, but the co-ordinate exciting cause of these properties. They may be regarded as a species of condiment which is always present, always necessary to the regular accomplishment of the unceasing generative processes taking place between the elements of the blood, or between the blood and the various organic tissues.

“The blood-making properties of Iron are, in their way, something analogous.

“In order to re-make the blood, Iron does not act by mixture or juxtaposition, but by intussusception or generation. Clinical experience proves this fact day by day, by showing that the diminution of Iron is not the cause, but one of the effects of chlorosis, and that its reappearance in the globules is not the cause, but one of the effects and signs of the cure of this disease. For him who properly apprehends this fact, the question is settled. Nevertheless there are people who admit the fact and still persist in asserting that Iron is the specific remedy for chlorosis. If a diminution of Iron is only a sign and effect of chlorosis, how can an increase of this agent cause the absence of chlorosis?”

Iron cures chlorosis by stimulating the prostrated hæmatomic powers of the vessels. Small quantities, even the second or third decimal trituration of Iron may accomplish this result better than large quantities of the crude drug. Iron cannot effect this cure except in cases where the properties of Iron, or the *Iron-force*, are analogous to the nature of the hæmatomic properties of the blood-vessels. This is the doctrine of the distinguished authors of the classical Treatise of Therapeutics and Materia Medica. The idea is that the physico-chemical properties of Iron, if transformed

into physiologico-vital properties in the department of hæmatisation, would become inmosty identified with the hæmatomic properties of the vessels, and that a cure of chlorosis, in any given case, depends upon this perfect identification.

What a fool-hardy logic to even breathe the name of Homœopathy in connection with this argument! Let there be any quantity of Homœopathy involved in it! We do not object to the thing so much as to the name. It is the name that shocks our delicate nerves.

If we could present our ideas to the world without clothing them in our peculiar technicalities, we should most probably find more willing ears among the more enlightened practitioners of the Old School. The name excites a suspicion that the Homœopathic System is a thing of human origin as other medical systems have been, and that the Homœopathic System is not what its advocates claim for it: the God-created System of natural Therapeutics.

If Iron were the specific remedy for chlorosis, chlorosis could not possibly be cured without Iron. This seems undeniable. No therapeutic agent could be substituted for Iron in the treatment of this disease. If a chlorotic patient is cured with swallowing any of the pharmaceutic preparations of Iron, it is because there is a living force in the blood-vessels and in the blood which, so to say, represents the Iron, draws it to itself, and appropriates it as the special condition of its activity. This living force is weakened in chlorosis, but it may recover its energy by some spontaneous change, and one of the effects, conditions and signs of this restoration is the return of the normal proportion of Iron in the blood.

These and similar doctrines are taught by Trousseau and Pidoux throughout their great work. Does not every homœopathic practitioner see that the spirit of Homœopathy is embodied in these and kindred teachings? Does it escape the observation of homœopathic practitioners that, when Trousseau and Pidoux teach the doctrine of homology or the existence of superior impressibilities in the physiologico-vital

sphere, specifically corresponding with the natural properties of drugs, these gentlemen teach the very doctrines which Hahnemann has promulgated with so much power and brilliancy? The formula "SIMILIA SIMILIBUS" means in reality that a drug cannot affect, as a curative agent, the abnormal sensibilities of a higher sphere, unless the properties or forces which are peculiar to the drug, if elevated to this higher sphere of vitality, become identified with the abnormal sensibilities of the latter. And this again may be translated into the received technicalities of our School: a drug, in order to be a remedial agent in a given case, must have power to develop analogous morbid phenomena to those characterizing derangements of the higher or more internal vitality.

"If," argue Trousseau and Pidoux, "a curative result is obtained in chlorosis by means of Iron, and the blood-disks and the Iron which constitutes an element in their composition, are gradually restored to their normal quantity, the same process is taking place as if they had been regenerated spontaneously, without the aid of ferruginous preparations. Why should, at a given moment, the Iron which is contained in the food, prove insufficient to a chlorotic patient? Does food nourish the tissues by simple juxtaposition? Has not food to be assimilated? Has it not to be transformed by the organism, impregnated with, and minutely united to, the organic vitality? Is it the Iron which, of its own power, restores to the young maiden this warmth, this fruitful and quickening impulse in the vessels, this flow of life, sentiment and motion which seems to raise her, in a few days, from a lower to a higher condition of existence, and which re-animates every tissue and viscus in the order in which they had been developed in the embryo, and in which they are related to each other in the full-grown being?"

"Do we display in this statement the properties of Iron or those of the chlorotic organism? We do not display either, but a genuine generation taking place in the midst of the perpetual movement of the blood at every point of an immense network, which expands its meshes everywhere as the reservoir of the hæmatomic process should

do. This process takes place universally in the circulatory apparatus. Where there is a blood-vessel, there blood is formed at every point of the vessel, or an act of its formation is accomplished. Can he who has observed only once, with the eye of a physiologist, this spectacle of a chlorotic patient undergoing a perfect metamorphosis under the influence of Iron, deny that the progression of this cure is a true evolution of the organic life? This cure consists in the reciprocal vivification of the Iron by the blood, and of the blood by the Iron. A property of the Iron is transmitted to the blood by an act of generation as it were. This implies the existence of vital energies in the organized liquid, which are to the crude Iron what the phosphenes are to the light. These energies languish in chlorosis, and are vitalised by the Iron."

Trousseau and Pidoux show with great force of argument that, if Iron cures chlorosis, it is by virtue of some specific analogy of the properties of Iron to the morbid condition of the hæmatomic properties of the blood-vessels. In their theory, Iron acts as a purely physiological agent, in the same way as food supplies strength to the exhausted fibre in obedience to the normal play of the physiological life of the organism. This theory may be said to constitute the outer court of the homœopathic edifice. It does not fully meet the demand of the scientific Reason which desires, in its comprehensive sweep, to embrace the world of Causes within our fundamental law.

We proclaim the doctrine that, if in chlorosis, the blood is diseased, impoverished, this condition is not a physiological but a pathological result. Pathological conditions result from the operation of morbid forces upon kindred receptivities in the tissues; physiological conditions from the operation of vital forces upon the normal vital properties of the organism. It is not with these vital properties that the Iron deals, but with the morbid forces and their pathological results. If the nature of these forces and of their action upon the tissues is not akin to the dynamic forces of the

Iron, a cure of chlorosis by means of Iron is impossible; some other agent will have to be administered which fulfills this perfect condition of analogous action, and develops in the affected tissues an artificial disease, external to the natural malady, more material and for this reason more limited, more definite and precise, more positive, and, therefore, *stronger*, as Hahnemann has been pleased to term it; stronger in this only sense, that it has more power over the natural disease than this has over the vital properties of the tissues. The effect of this superior influence of the drug-disease over the natural malady, in all possible cases, is the gradual withdrawal of the natural malady into the lower, grosser, or more material sphere of the drug-disease, and the consequent restoration of the tissues to a condition of vital integrity.

It is astonishing to what an extent the minds of the Profession have been held captive by the delusive theories of medical Schools. No two men have admitted this more freely, and shown it more conclusively than Trousseau and Pidoux. Yet their practice is not what their teachings might lead us to infer it should be. So true is it, that unless a man is born again, he cannot enter the Kingdom of Heaven. The understanding alone is insufficient to restrain us from the perpetration of habitual wrongs.

Will physicians ever be prepared to admit that the strengthening and stimulating effects of drugs are merely apparent, not real and lasting? Trousseau and Pidoux may inform us in one paragraph that moderate doses of Arsenic, when taken by them in health, caused a feeling of stimulation similar to that which is caused by coffee. And in another paragraph they may inform us that Arsenic produced in them a remarkable feeling of vigor in the lower limbs, enabling them to take long walks without feeling tired. Are these effects of the Arsenical poison real, or are they illusory? The Arsenic-eaters of Styria at first experience similar effects from the poison. But after the organism has become accustomed to the Arsenic, and is afterwards deprived of this false stimulant, symptoms of an Arsenic-

cachexia make their appearance, which Trousseau and Pidoux sum up in these words: "Great indifference for all their surroundings, anxiety for their own persons, gastric derangements, anorexia, sense of repletion in the stomach, vomiting of glairy mucus early in the morning, with ptyalism; pyrosis, spasmodic constriction of the pharynx, difficulty of breathing. These effects can only be removed by resuming the habit of eating the poison."

What a folly to assign stimulating or fortifying properties to a substance which undermines the constitution by impairing every vital function! Would you call brandy a stimulant because it will steady a drunkard's trembling hands; or will you call Opium a sedative if it quiets the restless, wandering fancy of one who had previously destroyed his mental harmony by the abuse of this poisonous drug? Such definitions would be an abuse of language, and can be advocated with no more consistency than the exploded astronomical illusion, that the sun rises or sets.

Genuine vigor can only be imparted by elements which the organic life can assimilate as new tissue in the place of the worn out fabric. These elements are comprehended under the general appellation of aliments, food. It will even be found that in this respect the organic vitality has its choice, preferring one kind of food to another. These preferences are referable to the individual taste, to the inherent physiological attractions and repulsions, to the essential physiological sympathies and antipathies of the vital economy. One organism prefers meat to vegetables; another vegetables to meat. Again, one organism prefers beef to mutton and veal; another, on the contrary, prefers mutton and veal to beef. We might particularize still farther, saying that one organism loves the meat rare, another well done; one with, another without gravy; one broiled, another fried; one roasted, another boiled. And so, in regard to vegetables, we shall find that one digestive system delights in things which another rejects; one, for instance, craves potatoes which are regarded with the most perfect indiffer-

ence by another. One loves spinach which another dislikes, whereas this one may delight in cauliflower for which the other has no particular attraction. It is upon these facts, which man should respect as so many revelations of the wise Providence of Nature, that a physiological hygiene should be based.

Even the caterpillar may teach us lessons of wisdom in this respect. Guided by an unerring instinct, it will crawl to its leaf, nor will it assimilate food which is not in harmony with its low organism. Has man imitated, or, we should ask, has he done as wisely as the humble caterpillar? Ah, the humane physician may well shudder at the amount of crime which the brutal ignorance of man has perpetrated against his own kindred in the simple matter of alimentation. Are the delicate whisperings of the infantile organism heeded even in our day and generation? They may be among the more refined classes of Society, and while man is still a nursing babe. But as soon as the light of Reason begins to dawn in the chambers of his mind, the growing man becomes divested of the privilege of eating what he likes; the law then is, for the vast majority of our race: You must eat what is set before you, and it is even considered manly to be able to eat, swine-fashion, anything that is put upon the table.

We grant most readily that in the present condition of the human race, when all tastes are perverted, all instincts falsified; when man has become a myth unto himself; when hereditary interests and a dogmatic conventionalism have superseded the eternal principles of truth in every department of man's social and political fabric; we grant that, under these circumstances, a wise and discriminating supervision should be exercised by the educators of the human race over the assimilation of food. But we would enjoin consistency in this respect. We would repudiate the horrid and tyrannical agrarianism which assigns food to the human organism without regard to its native capacities for appropriation. Both quantity and quality are of vital importance.

“What man is there of you, whom if his son ask bread, will he give a stone? Or if he ask a fish, will he give him a serpent?” What is the use of these sublime teachings, if we do not even apply them to the ordinary wants of the organism? “Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.”

Have these sacred revealings been heeded in the development of man? We are told that the Bible is not a book of Science. True, the sacred volume neither teaches Astronomy nor Physiology; but it binds the philosophical seeker of Truth by a supreme law of order. It commands him not to give a stone for bread, or a serpent for a fish. It commands him not to teach a fashood in the place of a truth; not to enact a purely human in the place of a divine ordinance. It commands him to cast an exploring glance into God's mysterious Economy, not for the purpose of deriving from its fathomless revealings a confirmation of his own sophisms, but in order that the harmonious evolution of its phenomena should teach him rules of wisdom and goodness in the management of his own interests.

We charge upon those who make it their business to investigate and interpret the laws of the living organism, an ignorance of the correspondential fitness or adaptation which regulates the relations between the movements of this wonderful mechanism and the surrounding universe of created things. We would utter this charge against our brother physician in the spirit of kindness which should and does animate those who take a sincere and abiding interest in the welfare of humanity, even though they should differ in their views concerning the best method of promoting this high and noble end. Encouraged by this spirit, we charge upon our brother a want of appreciative discrimination in the use of drugs. We admit that the human economy may lapse into states of debility which may have

to be counteracted by remedial agents; but where our brother has erred and still persists in erring, is in the indiscriminate use of so-called tonics, such as Iron and Bark, as being inherently possessed of a power to neutralise a state of debility *as such*, without reference to the determining cause and character of this depression of vitality.

If a patient has become exhausted by repeated venesections, by excessive nursing, or, by the loss of other important fluids, the judicious use of Iron and Bark may gradually resuscitate the sinking powers of his prostrated organism. But these curative results, are not effected by these precious agents by virtue of an absolute power to create strength, but by virtue of the specific adaptation of these agents to the various disordered conditions of the reproductive system consequent upon excessive and continued losses of important vital fluids. If the blood, for instance, has become watery in consequence of excessive bleedings; if symptoms of oedema have developed themselves; if the patient complains of feeling debilitated; if the least exertion causes a clammy sweat to break out upon the skin; if he has lost his relish for food, is no longer refreshed by sleep, and, in place of the former firmness and rotundity, the muscles hang about him like so many flabby, feebly-coherent bundles of fibres: Peruvian bark may prove a most efficient agent in removing these symptoms of decay, and restoring the primitive vigor of the reproductive functions. But, because Peruvian bark will manifest curative results of this order, it would be rash to conclude that it is possessed of an absolute power to increase the tone of the fibre. It will remove states of debility occasioned by particular circumstances and characterised by such symptoms as we have described. The capability of effecting the removal or neutralization of such states, is a positive power inherent in Cinchona-bark; but this agent has no power to preserve, develope and still farther exalt existing conditions of vital strength and harmony. Here it is where Old-School physicians have erred, and still err; in concluding that, because

Cinchona-bark will remove a state of weakness, it is possessed of a power to create strength in the same sense as bread and meat are possessed of an inherent power to preserve, develop and exalt the organic vitality.

Why then is Peruvian bark a tonic? or rather, why does Peruvian bark *act* as a tonic? We desire to repudiate most emphatically the received phraseology that Bark is a tonic, and we therefore repeat the question: Why does Bark *act* as a tonic? Ay, it acts as a tonic because it is possessed of an inherent power to produce states of debility; because it is possessed of an inherent power to disorganize the reproductive functions; because it is possessed of an inherent power to vitiate the secretions; because it is possessed of an inherent power to impair the nervous energy, and to depress the normal temperature of the organism.

Cinchona, therefore, is essentially inimical to the organic tissues, and if it removes debility of a peculiar order, it is by virtue of an essentially inherent power to cause corresponding conditions in the healthy tissues. Yet let us be mindful of the distinction which enables the drug to exercise its curative powers. The drug-disease or drug-force invading the organism from without, as a purely external principle, is, on this account, more circumscribed, more limited, more positive as it were, more emphatic and therefore more capable of absorbing the corresponding inimical principles diffused through the inmost tissues, than these principles are capable of appropriating and thus subduing and destroying the physiological powers of the organism.

The fact that all drugs are, of themselves, inimical to the organic vitality, has been overlooked by the framers of our *Materia Medica*. Hence it is that tonic and stimulating properties have been assigned to some of them.

Yet there is no stimulation any more than there is an increase of tone. The stimulation is only apparent and therefore deceptive. If a small quantity of Opium is made to act upon the brain, it may *seem* to excite symptoms of stimulation; but in reality, the drug acts as a poison, as a

depressor of the cerebral life. The Supreme Vital Force, perceiving the danger, at once comes to the rescue and enables the brain to repel the invader. Hence the combat between the brain and the poison is necessarily characterised by an appearance of stimulation which will be superseded by a state of depression as soon as the inimical principle is subdued.

If then China is to act as a tonic, it can only manifest such virtues when made to act upon states of debility characterised by an order of phenomena or derangements similar to those which Cinchona is capable of producing in the healthy tissues. We are in the habit of designating this similarity as a relation of homœopathicity between the action of the drug and the character of the pathological disturbance. Upon a similar basis homœopathic physicians predicate the brilliant results which are achieved by Bark or its alkaloid Quinine in the treatment of fever and ague.

The curative virtues which this agent manifests in the treatment of fever and ague, have been a puzzle to Old-School therapeutists. Even the distinguished Pereira designates the relation between Cinchona-bark and fever and ague as mysterious and incomprehensible. "The diseases," says he, "in which this remedy manifests the greatest therapeutic power, are those which assume an intermittent or periodical type. Now, in such, the *methodus medendi* is quite inexplicable; and, therefore, the remedy has been called a specific, an antiperiodic, a febrifuge. But the more intimately we become acquainted with the pathology of disease, and the operation of medicines, the less evidence have we of the specific influence of particular medicines over particular maladies. Some diseases, however, are exceedingly obscure; their seat or nature, and the condition of system under which they occur, or the cause of their occurrence being little known. There are also many medicines the precise action of which is imperfectly understood, but which evidently exercises a most important, though to us quite inexplicable, influence over the system. Now, it sometimes

happens that imperfectly known diseases are most remarkably influenced by remedies, the agency of which we cannot comprehend; in other words, we can trace no known relation between the physiological effects of the remedy and its therapeutic influences. This incomprehensible relation exists between Arsenic and lepra, between Cinchona-bark and ague. But though this connection is to us mysterious, (for I do not admit the various hypotheses which have been formed to account for it,) we are not to conclude that it is necessarily more intimate than that which exists in ordinary cases."

Reader, fancy yourself on board a vessel without compass or rudder, drifting about upon an unknown ocean in the midst of ten thousand perils from which there is no escape, yea, which you have sallied out of port to encounter and overcome. Your situation on board this vessel would appear much less desperate than the situation of a man like Pereira who navigates the uncertain and tempestuous sea of disease under the dark banner of Empiricism. What! is this confession of absolute weakness, of an utter absence of law and principle, the result of the accumulated erudition of ages? What, is it true that the more we know of the action of drugs and of the nature of diseases, the more we become convinced of the utter absence of all fixed and determinate relations between remedial agents and diseases? Ah, if the learned man had inferred from his unceasing disappointments that the existing systems of treatment, and the conflicting theories with which his mind had been inundated, had no foundation in truth, or only a very slim and partial foundation, he might have done justice to himself and to the cause of therapeutic Science. But Pereira went farther. He included in this unqualified denial of all law and principle in Therapeutics the law of Homœopathic Affinities. The only doctrine that might have furnished a solid and indestructible basis to his therapeutic edifice, is declared by him the offspring of a wild and absurd fancy.

A most desolating empiricism is proclaimed by Dr. Paris,

the present Head of the English Royal College of Physicians, as the fate of Medicine. According to this eminent oracle, Medicine is "incapable of generalization," and Homœopathy is a humbug!

Can it be true that there is no definite relation between remedial agents and diseases? Is it to be supposed that in the living harmony of things, the nature and uses of drugs should be governed by chance and unphilosophical routine? The stars speak to us of harmony; the phenomena of Chemistry depend upon positive laws; the movements and instincts of the brute creation are regulated in a most orderly manner, and the physiological functions of the human organism constitute an harmonious play of beautifully co-ordinated forces; but woe unto man, if sickness strikes him down; then he steps out of this marvellous System of light and beauty into the night of Chaos and Chance; then man is no longer made in the image and likeness of his Maker who is himself the Supreme Type of Order; then, when he is most in need of help, God casts him away upon the desolate shores of Empiricism and Chance, a victim to the proud and pitiless dogmatism of the therapeutic theory which happens to be, for the time being, the idol of a besotted crowd. Can this be so, friends? If our children are sick, do we not nurse them all the more tenderly? And why should not our heavenly Father do the same to us? "Consider the ravens; for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them. How much more are ye better than the fowls?"

And again: "Consider the lilies how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these."

"If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, oh ye of little faith?"

Are we not taught in these heavenly accents that man is the particular object of God's Providence? If this be so,

how utterly destructive of the very idea of Providence would be the fact that the treatment of disease is not regulated by positive and unerring laws! Does not Reason, do not the very instincts of the heart force upon us the belief that the treatment of disease cannot possibly be depending upon Chance, but that it ought to be conducted in the same manner in which God conducts the business of his Universe and of the Humanity which He had created for His Glory? If God has provided for this Humanity, he must have provided for the wants of the sick man in a manner commensurate with his supreme Love and Wisdom. The treatment of disease must therefore depend upon laws that are just as fixed and just as accessible to the inquiring Reason as the laws which govern the change of seasons or the movements of the stars.

It is our pride and pleasure to proclaim the gladsome tidings that this law, which the finger of Omnipotence has engraved upon the tablets of Nature, has been read, interpreted and promulgated to a startled world by Hahnemann. We claim for Hahnemann the merit of having discovered the God-created law of the Science of Therapeutics, and of having laid the foundation of a *Materia Medica* which the intelligent advocates, under whose fostering care it even now presents such admirable developments, will eventually rear into a fabric as logically-coherent in all its parts as any other natural Science. It was in translating the article *Cinchona*, in Cullen's *Materia Medica*, that Hahnemann was led to the discovery of the therapeutic law, which will not only cure existing diseases with an unparalleled and hitherto unknown certainty of result and brilliancy of success, but which, in the course of ages, will change the character of diseases, will render them more amenable to treatment, and will finally contribute more powerfully, perhaps, than any other social improvement, to the utter extinction of this formidable scourge.

We claim that Homœopathy is a God-created Science interwoven in the mysterious framework of Nature, and

that Hahnemann's flash of genius perceived and deciphered the divine handwriting upon her eternal Page.

It was in translating the paragraph, where Cullen accounts for the curative virtues of Cinchona-bark in fever and ague, by the existence of the bitter principles and the consequent tonic properties with which this agent is endowed, that the thought darted through Hahnemann's mind: May not these specific curative virtues of Cinchona-bark depend upon facts of an entirely different order? May they not depend upon the fact that Cinchona-bark is capable of developing in the normal tissues a condition resembling in all essential characteristics a paroxysm of fever-and-ague? And forthwith Hahnemann instituted an experiment on his own person for the purpose of verifying this intuition. After swallowing on several successive days a quantity of Peruvian-bark, he experienced a series of abnormal sensations which represented a paroxysm of fever-and-ague as nearly as any natural disease can be reproduced by artificial morbid influences. The chilly creepings, followed by flashes of heat and subsequent perspiration, and the accompanying phenomena of congestion and gastric irritation which are usually present during an attack of fever-and-ague, were reproduced by Hahnemann with sufficient exactitude to justify the conclusion, that Bark cures fever and ague not because it is capable of producing a similar disease, but because this power of producing a similar disease evidences the existence of a peculiar affinity between this agent and fever-and-ague, an affinity so characteristic, that no known drug is capable of developing similar evidences of affinity with the same striking truthfulness of delineation. Hence, in consequence of this remarkable, and we may say, exclusive uniformity between the physiological action of Bark upon the normal tissues, and the pathological condition usually described as a paroxysm of fever-and-ague, we designate the relation existing between this artificial or physiological disease on the one, and this natural or pathological disease on the other hand, as a *specific* relation appertaining exclu-

sively to the two factors Bark and fever-and-ague. It is true, we can show specific curative relations between Arsenic and fever-and-ague, or between Ipecacuanha and ague; but a careful examination of these different forms of specificity will satisfy us that they cannot be substituted one for the other, and that each of these specific relations is a relation *sui generis*, and, therefore, exclusively or specifically curative of a peculiar order of cases.

Specific curative relations exist between every drug and corresponding diseases. These relations have been determined by the most careful experimentations upon the healthy. Allopathic physicians have had the generosity to acknowledge that, in this respect, Hahnemann has initiated a new Era in the history of Medicine. They have imitated his brilliant example by instituting provings of drugs equally distinguished for the self-sacrificing devotion with which they have been conducted, and for the splendid results which they have yielded to the practical physician.

How long will it be before such splendid provings as Fleming has published to the world, will supersede the use of the lancet? Long before he instituted his experiments with the root of Aconite, Hahnemann had demonstrated the extraordinary, or rather the specific antiphlogistic virtues of this agent. The lancet has had its day. If we can but induce our Old-School brethren to try the curative virtues of Aconite in simple acute inflammations, where the lancet had been deemed necessary heretofore, and where depletion was followed by a momentary abatement of the pain and febrile excitement: physicians of every School will soon abjure the lancet as an inheritance of the dark ages of the Past.

The gloomy records of Toxicology have become instructive lessons through the instrumentality of Homœopathy. How much suffering has been relieved by Mercury under the operation of the beneficent law: that every drug will remove functional or organic disorders for which it has a specific affinity by virtue of its inherent power to produce

similar derangements in healthy tissues! To the homœopathic physician the power which Belladonna possesses in so eminent a degree, of exciting symptoms resembling inflammation of the brain, or cerebral typhus, is a means of saving human life in cases where so much of it is sacrificed, we mean in meningitis and cerebral typhus. If any physician still doubts the specific curative virtues of Belladonna in the old-fashioned Sydenhamian scarlet-fever, the *scarlatina lævigata*, let him first consult his toxicological records and convince himself of the power which this agent possesses of producing all the pathognomonic appearances of this disease, the scarlet efflorescence of the skin, the violent angina, the cerebral congestions with the sparkling and glistening eyes, the intense fever and thirst; and next, let him try the virtues of this drug in a fair case, where a cure is not an impossible thing from the start: he will soon see the enemy quail before the power that stifles the life out of him step by step.

With the discovery of Homœopathy a death-blow has been struck at the blind rule of Empiricism. Henceforth the exhibition of a drug is no longer dictated by routine, it is the act of a conscious Intelligence. Homœopathy was inscribed upon the inmost nature of the Mind, when the fiat of Creation first called man into being. It is there, in the constitution of the human mind, that the great LAW OF HOMŒOPATHIC AFFINITIES AND SIMILITUDES was first read by the genius of Hahnemann. How simple this law, how beautiful, how irresistibly at one with the universal architecture of Nature! Man was created with a stainless organism, but endowed with a capacity for disease. As long as he continued to live in the conditions of harmony which the inspired Record designates as a paradise, these varied capacities for disease, these morbidic germs remained undeveloped; man was not even conscious of their existence. To all intents and purposes he enjoyed perfect health. But the law of suffering was inscribed upon the order of his growth. Whether voluntarily or involuntarily, man trans-

gressed the laws upon the perfect obedience to which, the continuance of health depended.

The capacity for disease, which heretofore had been a mere potency, a passive latent faculty as it were, became an actualized condition, a concrete pathological state manifested to the observing understanding by positive symptoms, signs, or phenomena. Whole Nature was blighted by the curse. The same act or series of acts which developed disease in man, developed drugs in Nature. For, Nature too was endowed with a capacity for Evil which, in Paradise, remained in a state of perfect quiescence. There could be no unity in God's System; all faith in his over-ruling Providence must become extinct, if the diseases which spring from capacities or potencies, with which the human organism was endowed from Creation, did not meet their counterpart in Nature. Drugs in Nature, and diseases in man, are effects of the same cause, effects of the same act or series of acts violative, on the part of man, of the original conditions of paradisiacal harmony. The fetid *Hyoscyamus* and the maddening *Belladonna* are no paradisiacal creations, they are subversive manifestations of Nature's creative power; they are distinctly traceable to the same influence or series of influences upon the operation of which, the development of diseases in man depends. If drugs generally correspond with diseases; if drugs generally are related or adapted to diseases; if drugs generally are in curative rapport with diseases, this general correspondence certainly implies a correspondence of particular drugs with particular diseases. If one of the first consequences of man's transgression was inflammatory rheumatism, this transgression must have affected Nature in a corresponding manner, developing her inherent capacity not for inflammatory rheumatism, but for the representative sign or symbol of this disease, which alone could be developed out of Nature's soil. We care not, what or how many diseases were the fruit of man's transgression; as many there were, as many corresponding drugs must have been developed out of the fruitful bosom of Nature. We have a

right to expect this correspondence, this adaptation of drugs to diseases from an all-wise and all-merciful Providence.

It was by subjecting whole Nature to this universal Curse, that its deathly blight has been mitigated, and will eventually be removed from this afflicted Humanity. For it is found that drugs, which were the result of a transgression of law *in Nature*, act upon the diseases which were the result of the same Cause *in man*, as counter-balancing, neutralizing, in one word as curative principles. The morbid influences or essences which develop diseases in man, tend more powerfully to their corresponding drugs, than to the physiological tissues of the organism. All we have to do, in order to secure the removal of a given disease, is to first determine in our own minds, what drug is typical of, or is specifically related to, or corresponding with, (all these expressions are intended to mean one and the same thing,) this given disease. We determine this correspondence approximatively by investigating the effects of various drugs upon the healthy tissues. This is what we mean by proving a drug. By means of these provings we have constructed a grand series of artificial drug-diseases which, when made to act upon that other grand series of pathological diseases, will wipe them out, hush them up, absorb or neutralize them in all curable cases, whenever the artificial or drug-disease constitutes the exact, positive, or specific counterpart of the natural malady. Only a comparatively small quantity is required to effect this object, a quantity sufficiently large to extinguish the natural disease, but too small to develop medicinal symptoms in the organism.

Let us continue the work so nobly begun; let us make every effort to spread the Cause which we are advocating in the interest of suffering Humanity, and the time will be when Medicine, instead of being a Science of curses, will become fruitful of blessings and of joys.

SEDATIVES, COUNTER-STIMULANTS, ANTI-SPAS-
MODICS, ANTI-PHLOGISTICS.

The homœopathic treatment of diseases fulfills all the curative indications for which the Old School prescribes its sedatives and counter-stimulants, its anti-spasmodics and anti-phlogistics, with more directness and certainty of a favorable result than was ever vouchsafed to physicians who still recognize the ancient formulas. We cheerfully admit that immense improvements have been introduced in the allopathic treatment of diseases with these various classes of agents. The horrible abuse of Opium as a means of subduing pain or spasms, and the frightful abstractions of blood which disgrace the annals of allopathic Therapeutics, are repudiated by all intelligent practitioners of the present day.

Among the sedatives, those which may be ranged in the category of physiological agents, are used in common by a large number of both homœopathic and allopathic practitioners. One of these physiological sedatives which has acquired a world-wide reputation as a therapeutic agent, is cold water. Its use as such has been reduced to a system in hydropathic establishments. It is not the province of this work to either criticise or advocate this extraordinary innovation in the domain of Medicine. We simply desire to point out the virtues that water possesses, of soothing an excited state of the nervous system or of the circulatory apparatus. In some cases, *cold*, and in other cases, *tepid* or *warm* water may be most suitable to the condition of the system. All surgeons admit, and have had abundant evidence of, the therapeutic virtues of cold water in cases of injuries. The continued application of cold-water compresses, not only mitigates the pain, but moderates and may even keep off inflammation; it prevents extensive sloughing, subdues hæmorrhage, and favors the healing of the wound.

In fever, frequent sponging with cold or tepid water, according to the patient's own inclination, affords a most exquisite feeling of relief. What physician would refuse a refreshing draught of cold water to a poor fever-patient who is burning up with heat, and whose parched tongue sticks to the roof of the mouth for want of a drop of cooling moisture? There was a time when the rules of Art required a physician to suffer the patient to die rather than to allow the smallest quantity of cold water. Heating beverages in abundance; but cold water from Nature's own pure fountain? not a drop; perish the bold innovator who should dare to pit Nature against human Art.

In the treatment of chronic phlegmasiæ, with predominance of an arthritic or rheumatic type, numbers of homœopathic practitioners resort to the application of cold-water bandages to the affected part. In sore throat, in chronic irritation of the bowels characterized by a sensation of heat in the abdomen, fullness and distention, urging to stool, occasional or habitual discharges of mucus from the rectum;

In chronic irritation of abdominal organs generally, with heat and soreness, aching and pressing pains, unpleasant sensations of fullness and weight;

In chronic constipation; in irritation of the spinal marrow, with soreness, burning and stinging pains in the region of the spine, lameness and weakness of the back, sensitiveness of the vertebral column to pressure or even contact; in chronic inflammation of joints in persons afflicted with the rheumatic or arthritic diathesis: the persistent use of cold-water bandages to the seat of the irritation is very frequently attended with great benefit to the sufferer.

A cup of tea may act as a sedative. Although tea is a common beverage, yet it has a marked action upon the nervous system. It causes a sensation of increased mobility of the nerves, a feeling of restlessness in the brain, attended with some nausea, lassitude and a want of steadiness in the

joints and firmness of the muscles. Excessive physical exertion, watching, more particularly when accompanied by exhausting mental labor, may give rise to this group of symptoms. A cup of black tea, of moderate strength, diluted with a suitable quantity of cream and sweetened with sugar, or, if more in harmony with a person's taste, without any of these ingredients, will be found endowed with admirable soothing qualities in this condition of the system. If we should feel disposed, with Broussais and his followers, to regard this condition as a state of irritation, we might say that tea relieves it by substituting its own artificially-excited irritation in the place of the former.

Among these physiologico-therapeutic sedatives, Coffee occupies a prominent rank. Coffee causes a sensation of stimulation, an increased feeling of warmth with some traces of vascular excitement, restlessness, a sensation of wakefulness in the brain, a feeling of trepidation in the muscular structure, which, in violent cases, may amount to a spasmodic twitching; these symptoms may be complicated with a feeling of oppression on the chest, palpitation of the heart, anxiety. If such a group of phenomena should occur as the result of some suddenly-operating cause, a violent emotion, an unforeseen excitement: a little black coffee sweetened with sugar may be of great benefit to the person thus disturbed.

We have known a few dessertspoonfuls of black coffee quiet spasmodic twitchings of the extremities, with involuntary weeping and sobbing, resulting from an operation for cataract.

Wakefulness from excessive nervous excitement, may yield to coffee.

In all these and similar cases it is evident that the physiological harmony of the organism is restored by virtue of the perfect agreement existing between the natural and the artificial irritation of the brain and nervous system. Account for this process of restoration as you please, upon the principle of substitution, [for this doctrine will do as well as

any other] : what is undeniable in all such processes of cure, is the existence of an agreement, a relation of attractive affinity, or, as Hahnemann has termed it, of homœopathicity between the two conditions.

“ *Counter-stimulation*, is another term for sedative depression. Any remedial agent may be regarded as a counter-stimulant that is endowed with some specific power to reduce inflammatory action. Digitalis and Tartar-emetic are the two leading counter-stimulants in the system invented by Rasori. The former counter-stimulates the excessive action of the heart, and the latter is especially commissioned to counter-stimulate inflammatory action in pneumonia and rheumatism.

The doctrine of counter-stimulation rests upon an essentially wrong perception. Inflammatory action is not a state of stimulation ; on the contrary, it is a state of depression of the vital force. We might as well regard an earthquake, a volcanic eruption or a hurricane a stimulation of the physical forces of the globe. If the regulating Principle of these forces had not been impaired or embarrassed for the time being, these violent explosions of inferior currents would not have occurred. Would you call the phenomena of a drunkard's rage a state of stimulation? Does not this rage demonstrate the actual weakness of the moral energy which in a healthy condition of the organism, would have prevented such violent exhibitions of disordered cerebral action?

If the vital force had not been embarrassed in its action as a regulator of the physiological movements of the organism, would such dangerous engorgements of the pulmonary vessels have been permitted to take place? Such doctrines prove the astonishing superficiality of medical philosophers who measure pathological phenomena by what they appear to the sensual eye, instead of looking at them with the eye of an enlightened medical intelligence. So far from counter-stimulating the heart's action or the pulmonic circulation, we have, on the contrary, to apply means to relieve them of the

depressing influences by which they are held bound. Tartar-
emetic and Digitalis may accomplish this purpose in some
cases; but there are other agents that will do this still more
effectually. Aconite, Squills, and other drugs may have to
be used for such a purpose. According to the doctrine of
substitution, we have to set up an artificial irritation in the
affected tissue, with which the natural disease may become
identified in such a manner, that the artificial disease will
take the place of the former, extinguish it as it were, and
then yield up its own claims to the newly-kindled vital
reaction.

From whatever side we look at the doctrines of our Old-
School brethren; if we look at them rationally, with the
eyes of medical philosophers, we are irresistibly driven into
the very vortex of Homœopathy. How can we substitute
the Tartar-emetic irritation for a natural inflammation, unless
we are acquainted with the exact form and nature of the
irritation which Tartar-emetic is capable of exciting in the
pulmonary tissue? This knowledge can only be obtained
by careful experimentations upon healthy living organisms.
From what we know of the action of Tartar-emetic upon
sound lungs, we have a right to conclude that there are few
cases of pneumonia, with which it is in exact therapeutic
adaptation; that the Tartar-emetic pneumonia is most prob-
ably governed by a peculiar medical constitution of the
atmosphere, and may occur as a miasmatic disease rather
than as a mere accidental disturbance of the physiological
equilibrium. Professor Trousseau speaks of a particular
type of pneumonia, where the antimonial preparations acted
with remarkable success, and which was characterised by
marked symptoms of gastric irritation, diarrhœa, vomiting.
The presence of such symptoms would undoubtedly complete
the Tartar-emetic group.

These remarks apply with equal force to the use of Digi-
talis, Aconite, Squills and all the other so-called counter-
stimulants of the Italian School. In all cases the successful
treatment of diseases, so far as the physician is concerned,

depends upon, first, an exact knowledge of the nature of the natural morbid process; secondly, upon a correct knowledge of the nature of the morbid processes which the various drugs are capable of exciting in the tissues; and thirdly, upon a correct solution of the question: Which among these artificial morbid processes holds curative relations to the existing disease?

We have shown again and again that these curative relations are determined by a perfect *agreement* between the two factors concerned in the therapeutic process, or, in other words, by the absolute *adaptability* of the natural to the artificial disease.

Our principle of cure is broad enough to cover the whole range of indications for which Old-School practitioners employ their *Anti-spasmodics*. Here again, both homœopathic and allopathic practitioners use the same means of arresting a purely nervous spasm not depending upon alteration of tissue or functional disorder of some important viscus. The momentary inhalation of a little ether may dispel an hysteric swoon. It would be absurd to resort to systematic medication by therapeutic means, in order to arrest an evanescent and superficial irregularity of the nervous currents, which may be remedied by sprinkling a little cold water upon the person's face or chest.

In spasms accompanied by alteration of tissue, or symptomatic of some serious visceral irritation, homœopathic practitioners follow the same principles of homœopathic adaptation which guide them in the treatment of all other diseases. The question to be solved is: What drug can be offered as a substitute for the natural irritation? What substitute will this natural morbid process accept in perfect freedom?

Homœopathic practitioners are physicians. If a spasm or convulsion is symptomatic of an acute pulmonary or cerebral disease, they apply remedies that act specifically upon this disease; with the disappearance of this cause, the

symptom will likewise cease. In meningitis the remedies for meningitis are applied as indicated by the peculiar symptomatic form of the disease; in pneumonia, we resort to the means required by the special form of this disorder: Belladonna, Hyoscyamus or some other drug in the one; Aconite, perhaps Belladonna, in the other case.

In hysteria, Valeriana, Asa fetida, etc., are not given indiscriminately. The character of the spasms, their origin and form, their specific relation to the brain and genito-urinary system, and the peculiar modifications excited by the spasm in the circulatory apparatus, are carefully inquired into; the co-existing gastric disturbances, if any are present, are likewise observed with scrupulous care, and a remedy is applied of whose correspondence with the existing group of symptoms a previously instituted full experimentation upon persons in health has given satisfactory evidence.

Epilepsy, the various forms of chorea, tetanus, are treated in a similar manner.

In tetanus Homœopathy claims a decided triumph in the successful manner with which this frightful disease is met by Strychnine. It is well known that Strychnine affects the spinal centres similarly to the manner in which they are affected in tetanus. The symptomatic manifestations correspond so perfectly in some of these cases that a case of poisoning by Strychnine might very frequently be confounded with an attack of tetanus. "SIMILIA SIMILIBUS," or, as Professor Trousseau would have it, "SUBSTITUENDA SUBSTITUENDIS," is the formula of cure which governs the use of drugs in all such cases of irritation, from the slightest abnormal mobility of the nervous system, from the slightest rise of vertigo, from the slightest blush of a rush of blood, or from the slightest tremor or fluttering of the heart, to the most frightful paroxysm of tetanic convulsions.

And this same law likewise governs the use of antiphlogistics in cases of inflammation. With the bickerings of a few narrow-minded practitioners of the Homœopathic School

who would fain excommunicate a man because he may deem it necessary, once in a life-time, to apply a few leeches, or cups, or even to draw a few ounces of blood from a vein, we have nothing to do. There is not a Homœopathic physician living who is not prepared to assert that, when Hahnemann proposed the *Aconitum Napellus* as a specific remedy for all ordinary acute inflammations, the death-knell of the lancet had sounded forever. There are Homœopathic practitioners of acknowledged ability, of decided intelligence and large experience, who advocate the necessity of a sort of mechanical emptying of the vessels in cases of plethora where the homœopathic specific agent is prevented from acting, on account of the over-distention of the vessels. This may be an unfounded theory; but it is a small matter at best, which does not by any means interfere with the fundamental principles of our Art. We know that capillary engorgements are the primary seat or starting point of inflammations, and that this pathological condition is met perfectly by the *Aconitum napellus*. This agent restores the irritability of the capillary tissue; the engorgements are dispersed and a blow is given to the inflammatory process which most generally results in a cure.

Why is it that the Aconite-root has this extraordinary power? It is because of the faculty inherent in this agent, to affect the capillary tissue in the same manner that we know it to be affected in inflammation. In inflammation, the vital properties of this tissue: irritability and contractility, are impaired; and when this tissue is acted upon by Aconite, the same effect is manifested. Hence, in accordance with the principle of substitution now universally recognized by all intelligent allopathic physicians, the artificial irritation, induced by Aconite, has power to supersede the morbid inflammatory process whose essential locality is the capillary system,

Upon the same principle Aconite will manifest curative effects in all acute and even chronic affections which can be directly traced to capillary torpor, a deficiency of the vital

properties of irritability and contractility. Acute congestions, apoplexy, plethoric conditions of various organs, of the brain, heart, lungs, bowels, womb, etc., may be favorably acted upon by Aconite.

Moreover let us remember that capillaries are distributed throughout the whole frame, and that capillary engorgements upon which Aconite has a curative influence, may occur in every part of the living organism. Hence it is that Aconite manifests such a remarkable specific action in bilious derangements which are so frequently traceable to engorgements of the portal capillaries.

Aconite is not the only inflammation-combating agent of which the homœopathic *Materia Medica* can boast. *Belladonna* is specifically adapted to inflammation, if the capillary engorgement can be traced to a deficient supply of cerebral stimulus. *Bryonia* is more particularly adapted to inflammations of the serous and muscular tissue, if exudation threatens to set in, or is actually present. *Phosphorus* is in agreement with pneumonia in the last stage of the disease, when the parenchyma has become hepatized.

We are not writing a treatise on Pathology; we have simply endeavored to expound to our friends as well as to the inquiring minds of the Old School, the fundamental principles of our great Science. If we have succeeded in shedding a single ray of additional light upon the sublime subject of Homœopathy; if we have succeeded in convincing the philosophical minds of the Old School that Homœopathy is a Science well worthy of their attention: we shall deem this result a sweet reward for our labor, and an encouragement to further efforts in the vinyard of Truth.

FINAL APPEAL.

IN concluding this volume, we desire to address a parting word to the friends of our Cause and more especially to the physicians who labor for its advancement with honest and brave hearts. The time has arrived when we should be prepared to take proper steps towards organizing a comprehensive SYSTEM OF MEANS for the thorough study of a Science which is undoubtedly destined to elevate future generations to a higher state of physical, intellectual and moral culture. Heretofore all the Good that our practitioners have been able to accomplish in behalf of the new Truth, has chiefly been the result of individual efforts. The inherent attractiveness of the homœopathic Healing Art, and the brilliant successes which our statistical records continue to chronicle in public and private practice, are speaking witnesses in favor of our System, leading thousands to our banner in all the walks of Society from the hut of the poor to the palaces of crowned heads. It has now become our duty to endeavor to meet the confidence reposed in us by a higher preparation for the exercise of our noble Art, than we have hitherto been able to achieve.

Ours is a high and solemn task. We are not only practitioners, but reformers of the Healing Art. More than this. We have enlisted in a Cause which does not profess to be a Reform of the Past, but a prophetic Announcement of the Medicine of the Future. In this respect, the promulgation of Homœopathy is distinguished from any previous innovation of medical theories or practices. *Homœopathy is not a Reform, but a Discovery.*

On this occasion we desire to enter our solemn protest against the great wrong of confounding Hahnemann with the common multitude of medical Reformers. Hahnemann has not reformed any thing. He has laid a foundation, upon which the Science of Therapeutics will be erected by

future generations as upon an everlasting rock. Heretofore her appeals had remained unheeded. There had been systems and opinions, but no Science; empiricism and routine, but no Art. Hahnemann did not reform existing abuses; he discovered the Law of Cure as it is written upon Nature's Eternal Page; he proclaimed the law; he showed its applicability in all cases, where mechanical or palliative means are not imperiously demanded by the condition of the sufferer; he constructed a new *Materia Medica*, the logical consequence of this law, which will hereafter, like a heavenly beacon-light, illumine the dark ocean of Therapeutics and enable the skillful navigator to pilot his frail and storm-tossed bark into the haven of Rescue, where he may deposit his precious freight upon the sunny beach of Recovery.

Friends, we desire to impress upon your minds the sublime grandeur of our position. We are no tame reformers. We are laborers in a new vinyard, ploughing a new field, sowing a new seed and reaping a new harvest. May you never lose sight of this radical distinction which separates the philosophical thinkers of our School from the orthodox followers of our ancient God. May the spirit of the new medical Gospel descend upon you in all its unfading beauty and regenerating power. May you be blessed with a full perception of the great Truth that a new Intelligence has shone upon the dark page of Medicine, and that Homœopathy is not simply a formula for a different use of drugs, but a new Philosophy in Medicine, based upon a new order of Perceptions and Relations and involving the very Principles which not only govern the phenomena of Material Order, but determine the physiological harmonies of all living organisms.

What is this assimilative power which enables a living tissue to appropriate unto itself elementary principles analogous to its nature, and necessary to its preservation and development? What is this faculty inherent in every organ, to discriminate between its own necessities and those

of its neighbor? Why does not the liver secrete the gastric fluid, or the stomach bile? What is this marvellous and mysterious power of adaptation which permits an acrid poison, like the bile, to be kept in a delicate pouch without irritating its tissue? Or why is it that the gastric fluid, which will dissolve the most solid food, will not harm the membrane that secretes it?

What an instructive lesson we are taught by these beautiful phenomena of physiological adaptation and use! Why should our allopathic brother feel offended, when we tell him that he has never understood this lesson of elective Attraction and Affinity? It is even so. The great Law which governs the harmonies of physical Creation; which determines the sublimest manifestations of man's spiritual nature: love, friendship, patriotism, devotion; which causes every mind to gravitate towards, and delight in, kindred objects of thought and practical use; this great law of Attraction, Election, Affinity, constitutes the God-created basis of Nature's Science of Therapeutics.

Behold the great Truth which Hahnemann has proclaimed to his Age! As aliments correspond with the forces of life, so do drugs correspond with the death-harboring forces of disease. And as the forces of life will only assimilate that which is homogenous with their nature, so will the forces of disease only incline to elementary principles which are analogous to their own essence. Is the promulgation of this Truth a mere Reform, or is it a Doctrine, a new Gospel of Redemption from disease? Under the old law drugs were made to harmonise with the forces of life; the forces of disease were ignored. Under that law, Compulsion is the watchword. If the liver is torpid, it must be whipt up by a large dose of Calomel; if a patient spends sleepless nights, he must be made to sleep by a powerful narcotic.

What is the method under the new law? If the liver is torpid, do we resort to compulsory means in order to overcome its sluggishness? Guided by the new light, we know that it is not the physiological life of the organ that is at

fault; but that this life is prevented, by the interference of hostile principles or forces, from manifesting its harmonious evolutions. It is with these hostile forces that we deal; it is these hostile forces which we seek to overcome, not by *compulsory*, but by *attractive* means. We act upon them by means of agents, to which they can incline in perfect freedom; with which they can assimilate as with their own kindred; yea, with which they are irresistibly moved to assimilate, in obedience to the great law: that elementary principles will form new unions when brought under the influence of more powerful, more specific affinities.

We ask you again: Will you be content with being classed among stale Reformers in the presence of the glorious results which the new law is working out for suffering man? In the name of Justice, Common Sense and Humanity, what is it that Hahnemann has reformed? If, under the old law, a sluggish stomach, slow to digest or unwilling to assimilate its normal proportion of food, is inundated with a flood of emetics, stimulants, tonics; and if, under the new law, these scenes of violence are superseded by the administration of a remedial agent which is accepted by the morbid element without opposition, in obedience to an irresistible **ATTRACTION OF AFFINITY** between this element and the remedial force; are this gentle hushing of disease, this apparently spontaneous deliverance of the afflicted tissues, this tender regard for their physiological unity, a mere reform of the rude violation of life which the old law inflicts upon the offending organ?

We ask again: Are they a mere reform, or do they constitute features of a new doctrine integrally and radically opposed to the medical doctrines of the Past in principle as well as in practice? Why then should we be called Reformers when we are apostles of a new and hitherto unheard-of Truth?

If existing abuses disappear before the law of therapeutic Affinities, it is not because our efforts are directed against these abuses; it is because this Evil, like all others, obeys

the universal law of submission to its opposite Good. The nauseous compounds of the old law become obsolete absurdities in the presence of the gentle, but magic powers of the new Truth; if the sick organism is spared the tortures which the cruel mockery of the old law had devised for its relief, this deliverance is not so much effected by an inflexible logic as by the simple presence of a positive Good which causes its opposing Evil to flee henceforth and forever into the abyss of Oblivion.

Should we not, as men who are animated by the same high sense of duty that inspires every honest-hearted missionary of a heaven-born Truth, endeavor to send forth upon the world's stage a band of young champions amply fitted by a most thorough acquisition of the material sciences, and by a generous and expansive comprehension of our doctrines, to do battle for this great Cause? On this subject we desire to communicate the outlines of a System of Studies which, if carried out with the energy and honesty of purpose that the greatness of the subject demands, will elevate the character of our School, in the course of time, far above the common standard of medical Institutions.

The insufficiency of our present system of medical education is a great obstacle to the ultimate triumph of Homœopathy. No young gentleman, even of the most transcendent talent, can study Medicine by attending two courses of lectures. Homœopathic physicians, instead of being superior to their allopathic brethren in all the collateral Sciences or Medicine, have actually been suspected of neglecting these as irrelevant to the practice of their Art. It would be unwise to assert that the Homœopathic School has not been guilty, in the beginning of its career, of neglect towards these collateral branches of Medicine. This neglect, however, was an involuntary, and, we may say, inevitable consequence of the manner in which Homœopathy was first announced to the world.

Hahnemann's denunciation of pathological systems, has been misinterpreted as an actual repudiation of every attempt to establish the Science of Pathology upon a basis of Truth. The symptoms of a disease were supposed to constitute the only indication and the only object of cure. Although it is undeniable that, without a careful observation of the symptoms, the selection of the specific remedial agent is impossible; yet, on the other hand, it is likewise undeniable that this selection, if made to depend upon the literal and numerical comparison of symptoms, may be made, in a large number of cases, by persons who have little or no knowledge of Pathology. Hence, the study of Pathology was neglected by the original followers of Hahnemann.

Surgery was likewise neglected in the beginning of our Art. Hahnemann taught that many malformations, and even functional disorders, which had hitherto been treated by surgical means, might be removed by antipsoric treatment. We have indeed saved hundreds of limbs which allopathic surgeons would have been obliged to amputate. What homœopathic physician would think of exsecting a portion of the nerve for the purpose of curing a purely functional neuralgia? It is related by Dr. Mott, that several English surgeons of eminence once treated a case of neuralgia of the tibial nerve by amputating the leg. The pain ascending above the knee, the thigh was amputated, and finally, when the pain approached the hip-joint, amputation at this joint was not only proposed, but actually carried out. The patient was an interesting girl of eighteen, and soon perished in consequence of this horrid butchery. A jury of enlightened and humane physicians would have consigned the perpetrators of such atrocities to the State Prison.

Nevertheless, although surgical operations become far less frequent under homœopathic treatment, homœopathic physicians may be called upon to perform the most formidable operations in Surgery. We may have to extirpate

tumors, amputate limbs, exsect bones, ligate arteries in the case of aneurisms. Not to mention the beautiful and truly restorative operations of rhinoplastic and orthopedic Surgery, which require not only anatomical and physiological knowledge, but an amount of manual dexterity that can only be acquired by persevering practice and study.

An important reason why the collateral Sciences have been neglected, is the vast amount of labor that had to be bestowed upon the perfecting of our System of Treatment. We had not only to build up our *Materia Medica*, but a corresponding System of Practice, and the united endeavors of the scattered disciples of Homœopathy seemed hardly sufficient to achieve this great work.

But the aspect of things has changed. Homœopathic physicians have discovered that they cannot isolate their System from the achievements of their allopathic brethren, and that, so far from being in opposition to any of the collateral Sciences of Medicine, it is, on the contrary, a therapeutic edifice, in the construction and development of which they are all deeply interested.

Hahnemann's *Materia Medica* is simply a collection of provings, detached symptoms of drug-action whose bearing upon corresponding pathological conditions has to be determined by investigations of a new order. What is a system of *Materia Medica* and Therapeutics, or rather, what should it be? After studying his *Materia Medica*, the student expects to know what remedies will lead to a cure in a given case, and why and how these remedies will cure certain diseases more directly than any other remedial agents can do. A system of *Materia Medica* and Therapeutics, if philosophically and comprehensively constructed, is an *Organon* or organic text-book of the Healing Art.

We may be permitted to ask the question: What is the natural order of studies which will enable a young practitioner to successfully treat a case of pneumonia? An answer to this question will afford us an opportunity of giving the outlines of what we consider a course of medical

instruction befitting the dignity, comprehensive vastness and practical importance of the Science of Homœopathy.

In order to fit himself for the management of a case of pneumonia, the student has, first, to acquire a knowledge of the anatomical structure of the lungs ; secondly, a knowledge of its physiological functions ; thirdly, he is made acquainted with the nature, cause, course, and natural terminations of inflammation generally, and of inflammation of the lungs in particular, and lastly, with the therapeutic and physiological means of restoring the diseased organ to its normal condition. These four points naturally determine the creation of four chairs in a Medical School, the chairs of Anatomy, of Physiology, of Pathology and Pathological Anatomy, and lastly of Materia Medica and Therapeutics. The business of the chair of Pathology is logically confined to an elucidation of the origin, course, natural terminations, and pathological alterations of diseases both before and after death, which may be demonstrated upon the cadaver as well as by specimens made of wax or papier mâché. The Theory and Practice which is appended to the chair of Pathology in most Medical Schools, should constitute a special department, the chair of Clinical Medicine. For the purposes of this chair, Cliniques and Hospitals are indispensable adjuncts to every Medical University. Students of Medicine are not in a condition to profitably attend instructive clinical lectures until they have obtained a satisfactory knowledge in the other four chairs. It is the business of the Clinical Professor to acquaint students with the details of the sick-chamber in so far as they refer to the management of a case ; with the proper conduct to be observed towards the patient and his attendants ; with the method of establishing a correct diagnosis, of selecting the suitable remedy and adapting the dose to the nature of the malady and to the susceptibility of the patient's constitution ; the Clinical Professor shows upon what facts the practitioner has to depend for his prognosis ; he teaches the method of watching the action of drugs in a

given case, of determining the character of the changes which may take place in the symptoms, of discriminating between the natural developments of the disease and the modifications superinduced by remedial influences; in one word, the Clinical Professor *applies* the teachings of the lecture-room and thus completes the therapeutic edifice.

It is evident that in regard to Obstetrics and Surgery the same order of studies should be instituted; first, anatomical structure; secondly, physiological functions; thirdly, abnormal changes; fourthly, therapeutic agents, and lastly, clinical medicine.

Do not these varied requirements imply an orderly arrangement and a progressive succession of studies? Now look at our Colleges, and what meets your eye but confusion and chaos? The student has to be hurried in two sessions through a mass of scientific matter which it seems almost impossible for the brightest intellect to encompass in so short a space of time. The consequence is that our Mott's and Pancoast's have to go to European Universities in order to complete their education. Not because our students are deficient in natural capacity. We can boast of names that rank as high in the medical Profession as any names living or dead. All we want is opportunity; give us opportunity, and we will furnish you the men; from our Colleges men may go forth which posterity will honor as the standard-bearers of Medical Truth. In order to accomplish these results, we want a higher, a more comprehensive, more logical, more natural organization. Not two, but four Sessions seem naturally indicated by the mass and orderly arrangement of matter, a full knowledge of which is indispensable to every well educated physician.

During the first Session, the student should confine himself to the study of elements, the elements of Botany, Natural Philosophy, Inorganic Chemistry and Toxicology, and the anatomy of the bones, muscles and ligaments. The study of French and German should likewise be pursued.

During the second Session, these studies are continued

upon a higher plane; in Anatomy, for instance we add the anatomy of the viscera, lymphatics, blood-vessels and nerves; the rudiments of *Materia Medica* and Therapeutics, the elements of Pathology, Surgery, such as the reduction of dislocations and fractures, the application of bandages, etc., may be taught; the anatomy of the pelvis, the mechanism of labor and the simple operations in Midwifery, such as turning and the application of the forceps, may likewise be explained. The study of French and German is to be continued.

In the third Session we go into Organic Chemistry, General and Special Pathology and Morbid Anatomy, Physiology, Special and Microscopic Anatomy, Surgical Anatomy, Operative Surgery of the highest grade, the higher departments of *Materia Medica* and Therapeutics, Proving of drugs, Diet and Hygiene, Physiology of Utero-gestation, etc.

And in the fourth Session we add Comparative Anatomy, Rhinoplastic and Orthopedic Surgery, Analytical Chemistry, Comparative *Materia Medica* and Therapeutics, Clinical Medicine, and Practical Midwifery, Medical Ethics and Jurisprudence, Critical History of Medicine, the Philosophy of Homœopathy, Universal Synthesis of the Medical Sciences.

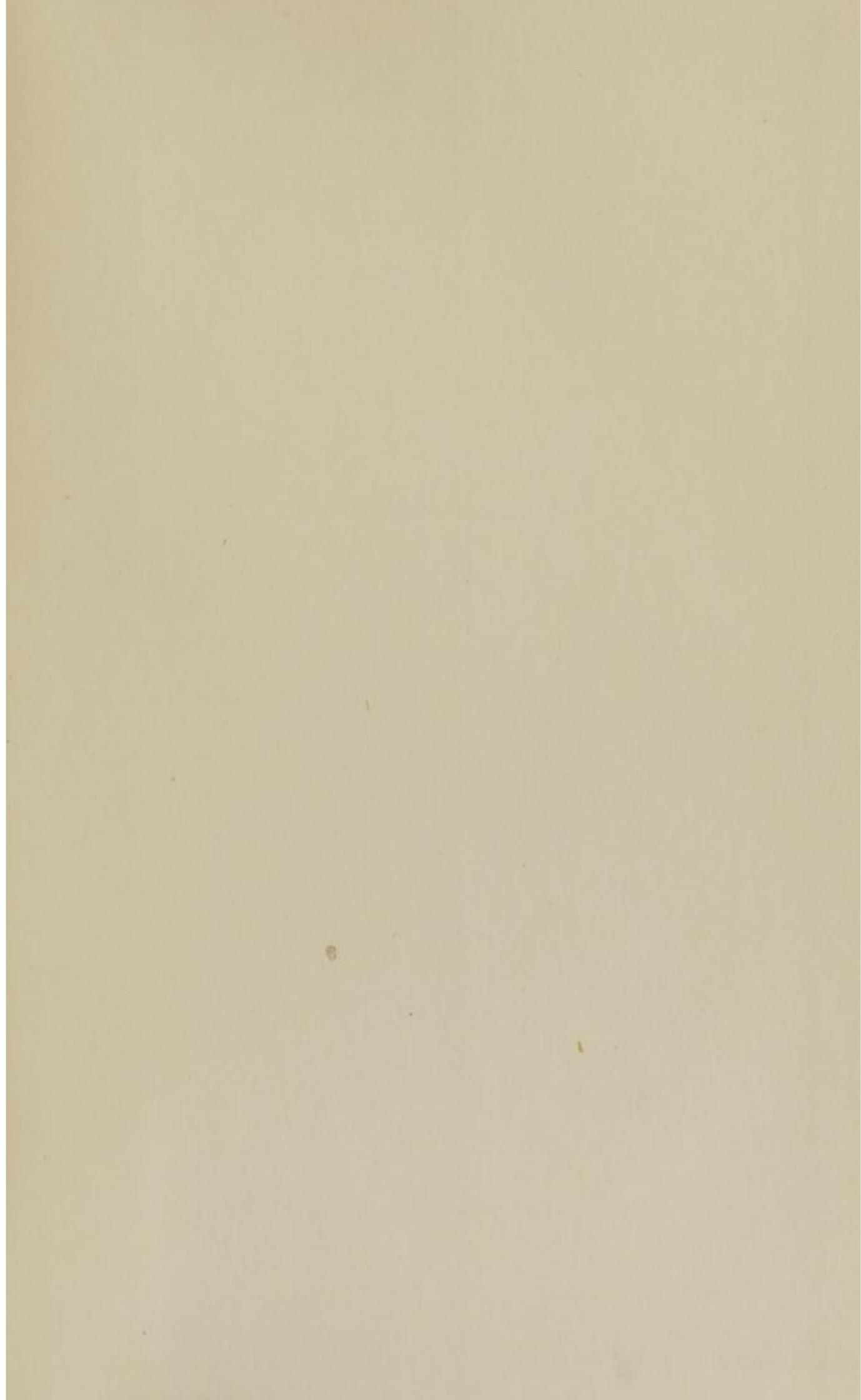
It will be seen that, according to this plan, the students would be arranged in four Classes, which might be respectively designated as the Freshmen, Sophomore, Junior and Senior Class. No student should be graduated from a lower into a higher class without previously passing a rigid examination in presence of the Faculty. If the Sessions were extended to six months, four or five lectures a day would be amply sufficient for a complete course, thus leaving the student abundant time for exercise, private reading, dissections.

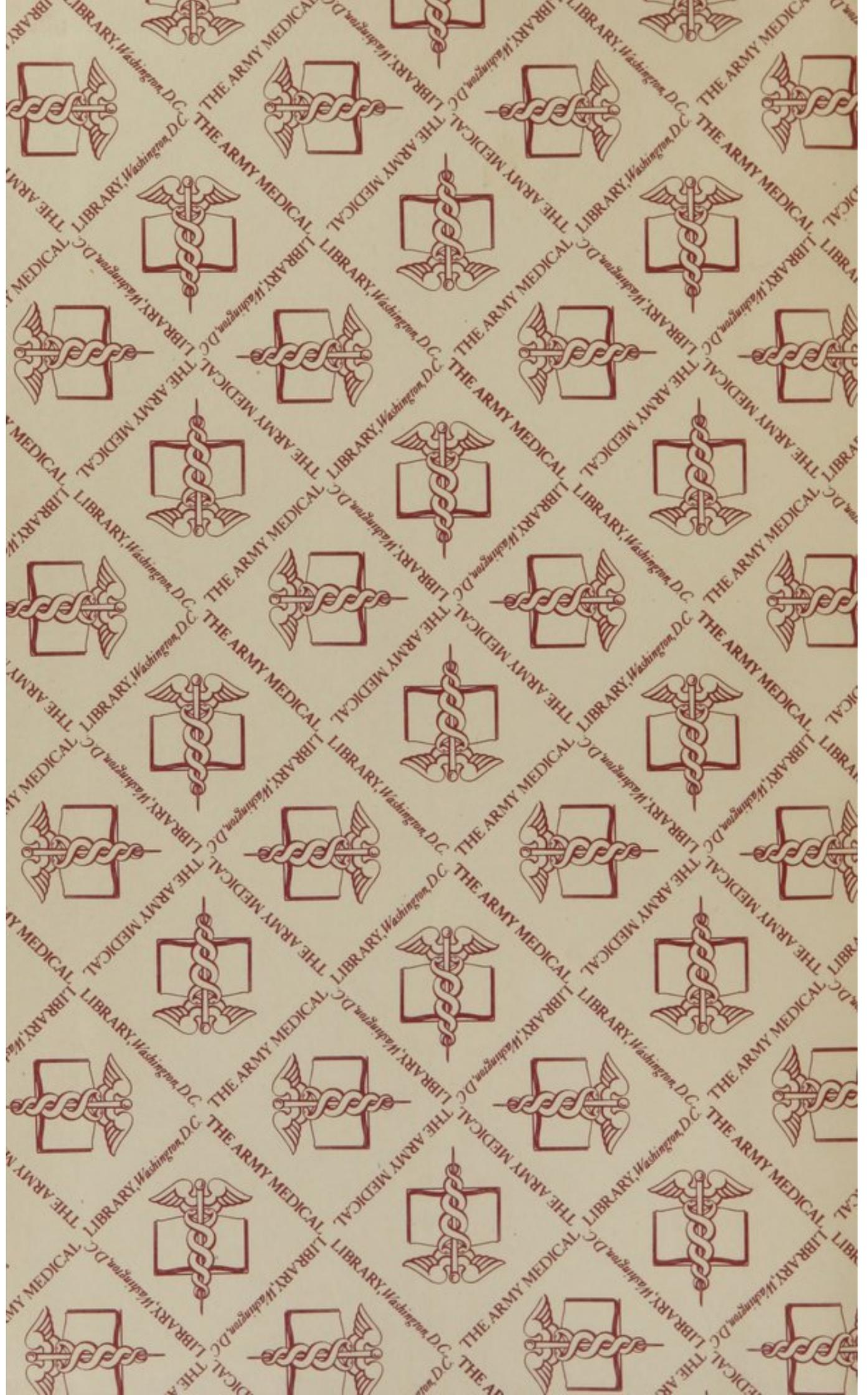
The only obstacle to the realization of this plan may seem the additional expense involved in a protracted course of studies. Let us inquire. The expense for two full courses of lectures at most colleges, including board, is about \$500. If our plan were carried out, the expense would not be much greater. The Freshmen might pay \$30 for the course, the

Sophomore \$40, the Junior \$50 and the Senior \$60; this would make \$180 for the four Sessions. By some suitable arrangement, board might be reduced to \$3 per week, which, in the course of four Sessions, would amount to \$312. In this way the whole expense would be about \$500, as it is at present. Thus, for the same amount of money, a young gentleman would be able to acquire a medical education such as no Medical School on this continent is now able to offer; a diploma from such a College would be a title to respect; its graduates would have access to professional positions in the Army and Navy, and the opponents of Homœopathy would be compelled to conclude, that gentlemen of such undeniable attainments in the collateral branches of Medicine cannot possibly adopt a System of Therapeutics, which is not in accord with the dictates of Reason and the laws of Nature. We are aware that the innovation which is here proposed, is as radical and vast as it seems to us called for by the exigencies of the times and the urgent wants of the Profession; but what a triumph, if a homœopathic Institution which is regarded with supercilious contempt by the Oligarchy of allopathic Therapeutics, were to initiate a Reform that would tend to elevate the intellectual and moral standing of the whole Medical Profession! The object is worthy of our noblest efforts; let none of us be found wanting.

We could easily show that the whole homœopathic Profession, and indeed all warm and honest friends of our Cause might be induced to take an active interest in such an undertaking. The capital required to carry it out, might be represented by shares of stock bearing interest, and the amount of the shares be fixed at such a low figure that even those whose means are limited, might be enabled to invest a small amount in a Cause which, if representing the great Principles which its advocates contend it does represent, is not only worthy of support, but if supported unitedly, energetically and wisely, must eventually triumph over all

opposition. There can be no doubt that, if a living income could be secured to the teachers, the ablest men in the Profession would come forward to take their seats in the Board of Professors, and to work with cheerful hearts and minds for an Institution in whose success the hopes and wishes of so many friends are centred. In such a School, representative of the united wisdom and highest endeavour of our Brotherhood, we should be personally disposed to take an active and abiding interest.







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