

Homoeopathy : an introductory address to the students of Starling Medical College, November 2, 1853 / by Charles A. Lee.

Contributors

Lee, Charles A. 1801-1872.
Starling Medical College.
National Library of Medicine (U.S.)

Publication/Creation

Columbus : Published by the class, 1853 (Osgood, Blake & Knapp)

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Lee (C.A.)

HOMŒOPATHY

AN

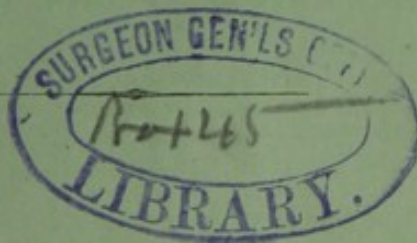
INTRODUCTORY ADDRESS

TO THE STUDENTS OF

STARLING MEDICAL COLLEGE,

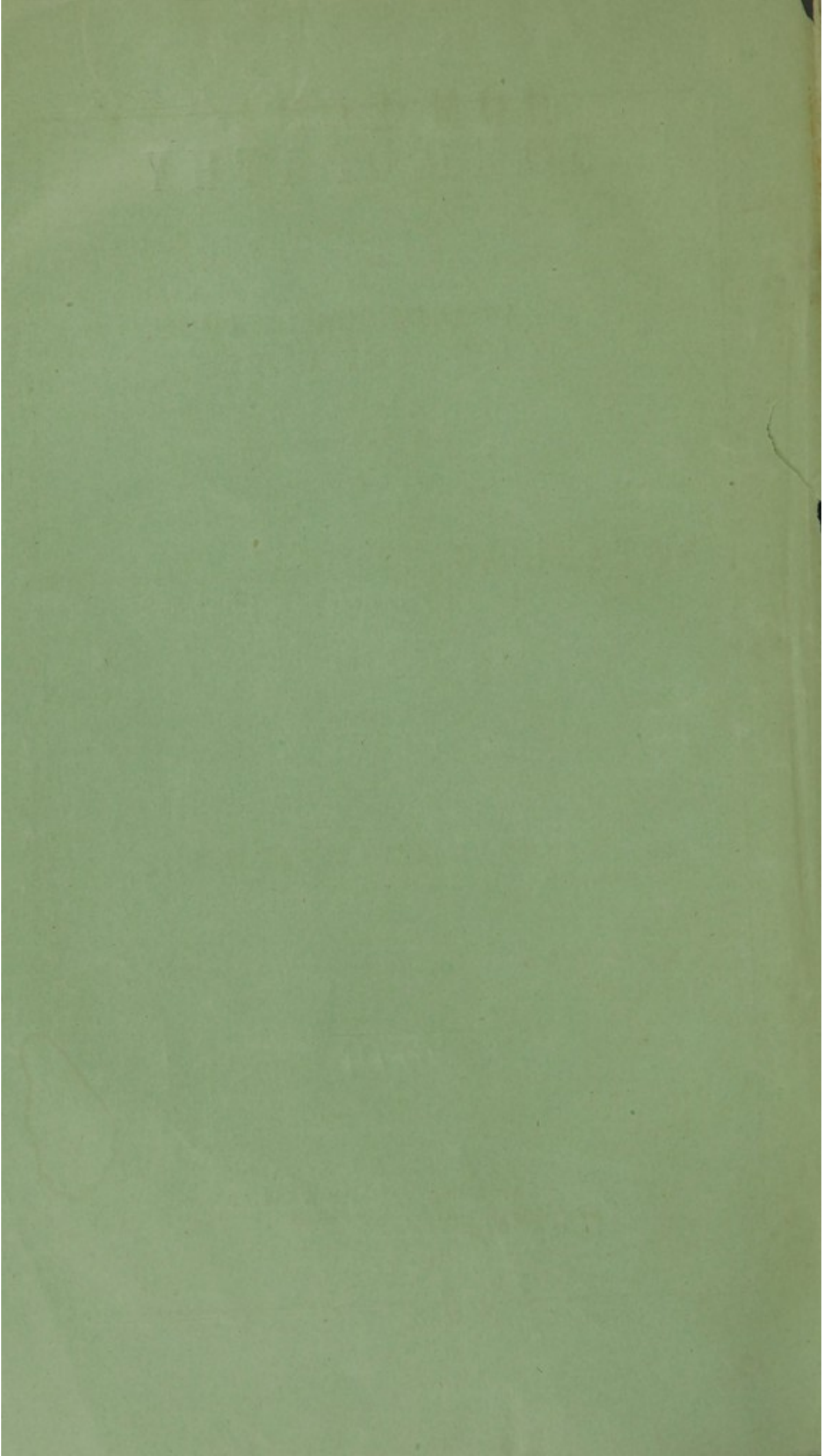
NOVEMBER 2, 1853.

✓
BY CHARLES A. LEE M. D.



COLUMBUS:
PUBLISHED BY THE CLASS.
Osgood, Blake & Knapp, Printers.

1853.



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NOVEMBER 2, 1853.

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At a meeting of the students of Starling Medical College, November 5th, Mr. S. S. GREY was called to the Chair, and Mr. D. B. McCLELLAND appointed Secretary.

On motion of F. E. POWERS, it was

Resolved, That a committee of nine be appointed to wait on Prof. C. A. LEE, and request a copy of his Introductory Address for publication.

Whereupon, Messrs. FRANK E. POWERS, E. G. WHITE, B. W. LYNN, J. C. BONNER, S. J. SMITH, A. V. APPERSON, T. EVANS, A. C. AXTELL, and M. ADAMS, were appointed said committee.

S. S. GREY, PRESIDENT,

D. R. McCLELLAND, Secretary.

[CORRESPONDENCE.]

COLUMBUS, O., Nov. 27th, 1853.

PROF. CHARLES A. LEE—

Respected Sir: The students of Starling Medical College, being anxious to promote the well-being of the community at large, and the advancement of true science—and believing the publication of your Introductory Lecture will do much in accomplishing this desirable object—we therefore, through our committee, solicit a copy of it for publication.

We are, Sir, very respectfully, yours, &c.

FRANK E. POWERS, Ohio,

E. G. WHITE, Ohio,

B. W. LYNN, Indiana,

J. C. BONNER, Kentucky,

S. J. SMITH, Virginia,

A. V. APPERSON, Illinois.

T. EVANS, New York.

A. C. AXTELL, Pennsylvania,

M. ADAMS, Maryland,

COMMITTEE.

STARLING MEDICAL COLLEGE, }
COLUMBUS, November 11, 1853. }

GENTLEMEN: Your kind note of the 7th inst., asking on behalf of the students of the Starling Medical College, a copy of my Introductory Address, with a view to its publication, was received some days since, and would have been answered at an earlier period, had I not entertained some doubts regarding the expediency of its publication. It is very difficult in the compass of a single lecture of ordinary length, to do anything like justice to the subject, or present the arguments against Homœopathy so as to cover the whole ground; and leave nothing unrefuted. This I do not profess to have accomplished, but as you express the belief that the address may be useful to the community, and favor the promotion of true science, I do not feel at liberty to refuse a request so unanimously tendered by the Class. The manuscript will therefore be placed at your disposal, as soon as a revised copy can be prepared, although no one can be more fully aware of its defects than myself. Entire originality, is not, of course, claimed for all the arguments and reasonings contained in it, as it would be difficult at this day, to advance any thing very new, when so much has been written in opposition to this delusion. You will notice also, that only a part of the lecture was read to the class, and that a large portion of it has been re written.

Very respectfully,

CHARLES A. LEE.

Messrs. ADAMS, BONNER, WHITE, AND OTHERS, Committee.

ON HOMŒOPATHY.

GENTLEMEN :—

As introductory to the course of lectures upon which we now enter, I purpose to consider the merits of HOMŒOPATHY, as a Theory and a System of Medical practice; and as truth is the aim of all, I can not doubt, that a fair examination of its doctrines in the light of truth and candor, will meet with your kind approval.

Some persons may probably deem such an enquiry unnecessary or impolitic; as only calculated to give undue importance to a very small matter, and who consequently would advise and practice a dignified reserve and silence in regard to it. But a new art and system of medicine, which has survived more than fifty years, and which, in that time, has pervaded the whole civilized world; which has found converts among the intelligent and the educated classes; and even among well educated members of our own profession; which has its literature, its hospitals, its dispensaries, its chartered colleges; which has its practitioners scattered throughout nearly the whole extent of our country; which, however, sets itself up in opposition to the established facts and principles of medical science, boasting a superior power in controlling disease,—such a system certainly has claims on our attention, and demands our most diligent, and unbiased scrutiny.

But there is a difficulty which meets us at the very threshold of our enquiry; where shall we look for such a statement of the true doctrines of Homœopathy, as will be admitted as essential and fundamental to it. “The writings of Hahnemann” we are told by a general Congress of German Homœopathic physicians, “are not, and cannot any longer, be regarded as the expression of the actual state of homœopathy either in a theoretical or practical respect.” So also the Editor of the “Homœopathic Examiner” (New York 1845) remarks, “whether the doctrines of Hahnemann be true or

false, it is certain that he scarcely has a devoted follower in the United States, or even in Europe, if we are to judge from the foreign Medical Journals." There are as wide differences of opinion among homœopathists, both in relation to theory and the *modus operandi* of remedial agents, as there is among orthodox practitioners, and certainly as great differences in modes of practice. There would seem to be no recognized standard, no authoritative code; but each one is left to form his own creed, and follow out his own notions, as regards the doses of medicines, or the principles on which they are to be administered. "The time has already come," says Dr. Hempel, the American translator of Hahnemann, on "Chronic Diseases," "when *Protestantism*, or the right of free enquiry, has introduced a division in the ranks of homœopathists, and has made these diverging members of the common family uncompromising opponents." But however divided in opinion homœopathists may be, as regards their own doctrines, they are united in one thing, and that is in an intense hatred of scientific and inductive medicine, and what they erroneously call allopathy. Slaves to a hypothetical dogma, which blinds them to the perception of truth, they denounce all who differ from them in opinions, though they can not agree as to what their own opinions are. "The Homœopathic law" says Dr. Henderson of Edinburgh, a recent convert, "the *similia similibus* principle, is the only fundamental principle of homœopathy." Difficult then as it unquestionably is, to grasp this shadowy, unsubstantial and protean system; to hold it in the steady light of reason and common sense, that its deformities, absurdities and inconsistencies, may be manifest to all, I shall nevertheless make the attempt; although by so doing I expose myself to the denunciations of those who are its blind worshippers.

Homœopathy, as a new system of medicine, originated with Hahnemann about the year 1790, while translating Cullen's "Materia Medica." Some remark of this author, in regard to the use of *Cinchona bark* in the cure of intermittents, suggested to the mind of Hahnemann, that it might cure, by exciting in the healthy body a similar disease. He accordingly began experimenting on himself with this drug, and soon afterwards he announced what he regarded as the grand homœopathic *law of cure*, viz: medicines, when administered in disease, cure the same symptoms which they cause, when given in health, and they excite in the healthy body the same symptoms which occur in disease; expressed by the phrase "*similia simi-*

libus curantur—like are cured by like; the doctrine was hence named *Homœopathy*, and those who practised it *Homœopathists*.

Setting out with this one idea, and fully persuaded of the truth of his hypothesis, he proceeded to experiment on himself and others with other drugs; the results were published in 1801, under the title of "*Fragmenta de viribus Medicamentorum positivis*," and in 1811, in his "*Materia Medica Pura*." All these results were regarded by him as fully sustaining the truth of his great primary law of cure. All that was necessary now to make medicine a certain science, was to select a medicine from those experimented on, which would produce the same symptoms as exhibited by the disease; and the substance of his explanation as to the *rationale* of cures thus effected, was, that the drug produced an artificial disease, which was stronger than the natural one, but of temporary duration, and that when this subsided, the natural disease was removed. Infinitesimal doses do not seem to have constituted a part of the original doctrine of homœopathy, but were an after-thought.

In investigating the claims of this system, it will be necessary to pass in review the more important doctrines embraced in it; for in judging of it as a whole, we must be able to form a just estimate of its several parts; and first with regard to the views of Hahnemann in respect to the *nature of disease*. Homœopathy regards all diseases, as depending on an internal alteration of the vital force. This is altogether a "spiritual change" and must be changed by the spiritual or *dynamic* force of medicines.

It needs no reasoning to show, that this is a very imperfect explanation of the nature of disease. The theory, however, or law of cure, seemed to require such an hypothesis. Disease must be made up wholly of symptoms, in order to be cured by medicines which produce the same symptoms only. "The totality of the symptoms" in either case, is only to be regarded, and the existence of the structural change is either to be denied or disregarded. Now disease may, doubtless, often consist in mere functional derangement, without a structural change, yet in a vast number, perhaps a majority of cases, modification of function exists in connection with change in the constitution of the part. These changes may be confined to a single organ, or may implicate several. The proximate causes of disease are very numerous. It may arise from local congestion or irregular determinations of blood; from a primary vitiated state of the fluids, caused by impure air, innutritious food, the imbibing of positive poisonous elements, as animal and vegetable effluvia, the matter of

contagion, the retention of urea and other nitrogenous matters in the blood, from deficient secretory and excretory action. We may never be able to ascertain satisfactorily, the essential nature and essence of disease, or, in all cases, point out its true proximate cause; and this knowledge is not always necessary to its proper management. All we can learn of pathological conditions, is through their signs or phenomena, and to render our knowledge available, we must study all these phenomena, including the structural changes as well as functional derangement. The importance of this in regard to external diseases, such as are obvious to our senses, is acknowledged by all. In *iritis* for example we closely watch the changes going on in the interior of the eye,—the effusion of lymph or its absorption under the influence of mercury; we see the cataract which causes blindness, the injection of the vessels in conjunctivitis, and so of other cases. We see change of structure and change of function proceeding *pari passu*; and if we cannot follow it directly by the eye, as when external organs are the seat, we often can by physical signs; by exploration, by the eye, the ear, the hand, we detect internal changes with almost the same certainty, as if exposed to our vision; as in pulmonary and cardiac diseases. In pneumonia, for example, we can now trace the successive changes of structure with great accuracy, we detect organic derangements in the heart with almost the same precision, as we do the different forms of cutaneous disease; but these the homœopathic school reject as part of the “totality,” they are not embraced among the *morbid signs* or symptoms; for although Hahnemann did admit, in his earlier writings, of internal changes constituting part of the “totality of morbid signs,” yet he did not take them into account, inasmuch “as being internal they are invisible and therefore give rise to nothing but vague and deceitful indications,” and because “these internal changes must disappear whenever all the external morbid symptoms disappear” (*Organon*) Moreover, in his later writings, he carefully omitted any allusion to such a thing as an “internal change” and resolved all disease into “an affection of the morbidly deranged *spiritual force*, which animates our body in the invisible interior, and the sum total of the outwardly cognizable symptoms,” and such is the erroneous view taken of disease by most homœopathic writers of any note; and they are necessarily driven to such a belief, for while they plausibly contend that medicinal substances may produce certain symptoms more or less “similar” to the symptoms of the disease, they know very well that they can not and do not produce any thing

similar to the internal changes of structure, which often accompany functional disorder. If disease consist only in an internal alteration of the vital force, then it may be cured also, by agents which modify the condition and modes of action of the same vital force, but as disease is not often thus simple, any system of medication or treatment founded on such hypothesis, must necessarily be imperfect and delusive. The homœopathic theory requires that disease should be cured on the disappearance of the external symptoms, but the cessation of pain on the occurrence of gangrene in a part is not so favorable a sign as the homœopathist perhaps, would have us believe. He holds with Hahnemann, that "the internal changes, being invisible, can only lead to vague and deceitful indications," of course like him, he rejects all anatomical and pathological researches, for this doctrine discards such knowledge, as unnecessary, while the catholic and truly scientific practitioner seeks in every way to discover such changes, where they exist, in order that they may be removed, or to learn their absence, and so aid in prognosis as well as in treatment. The crepitating rale and the dull sound on percussion, are more characteristic signs of pneumonia, than the cough, pain or hurried breathing, but what homœopathic remedy will produce these physical signs? To say that there is no need of taking cognizance of the internal changes, because if the external or functional symptoms are removed the structural derangement will also be removed, is a mere begging the question, it is contradictory of all we observe in external diseases, or those whose progress may be watched by the eye; and there is not a shadow of proof, that a different rule holds with regard to affections of internal organs. It is an old axiom, "the cause being removed, the effect ceases," but homœopathy reverses this and tells us that if the effect is removed, the cause will cease. What would be thought of the sanity of that man, who should act on this principle, in the ordinary affairs of life? And yet the homœopathist blindly follows it, in every prescription he makes, stumbling on, wilfully shutting his eyes lest he may perchance discover the cause, the nature, or the seat of the disease. As there are lesions which precede and produce morbid actions, as well as those which follow them, how imperfect must be any system of medicine which ignores or overlooks these. Anatomical, physiological and pathological science is essential to a wise and skilful practice of the medical art, and no system can be just in its principles, or perfect in its application, which does not consider the derangement of the differ-

ent functions distinctly, and trace each disease to its seat, and if possible the operation of its cause.

The Homœopathic School, generally following in the footsteps of their founder, deny, with Hahnemann, the possibility of discovering the nature or *essence* of disease—this word “essence” being one of those general terms which mysticism creates and spiritualizes, and which, however quietly introduced, soon plays a great part in its dark-lantern exhibitions. They fully subscribe to the doctrine as thus laid down in the *Organon*: “Diseases are not mechanical or chemical changes in the material substance of the body, and do not depend upon a morbid material principle, but are solely *spiritual* and *dynamic* derangements of the animal economy”—such are all the phlegmasiæ, fevers, exanthemata, and other blood diseases, calculous affections, Bright’s disease, rheumatism, gout, &c. But why should we not be able to discern the nature of disease? As has been well observed, he who asserts the impossibility of knowing, at the same time implies that he knows, for all difficulty of attainment is strictly relative to the particular object to be attained, and in order to know the degree of difficulty, the object itself must be already known. In short, to assert that nothing can be known in a matter of which the asserter avows that he himself knows nothing, is nonsense. Minute anatomy and physiology, the microscope and chemistry, are throwing floods of light into the inmost recesses of disease, so that we are able to trace its seat, and the successive links in its causation, with a degree of accuracy never before attained. Suppose physicians generally should adopt the homœopathic theory of the “spirituality” of disease, what hope of further advancement in our knowledge could there be—what stagnation of our faculties, what paralysis of research! The whole homœopathic theory assumes and asserts, in so many words, that there does not exist a single disease, that can have a material principle for its cause, although the homœopathic materia medica is made up of substances which are believed to produce specific diseases, and are given for that express purpose! Even when matter, applied to the skin or introduced into a wound, has produced disease by infection, Hahnemann denies that the slightest particle of this substance is absorbed; “the causes of our diseases,” he contends, “cannot be material, since the least foreign material substance, introduced into the blood vessels, however mild it may appear to us, is suddenly repulsed by the vital power as a poison, or where this does not occur, death itself ensues.” We should suppose this might be called disease!

“And even when,” he continues, “the smallest foreign particle chances to get into any of the sensitive parts, the all pervading principle of life does not rest until it has procured its expulsion by pain, fever, suppuration or gangrene.” This is practically the whole question at issue. The homœopathic law of cure flies in the very face of his theory of disease. “*Similia similibus curantur*”—like cures like—if it means any thing, means that artificial diseases may be created by material substances, which will avert and cure the original “spiritual” malady for which they are given. To be consistent, it is true Hahnemann undertook to *spiritualize* matter by his high attenuations and dilutions, or as Broacke, a German homœopathic writer, says, the “homœopathic remedies are merely stripped of their *bodies*, of their *matter*—that the *spirit* only may be employed!” But, as we are unwilling to admit that dead matter can be “spiritualized” by any such manipulations, though it is easy to see how living may become dead matter, by the same process, we find, after all, that the doctrine of antagonistic disease, founded on the rule “*similia*,” whether in accordance with received notions or not, is altogether incompatible with, and in contradiction of Hahnemann’s theory. It certainly would seem, that if there be any power in living bodies, independent of matter, the deviations of that power never could be corrected by medicines. If diseases are only “spiritual dynamic derangements of our spiritual life, in its mode of feeling and acting,” then why not employ spiritual remedies? “Like cures like!”—matter cannot cure spirit, nor spirit matter. Is not healthy function the regular action of material organs, and does not every phenomenon of disease flow directly from a similar material derangement of healthy function? Can there be anything more absurd and unphilosophical than to call in “spiritual” interference to help us to a knowledge of the nature of disease? We have no particular objection to ghosts pervading all life, all legends, all faith, all history, all philosophy, among the Germans—as they really seem to do—but we do protest against making them as numerous as diseases, and the human body the grand theatre of their ghostly doings! This only deserves to rank with the incantations of magic—the arts of sorcery—the delusions of witchcraft—of mesmerism and spirit-rappings—or the superstitious mummeries of our native Indians, who also universally hold, with homœopaths, to the *spirituality* of disease. I am aware that some of this school do not regard the symptoms as embracing the “totality of the disease;” indeed, it would seem that the slightest knowledge of medical science would lead them to deny

this main pillar of their system, and plant themselves on the single dogma—"like cures like."

Having endeavored to show that the Homœopathic theory of disease is erroneous, and founded in utter ignorance of what its name implies, let us next approach the bedside of the sick, and see how we are to proceed. We are told that we must, in the first place, "form a perfect image of the disease we propose to treat, before we think of applying a remedy," and as the disease is made up of the *totality* of the symptoms; one symptom more or less must constitute a new disease. "Each morbid state" says Hahnemann, "which presents itself before the physician at the given time of examination, must be regarded, *as a particular disease*, differing from all others which may have preceded it, and totally isolated from every other case, though apparently of the same kind. In order to constitute sameness of disease between two cases, the totality of the symptoms should be the same — identical. But as this never occurs, the Homœopathic practitioner has only to regard the symptoms of the case before him, and leave all other considerations aside as foreign or imaginary." This is evidently multiplying diseases, so that they may be as countless in number as the portions of infinitesimal doses, and the same disease can rarely if ever occur again, according to the doctrine of chances, as it has never occurred before. But, as there is an endless variety in nature, and no two individuals are identically the same, it follows that if absolute identity be necessary to constitute sameness, then no general causes or principles can be arrived at, the practice of medicine would be impossible, there would be no stable foundation for any system, no possible mode of treatment which would ever promise success. The Homœopathist is obliged to regard each case of disease as totally distinct from every other case, and of course his practice is only a series of blind experiments — floundering from one unknown to another unknown, a slave to a dogma which renders all experience impossible, and all past experience worthless. But absolute identity is not necessary to constitute sameness, if it were, then a hysterical female, as Bushnan observes, would labor under a hundred different diseases, in as many minutes, and a new remedy would be indicated before the first could be swallowed.

There is no disease but what would be changing its character constantly; every hour some new symptoms may appear, or some may disappear, and this would make an entire new disease of it, requiring a new remedy. This is the reason probably why Homœopaths

are so constantly changing their prescriptions ; did their medicines possess any virtue, they are not used in a way which would seem to promise any favorable results. Disease is certainly no more likely to give rise to uniformity in a series of phenomena than health, and yet the healthy functions of no two individuals are performed in an identical manner. Specific miasms affect different persons differently, but yet the modifications produced by constitution, age, previous habits, &c., are not sufficient to change the principles or mode of treatment. There can be no more monstrous error, than this theory of the individuality of morbid states, rendering, as it does, all science impossible, and opposed, as it is, to what we constantly observe, viz: that the signs or phenomena of disease follow each other in a given order, so that, as the existence of the first phenomenon is necessary for the existence of all those which follow it, we may form an accurate indication as to the proper treatment, from knowing the first phenomenon of the series. We may often infer the cause from its consequences. The products of inflammation prove its previous existence. Homœopathy is full of contradictions. There is not a doctrine or principle laid down in the "*Organon*," but what is, at times abandoned by Hahnemann and his followers, just as suits their convenience. The theory, for example of "individuality" and specificity of disease, which is so strenuously insisted upon in one place, is abandoned in another, and the ordinary method adopted, of forming a perfect idea of the disease by abstraction from numerous cases. Thus "the totality of the symptoms cannot be learned from one single patient, but is only to be deduced in a perfect manner and ascertained from the sufferings of several patients of different constitutions," so that although Hahnemann excludes from abstraction and confines to individuals, all sporadic diseases, yet he admits abstraction for all chronic and epidemic diseases, and all complaints which depend on a specific miasm. Why this is done, we are not informed, although we are told that diseases formed thus by abstraction," are mere "phantoms of the imagination." How any more "phantoms" than those which go to make up his artificial diseases, made up wholly by abstraction from the effects of the same medicine on different individuals? Under this system how is rational diagnosis or prognosis possible? Where are the data for forming any accurate notions with regard to the probable duration or termination of any case of disease? And of what value is past experience, when each case is isolated—an unknown entity, which never existed before, and never can exist again? The creed of the Homœopathist leads him

to regard every case as curable, for there is no symptom or combination of symptoms, which he cannot find a remedy to "cover," and which therefore he ought not to cure. It matters not whether the case be one of aneurism of the aorta, just ready to burst, or one of pulmonary phthisis in its last stage, there are remedies which cover all the symptoms, which ought therefore to accomplish a cure. Take a case of *enteritis*—as the Homœopath cannot, by the rules of his system, take into account the anterior diseased condition of his patient, or compare the case with any previous one he may have had, or recognize any internal lesion—suppose him to have been called in, just as inflammatory action has terminated in gangrene, by what rules is he to form his diagnosis or his prognosis, and in the absence of all symptoms what is to form his rule of treatment? Doubtless he would do his best to make up a corresponding artificial malady, for which he would give the globule, and promise a speedy cure. Does the result prove either the correctness of his diagnosis or the power of his remedy? neither. Death claims his own, and the ignorant prescriber escapes under some miserable subterfuge. There was only a "dynamic alteration of the vital force," and here was a decillionth of *nux* given, more powerful than the vital force itself; is it strange that a degree of vital power, insufficient to contend against disease, should have been overwhelmed when to this is added the "dynamic" strength of the remedy! Post mortem revelations would doubtless have dissipated these vagaries of Hahnemann, as they would those of his followers, but wise enough already in their own esteem, they generally reject one of the most important modes of acquiring medical knowledge, because their theory says it is valueless. The notion that disease is a deviation from the normal healthy process or mode of being, and frequently, if not generally, involving change of structure, is altogether too simple and rational for these transcendental philosophers, they must resort to "spirits" and a "spiritual" theory, for a perfectly satisfactory explanation. Hahnemann would seem to have confined his attention exclusively to disease as it affects the functions of animal life, overlooking entirely the diseases of organic life, or what is perhaps still more probable, his ignorance of diagnosis and pathology, did not enable him to interpret the signs of disease, so that whether his diagnosis was right or wrong, could only be determined by an autopsy, which he did not think it necessary to institute—and thus he always blundered on, happy in his own ignorance and wiser in his own esteem, than any or all the medical luminaries who had preceded him. You may search Hom-

oeopathic works in vain for an admission even that nature ever cures, or that diseases ever kill by causing structural changes in the organs that minister to the vital functions; for such an admission would sweep away the whole foundation of the system, the great LAW "similia," for no one will contend that Homœopathic remedies can produce any of these structural changes, and if not, as "like" only cures "like" they must remain incurable. Does the Homœopathic practitioner generally employ the methods of physical diagnosis, auscultation, percussion, exploration, touch, &c., in order to determine the existence of internal lesions? Rarely, it is believed if ever if true to his theory, if thoroughly imbued with the precepts of his master, or if he holds to the all sufficiency of his grand rule "similia," *never*: for he denies the probability of the existence of such lesions, and did they even exist they would be of no consequence whatever, so long as he believes his "rule" of treatment holds good. What a one-sided theory of disease; what one-sided diagnosis; what rash generalization do we constantly meet with in Homœopathy.

Passing over then the homœopathic theory of disease, and the doctrine that it is constituted by "the totality of the symptoms" present at any given time, let us proceed to the consideration of remedial agents, the *methodus medendi* and "law of cure." Here a wide field opens before us, but we can only glance at a few points.

Homœopathy recognizes but one mode of ascertaining the effects of medicines, viz: by *experiments on the healthy*, which are erroneously called their "pathogenetic effects." These effects are also called "morbid symptoms," or "artificial maladies," instead of *effects*, as they are usually termed by medical writers. While we admit that the study of the influence of medicines in the healthy state is the only correct way of ascertaining their pure, unmixed, and physiological effects, inasmuch as in disease, the morbid symptoms are so blended with those of the medicine, that the latter can rarely be distinguished with clearness and precision, yet we deny that the *therapeutical* or *remedial* effects of medicines can ever be determined in this way. They can only be learned by their influence both in healthy and diseased conditions. By the first we learn their positive or actual power, by the second we see how that power is modified by the presence of disease, and in the latter condition, too, we often discover remedial effects, which our knowledge of the effects of medicines in the healthy state, could never have led us to anticipate. Thus the antiperiodic power of *cinchona bark*, or *arsenic* could only

have been ascertained by giving them in paroxysmal diseases. The effects of arsenic in lepra and other squamous affections, could only have been learned by its actual trial in such cases. So of *sulphur* in itch, *iodine* in glandular swellings, *mercury* in hepatic diseases, *iron* in anæmia, &c. Tonics have no influence in health, unless pushed to the extent of causing local gastric disturbance. We can learn but very little by giving medicine to a well man, because that particular morbid condition does not exist which they are fitted to remove. It is disease, as Paris observes, which calls forth the powers and modifies the effects of remedies, and that article which agitates the calm of health, may soothe the irritation of illness, and that substance, which without opposition is inert, may act powerfully when it meets with an opponent. Such has been the belief in all ages, till Hahnemann declared that "the method *ab usu in morbis* can never be of the slightest use to the practitioner, and can never reveal anything true or useful as to the curative powers of medicinal substances." In experimenting on the healthy, the founder of homœopathy assumed that medicines act alike on all healthy bodies;—and that they produce the same effect on the sick that they do on the healthy. But when he comes to explain his theory, he tries to prove that medicines act in a totally *different* manner on healthy and sick bodies. "Homœopathic medicines," he remarks, "only act on the affected parts." Again, "a homœopathic medicine, when properly employed, will only bring into play the symptoms of the medicine that correspond to the symptoms of the disease, the other symptoms, often numerous, do not appear at all." We might stop here, and ask how are the two to be distinguished; and what other effect can the medicine have, except to aggravate the symptoms, and thus increase the disease? "Disease," he continues, "cannot be destroyed or cured in a certain, prompt and permanent manner, but by the aid of a medicine which is capable of exciting the entire group of symptoms, which bear the closest resemblance to those of the disease, *but which possess a still greater degree of energy.*" But who does not see that if the effects of the medicine be more powerful than those of the disease, or "of a greater degree of energy," nothing can change or invert their relative power: but susceptibility in the organism must still be greater for the cause possessing greater energy. If the hypothesis were true, medicines ought to produce in the healthy subject an artificial disease more violent than the natural one. The hypothesis must therefore be false. It moreover, assumes throughout, that the *more*

intense artificial disease is overcome by that degree of vital power, which was quite unable to overcome the *less intense* natural disease! although Hahnemann tells us that there is "no perceptible reaction after weak and homœopathic doses!" and that "medicines appear to have greater power in affecting the state of health, than the natural morbid irritation." Supposing the hypothesis true, and that medicines did act similarly to the disease, is it not obvious, that in severe and dangerous maladies, the effects of these medicines, acting in conjunction with the existing disease, must often prove fatal? for their power is not in the ratio of quantity, but depends on dynamization, and being homœopathic to the case! If the homœopathic remedy merely excite reaction, it co-operates with, and must exaggerate the existing disease; if it act by producing some new reaction against the disease, then this is in accordance with the "*contraria contrariis curanter*" principle, and not "*similia*," and proves that homœopathy, so called, is a misnomer. To be consistent, therefore, Hahnemann is shrewd enough to deny that homœopathic remedies do excite reaction, but simply a new and "artificial malady."

But we have seen that the hypothesis of an artificially excited disease overpowering the natural one, involves the unanswerable and gratuitous assumption, that the organism is more feebly affected by natural diseases, than by medicines, even when given in infinitesimal doses! What monstrous absurdity does the belief of such an hypothesis imply! What ignorance of the demonstrated facts of medical science! But even admitting that the artificially excited disease were more powerful than the natural one, why should it interfere with the latter? Because, says Hahnemann, two diseases cannot exist at the same time: the stronger will overcome the weaker. "Why does the brilliant planet Jupiter," he remarks, "disappear in the twilight from the eyes of him who gazes at it? Because a similar, but more potent power, the light of breaking day, then acts upon the organs." Happy illustration! The light of Jupiter is *apparently* extinguished, just as a natural disease may be *apparently* extinguished by a medicinal malady, but in either case it is only apparent, not real. No pathologist will deny that two diseases may coexist in the body at the same time. If the homœopathic remedy excite a disease analogous to the one already existing (for we are told it must not be of the same species,) then it is the adoption of the *revulsive* method, against which the homœopathic school protests. So that after all its loud boastings, homœopathy has to cast itself on pure allopathy for support!

Gentlemen, let us look at the homœopathic *materia medica* for a moment, and see of what, and how it is made up. Take Jahr's "Manual" or Hahnemann's "*Materia Medica Pura*." Take the first article, to which we open, *silex*, (*flint*) or *lime* (*calx.*) which we are daily inhaling, and taking in our drinks and food without any suspicion that we are taking powerful poisons. What an array of symptoms! What intolerable anguish and aches; what mortal sufferings; what varieties of pain, from "boring and burning," to "cutting and tearing," filling some forty or more pages, with every form and combination of mental and corporeal suffering that the most inventive imagination can suggest! We find 930 symptoms produced by common *salt*, and as violent in their nature as those caused by *ACONITE* or *arsenic*. Does any sane mind believe that they were ever produced by this substance? And then we are nowhere informed whether any of these symptoms were ever cured by the drug! Are such dreams and fictions to be dignified by the name of scientific experiments, and made the basis of rational therapeutics?

And how were these experiments on the healthy conducted? Hahnemann says "the subjects of experiment should be persons free from disease, and who are delicate, *irritable* and *sensitive*. Each remedy is peculiar in the effects which it produces on the healthy, and consequently also in its curative effects. Each medicine must be taken in a perfectly simple, unadulterated form, without the mixture of any foreign substance, and without taking any thing else of a medicinal nature the same day, nor on subsequent days, nor during all the time we wish to observe the effects of the medicine. The medicines must be tried on both males and females, and the person experimenting must do his best to direct most particular attention towards himself while so doing. It is only by numerous experiments on numerous subjects of both sexes, and various constitutions, that we can arrive at any thing like a complete knowledge of the symptoms, which any remedy is capable of producing, and though the remedy cannot produce all its symptoms in a single person, it is an eternal law of nature, that the remedy *has a tendency to excite* these symptoms in all men. Hence it happens that a remedy will produce *all its effects*, even those rarely seen in a healthy subject, when we give it to a patient laboring under a disease similar to the one it is accustomed to produce. Administered in such cases, even in the most feeble doses, it will produce in the patient an *artificial disease*, analogous to the natural one, which rapidly and perma-

nently frees and cures him of his original malady. All the sufferings, accidents and changes of the health of the experimenter during the action of a medicine, are solely derived from this medicine, and must be regarded and registered as belonging particularly to this medicine, as symptoms of it, even though the experimenter had observed *a considerable time previously*, the spontaneous occurrence of similar phenomena in himself."

And thus was the homœopathic *materia medica* made up. Hahnemann experimented on himself and his pupils; he sent out his infinitesimals to numbers of persons, of whose corporal and mental idiosyncrasies, he was wholly ignorant; whose state of health he had never ascertained; of whose honesty and capacity he had no vouchers; and he directed them to watch closely their feelings, recording every passing change, and every mental emotion; and these results on different persons are all jumbled together,—a perfect chaos,—the symptoms of the various experimenters mixed,—no notice made of the particular doses employed, what symptoms were primary or secondary; in what group or order of succession they were observed; how long, or under what circumstances the medicine was taken; or the age or sex of the experimenter given. Looking at this chaotic state of the homœopathic *materia medica*, we do not wonder at the language used by the central Congress of German Homœopathists in relation to it.

"We acknowledge" they say, "also, that the classification of symptoms by Hahnemann is defective. To intermix the symptoms which have been observed in different persons, without distinguishing what dose has been administered, what symptoms manifest themselves first, how these are grouped, in what order they succeed each other, without sufficiently distinguishing the objective symptoms, is not a method which enables us to recognize the organ first affected, the genetic relation of the symptoms, nor what is more important still, the character, the entire effect of the remedy, so that we ought indeed, to think ourselves fortunate in falling upon the suitable medicament, if there be no other guide than this nomenclature." Griesselich and Schroen, two intelligent homœopathic writers of Germany thus remark, "all the trials of medicines made by Hahnemann, require to be revised with care, on well established principles. We do not think we should do right in continuing to proceed with such trials after the manner followed by Hahnemann. As Hahnemannism in general, and under its most recent form, treats only of symptoms of diseases, neither is there considered by it more than the

symptoms of medicines which are ranged according to an order altogether arbitrary, and in the midst of which the physician cannot, without the greatest difficulty, obtain a clear idea of the impression, which necessarily results from the employment of certain means. There is no enquiry there of any medicinal disease, neither of its progress nor of its commencement, nor of its termination, and all is lost in a confusion of symptoms, of which we know neither whence they come, nor whither they go. It has indeed for a long time been complained, that in the actual state of the so called, *pure materia medica*, the discovery of a proper remedy to be employed is a very rare thing, and often a mere matter of chance in the hands of a homœopathist, who has little experience."

Such, according to the showing of homœopathists themselves, is their boasted *materia medica*. That the greater part is the work of the imagination alone, is obvious, for no such effects have ever been observed by others; they have not been verified either by subsequent experiments, for the very good reason that they never existed; and who ever will be at the pains of comparing them with the accurate experiments of Jorgh and his co-experimenters, with the same substances, will see that the results recorded by Hahnemann never were observed, and are purely fictitious. Dr. Routh another eminent homœopathic writer informs us that a "a new periodical has been established at Vienna to *re-prove* all the medicines, because Hahnemann's views are not to be depended on, nay," he continues, "I even go so far as to say, that in no case are the peculiar and characteristic symptoms of a medicine to be found, except in such as Hahnemann *borrowed from the allopaths*, for want of original observations, and that his own symptoms may all be referred to sobriety, fasting, ill-humor, and sleepiness, caused by continual attention to *nothing*, mixed with those innumerable sensations which crowd every hour of our life."

Such is the estimate placed upon Hahnemann's experiments, and his *materia medica*, by one of his own intelligent disciples. No allusion, however, is made to the obscenity and the immorality with which his writings abound, and which enable the licentious to pander to their degrading tastes, and indulge their prurient curiosity under the guise of scientific investigation. By experiments thus fallacious, the homœopath is furnished with weapons with which to attack disease; and now he is ready to apply the grand principle of "*similia similibus*" and demonstrate its truth. He has been told, and he is credulous enough to believe, that "each individual case

of disease is cured by a medicine which produces symptoms *as similar as possible* to the sum total of the existing symptoms (whilst differing in *kind*,) provided the artificial symptoms are stronger than the natural ones," (*Organon*,) and he has also been told, that medicinal substances which do this, "affect those *very parts and points* in the organism hitherto suffering from the natural disease, producing in these points its own artificial disease, and as the latter preponderates in force, it not only, from its similarity, occupies the place of the natural disease, but from its strength, it drives out the latter and substitutes itself in its place."—and as diseases are dynamic or spiritual affections of life,—life being a unity, and not admitting of the simultaneous existence of two similar dynamic affections, the vital force has of course, now to deal only with the artificial or substituted malady, which it soon gets rid of because the effects of remedies on the human body, though stronger than the natural disease, are of short duration and easily dissipated!—The fundamental principle then of homœopathy—the only doctrine, which is received by all homœopaths—is—"like cures like," "*similia similibus*" is always the grand and exclusive law of cure! This is the immortal discovery of Hahnemann; this it is, which is to revolutionize medicine; this is the stronghold, which is to resist all attacks, the stone, cut out of the mountain, of which we read in prophecy, which is to prostrate all existing systems, and triumph over all opposition: of course it must have been drawn from a wide induction of facts; it must have been a most elaborate and comprehensive generalization, from a survey of all that is known in therapeutics, from all that has been recorded by ancient or modern writers, from most extensive personal observation and experience. Not at all. The discoverer was only known as a translator of French and English works into German; as an apothecary who had forfeited his license, and subjected himself to heavy penalties, by attempting to introduce a secret panacea, and a pretended preventive of scarlet fever, the first consisting of borax, the latter of Belladonna, and for which a most exorbitant price was charged. Hahnemann says he was led to the discovery of the law "*similia*" by observing that *Cinchona* bark produced chills and fever, when taken by himself—and the thought occurred to him, that it cured on the same principle, and if so, that all other medicines did the same; which he found on experimenting on himself and some others, held true. Then the grand law "*like cures like*" was announced to the world, and its promulgator commenced a course of charlatanry and imposture, of which the world has seen

few more successful examples. Now this alledged discovery as it is called, turns out to be no discovery at all—it has not even a shadow to rest upon; of the hundreds who have taken *bark*, or its alkaloid, *quinine*, not one can be produced, in whom any thing like an intermittent fever (or “similar alternating states to ague”) has been produced, Hahnemann’s assertion is not to be admitted against the mass of positive evidence, which has been accumulated on this point. According to his own showing it never ought to fail in producing “chills and fever” when given in health, for he tells us that “every real medicine acts at *all* times, and under *all* circumstances, on every living being, and produces in him the symptoms peculiar to it.” But bark *never* produces the same symptoms in health, which it cures when the result of disease; the most it can do is to excite gastric irritation and some slight febrile disturbance, when given in over doses, and the same effects will be produced by any crude vegetable powder.

But let us fully understand the theory, and then see if it can be applied to practice. Here is a disease giving rise to a certain number of symptoms, and here are a number of medicines, which have been carefully tested by experiments on the healthy, and the symptoms all recorded, whether observed in one or a number of individuals. Of their medicinal substances Homœopathic works include 100 inorganic substances and chemical products, 150 vegetable substances, and 26 articles belonging to the animal kingdom, of which the pathogenetic effects of 180 altogether, according to Jahr, have as yet been only ascertained. The symptoms produced by each of these medicines vary in number, from 100 to 1500, with endless combinations and permutations. *Problem*, given, a disease — required a medicine that will produce on a healthy individual, the greatest number of the symptoms present in the given case. This may seem a very simple problem, but it is not quite so easy of application as it is simple. There are 180 articles to be examined, and their symptoms minutely compared with those of the disease, and that which produces the greatest number of similar symptoms, is to be preferred. Were the symptoms recorded under each article all different, this would be comparatively an easy matter, but they are very similar, each one embracing nearly every variety of pain and every form of suffering, which the imagination can conceive. But after all the stress that is laid on this point in Homœopathic works, the importance of selecting a remedy that “will cover the totality of the symptoms,” it really turns out to be of little conse-

quence ; any one of twenty different medicines will answer just as well, for "it only produces, after all, those symptoms which belong to the disease," and if there are any other effects which it would produce in health, they are not to be expected when given in disease ; of course the whole force of the remedy is expended on the disease, and it matters not what article is selected, for out of the almost infinite number of symptoms it produces, it would be strange indeed if it did not embrace those under which the patient labors ! Were this not the case, it would be impossible to practice the system at all, for it requires a most laborious and careful comparison of the whole 180 artificial diseases, comprised in several volumes, and all the natural symptoms present, before a medicine could be selected, and this would require several days at least, and in the mean time an acute disease would be beyond the reach of all remedies. This rule then, which theoretically is of such importance, is practically ignored by Homœopathists, for they have a number of routine remedies, which they prescribe in all cases, without any particular regard to symptoms — and it makes no difference what remedy they select.

Let us take *aconite* for example. By looking over *Pulte's* "Homœopathic Domestic Physician," (Cincinnati,) which is compiled principally from Jahr, I find *aconite* recommended in every inflammatory disease, and in more than four-fifths of all diseases, and the same is true of *arnica*, *belladonna*, *pulsatilla*, &c. Homœopathic works do not tell us however, the *degree* of similarity which is necessary to convert a medicinal substance into a suitable remedy. The symptoms must be "similar" but not of the "same kind," and "as similar as possible." What precision is here ! What scientific accuracy in expressing a general law, intended to embrace a multitude of facts ! Suppose we meet with twenty symptoms in a disease, and a medicine that produces the same number. How many of these must correspond in order to render the medicine curative ? We are nowhere told, only that "as many as possible" should be similar. But as each medicinal symptom, annihilates each natural morbid symptom, then the coincidence of a single symptom constitutes similarity ; thus Hahnemann recommends a purgative medicine in dysentery, *ipêcac* for asthma because it produces asthma, *opium* for lethargy, as it produces lethargy, &c., without regard to other symptoms present, so that as coincidence of one or two symptoms constitutes similarity, diseases may be broken into fragments and cured in detail, as Napoleon whipped his enemies ! If you have a case of

pneumonia therefore, all you have to do is to find a globule for cough, after that is cured, look out another for fever, after that is gone, find one for the oppressed breathing, and when that has disappeared, if the patient's mind is not altogether right, find something, (it may be *pulsatilla* or *nux*,) and that will complete the cure! To be sure it would be better and more expeditious, if you could find something that would cover or extinguish all these symptoms at once. But here comes up another difficulty to embarrass us. "The medicinal disease, though similar, must not be of the *same kind* as the natural disease," (*Organon*.) Shade of Hippocrates how are we to tell? If the two series of symptoms are as "similar as possible," why are they not of the "same kind." In what respect do they differ? Why they should not be we are told, "if the two morbid states were of the *same kind*, then the medicinal disease might only aggravate the natural one instead of annihilating it." Very true, but we ask again how can we know whether the symptoms we produce by our remedy are not of the "same kind," as those already existing, if they are "as similar as possible." How are we to know whether the remedy is producing any effect at all as the artificial disease is the very counterpart, or "counterfeit presentment" of the natural one? Diseases, let it be remembered, are according to Hahnemann independent of the organization, and yet two similar diseases must have the same seat in the human body; but as they cannot occupy the same place at the same time, the stronger (artificial) must carry the day. But diseases are not thus independent of organs, they are disorders of function or structure, or both, and if the affected organ is acted upon by some new morbid agent, then the artificial malady can only increase or modify the natural one. So that the grand "law of cure" amounts merely to this, *an aggravation of the natural disease, by medicines which produce a similar affection in health*. We see no possible escape from this conclusion, we are not to be deluded with the assertion that we have now only an artificial disease, which will soon disappear. Hahnemann was too shrewd not to see the difficulty, and the only way to get over it was to set up a difference between "sameness" and "similarity," which none of his disciples have as yet been able to point out. He can locate disease when it suits his purpose, or make it consist in a modification of the vital force, a "dynamic change of the organism," just as it suits his line of argument. If we localize disease, then two diseases, whether similar or dissimilar, cannot occupy the same points at the same time; but the dissimilar disease if excited in the

parts, would annihilate or change the pre-existing disease just as much as a similar disease would do. If so, it follows that similar diseases always tend to occupy exactly the same points in the body, while dissimilar diseases tend to occupy different parts. What proof have we of this? But it is useless to reason with Homœopaths, they cannot see the force of logic, nor how the terms *similar* and *dissimilar* do not exclude each other,—how everything merely similar is at the same time, and of necessity dissimilar, *like* to another thing in its points of resemblance, *unlike* it in its points of dissimilarity. What is it, “sameness” or “similarity” when frost-bitten limbs are treated by friction with snow? The object to be attained is *heat*, not *cold*; By gradual elevation of temperature, and not by freezing again. Where is the “similarity” then, in the cause or symptoms. The end in view is to produce gradual re-action in the part, not to produce an “artificial disease” and it is an illustration of the revulsive or Allopathic principle of cure, not of the Homœopathic. Were Homœopathy true, the best way to heal a disease, would be to repeat the exciting cause. If you are called to a case of lead poisoning recollect the dogma, “no two cases of disease are the same even in the same individual unless they present themselves with identical symptoms,” and do not give any more lead at first, lest the symptoms be “identical;” but wait till some of the symptoms have disappeared and others taken their places, and now, since the effects of the lead and the symptoms of the disease have ceased to be identical, and only as “similar as possible,” you may assume, according to Homœopathic logic, that a few more doses of the same poison will accomplish a cure. But what diseases are regarded as “similar” by the Homœopathic school? Hahnemann tells us that *small pox* cured *ophthalmia* and *amaurosis*, ergo, these diseases are “similar” and “involve the same parts of the organism;” measles cured a herpetic eruption, ergo, measles and herpes are “similar” diseases. Where a majority of the principal phenomena are dissimilar, it would seem that the diseases were dissimilar; not so in Homœopathy, *one* similar symptom in each is enough to constitute sameness. No! gentlemen, one disease cannot be substituted for another in this way, for shadows cannot eject substances, (organic

NOTE.—Dr. Pulte carries out the *law of cure* in such cases consistently. He says: “if a person is in a state of insensibility from being frozen *apparently to death*, undress him carefully, and *cover him all over with snow*, leaving the mouth and nostrils free. As the snow melts renew it. If no snow can be had, put him into a bath of water *cold as ice*, and let him remain 15 minutes!”

changes,) it would be casting out devils by the aid of Beelzebub, one evil spirit chasing away another ; unfortunately for the theory, the spirits are on very good terms, and dwell together in perfect harmony.

But you may ask, if homœopathy be false, what are the true principles of cure. We do not pretend to be able in all cases to answer this question. Medicines are chiefly employed on the *antipathic* or *allopathic* principle ; the former, where they produce effects of an opposite nature to the symptoms of the disease, and the axiom is "*contraria contrariis curantur.*" Hippocrates, who was regarded as the founder of this doctrine, observes that "all diseases, which proceed from repletion are cured by evacuation, and so of the rest ; "contraries are the remedies of contraries." The *Methodist sect* also adopted it, though in a different sense, when they treated the strictum with relaxing agents, and the *laxum* by astringents. So also the *Galenists* were antipathists, since they employed hot remedies to combat cold diseases, and treated moist maladies by dry remedies. We adopt this principle, when we employ purgatives in constipation ; depletion in plethora ; cold in inflammation ; narcotics to abate preternatural sensibility, pain or spasm ; astringents in fluxes ; styptics in traumatic hemorrhage ; tonics in debility ; sedatives to allay nervous and vascular action. The *allopathic* or *heteropathic* principle of cure, consists in using medicines which give rise to phenomena altogether different or foreign, neither similar nor exactly opposite to, those of the disease. It is the principle of antagonism, substitution or conversion : the production of a secondary disease, or new actions in place of the diseased ones. This principle of cure is founded on the observation of the influence which natural maladies mutually exert over each other, and the mode that nature often adopts in relieving internal maladies, as when a cutaneous eruption is the signal of the disappearance of an internal disease. Indeed, diseases would seem to have what may be called a curative relation with respect to each other, and a great number of our most valuable remedies, prove curative on the principle of antagonism or counter-irritation.

The cause of disease is often found in local determinations of blood, when the utility of revulsives is obvious ; sometimes in poisons in the circulating fluid, when no one can dispute the propriety and advantage of eliminants ; sometimes in organic lesions, which are often not amenable to any modes of cure ; dropsy is often the mechanical result of over distension of the vessels, which allows the serum to trans-

ude through their coats, and this condition of the vessels is frequently the result of organic disease in the heart, lungs, liver or kidneys, and of course can only be reached by removing the primary disease. The causes of disease are often, perhaps generally, *material*; as malaria; the matter of contagion of fevers, of cholera, the exanthemata, syphilis, or generated in the body and retained from imperfect excretory action, as *urea*, *lactic acid*, and the *lithates* in gout and rheumatism. The principle of cure will depend essentially on the nature of the cause—it cannot be reduced to one general law, nor expressed by any single formula. Sometimes medicines are administered empirically, that is to say, we do not understand their principle of cure, and sometimes we say they act *specifically*, which is also an acknowledgment of our ignorance of their true *modus operandi*.

The law of “*similia*” was first proposed by Hippocrates, who says: “By similars, disease arises, and by similars prescribed men are cured of disease; as strangury, the same that causes it, cures it, and so of coughs. Vomiting is cured by vomits.” But then it was not proposed as an exclusive principle. No one can deny that the law will hold good to a certain extent; it has always been acted on, more or less by practitioners, but previous to the time of Hahnemann, it was never considered broad enough to furnish the basis of a system of therapeutics, and no one but a sciolist in medical science, would ever have thought of raising it to the dignity of a universal law. We often observe the effects of remedies and the symptoms of disease, to bear a close resemblance to each other, for these symptoms are but the re-actions of the recuperative power, the efforts of nature to throw off disease, and we give medicines to aid these efforts. Of course the symptoms here must correspond, as when we give emetics to relieve nausea or vomiting produced by acrid injesta or morbid secretions in the stomach; as where we give cathartics to check diarrhea produced by a similar cause; but even here, it should be observed we do not give emetics and cathartics merely for the purpose of exciting vomiting or purging *per se*, but to expel offending matters; so that the analogy perhaps, is rather apparent than real. Emetics would only aggravate the vomiting of pregnancy, and cathartics would render colliquative diarrhea fatal. We treat local inflammations by the application of nitrate of silver; but this is substituted disease—a new action, in place of the diseased one. But Hahnemann rejects all local remedies, and so deprives himself of the most valuable means of curing local and external maladies. We have agents, moreover, which exalt, depress or modify the functions of every or-

gan of the body; narcotics to impress the brain; stimulants the heart; diuretics the kidneys; cholagogues the liver; iodine the absorbent function; diaphoretics the skin; ergot the uterus; strychnia the reflex spinal function; iron the hematin of the blood, &c., &c. When functional activity is too great, we depress; when below par, we excite; when disordered, we modify and change. Since medicines, then, act directly on certain organs, it is not strange that the effects should often closely correspond with what we observe in disordered functions of the same organs. Convulsions arise from irritation of the spinal cord, and strychnia, which acts on the same structure, excites convulsions. In smaller doses, too, it may cure, by modifying or changing its functional activity. But tetanus caused by strychnia, cannot be cured, except by sedatives as chloroform, or morphia, or conia, according to the "contraria" principle. A stimulating gargle in sore throat, or a stimulating collyria in ophthalmia, would seem to be illustrations of the homœopathic law of cure; but the engorged vessels here are doubtless passively distended, and they are stimulated to contract; thus expelling their blood on the "contraria" law again. It is remarkable that homœopathy omits all consideration of the sympathetic symptoms of disease,—an omission, which must constantly lead to errors in practice.

It is to be observed, moreover, that homœopaths abandon their grand law of cure, whenever it suits their convenience. They find, practically, that it is an unsubstantial and shadowy foundation, on which to erect a perfect system of therapeutics, and that the "universal law," so far from being universal, does not embrace a tithe of the facts which are constantly presenting themselves. We do not say that homœopaths are always conscious that they are rejecting their rule, and acting on a contrary one; but a very little reflection would show them that such is the case. Some are honest enough to acknowledge it, and hence practice both "allopathy" and "homœopathy." Rau, one of the best homœopathic writers, says, "the principle 'contraria contrariis,' is in fact too natural to be directly rejected." When Hippocrates said "*contraries, or opposites, are the remedies for their opposites,*" he laid down a principle which must ever hold true so far as the remote cause and the morbid symptoms are concerned, and no other law can be applicable. The Homœopathic congress of Germany acknowledged this, and say that "against the remote cause the *ordinary remedies* are to be directed, as splints to fractures, bougies to strictures, pressure to tumors, narcotics to sleeplessness, coffee to somnolence, antidotes to poisons, &c."

By opposing the remote cause and the morbid symptoms, homœopaths act *contrarily* to the disease and in the most direct way. In a case of fracture, they act contrarily to the morbid symptoms of mobility, by applying splints, and securing a state of fixity and rest. "Similia" would demand motion, and a repetition of the fracture! For Hahnemann himself shows that the meaning of the law "similia" is, often at least, *only a repetition of the cause*, as curing burns by heat, and frost bites by snow and ice. If an artery is severed, the homœopathist ties it up and stops the hemorrhage, *contrary* to that morbid symptom; but he ought to encourage it. In an aneurism about to burst, the artery would be tied, though the patient would thus be saved by acting contrarily to the cause of destruction. Rau, the Homœopathic writer, says, "the salutary effect obtained by means of *antipathic remedies* in asphyxias, ought to encourage us to administer them in other analogous cases, *in preference to homœopathic remedies*, in order to provoke at first a re-action." Again, "every intelligent physician," says Hahnemann, "will first remove the occasional cause; then the disease usually ceases of itself." (*Organon*.) So the central congress of homœopathists say, "in all cases in which the remote cause continues to act, we, as well as the physicians of the old school, regard as the *first indication*, the making it to cease *by the ordinary remedies*, if that be possible for the art." Griesselich and Schroen also, two distinguished German homœopathic writers, say "the antipathic method opposes to the morbid action, in the diseased organ, an action diametrically *contrary*, and seeks thus to remove entirely the primitive affection: this is a curative method founded in nature." The more candid homœopathists believe with Rau, that "there are different methods of cure, and that each has its peculiar value." Most of the school, however, doctrinally or theoretically reject, and practically admit the rule "contraria" for in opposing the remote cause, they must oppose also, as Walker remarks, its immediate effects in the morbid symptoms. "In cases of poisoning," says Pulte, "the first thing to be done, is to eject the poison as soon as possible from the system, by provoking vomiting, or to neutralize its action by means of suitable antidotes." (*Loc. cit.* p. 68,) and then the white of an egg is to be given to sheathe and protect the mucous membrane. But it is unnecessary to prove the inconsistencies of homœopathic theory and practice; it is demonstrable that homœopathists are constantly acting on the "*contraria*" principle, and that all their boasted superiority of the law "similia," exists only in their own imaginations. But they are often strangely blinded by giving their sole

attention to symptoms, and thus overlooking the *cause* of disease. I was once called to a case of obstinate and long continued constipation of the bowels; the patient, a girl of twelve years, was very restless, in great pain, with occasional violent spasms. She had had no alvine movement for more than six weeks, and the abdomen was hard and much distended. The homœopathic physician who had been in attendance from the first, had selected his remedies in the usual way "to cover the symptoms," *belladonna* for the spasms, *aconite* for the fever, &c., at last as the patient was supposed to be dying, and Dr. B. had told the parents that nothing more could be done, I was sent for. Two copious enemata and a dose of oil effected a speedy and entire cure. Homœopathy has no resources, no means of relief in such cases. "Similia" proves here a very weak staff to lean on.

A boy six years of age was subject to difficult breathing, and fits of suffocation at night, which were partially relieved by raising him erect. He constantly grew worse under the care of two eminent homœopathic practitioners of New York city. When on being called in, I found the sole cause of the symptoms in enormously enlarged tonsils, and an elongated uvula. These were removed by the knife, and he never had an attack afterwards. He too had been taking globules "to cover the symptoms!" Cases of organic disease of the heart, lungs, &c., are constantly treated on the same "similia" principle, and generally without the slightest knowledge of, or even an attempt to discover the *cause* of the symptoms. I have had cases which had been treated by homœopaths, where a foreign body had been lodged in the esophagus or bronchi, and still the whole attention had been given to the symptoms alone; and so in every form of inflammation. Instead of subduing the morbid action by the usual antiphlogistic and sedative measures, the pharmacopeia is ransacked to find a remedy which will produce the greatest number of symptoms present. A patient who has swallowed poison must die with it in his stomach if he looks to homœopathy for relief. Worms, under the homœopathic treatment, may find a happy and secure abode in the intestinal canal, and enjoy a life-lease of the premises.

I have thus far reasoned on the supposition that the homœopathic school really have medicines which will produce "artificial diseases" similar to natural ones, but I now go farther and deny that they have any such remedies: and I aver that all the experiments which have thus far been instituted to "re-prove" Hahnemann's "*Materia medica pura*," have been total failures.

More than one hundred persons have experimented on themselves with bark, without producing any thing like fever and ague. Lemon juice cures scurvy, it never produces symptoms similar to it. *Iodine* cures goitre and glandular enlargements; it never causes them. *Hydriodate of potash* cures chronic cases of mineral poisoning, as by *lead*, *arsenic* and *mercury*, by eliminating these substances from the system; but it never causes any of the same symptoms. Ptyalism is relieved by *chlorate of potassa*, but this salt does not cause ptyalism. And so we could go on almost *ad infinitum*.

It should be noted, however, that homœopathy takes no cognizance of the *secondary* action of medicines; but these cannot well be disregarded, in any scientific or practical system of therapeutics. Most medicinal agents, if given in appreciable doses, give rise to two kinds of effects, viz: the *primary* or physiological action, as the production of emesis, catharsis, diuresis, diaphoresis, &c., and secondly, those actions or conditions which grow out of, and are dependent on, this primary action; often, they may be called phenomena of *reaction*, arising from an effort of nature to gain its lost balance, or restore itself from the effects of the disturbing cause. These secondary actions are often then at least, the product of the antagonistically acting vital force, and may be called the indirect effects of the remedy. Now it is claimed that "no re-action whatever takes place from the employment of homœopathic remedies," and the secondary effects are never employed for the purpose of composing an artificial malady. Of course this lack of re-action can only happen when medicines are given in such small doses as to produce no effect whatever. Supposing that the proper mode of discovering the curative effects of remedies was, by experiments on the healthy, what reliance can be placed on results, which we are told, were produced by giving from four to six globules of the 30th dilution of substances potentized by proper trituration and succussion. Hahnemann affirms first that all medicinal substances are soluble in alcohol, such as silex, lime, charcoal, sulphur, salt, sponge, and then that alcohol itself has no power whatever, only the substances dissolved in it! What becomes of phosphorus, when "potentized for three hours, up to the millionfold pulverulent attenuation," as directed by Hahnemann? He tells us (*Dudgeons' Trans. of Organon*, p. 218) that the symptoms recorded in "*Materia Medica Pura*," and which serve as the guide of the homœopathic practitioner, "were caused by giving a few globules of the 30th dilution moistened with water, and these effects as recorded, were of the most severe and violent

character. *Arsenic*, for example, produced "sensations of an internal, all-consuming fire; writhing about in bed from pain; muscular convulsions, contractions and distortions of all the limbs; a spasmodic state, and all the symptoms of spasmodic cholera; extraordinary prostration of strength; skin cold; icy coldness of limbs; pulse weak, slow and imperceptible; horrible anxiety; excessive thirst; burning pain in esophagus," &c., &c. In short, the effects recorded are such as are only produced by arsenic when taken in very large doses, and never when employed in ordinary allopathic doses; and so of other articles even *common salt*, and *lime* are said to have caused almost as violent symptoms in the 30th dilution, as *arsenic* itself! If Hahnemann is to be believed, therefore, it follows, that the effects of medicines do not differ with their doses, and that *infinitesimal doses are as powerful and dangerous as allopathic doses*, and that it is mere hypocrisy, when he speaks of the dangers of ordinary practice, compared with homœopathic.

Is there any person living, who believes that the effects recorded by Hahnemann were produced in healthy persons by giving the 30th dilution or trituration of a drug? The hocus pocus of "dynamization" will not answer here, for others have experimented besides Hahnemann, and no such results have ever followed. I have taken, and given to others thousands of globules at once, of the third attenuation of the most active of homœopathic drugs, and no effect has followed at all. It is no answer to say that the medicines failed to act because there was no disease present, to create a susceptibility to their action; as four globules of the 30th dilution, we are told were found sufficient to produce the effects recorded by Hahnemann. Why then does not an infinitesimal dose of alcohol in a glass of water produce inebriation? Homœopathy teaches that medicines act in the same way, when taken by smelling (inhaling) as they do when swallowed. Why then does carbonic acid gas, taken with a glass of champagne, exhilarate, while it kills when inhaled. This whole doctrine of the dynamization of drugs by dilution, percussion and trituration is nothing but German mysticism. Leibig has well observed that "the homœopathist denies a law of nature to which no exception is known, when he asserts that the efficacy of medicines may be increased with their dilution, and with the diminution of active matter." The actions of organic bodies on each other, as Bushnan has remarked, are directly proportioned to the quantities of matter, and so also is the action of inorganic bodies on organic or living bodies; and if the quantity is reduced beyond a certain amount,

no action will be observed. The German Homœopathic Congress reject this doctrine, for after stating that at first Hahnemann saw in dilutions only simple diminutions of the powers of medicines, proceed to say, that "if Hahnemann has more lately changed his opinions, if he has considered the dilution as an absolute development of power in the remedy, if he has accorded to it the absolute power of affecting the healthy, in minute doses, as well as the diseased organism, *we do not in any manner partake of his ideas*; we, on the contrary, oppose ourselves to them in a manner so much the more positive, as an endeavor has been made, to derive from them practical rules, which we regard as entirely false," and yet nearly the whole homœopathic materia medica rests on experiments made by these same "minute doses." Rummel, an intelligent homœopathic writer truly says "there is a contradiction in saying that a substance is at once attenuated and rendered more potent by dilution, and likewise in attributing a longer and more lasting action, sometimes to the 8th and sometimes to the first dilution." Grieselich and Schroen, homœopathic authors, whom we have already quoted, say, "all the doctrine of the dynamization of medicines, is contradictory in itself, and untenable. It is a tissue of words, arbitrarily employed, of ideas out of place, and of assertions contrary to the laws of nature." Again, "Hahnemann always says that caution should be had against the employment of dynamizations too low, lest they should act with too much power! and he recommends that those only which are high should be given, which, according to his theory, ought to be the strongest,—those against which we should be most on our guard. As for the millionth powers, &c., they only give ideas altogether false, respecting the virtues of medicaments. They contradict also the Hahnemanic hypothesis of dynamization, and are in all respects ridiculous." Mr. Walker has truly observed that this "*spiritualizing of matter by trituration* is an insult to modern philosophy, and in reference to this spiritualization and tendency to mysticism, it is the mere adventitious result of habitual modes of thinking in Germany,—the result of a kind of unphilosophical dreaming among a people who often show themselves incapable of severe reasoning, as they are almost always transcendent in the observation of facts. In Germany science is as much pestered with spirits as poetry is; there science too often becomes a mere work of imagination. Of this no better specimen can be given than Hahnemannism, which begins with spirits and ends with spirits, for in it both diseases and remedies are repeatedly declared to be of a *spiritual nature*; hence homœopathy has been called spiritual medicine."

I do not think it necessary to argue this doctrine of *infinitesimals*, at any great length ; as a little common sense is a complete antidote to its reception. Their absolute inertness may be demonstrated both by actual trial, and by reasoning thus. If the homœopathic theory were true, man could not live in the circumstances in which he is placed, taking in with the air he breathes and the food and water he takes, millions of homœopathic doses of lime, silix, carbon, &c., the *carbonic acid gas*, which all atmospheric air contains in minute quantities, Hahnemanically shaken by winds and storms, and then (1 part to 2400 of air) is brought in contact with the sentient surfaces of our lungs, twenty times in a minute, during our whole lives ; and the power of '*olfaction*' we are told, is *at least* as strong, and lasts as long as when "the dose is swallowed by the mouth" (*Organon*.) God has wisely ordained that the properties of substances diminish with the quantities of matter, else he would have placed man here only to have been poisoned a few hours after his creation. There is no reason to believe that the sensibility of the internal parts of the body, is greater than that of the special senses, the eye, the ear, the touch, taste or smell. If the quantity of light that strikes the retina, be reduced below a certain point, its effects cease ; there is no more vision, although there is not an entire absence of light ; and so of the other senses ; they are all wisely limited. We are constantly exposed to electrical influences, but no sensible effects are often observed, because the quantity that acts on the body is so minute. A sapid substance by dilution, ceases to impress the organs of taste, or a colored substance in the same way loses all color ; their sensible properties have disappeared, and the organs of taste and sight cease to take cognizance of them ; does a different law hold in regard to substances that are swallowed, and that come in contact with a less sensitive part of the organism ? Are the general laws of nature suspended in favor of homœopathic medicines given in infinitesimal doses ? There is no exception in favor of the imponderables, heat, light, and electricity, as some would pretend ; their effects are in the direct ratio of quantity, and the same is true of even mental emotions, and causes that influence the mind ; the more intense they are, the more violent the effects. It is worthy of note, moreover, that the symptoms recorded by Hahnemann, as resulting from *arsenic, mercury, &c.*, were copied without acknowledgment, from allopathic works, as stated by some of his followers, and that they are the secondary, not the primary effects of the drug, as the cold extremities, feeble pulse, convulsions, &c., produced by *arsenic*, and yet, from these, arsenic is recommended as a remedy for cholera, although Hahnemann and

the whole homœopathic school reject the idea of combatting disease by the secondary effects of a drug, which are supposed to be the result of the reaction of the vital force, and therefore must always increase instead of alleviating the malady. The same remark will apply to all the active drugs, whose effects are recorded in homœopathic works. It will be seen at once, that they are, in many cases at least, the indirect or secondary effects, and according to the homœopathic theory, act the same, and this "tendency" to cure certain symptoms, is deemed never serve as a safe guide in the selection of a proper remedy. And yet in no instance, are the primary effects distinguished from the secondary.

There is, moreover, no allowance made for the well-known fact, that medicines produce different effects on different individuals, and as medicines only cure those symptoms which they cause, the only way to ascertain, whether a particular drug would cure in any given case, would be to try it on that individual in health. Homœopathy assumes that medicines act alike on all, or have a "tendency" to ed sufficient! A very easy mode of getting over the difficulty.

We find very different opinions among homœopaths in regard to the dose. Some use the high dilutions only; others the low. Some employ the 2000th; others the 'mother tinctures.' Dr. Pulte recommends "the 3rd potency for all vegetable medicines, and the 6th for all mineral and animal medicines, though he thinks "all the potencies, from the lowest to the highest" equally useful, and that it does not matter much which is employed. (page 18.) So also Jahr considers "the magnitude of the dose as of less consequence than the form under which it is administered;" "smelling of a single globule of *any* attenuation will be most suitable for acute diseases" though "the strong doses are often indispensable." We had supposed, that within certain limits the effects of medicines, like other agents, bore a direct ratio to the dose. But homœopathy teaches that the 30th dilution of a drug, is equally powerful with the 3rd, and in many cases more so; and the proportion between these, is, as *one drop* to 25, 834, 986, 772, 486, 772, 486, 772, 486, 772, 486, 772, 486, 772, 486, 772, 486 hogsheads of any fluid; which is equivalent to saying that *one drop* of wine is as potent in its influence as 12, 917, 493, 387, 243, 386, 243, 386, 243, 386, 243, 386, 243 *pipes* of the same fluid; which is equivalent to saying that *one drop* divided among all the inhabitants of the globe, would produce as much effect as if each individual were to swallow 30, 755: 936, 633: 913, 062: 472, 348: 298, 538: 674, 929: 150, 919 *gallons*, and the discrepancy between

doses of the same drug, when used in the 10th and 15th dilution is, as *one grain* to 578, 703, 703, 703, 703, 703, 703, 703, 703, 703, 703, 703, 703, 703, 703 *pounds*. (Black.) It is quite clear, we should suppose, that if the 30th dilution succeeds as well as the 3rd. neither can have any effect.

It is alleged by some homœopathists, that infinitesimal doses do not form a necessary part of the homœopathic system; that medicines may be given in ordinary doses on the homœopathic principle of cure. But such persons either intentionally misrepresent, or they do not understand the fundamental doctrines of the system they pretend to practice. It is a doctrine of Hahneman and of the school, that the susceptibility in disease to be acted on by properly selected drugs, is so much increased, that it is not safe to give medicines except in the higher dilutions, and even then *smelling* of a single globule is often sufficient. All homœopathic writers agree that medicines given in the ordinary doses, and preparations, on the "similia" principle, must inevitably aggravate the disease, and prove dangerous to life; that the very foundation doctrine of homœopathy is to cure by medicines, whose action is analogous to the morbid action, and that it is both unnecessary as well as dangerous, to give them in any other than infinitesimal doses.

The writings of Hahnemann are explicit on this point; doses must be so small, as to have no appreciable effect on the healthy, the homœopathic law and infinitesimal doses are then inseparably united, and must rise or fall together. If medicines are dangerous, because too powerful, when given in large doses and in the lower dilutions, where is the need of *potentizing* by succussion, trituration, &c. This whole subject of potentizing drugs, the fruit of German mysticism, is opposed to common sense, and contradicted by all known facts and the results of experience and observation—at one time, we are told that the force of the drug is increased, by increasing its surface, or by extension; at another that electrical properties are imparted to it by the friction and manipulations to which it is subjected; then, that certain "inherent powers," which lay hid, become manifest, "latent effects" are developed, though we are not told in what these consist. Now medicines are diluted to lessen their force, so that they need not cause "reaction," and now they are diluted to "potentize" them, or increase their power, thus "after dynamizing" says Hahneman, "to the fiftieth potency by two succussions on each dilution, medicines of the most penetrating efficacy are obtained, so that each of the minutest globules, impregnated with them, can be taken only in small proportions, and *must* be so

taken, in order not to produce too violent effects in sensitive patients." (Organon.) Again, (page 339) "a single drop of the 30th dilution will endanger the life of a child laboring under hooping cough." Homœopathic Pharmacy, it should be observed, consists of trituration, solution, and potentizing. Dilutions are made by mingling two drops of a fresh vegetable juice, with equal parts of alcohol, and then diluted by adding 98 drops of alcohol, and potentize by two succussions, or shakes. A drop of this is then mixed with 99 drops of alcohol, and potentized as before, and the same is repeated through 29 phials, when it is marked X, or the 30th dilution, all other drugs, are first "potentized" by trituration with sugar of milk for three hours up to the millionfold pulverulent attenuation, and then brought to the 30th development as before. Homœopaths assume that matter is infinitely divisible, and that a single grain may be so expanded as to fill a space larger than the solar system, and yet that each space in it, as large as a homœopathic globule, shall actually contain a portion of said grain. Can human credulity go farther than this? There would demonstrably not be one chance in a billion, that a mass as large as this globe, would contain a millionth part of the original grain, and yet a globule of the size of a mustard seed, we are to believe, would invariably produce an effect! I have made an accurate calculation of the amount of fluid and also of sugar, required for each dilution up to the 30th, which you will find in my edition of Paris, "Pharmacologia." The 9th solution, would require 100,000,000 barrels of fluid and the 10th would require as much as is contained in all our fresh water lakes; the 11th more than is contained in all the oceans on the globe, the 30th a mass much larger than the whole solar system; and in the latter part of his life Hahnemann, used the 50th, 60th, and 80th dilutions, and then smelling at a single globule once in four weeks! (Organon, page 332). Bushnan has made a calculation, that supposing the world to contain 900,000,000 inhabitants, and that each of these had lived during the past 6000 years, and each had swallowed, every moment of their existence, a decillionth of a grain, such as the homœopaths use, they would not yet have finished a single grain, but would have to go on for many millions of years, before the grain would be exhausted. If light should travel 592,000,000 miles an hour, for 30,000,000 of years, a grain of medicine divided into dicillionth globules of the 30th dilution, and arranged 20 to the inch, would extend far beyond this space! Cases of the minute division of matter, as proved by chemical tests, are irrelevant and inconclusive as arguments to support this doctrine; the question at

issue is, how small a quantity of a medicinal substance will effect the organism ; neither does the fact, that a very minute quantity of vaccine or variolous matter affect the system, prove any thing in favour of the efficacy of minute doses of vegetable or mineral substances, for the former are specific poisons, producing specific results, which is not true of the latter. Besides if the "similia" doctrine were true, vaccine matter taken internally ought to cure small pox, which it does not.

Homœopathy, moreover, not only dilutes drugs, but it dilutes *symptoms* also, for Hahnemann tells us that "they are diminished only about half each time, with every quadratic diminution of the quantity of medicine," at the 30th dilution, then, the symptoms are diluted only 267,469,056 times, so that to carry out this doctrine in practice, we should have to distinguish the two hundred and sixty-seventh millionth part of a cramp, or a colic, &c. Truly, this doctrine of potencies is a branch of *occult* science, if not a part of the "black art" itself! *Ten shakes* were formerly employed for each dilution ; this however was found to "potentize" too much, and the shakes are now reduced to two ; and Hahneman cautions against carrying medicines about the person, lest they be "potentized" to a dangerous degree of power. How then, gentlemen, will you be able safely to practice on this system in this western country, where you will be obliged so often to travel on horseback? You may however save the whole labor of "potentizing" by succussion &c., by giving medicines in larger doses ; and should you fear any danger from "shakes" diminish the quantity.

Homœopathy, too, has its *occult* symptoms as well as *occult* virtues in remedies. It will have been seen that homœopathic drugs produce from fifty to fifteen hundred symptoms at least ; now suppose there are only three or four symptoms present in a given case of disease ; what becomes of the other drug symptoms over and above these?—Why, we are told they are only "the symptoms of the disease itself, although they may have been hitherto *never* or very rarely felt;" (*Organon* p 246.) In other words they are the "occult symptoms of the malady"—one occult discovering the other—"the blind leading the blind." The symptoms produced belong to the natural disease, and not to the remedy, for a homœopathic remedy can produce no effect except on the diseased parts !

I shall not, gentlemen, descend to controvert the *psoric* theory of disease, advanced by Hahneman, although it is a doctrine of homœopathy generally held by his followers. This doctrine, which attributes nine-tenths at least of all diseases to *psora* or itch, including all

nervous affections, mental diseases, scrofula, cancer, malignant diseases, gout, fits, jaundice, cyanosis, dropsy, hemorrhages, asthma, phthisis, palsy, calculi, amenorrhœa, impotency, insanity, original sin and moral depravity, all of which and a hundred others are to be cured by a sulphur globule, although sulphur has never yet been known to produce a single one of these diseases, and the itch itself turns out to be caused by an insect in the skin! If the doctrine were true, sulphur should be substituted in the place of moral suasion, and a sulphur globule should take the place of religious instruction and the lessons of the pulpit, and missionaries should carry infinitesimal doses of it to the heathen instead of the bible and religious tracts.— Instead of sulphur why not give the scrapings of the skin of itch patients, as has been suggested.

Homœopathy in all cases denies the local origin of disease, in the face of every day's observation, and the best established facts, and of course it rejects all local applications. Nature knows no distinction in this respect, between external and internal diseases, and the theory is evidently only adopted because it chimes in with the other mystic and unphilosophical doctrines of the system, and helps to amuse the imagination, while it shocks common sense.

But homœopathy appeals to experience and parades its statistics before us, as conclusive evidence of its superiority over the ordinary scientific modes of practice. But these statistics have again and again been shown to be false and intentionally deceptive, even those for which the highest confidence is claimed, so that candid homœopaths themselves, place no reliance on them. All quacks and empirics appeal to experience, all pretenders to infallibility, (and homœopathy claims to be an infallible and perfect system) boast of their success over all others, and that without regard to the well-known facts of the case. There is no more artful jugglery than may be played by figures. It has been well observed that "statistics must be much more vigorously sifted and classified than they usually are before they can be made to tell either on the one side or the other of such an enquiry. Such an enquiry can take no account of the effects produced by difference of locality in the places where the observations are made, of the means of the hospitals for careful nursing and good diet, of the character of the hospital itself as to cleanliness, ventilation, &c., of the nature of the cases admitted; or of the nomenclature of the diseases adopted, and yet a full consideration of all these is requisite in order that such an enquiry may be of any value whatever."

The ratio of mortality in the homœopathic hospitals in Europe averages from 0.5 per cent, to 3.8 per cent, whereas the average mortality among the population of the same countries is about 2.5 per cent; thus proving too much. The reason perhaps is, they include in their reports, both the *in* and *out* patients, the latter being slight cases and rarely seen but once, and besides this more than one-fourth are discharged as incurable, when it is found they are going to die; and then again, no cases which are regarded as probably fatal, are received at all, as phthisis, cancer, and malignant cases generally. This is particularly the case with Dr. Fleischman's hospital at Vienna.—The reports of the superior success of private homœopathic treatment as in cholera, &c., when sifted and rigid enquiry made, have proved notoriously false. All cases of diarrhea are termed cholera, however mild, and these generally require only rest and a suitable diet for their cure.

Homœopathy takes no cognizance of the recuperative powers of nature, and denies that nature can cure. The writings of Hahnemann, however, abound with inconsistencies on this point. In one place he speaks of "the miserable and very imperfect attempts which the vital powers make to assist themselves in acute disease," and says that "this effort constitutes in itself a disease, and is another evil either added to the preceding malady, or substituted in its place." He denies that the physician should ever attempt to aid or imitate nature, but is to take the whole cure into his own hands, and substitute a new disease by his infinitesimals; and yet in another place, he says that "the vital powers when reviving, gradually substitute the normal state in the place of the anormal, which by degrees is become weakened." Here nature cures. In accordance with their exclusive dogma, homœopaths have to deny that cures are ever effected except on the "similia" principle, and of course that disease ought always to terminate fatally, unless treated by them! Hahnemann accordingly states that "nature never cures any chronic diseases, and unless treated homœopathically, they must infallibly get worse till they terminate in death!" And they are as chronic in their cure as their nature, for he says that a cure effected in one or two years must be considered as rapid, and decillionths only are to be used, and but one globule smelled at, every 20, 30, or 50 days!

I am sure, gentlemen, that it needs no extended argument, nor scarcely an appeal to well-known facts to convince you of the total inefficiency of homœopathy as a system of medical practice. That recoveries take place under it, we do not deny, but no more than would, were no medicine administered, and the same attention to

diet, and general regimen paid. Recovery is the rule, and death the rare exception, even among the uncivilized, wholly ignorant of the art of medicine. Dr. Forbes was led into very serious errors by admitting the statistics of homœopathic hospitals, as true, and then instituting a comparison between their results and those observed in "allopathic" hospitals; a little scrutiny might have saved him this labor, and the chagrin, growing out of their subsequent demonstrated falsity.

Nor need I attempt to prove that practical medicine cannot be founded on any one exclusive dogma; or that therapeutic science cannot all be embraced under one simple formula, expressive of one law of cure. The slightest knowledge of medical science, shows that the principles cannot be reduced to one general or universal law, and all successful practice embraced under a single axiom. It reveals to us that the phenomena of life are complex in the highest degree and infinitely diversified; that the agents which influence life, are as varied as they are numerous, and their action modified by a thousand causes, some appreciable and others not. And that so long as this is so, medicine must be, to a greater or less extent, like meteorology, agriculture, navigation and political economy an uncertain science; but nevertheless a science with its facts and principles, and its rules and doctrines, deduced from observation, experience and inductive reasoning.

The extensive prevalence of Homœopathy, is no conclusive proof of its truth, or even its success as a mode of practice. The tractors of Perkins, and the royal touch could boast of still greater prevalence, and more numerous cures. The *medicine men* of our native Indians are deemed by them almost infallible, and yet their only means of cure are pow-wows, charms and incantations. The Homœopathic hypothesis is calculated to please and fascinate superficial minds by its ingenuity and simplicity; it flatters impatience and idleness, it attracts by its comprehensiveness, the meanest intelligence understands it, and of course believes it; men of one idea adopt it, because it has but one idea in it. Some men of intelligence on other subjects, who ignorantly suppose that there ought to be, and may be a perfect medical theory, receive it. The marvel and novelty hunters, ultraists in everything, the believers in specifics, the enthusiasts, the superstitious, the feeble forcibles who arrive at conclusions by instinct, the hypochondriac who is ready to become a dupe to every new system however absurd, the incurables who have in vain tried everything in the shape of cure, the idle, the curious, the "strong-minded" women who have mistaken their sex.

— these all go to make up the material from whence Homœopathy draws its converts.

It is very evident, however, that people do not become converts to any particular system of medicine, or doctrines of theology, from the amount of proof that may be adduced in its support, but rather from the peculiar constitution and tendency of their mental organization. A person who is ultra in one thing will be ultra in all; a believer in homœopathy will be, most likely, a believer in spirit-rappings, and mesmerism. Six-sevenths of the followers of Emanuel Swedenborg, it is ascertained are enthusiastic disciples of Hahnemann. A mystic in religion will be a mystic in medicine. Evidence has nothing to do in the making of such converts. *Homœopathicus nascitur non fit.* Here it is not faith like a grain of mustard seed that is to remove the mountain, but it is the mountain of faith that is to swallow the mustard seed!

In conclusion, gentlemen, I have no fears that this transcendental system will ever gain more than an ephemeral foothold in this great and flourishing west. The strong common sense that pervades the masses, laughs it to scorn. Its false facts; its ridiculous theories; its contemptible logic; its manufactured statistics; its empty boastings; all speak its early fate. A mode of practice, which could never cure a single case of an intermittent, can not long stand its ground, even if it has any ground, on which to stand. The practice has been very justly declared *quackery*, by the "American Medical Association," comprising in its ranks, the most eminent and learned practitioners of our country; and those who practise it exclusively, are properly called and considered empirics by the profession generally. That the great mass of homœopathists practice it as a system of imposture, a successful mode of accumulating wealth, there can be no doubt; for we can not think so poorly of their intellects, as to believe them sincere; however, some homœopathists probably are honest; but interest strangely blinds the judgment, and misleads the understanding; whatever a man strongly wishes to believe, whatever the motive, he is very certain, sooner or later to embrace. Homœopathy, in some parts of our country, as in our larger eastern cities, has been popular, and for a time seemed to flourish; many reaped a golden harvest, making hay while the sun shone. But it has already seen the acme of its success; for some time past it has been rapidly in the wane, and in a few more years, places, "that once knew it, will know it no more forever." In its birth and progress, it has thus far followed the laws which govern all quack systems and quack triumphs, and it will ere many years have elapsed, complete the resemblance, by meeting their fate.

