

Defence of Hahnemann and his doctrines : including an exposure of Dr. Alex. Wood's "Homœopathy unmasked".

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Publication/Creation

London : H. Baillière ; Edinburgh : Maclachlan, Stewart, & Co., 1844.

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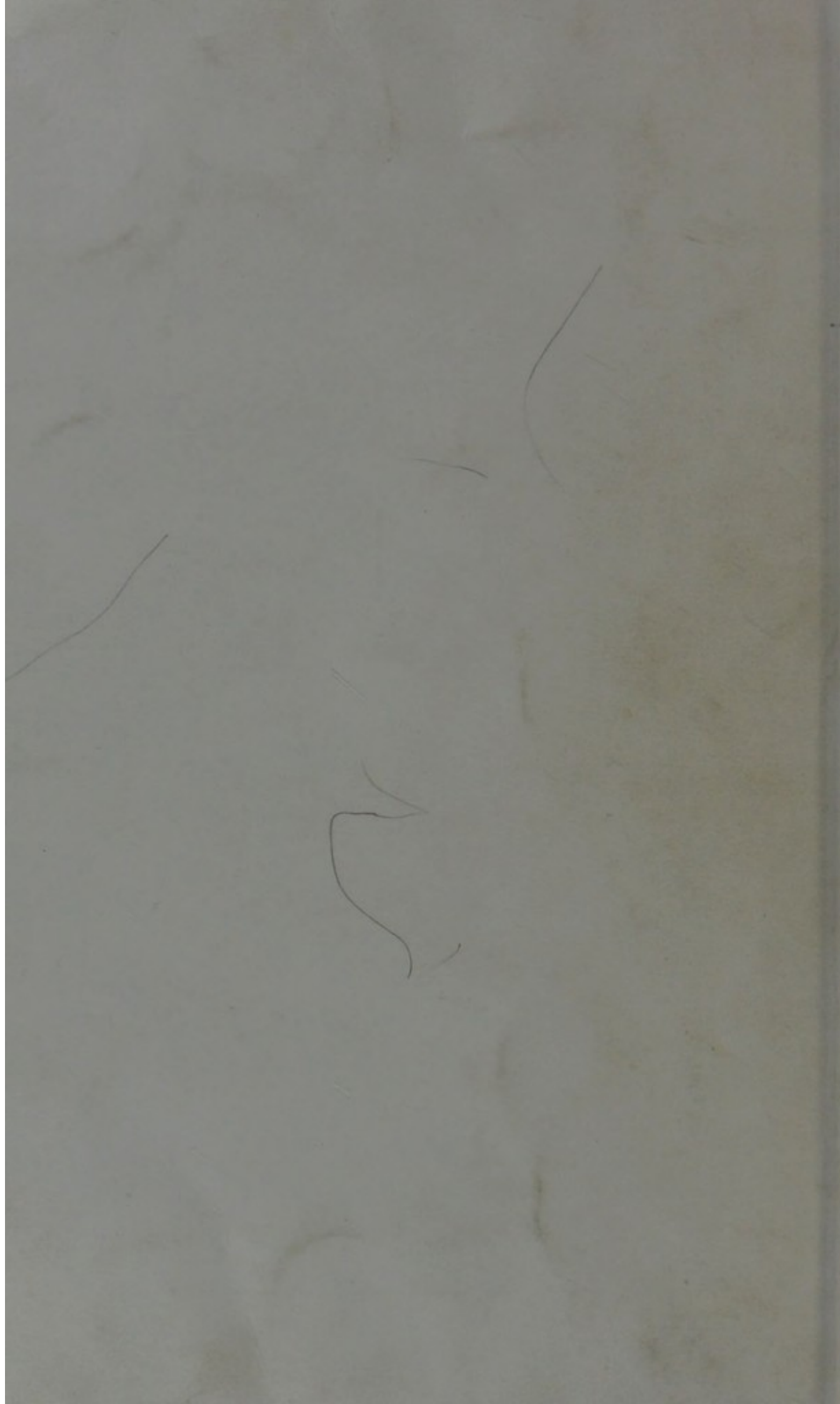
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DEFENCE

OF

HAHNEMANN AND HIS DOCTRINES:

INCLUDING AN

EXPOSURE

OF

DR ALEX. WOOD'S "HOMŒOPATHY UNMASKED."

An Essay shewing that an author is the better of knowing something about
the subject on which he writes.—TOM JONES.

SECOND EDITION.

H. BALLIÈRE, LONDON;
MACLACHLAN, STEWART, & CO., EDINBURGH.
MDCCCXLIV.

DEFENCE

HANSEN AND HIS DOCTRINE

EXPOSURE

DR. ALEX. WOOD'S HOMOEOPATHY EXAMINED

SECOND EDITION

H. BAILLIERE, LONDON

PRINTED BY NEILL AND COMPANY, OLD FISHMARKET, EDINBURGH.

PREFACE TO THE SECOND EDITION.

THE avidity with which our First Edition has been consumed, argues a deeper interest in the subject of controversy than could have been awakened by the clash and animation of a merely personal encounter; and we feel confident that the interest felt on the general question will outlive the present contest. This confidence makes us rather indifferent about the "Reply to certain Anonymous Pamphleteers," which Dr Wood is preparing; for we know it to be the opinion even of his own adherents, that it is impossible to controvert the heavy charges which have been established against him. He may evade them by shifting his position; he may try to divert public attention from the damnable facts he cannot deny, by more offensive personalities and insulting insinuations: or he may take a wiser tone—we trust even for his own sake he will—and frankly admit that he wrote without sufficient acquaintance with the subject; that he meant not to make the imputations which disfigure his book; that his misstatements arose from negligence, and not from motive; that the translations were done by some incompetent hand; in short, that he was the author of his own defeat. If this be the tone of his Reply, we shall be the first to acknowledge its candour; and while we regret that he has so terribly chastised himself, and while we

cannot retract one word of our Defence without a compromise of truth, we shall gladly admit that many extenuations may be urged in his apology. Brought up in a circle who regard Homœopathy as nothing but a jest, if unwise, it was almost natural, he should express an opinion so common. He thoughtlessly raised his pointed shaft of ridicule at the threatening cloud, not dreaming that lightning might lurk in its murky bosom, waiting only such a conductor to kindle a conflagration. He strove to rend the oak with his hands, and forgot that the rebound might fix him defenceless to its trunk. And if he have paid a heavy penalty for his fool-hardy forwardness, for his rash intrusion into a *terra incognita*, we trust the lesson will not be lost on himself, on the Profession, and on the public.

It is in no spirit of vain boasting, that we speak of our victory; for it is the inevitable consequence of a state of things which, if rightly pondered by the profession, cannot fail to sway their conduct. The defeat they have sustained, through what may be considered their champion (though self-appointed), is not an accident. If we may be allowed to compare great things with small, it is not like the defeat at Pharsalia, or at Cannæ: it is rather the defeat of Boadicea, before a host armed with weapons her bold warriors knew not how to wield, or how to avert. It is the beginning of the end. Let them consider the nature of their attack, and of our defence.

The whole weight of their battery was,—Homœopathy is too ridiculous to be true. They began in the haughty spirit of the scoffer, and would not learn what they despised to know. Thus they fell into obvious errors and irretrievable confusion. It required but a little knowledge to take advantage of their ignorance, and turn the tide against them. This is the history of Homœopathy in other lands. There it has been assailed

by the weapons of sarcasm and witty banter, bordering occasionally on the profane.* It was a favourite theme for comic songs and comic essays. What has been the result? Why, that the smart opponents of Homœopathy were caressed and praised for a little by their party; but as the stream of new opinion gathered strength and volume, by the icebergs of ignorance steadily melting at its source before the sunshine of inquiry, the more reflecting turned with contemptuous indignation from those who had deluded them into false and fatal security.

It is with the most profound regret that we regard the conduct of the Profession at this time. They know the conviction is rapidly gaining ground that there is a system which cures diseases they cannot cure. When wise and sober-minded men describe how they have suffered from maladies, which, after long baffling the efforts of the old school, were relieved by Homœopathy, do they think to ridicule such persons out of their consciousness of health? When sufferers turn in agony to them for information about this new system, will they be satisfied with the heartless laugh of a mocking trifler? No; the time of sneering indifference is past: knowledge must be met by knowledge; light by light. The only way Homœopathy can be overthrown was long ago suggested by Hahnemann. Repeat his experiments. Take a number of cases (they need not be urgent ones), carefully note down the symptoms, and, with the assistance of Homœopathic books and practitioners, select the corresponding medicine—administer that, and, if it fail, publish the failure. This is a new method. The old plan of flouting and jeering, and “darkening counsel by words without knowledge,” has failed—utterly failed. The

* There was a work published in Germany entitled, “Hahnemann, the Pseudo-Messias.”

light they strove to hide, multiplied by reflection from a thousand mirrors, now dazzles the public eye. The dictatorship of antiquated authority is at an end ; the right of free inquiry, private judgment, and personal responsibility, returns to the commonwealth.

It is to us the most saddening sight to see a body (more especially the juniors of it), many of whom are so able and so amiable, lulling themselves to sleep when their patients are beginning to awake. Did they but reflect on the terrible retribution they were storing for the day of reckoning, or did they but know what a new life a conviction of the truth of Homœopathy communicates,—the satisfaction of doing good without inflicting pain—of relieving suffering without aggravating its cause—they would not delay a day in submitting the system to patient study, and experimental investigation.

Even now we are sure that many sit uneasy under the sense of doubt that has been awakened. They tremble before the Truth. It is the fool's part to laugh at what he does not know ; it is the coward's part to laugh at what he dare not know. At present, supported by each other, with the vague feeling of strength given by a sense of numbers, and credulously confiding in those who occupy high places, the Profession fear to express their alarm, as well as to examine closely the cause of their present union, lest this should prove to be little better than a gregarious habit, impelling them to follow those who lead, without inquiring whither they are conducting them, and by what fixed stars of truth they calculate their course.

A serious opposition, an earnest study, might perhaps give rise to conviction of the truth of the opposed system—it would certainly give rise to self-approval ; but an indolent and frivolous scepticism enfeebles the character, and enchains the mind in perpetual and degrading bondage.

DEFENCE, ETC.

THE attention of the medical profession, and of the public, is so obviously turning to Homœopathy ; prejudices are so rapidly declining, and a spirit of inquiry, characterised by something very different from mere curiosity, is so manifest on every side ; that some of those among the adherents of that system, who may have seen or heard of the little work that has given occasion to this pamphlet, may think the task of our replying to it one which might well have been spared, without injury to the cause. In one view of the case, we allow them to be in the right ; that is, supposing that we contemplated nothing more than the exposure of the silly sophistries which compose the argument of the adventure, and the correction of the misstatements which make up all the rest,—misstatements so palpable as scarcely to be dishonest. These objects, however, form but a small part of our inducement to notice the book. We feel indebted to the author for having afforded us an opportunity, of the most favourable kind, of getting those professional persons who are still opposed to any inquiry into the claims of the Homœopathic System to listen to a few very significant details, in which they will probably find matter for more dispassionate reflection than they have yet exercised on the subject, and of putting the community at large in possession of facts with which they are deeply concerned.

The title which the taste, modesty, and judgment of the author have induced him to select for his performance, has attracted, we doubt not, the attention of his professional brethren, and of others, to a degree and extent otherwise unattainable ; and thus our observations are likely to have the benefit of a publicity, which the respect we have for the conventional decencies of society would certainly have hindered us from claim-

ing in the same way. The style of the book, so studiously popular, and intended to appeal to the general public for their decision on a great practical question, is another benefit which we cordially acknowledge ; for though we should have been reluctant to have set the example of submitting professional differences to such a tribunal, we can feel no delicacy, now that the submission has come from the other side, of inviting their deliverance on the question at issue, and of openly maintaining our conviction that they have an important office to perform in the matter.

In affording both of the classes whom we address the means of arriving at a just conclusion, on the subject at issue between us and those opponents of the Homœopathic System who are represented by the author of the work before us, we have, in the first place, to lay before them a sketch of the origin, progress, and present extent of Homœopathy—a procedure rendered necessary by the misrepresentations and studious concealments which the author of “Homœopathy Unmasked” has seen fit to practise.

SAMUEL HAHNEMANN, by all who are acquainted with his works, and know anything of his history, is admitted to have been a man of eminent genius, profound sagacity, and uncommon learning. Even the author with whom we have at present to do, bent as he seems to be on degrading him in the eyes of those on whose ignorance he relies for the reception of his calumnies, and little as he knows of the man and of his writings, seems to have felt, when he declares that “his genius and perseverance might have won for him high honours,” that, to have denied to Hahnemann the possession of talents of the highest order, would have too openly betrayed his disingenuous purpose, or have made the limits of his information to be prematurely suspected.

Did we know nothing of this man except what rumour had told us, that there was a physician who lived in Paris, of such wide-spread renown as to attract thither patients from the most distant parts of Europe and America, we should be anxious to know the secret source of his influence, and eagerly question those who had come in contact with him as to the

nature of the charms or spells he employed. When we found that there was no secret spell at all—that he did not even practise merely as a successful empiric, who knows how to apply his art, as it were, intuitively, but does not know the rules of its application—that, on the contrary, he practised in accordance with a theory which he had long before promulgated, and which he urged others to study, in order themselves to obtain similar results—surely our curiosity would be still more excited to ascertain what this theory was, which afforded him the power of exorcising diseases which baffled the skill of the rest of the medical world.

It fortunately happens that we are not left to conjecture, from the report of others, the theoretical peculiarities of his system of practice; for on pursuing our inquiries, we discover that he is no less celebrated as an Author than a Physician, and it is in the former capacity we would now survey his character.

At the time Hahnemann commenced his career as a medical writer, the journal which had just begun to rise into importance, and the one which soon became the most powerful organ of medical opinion in Germany, was conducted by the renowned Hufeland, the leader of medical science at that time. In this periodical appeared the early papers of Hahnemann, containing a searching criticism of the former systems of medicine. He found fault with the want of a *law* of medicinal effects. There was science, not practical; there was practice, partly sound, but not scientific. He found fault with physicians for not simply observing nature, and discovering the laws of healing, and then applying medicines according to these laws; for attempting to fashion the art of medicine according to the forms of certain abstract notions, supplied by a speculative pseudo-philosophy. Men aspired to be masters where they should have been content to be learners; hence the unfruitful character of their scholastic dogmas.

He admitted, indeed, that there have been great practical physicians, from Hippocrates to Sydenham, but maintained that these great men took the more modest position of simple observers, and did not, like the schoolmen, crush the living art into the moulds of their dead forms. The peculiarity of the

practice of Hippocrates is, that he seldom strove to arrest diseased action, but chiefly to modify its severity, and conduct it off in some mild natural discharge. This method brought to perfection, would be after all only a perfect system of nursing, not of curing.

Athwart this system came another method of more promising aspect, but more unmanageable powers. The discovery of Mercury and Cinchona, and their wonderful efficacy in curing certain forms of diseases, had opened a new door of practice, called the specific. The name Specific was given to substances which had the power of radically curing, and without producing any discharge, the diseases for which they were adapted. After the virtues of cinchona and mercury were discovered, it was found that physicians had all along been in the habit of employing certain substances for the cure of certain diseases merely traditionally; and that probably they were first taught the application by the empirical use of these among the vulgar; and, indeed, that a great many of the substances which find a place in our *materia medica*, as useful in particular complaints, have been entered in these books by physicians who had noticed their efficacy in the hands of the common people, but had not attempted any explanation of their virtue. It was then the natural suggestion of a reflecting mind, that, as these specifics were undoubtedly the true medicines, curing diseases rapidly and safely, by studying them we might come to discover the principle or law of relation by which their virtue is determined, and by which their administration must therefore be regulated. It was also obvious that their power to cure disease, as disease was only a state of the body, must depend upon their relation to the living frame; and if we could discover what effects they had in modifying the healthy actions of the body, we might come to trace the connexion between this action and that by which they cured diseases, and so arrive at a definite general law, which might afford a rule for the selection of remedies. Hahnemann, led by those reflections, proceeded to experiment upon some well known specifics, and found that they produced symptoms analogous to the diseases they cured. This led him to study the ancient specific cures, and still he found this to be the case with them; for example,

Hippocrates cured cholera with *veratrum album*, which produces all its symptoms. He then worked the question backwards, and after discovering a series of symptoms, taking the form of a disease, produced by a substance, he gave this substance in that disease, and found a cure effected. He found, however, that the first effect of such a specific was occasionally to aggravate the disease, (though it is quite untrue he ever produced death, as is falsely stated in "Homœopathy Unmasked,") and that as the specific medicine was designed to act on a part preternaturally sensitive to its action through disease—as a burned finger to heat, or an inflamed eye to light—he recommended that the doses of these medicines should be much smaller than those ordinarily employed.

Such was the tenor of the doctrine which Hahnemann advanced in Hufeland's Journal, in a series of papers extending through several years, commencing with 1795. Hufeland, to his honour be it spoken, at once recognised in this new system the germ of a great improvement in the art of healing, and stretched forth his hand to welcome this bold Luther, who had ventured to burn the bull of the old medical popes, and to nail his indignant protest against the gate of the temple of Æsculapius. But when the words of Hahnemann, so bold, so cuttingly true, sounded as with a trumpet's voice through the cloistered aisles of ancient Medicine, and roused the slumberers to rise and defend their edifice, then Hufeland, like another Erasmus, shrank from having his high reputation, as a man of science, sullied by the imputations which the leader of a great movement must always endure. He refrained from himself engaging in the contest, and assumed the cautious position of a looker-on. With the impartiality of a true philosopher, however, and the magnanimity worthy of his high renown, he threw his journal open alike to Hahnemann and to his opponents, with this understood condition, that as the essays of Hahnemann breathe a lofty spirit, and are composed in a style which sheds lustre on the medical literature of his country ; so all his critics would also be expected to assume that calm and philosophic manner, suited to the importance of the theme, and the dignity of their opponent. What would the great Hufeland's indignation have been, had he been presented with such a mass of puerile crudity and offensive ribaldry, as

composes the bulk of a leading article in an Edinburgh journal, which the injudicious encomiums of friends have induced the author, in a fatal hour, to give to the world, under the becoming title of "Homœopathy Unmasked !"

Far different were the critiques which appeared in Germany ; so different that, for the sake of contrast, we shall briefly notice one at present before us. It occurs in the 49th volume of Hufeland's Journal, and was published in 1819, twenty-four years after the date of Hahnemann's first paper. The title is "On Homœopathy, by an Academic Teacher," to which Hufeland prefixes a note, to the effect, "that Homœopathy was first promulgated in my Journal by its honoured founder," (von dem würdigen Urheber), "and acknowledged by me as the principle for the choice of medicines." In another note to a review of Brown's Elements of Medicine written by Hahnemann in 1801, Hufeland says of him :—"These are the observations of one of the greatest physicians in Germany—(einem der vorzüglichsten Aerzte), &c. &c. But I must observe, that this author has not read anything either for or against the Brunonian system, so that the reader may be satisfied that he is perusing the impartial judgment, upon this subject, of *a practical physician, mature in experience and reflection*, (in Erfahrung und Nachdenken gereiften practischen Arztes.")

The reviewer begins by observing, that all great men have sought to embrace different medical systems under some comprehensive one of their own rearing ; that this new one, the fruit of genius and toil, after lasting its day, is driven down by another aspirant ; so that the field of medicine presents to the eye of the historian a most saddening spectacle of interminable ruins ; and if this were all we knew, that systems were erected to be overthrown, the knowledge would be enough to paralyze all future effort, and make us prefer remaining in a state of ignorance and indolence, to engaging in the toil of Tantalus. But, he continues, it is a refreshing reflection, that the labour of a man of genius, talents, and knowledge, and honesty of purpose, if pursued for a length of time, however one-sided the view he may take of things, never fails to yield fruit, if not for himself, at least for others. The alchemist who seeks for the philosopher's stone, may make a discovery more profitable to the world ; and the scientific investigator

pursuing a wrong track, so long as he pursues that track steadily, is sure to teach some useful lesson, were it no other than that his was not the right road. But, for the most part, no system which is the offspring of genius and industry—and such is Homœopathy—is altogether false; there are in it germs of important truths, but these germs will not fructify, until the system itself shall have decayed; and then these important truths shall unite with others, and with others yet to be discovered, until the fabric of science gradually grows complete. In the mean time, it is a system of such importance as to deserve a most rigid scrutiny; and by this, while we discover what is wrong about it, we shall also discover—a much more important truth for mankind—what is right. Such is the general tone and spirit of this able critique; and is there no one in “generous England,” in whose mind such sentiments awake a responsive echo? Should some man of ability and learning engage in the task, even though he did not decide the contest, he might extinguish the tribe of teasing gad-flies that have now ventured abroad, and whose only function on earth seems to be to buzz, sting, and be killed. To the papers, in Hufeland’s Journal, and the critiques upon them, after some slighter pamphlets, succeeded, in 1810, the “*Organon der Heilkunst*,” in which Hahnemann’s system of medicine, and his objections to the ordinary practice, were fully and methodically detailed. This work has been translated into almost all the European languages, and there are two English versions of it. However, it by no means surprises us that the author of “Homœopathy Unmasked,” should not quote even its title aright, but should style it Nov. Org. ! It would have been singular if he had happened to be correct in any thing.

These papers and this work completed what may be called the theoretical exposition of his system; but to enable us to apply medicines to cure diseases, which possess the power of exciting symptoms similar to those diseases in the healthy, there was yet wanting a full catalogue of all the symptoms which medicines produce in those in health. To accomplish this was a task of herculean labour, from which most minds would have shrunk in dismay. Nevertheless, the undaunted Hahnemann proceeded to do this with his usual perseverance

and bravery ; and in 1810 he published a treatise in Latin, called, "*Fragmenta de Viribus Medicamentorum positivis, sive in sano Corpore humano observatis.*"

In this are minutely detailed all the symptoms which medicinal substances produce on those who are exposed to their influence. His friends gave him their assistance in the work ; and he would receive no communications upon this most important series of observations from any who did not give their name and address, so as to insure the authenticity of their contribution. Like a true interpreter of nature, he made it a rule to set down every symptom that was observed, however trivial it might seem ; for he judged that it was not for him to decide what was a trivial and what an important fact—all he had to do was to describe facts. It was better to have too many than too few. "*Præstat copia quam penuria.*" The trivial and useless might easily be got rid of afterwards. This was the first contribution to a "*Materia Medica pura,*" written, as we said before, in Latin, and, therefore, intended only for the learned. He afterwards, with great labour, brought out another work in German, in six volumes, containing the proving of fifty-nine substances ; and to that succeeded a work in five volumes, also in German, in which other medicines were described, and additional symptoms, which had been observed in those whose properties had been already ascertained, were given. We have said that all symptoms, both mental and physical, which either ancient or modern experimenters had observed to follow their use, were simply detailed in the form of a catalogue.

It is of these volumes, Dr Wood observes : "On the Continent, their circulation received an additional stimulus from the immorality and obscenity with which some of them abound, and which enable the licentious to pander to their degrading tastes, and indulge their prurient curiosity under the guise of scientific investigation ;" adding, in a note, "we had trusted that this country would long escape the visitation of this offensive species of literature, but we find reason to deplore the publication of too much of it in 'Jahr's Manuel of Homœopathic Medicine,' translated by J. Laurie, M.D.," &c.

This is a subject which all right-minded persons will readily believe we handle with reluctance. What is to be thought

of the man who, witnessing the increasing success of those to whose medical creed he is adverse, and casting about for means of checking their advance, has at last bethought himself of aspersion on their moral character, in that point on which the public opinion of our country is peculiarly and honourably sensitive? Knowing, as he must, that there is no limit to the measure in which the investigation of the structure and functions of the sexual organization may become the duty of the physician, the surgeon, and the accoucheur; knowing that the proved effect of such studies on the medical character is to blunt the mind to all impressions connected with them, but such as are purely scientific; knowing, or at least bound to know, that facts of this nature had nowhere been stated in a more cold, abstract, and merely philosophical manner than in the writings of Hahnemann and his followers, Dr Wood has dared to ascribe the growing popularity of the Homœopathic doctrine to a prurient imagination, delighting in obscene details, and to charge its professional representatives with pandering to this. If an imputation, so disgraceful to its author, shall take effect in the smallest degree, never had man such cause to blush for his success. But let not our readers, let not Dr Wood, imagine that we are engaged in self-defence. We will not stoop for one moment to repel such a charge from such a quarter. There is no shadow of ground for an imputation against us. We need not pause to affirm our assurance, that not a single Homœopathist has derived one atom of pain or pleasure from the associations that so haunt the sensitive Dr Wood. We are here the prosecutors. We arrest this unmasker, and exhibit him in his true character at the public bar, that men may know henceforward what his accusations are worth; as we have seen an overforward witness committed for future trial and condemnation, on account of the unrighteous evidence he had given.

Some men are so dishonest, that without any peculiar impurity of mind they might have advanced this flagrant charge; while others, and only a very few, are so impure that they could have done it without dishonesty. Dr Wood may choose.

The works of Hahnemann, of which we have spoken, awakened a wide interest in Germany, and not a few of the old and

respectable practitioners were induced to put the system to experimental trial. The result was, that they were convinced that Hahnemann's system, both as to the law according to which remedies should be selected, and the power of minute doses of medicines, selected and prepared as he directed, was perfectly correct. Among his early and notable adherents was Dr Marenzellar, a staff-physician in the Austrian army. Not unlike some of our own great men, he had for many years preferred doing nothing to doing mischief, or at least very uncertain good. On hearing of Hahnemann's system he set about studying it, and applying it to the treatment of his patients. He became convinced that *this* was a system which did good, and never did harm, and he still continues to practise it in Vienna, where he enjoys a very extensive reputation, and the confidence of many of the highest nobility. The conversion to Homœopathy of the present physician to the Vienna Homœopathic Hospital is likewise interesting. He had long suffered from disabling rheumatic gout, and after all the aid his brethren could afford had profited nothing, he wrote a statement of his case to Hahnemann, who sent him a packet of powders, which rapidly cured him. He then wrote, begging Hahnemann to tell him what he had given. Hahnemann replied; "No: study my *Materia Medica*, and you will learn what cured you, and how to cure others." He did so; and, struck with the fidelity with which diseases were described, he put the system to the trial of experiment, and *found, as all who have given it a fair and full trial have done*, that it did not disappoint his most sanguine expectations.

Another writer who has lately announced himself in favour of Homœopathy—Dr Gerstel—was, and still is, one of the chief contributors to the *Allopathic Austrian Journal*, and was requested to prepare for that work a refutation of Homœopathy. Now, thinking that "an author is the better of knowing something of the subject on which he writes," he did not, like a certain Edinburgh author, rush to the editor with his unfledged crudities, but studied the subject diligently and carefully, and came to the conclusion that Homœopathy was fundamentally true.*

* *Vide* Gerstel, *Wissenschaftliche Begründung des Principes der Homœopathie*; Wien. 1843.

Perhaps had Dr Wood done the same, he might have come over too ; and, unless he had undergone a most thorough transmutation, this would certainly have been one of the worst blows ever dealt to Homœopathy.

We would strongly recommend our readers to peruse a scholar-like article in No. VI. of the British Journal of Homœopathy, entitled " The Plea of a Convert," in which they will find an account of the inducements which led an experienced, skilful, and learned physician of this country, to adopt this mode of practice.

Thus, individuals of very different characters, some purely practical, some highly speculative, found in Homœopathy, the one a clue to improve his practice, the other a system in accordance with his ideas of philosophy.

Propagating thus from one to another, it infected very many of the practitioners of the old school of physic ; and, what was more important for its advancement, spread like an epidemic among the non-medical classes of the community. They saw in it, as in Vaccination, a great practical advantage, which would accrue to them, were a system which approved itself at once to reason and experience permitted to become general. The increase in the number of the influential adherents of the system led to the establishment of hospitals and dispensaries for its practice in various places.

The most considerable of the Homœopathic hospitals is the one at Vienna. This has now existed for eleven years. The history of its influence upon the medical legislation of Austria, affords an instructive example of stubborn fact triumphing over inveterate prejudices. The practice of Homœopathy was prohibited in Austria at the time of the opening of this hospital, which was allowed only by special favour, and the influence of a powerful nobleman. In the year 1836, the cholera appeared in Vienna, in its most frightful form ; all the hospitals were ordered to be fitted up for the reception of patients attacked with this plague, and the Homœopathic among the rest. A Government commission was appointed to examine into the treatment of the different hospitals, and to report twice a-day the exact state of matters. When the reports were laid before Government, it turned out that, while two-thirds of those at-

tacked had died of the disease in the other hospitals, under every or no kind of treatment, two-thirds of those treated in the Homœopathic hospital recovered.* This fact was not to be gainsaid,—that in the treatment of the most fearful modern pestilence, so sudden in its appearance, and so rapid in its deadly course, the new system called Homœopathy had established its high claim to superiority to all the other systems then in practice. Let this fact answer the charge made by Dr Wood, that Homœopathists cannot treat “urgent cases.” For the Government to have refused to Homœopathy toleration, while the other systems had support and endowment, would have been too dreadful a provocation of the Divine wrath, so lately displayed in the pestilence “walking in darkness,” which was only stayed by that system which the profession had hitherto tried to stifle or to banish. From that time all laws forbidding the practice of Homœopathy in Austria were repealed.†

The effect of the successful treatment of cholera was to give a great impulse to Homœopathy in Vienna. Love of life proved stronger than prejudices, and people began to think they had too long sacrificed themselves and their children to the feelings of the doctors of the old school. The Homœopathic Hospital is now largely attended by students in Vienna, and the Government have established a professorship, to instruct them in its principles and practice.

In Leipsic, too, an hospital was opened, and brought on some curious discussions in the Saxon Parliament. The facts are these. Some Homœopathic physicians collected a sum of money, in order that the system might be tried in the hospital for a period of seven years. After the hospital was established, the physicians applied to Government for a grant of money. Government applied to the medical authorities,

* The frivolous objection has been raised, that the situation and superior *nursing* in this hospital were the cause of the less mortality; but whenever cholera was treated homœopathically it was followed by the same result. *Vide* Dr Black on the Homœopathic treatment of Asiatic Cholera, Brit. Journal of Hom., vol i. p. 57.

† See Wilde’s Austria, p. 271.

bitter foes to the thing—and, on receiving an unfavourable report from them, refused the application. In 1837, the question was brought before the Saxon Chamber of Deputies (Land-tag), and after the facts had been elicited by an examination of all the witnesses, this parliament, by a majority of 33 to 3, granted a sum for the support of the Homœopathic hospital; on the ground, that the practical benefit conferred by it was as great, if not greater, than that by any other similar institution, and that they had nothing to do with medical theories. Three years afterwards, that is, in 1840, an attempt was made, by some caballing foes of the cause, to have the grant stopped; but, after another searching inquiry into the relative mortality and success of that and other hospitals, similar in extent, situation, &c., the parliament decided, *not on withdrawing, but on doubling the grant.**

Notwithstanding the support of Government, as in Germany all public institutions are endowed, and do not rest on the private periodic liberality of the community, it was found impossible to maintain this hospital in such a way much longer than those who first established it intended that it should; and after existing for ten years, it was converted into a general dispensary. It fulfilled its end, however, by exhibiting the effects of Homœopathic practice in acute cases, and impressing upon a national assembly the fact, that such practice was more beneficial and less dangerous than that which was practised in other public hospitals.

There are some other Homœopathic hospitals now on the Continent, to which we have not time to refer.

One of the great obstacles to the progress of Homœopathy in Germany, was the monopoly of the Apothecaries. They enjoyed the exclusive right of dispensing drugs, and they would not dispense Homœopathic medicines. In the state of Baden, one of the most successful and popular Homœopathic physicians was fined for giving medicines *gratuitously* to his patients. This was pushing matters too far; and a petition, signed by 1300 families, was presented to the Grand Duke, without, however, producing any effect. Upon that, a motion was made

* *Vide* Jahr-bücher der Hom. Heilanstalt zu Leipzig, and Homœop. Zeitung, for 1838 and 1840-41.

in the Baden Parliament, to the effect that the monopoly of the apothecaries should be done away with. A commission of medical practitioners was ordered to report, and they gave it as their judgment that no Homœopathist, nor any but apothecaries, should be allowed to dispense medicines; which was equivalent to forbidding the practice. Thus they did not hesitate to put the neck of the whole of the learned profession under the mercenary heel of the apothecary, that Homœopathy might be strangled by the degrading yoke they submitted to bear. The Parliament, however, who had no patients to lose by the Homœopathists, decreed in the face of this unjust recommendation of their commission, that the Homœopathists should be allowed to dispense their own medicines; and in 1833 the subject was again brought before the Baden Parliament, by a motion to the effect, that means of instruction should be provided for those desiring to study Homœopathy, and regular examinations instituted; and the following resolutions were agreed to:—

1st, That means be taken to ensure theoretical and practical instruction in Homœopathy at our schools, and that all who desire such instruction must first exhibit competent knowledge of the old system.

2d, That no physician shall be allowed to practise Homœopathy who has not passed an examination in it.

3d, That none who are not qualified to practise medicine, shall, at the risk of prosecution, venture to practise Homœopathy.*

In Brunswick the system has attained so much importance, that in 1841 the Ministry published an edict to the effect, that all candidates for the degree of Doctor of Medicine, who wish to practise Homœopathy, shall not receive a degree until they have convinced an examiner appointed by Government of their fitness.†

But one of the strongest tokens of permanence which a system can exhibit, has, within this last year, been given to it

* Vollständige Sammlung aller Verhandlungen und Aktenstücke der Kammern Badens und Darmstadt, über die Ausübung des Homœopathischen Heilverfahrens, 1843.

† Allgemeine Zeit. of Leipzig, April 1843.

by the prudent Government of Prussia, which last autumn published a code of laws, regulating the dispensing of Homœopathic medicines by physicians and apothecaries, confining the permission to those who shall have submitted to a strict examination in Homœopathy, by a commission to be appointed by the Minister for Education and Medical Affairs. Those dispensing medicines must submit to a periodical examination of their drugs, and must shew that they have the strong tinctures of the plants.

Thus in Germany the system of Homœopathy is now recognised, after fifty years' probation, as one which is to be taught in schools, and which legislation is to secure in its rights and privileges—and that after it has been put through a more fiery ordeal than can await it in any other country.

The following account of its progress in other countries we extract from Everest's *Popular View of Homœopathy*, a work which, for gorgeous diction, burning sarcasm, and weighty argument, stands "facile princeps" in our Homœopathic literature:—

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

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

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

“ While Des Guidi was in Italy, his wife experienced a new

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

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

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

“ The publication of this journal was a new æra in the history of the science to which it was devoted. From that time may be dated the rise of Homœopathy in France. Hitherto all the works on the subject had been written in German ; and as the French are in no instance ready linguists, entertaining no great reverence for any tongue but their own, the doctrines of Hahnemann were as little known as though he had published them in the language of the Chickasaws.* No sooner, however, did the Geneva journal appear, than an unaccountable and uncontrollable impulse seems to have been communicated to the nation. Translation followed translation as fast as the press could supply them. New converts gave in their adherence, new journals sprung up to defend the so long despised system. And from that time, until the present hour, the progress of Homœopathy has been one uninterrupted triumph over old prejudices, cherished opinions, and mighty interests.”

In America it seems to have made greater progress than in any European country, there being many hundred Homœopathic practitioners scattered over the United States.

As for this country, there is now a Homœopathic hospital in London, besides four or five Dispensaries. In Liverpool there is a Dispensary, at which there are about 250 patients admitted monthly. And in the Edinburgh Homœopathic Dispensary there have been nearly 4000† patients within the last two years.

Such as we have described him was the illustrious founder of the Homœopathic System of Medicine ; and such as we have attempted to detail, in the brief compass which our limits admit of, are the character of his professional adherents, and the extent to which his doctrines and practice have already prevailed. We say *already*, notwithstanding that fifty years have elapsed since Homœopathy was recognised as involving

* It is rather amusing to hear a Frenchman, at present one of the warmest advocates of Homœopathy in Paris, upbraiding the Germans for employing their own language. He complains ridiculously enough of the “ *Esprit de nationalité qui a conduit les Allemands à n’écrire que dans leur langue.*” V. Arch. vol. ii. p. 134.

† By a typographical error it was called 5000 in the former edition.

a curative law, coextensive with curable diseases, and in that sense universal. To the general reader it may possibly appear difficult to comprehend how Homœopathy should not be everywhere, and by all practitioners of medicine, adopted as the preferable system, if its pretensions be so well-founded, and its advantages so signal, as we maintain them to be. But those who feel this difficulty, must be strangers to the obstinacy, and bigotry, with which great innovations in medicine have been always encountered by the profession at large. It is not with the purpose of rivetting this infatuation, in its aversion to Homœopathy, that we advert to it, ruinous as it must eventually prove to those who persist in entertaining it—and we could wish to avoid any general charges of an irritating kind, lest the effect which we deprecate should unhappily ensue; but the ends of truth and justice will fail to be served, in an important particular, if we refrain from an exposure, by which the candid professional reader may be in some measure guarded against a blind hostility, reminding him, as it will, of the discreditable appearance which the like conduct, in respect to other great advances in medicine, exhibits in the records of the science; and from which readers of another description may learn that the opposition which Homœopathy has had to contend with, is precisely such, both in degree and extent, as the history of the greatest medical discoveries which have preceded would have warranted them to anticipate.

No doubt Dr Alexander Wood gives a very different account of the matter. "There is no new discovery," says he, "which promises to be beneficial—no new science which promises, however remotely, to advance the healing art, that we do not eagerly investigate, and practically submit to the most calm and searching inquiry," assertions peculiarly suitable, by the ignorance and effrontery which they display, for the introduction of a work in which those characteristic endowments of the author contend for the mastery in every page. But, unhappily for him, however men may differ about the certainties of the ancient art, the testimony of its history has certainty enough "to avail us in the detection of gross fallacies," such as he has had the hardihood to maintain in the passage we have quoted.

Dr Wood does not appear to know that Harvey's discovery of the circulation of the blood—a discovery which so strenuous an advocate of bloodletting will allow to be not very “remotely connected with the advancement of the healing art”—instead of having been eagerly investigated, was received with so much malevolent opposition by his professional contemporaries, that their detraction and enmity had the effect of greatly impairing his practice. *Tantum in maximum ingenium obscura obtreptatorum potuit industria.* We should have supposed that the simplicity of the experiments by which his discovery could have been tested, might have speedily put an end to the storm of malicious hostility by which he was assailed. But so far was this from having been the case, that, without having troubled themselves to put his doctrines to the proof, author after author (and among the throng no less a name than Riolan's will be found), for a series of years vented his controversial spleen at his expense, and it was not till the term of a generation had passed, that the circulation of the blood was generally acknowledged.

It would appear that in every age the reluctance of mankind to reform their opinions has betrayed itself in the same way, and that the genius of discovery has a heavy penalty to endure—a sort of tax to the demons of falsehood and ignorance, by way of compensation for the injuries they receive. Truths in all departments of research are so much akin, that every genius of evil bands with his fellows, as in a common cause, be the discovery of what sort it may, to stimulate the work of their perversion and abuse. The demon of false science needs his tribute of distortion and sophistry—and the demon of profligacy must have his due, in personal calumny and foul insinuation. Harvey did not escape the universal lot. When his discovery could no longer be gainsaid, the rancour of his adversaries was turned, as in the case of Hahnemann, against his moral character.

The calumniators and malignant opponents of Harvey flourished, it is true, above two centuries ago; and, since then, the practitioners of medicine have had ample time for correcting their proneness to detraction, and their hostility to useful discovery. “When I spoke of our eagerness to investigate whatever promised to be beneficial,” Dr Wood may say, “I, of

course, limited my assertion to the liberal and philosophic era in which *we* of the 19th century—fortunately for suffering humanity—stand upon the watch-towers of public safety, to catch the first glimpse of whatever promises to be useful.” Centuries ago, physicians were actuated, doubtless, by coarse and brutal passions,—they were sordid in their aims, and cruel in their practice,—and, in a word, regarded the doctrines of medicine as only the formulas by which they lived, without troubling themselves to inquire whether they were not, at the same time, the formulas by which others died. It is otherwise now, of course. The modern doctors, with their modern science, their disinterested liberality, and their delicate feelings, live embodied emanations of the march of intellect, of Christian charity, and of social refinement. They wear out their sympathetic souls, in their eagerness to welcome every new discovery that has the goodness to promise to be beneficial to their fellow-men. Not that they need to be “eager” or anxious about the matter. Why should they? with their “science of facts—the accumulated stores of the experience of many successive ages of observation.”

Dr Wood, we will be rash enough to conjecture, has heard of Edward Jenner, and has some recollection of having heard that he was born since the time of Harvey, and that he did something about cow-pox. But he cannot have suspected that the contemporaries of Jenner could claim to be among the “eager” *we* of the present day; that his own father might, without being an Enoch or Methusalah, have read the first notice of Jenner’s discovery on the first day of its publication. In sober seriousness, is there a Lecturer on the Practice of Medicine in the city of Edinburgh, or in the world, so deep in Cimmerian darkness, as not to know how the discovery of Jenner was received by the practitioners of medicine in this country? We are not entitled to accuse this creditable Fellow of the Royal College of Physicians of deliberate falsehood in this matter, for the purpose of deceiving the unwary; and we shall not utter the remotest insinuation of a guilt which, in even its smallest degree, is the token of a mean and profligate nature. When there is an alternative which charity prefers, wretched as it may be, we shall be found ready to

give the author the benefit of it ; and, in the present instance, we allow him to skulk under the plea of ignorance, for what shelter it can give.

We may inform the general reader, whose want of acquaintance with the history of Vaccination may be quite excusable, that the office-bearers of the Royal Society of London declined to print the “ Inquiry into the causes and effects of the Variolæ Vaccinæ,” in its Transactions ; and, in reply to Jenner’s application, gave him the “ friendly admonition, that, as he had gained some reputation by his former papers to the Royal Society, it was advisable not to print this, lest it should injure his established credit.”* Jenner was, therefore, obliged to publish his treatise for himself, in 1798, confident that no patronage was needed for a work which promulgated a discovery of such incalculable utility. “ A great fermentation instantly arose, and the subject was hotly discussed, both in professional circles and in general society. Many of the sanguine, and a few of the profound, were at once convinced of the truth of Jenner’s opinions ; but the cautious suspended their judgment ; while the *superficial* and *self-sufficient* pronounced, at once, that the whole was an absurdity.”† We may safely presume that the gentlemen who deserved to be distinguished by the epithets which we have put in italics, formed a very notable majority of the profession in that day, as they do in the present. Yet, besides these gentlemen of the Wood class, it appears that “ some grave and learned persons doubted all the assertions contained in the Inquiry ; and, of course, set no value on the reasoning connected with them.”‡ The “ ignoble opposition” will be found, in all its humiliating details, in the works from which we have quoted ; and we recommend to Dr Wood the attentive perusal of those samples of kindred liberality, truthfulness, and wisdom, which he will find in the productions of doughty Benjamin Mosley and veracious William Rowley ; because, as he has an aptitude for blushing, he will have abundant occasion for the exercise of his talent, when he perceives how closely his spirit resembles theirs, and how surely he is destined—if destiny can be pre-

* Moore, p. 20.

† Ibid., p. 21.

‡ Baron’s Life of Jenner, vol. i., p. 302.

licated, without a laughable use of the term, of a writer so ephemeral—soon to occupy the same place with them in the estimation of the public.

Does the parallel between the persecutions of former times and our own, hold good in respect to the motives as well as to the conduct of the opposition? “The present controversy (says the historian of Vaccination) did not arise, like many medical disputes, from the obscurity of the subject, but from another prolific cause. The small-pox was a source of considerable emolument to every member of the Faculty of Physic. So perilous a fever called for the costly, regular attendance of physicians; and as the act of inoculation was in the surgeon’s province, this often secured to him the future treatment; while the apothecaries profited by compounding the prescriptions of both. Unless, then, the whole practitioners of medicine had also been practitioners of virtue, they could not unanimously have approved of a project likely to destroy so lucrative a branch of business,” p. 37. The Homœopathic system threatens far more grievous detriment to all classes of practitioners than Vaccination could ever have done. The greater part of the emoluments of medical men of the old school arises from the imperfections of their practice. Whether they have the wisdom, as many, especially the more experienced, of them profess, to “do very little, and let Nature take her own way;” or, with the impatience of youth and inexperience, deal pill and potion right and left, cut, burn, blister, bleed, and purge, in abundant pennyworth for their fee, their patients lie long on their hands for the most part, and the attendance is profitable in proportion. Again, the utter incompetency of the means they use to cure a multitude of chronic ailments, so far from being an evil to them, is a great and universal benefit; for the unhappy persons on whom they practise, failing to find relief from one, hie to another of the same trade; and thus from year to year make the dismal round, spending, it may be, all their substance on physicians, like the woman of old. Homœopathy, by curing recent diseases more promptly, and, besides curing more certainly, demanding less frequent visits to persons labouring under the more protracted, just because the operation of its

medicines does not need to be suspected and watched, as is notorious in the case of the Allopathic drugs,—cannot fail to make deep inroads into professional incomes, and to lessen very much the number of practitioners that shall be needed to meet the altered circumstances of the public. Then, as to the apothecaries, they, of all persons connected with the profession, have the most reason to dread the general adoption of Homœopathy; whether, as in Scotland, they subsist by merely vending drugs; or, as in the case in England, are, at the same time practitioners, who are paid by the quantity of medicine which their employers swallow. The reader will perceive what sort of motives these “practitioners of virtue” have for their opposition to Homœopathy; and, if there are some whose disinclination to examine the improved system we cannot fairly ascribe to such sources, we shall not be far wrong in suspecting that nine-tenths of them owe their reluctance to a dislike of innovations which would overturn the system with which all their own labours are identified, and necessitate the relinquishing of dogmata and methods by which they have been accustomed to be guided, for elementary studies and a new experience, not to be acquired without much application and fatigue, both of body and mind.

Vaccination was not many years in triumphing over all opposition; but we question if many of our readers have sufficiently considered the means by which its general adoption was so speedily effected. The simplicity of the subject, and the ease with which its pretensions could be determined, gave it, doubtless, a great advantage over Homœopathy, in respect to the time during which the opposition to its claims could be successfully exerted. The latter does not aim at the introduction of a new practice into a solitary branch of the medical art, but demands for the field of its sweeping reformation the whole territory of practical medicine, joins issue with the old system on every inch of its possessions, and has to beat it from its fastnesses among the morasses of false experience, of vain hypotheses and theory. Yet it was not to the mere limitation of its object, and the simplicity of its character, that Vaccination owed its rapid extension among the practitioners of medicine. It is a fact, not the less undeniable because

overlooked, that the part which the general public, and especially persons of rank and influence, took in reference to it, had a prodigious effect in converting the profession to the practice, and in silencing the clamour of opposition. The King, the Prince of Wales, the Dukes of York and Clarence, Lords Egremont, Hervey, Aylesbury, Ossory, and many besides, among the nobility and gentry of England, gave Jenner the support of their countenance and encouragement, at the very time that he was engaged, within little more than a year from the publication of his discovery, in contending with the prejudices and calumnies of his professional brethren. We find it stated in a letter from Edinburgh, by Mr (afterwards Sir Matthew) Tierney, of date March 1800, that the then Professor of Practice of Physic in the University of that city, Dr Gregory, "knew very little about it (Vaccination), and of course did not encourage it;" though by that time it had received the favourable notice of the distinguished persons we have mentioned, and had been practised by a private gentleman and his lady, in England, on above 600 persons. So much for the *eagerness* of the profession. From this let the public learn to judge and to act for themselves, if they are desirous of soon reaping the benefits of important advances in the art of healing or mitigating diseases; and let them beware of delegating their concern in matters so momentous to those who have interests so much at variance with theirs.*

We might occupy the space we have proposed for our whole Reply with similar examples of our *eagerness* to investigate whatever promises to advance the healing art, but we must limit ourselves to just one more. About the year 1820, Laennec gave to the world an account of his discoveries in Auscultation, —a new method of ascertaining, during life, and with previously unexampled accuracy, the nature and extent of diseases of

* Before Dr Wood urged his professional Tractarianism on the credulity of the public, he should have been able to assure them that they shall incur no penalty through the errors of their creed, if they take care to exercise the due proportion of faith in the dogmata of the Æsculapian priesthood; and he should have taken some pains to have concealed his more than puerile ignorance of everything like science, which we shall have by and by to expose.

the lungs, bronchiæ, pleuræ, and heart,—diseases which had before his time so baffled the diagnostic acuteness of physicians, that their detection, distinction, and treatment, had been deemed among the most difficult and uncertain tasks in the whole scope of the art. The new method revealed expedients, simple, direct, and sure, by which the former sources of embarrassment to the practitioner might be easily avoided; yet to this day the knowledge and employment of these expedients are confined, at the most, we venture to say, to a tenth of those who practise medicine. The discoveries of Laennec have not been merely neglected, but they have been so actively condemned, as unsuited for practice, that, in 1830, ten years after their promulgation, the late Dr James Gregory of Edinburgh wrote a paper, partly devoted to a formal refutation of the *five principal objections* which were then commonly urged against the use of the only means by which the physician can be enabled to determine, with accuracy, and to treat successfully, many of the most formidable diseases to which the human frame is subject. “In due course of time,” he observes, “it is highly probable that the practice will be as widely diffused as its warmest friends could desire. But, in the mean time, I believe there are few comparatively among the great body of practitioners throughout the country, who employ auscultation and percussion, at least to any considerable extent.”* He alludes in the previous page to the “hostility and ridicule” with which the discoveries of Laennec had been met with, and to “that still more powerful enemy, the abstract dislike of all innovation which pervades so large and so respectable a portion of the medical public.”

The reader has had now a few specimens of Dr Wood's capacity to do justice to medical history, and will be able to judge of the eagerness with which gentlemen of the old school might have been expected to have embraced Homœopathy, seeing that it *promises* so much to advance the healing art. Lamentable as the ignorance is which we have exposed, it forms but the commencement of a series of blunders, which no man of common intelligence could equal, on purpose, without a very uncommon share of ingenuity.

* Edinburgh Med. and Surg. Journal, 1830, p. 27.

The difficulty of such an undertaking as Dr Wood has ventured to attempt, which must necessarily deal with the recorded testimony of hundreds of observers, and be naturally expected to touch upon the profound and intricate speculations of men of no ordinary capacity and attainments, would suggest to an intelligent and accomplished opponent the need of caution and study. But Dr Wood, with the rashness of an ignorance the most disgraceful, has the folly to appear before the public, masquerading in the freshly-plucked feathers of a philosophy which he can neither understand nor apply, uninformed alike on the doctrines which he defends, and those which he aspires to oppose. If we stoop to the task of exhibiting his absurdities and his ignorance, it is not because we suppose many of his professional brethren to be as weak and ignorant as he ; or because we think that any of them should need our help to discover the imbecility of his reasonings, and the elementary scantiness of his knowledge ; but because we fear that, while their prejudices have been gratified by his foul insinuations and barefaced misstatements respecting Homœopathy and its practitioners, they may have overlooked the evidences of his incapacity to determine the merits of a scientific question ; and because we trust that, by pointing out to them his blunders in that system of medicine which he both practises and advertises himself to teach, they will the more readily credit our exposure of his misrepresentations of the other system, which he scarcely professes to have studied.

In the eighth page of his introduction, he claims for medicine a place among the sciences very near mathematics, and the science of numbers ; and after observing that the mathematician will not “ listen to any pretended demonstration that the three angles of a triangle are greater than two right angles, because he has had it demonstrated that they are together equal only to two,” he adds, “ just thus it is with one acquainted with the science of medicine ;” and a little further on, “ true it is, that propositions in medicine cannot be reasoned about, proved, and disproved, with *all the rigidity* of mathematical science ;” then, thirdly, he lets himself down to the still humbler assertion, that “ there is quite enough of certainty in the science to avail us in the detection of gross fallacies, and

enough of philosophy to render *many* errors at once apparent ;” and, lastly, at page 19, he drops to the admission—“ we do not hesitate to admit, that medicine is, and must necessarily be, an imperfect science.” Why, this modern Icarus, soaring too near the sun, in his ambitious flight, finds his waxen pinions melt, and tumbles helplessly into a sea of contradictions. Upon the strength of which of these revelations of his somerset is it, that he defends his professional brethren for having refused to investigate Homœopathy, “ and practically submit it to the most calm and searching inquiry ?” Not because one acquainted with medicine can demonstrate its propositions just in the same way as the mathematician,—that absurdity he abandons ; but because, we presume, medicine is, and must necessarily be, an imperfect science ; and in virtue of its imperfection—of its ignorance of the nature and capabilities of those hidden principles with which matter, in the state of life, is endowed, as well as of the influences which other varieties of matter are capable of exercising on the living, it must be qualified to pronounce sentence, independently of experimental investigation, and reasoning from principles and experiences avowedly defective, on the value of whatever is new, and at variance with former opinions !

Let us ask what he means by *medicine*. It is plain that he has not the remotest suspicion that medicine is made up of a *science* and an *art*, else he could not have fallen into the extravagant folly of conceiving it to be “ a fundamental principle in Homœopathy, that if it be true, medicine must necessarily be false.” Medicine, as a *science*, includes the Anatomy and Physiology of Health,—the Chemistry, Natural History, and Botany, of the *Materia Medica*,—the Anatomy and Physiology of Disease, and the Theory of Therapeutics, or operation of remedies ; and, as an *art*, it consists of rules for distinguishing diseases, and for the selection of remedies appropriate to each. Now, of this category, the first *seven* contain facts and doctrines, as taught by the ordinary lecturers (*i. e.* those who know what they lecture about) in our universities and schools, quite as valuable in the eyes of the Homœopathist as in those of the common practitioner ; nay, some of them, and espe-

cially the anatomy and physiology of diseases, are of immeasurably greater consequence to the former than to the latter; because, as he possesses means of cure which demand a nicer adaptation to the conditions of disease—because he uses a rifle instead of a blunderbuss, every thing is of more consequence to him that ensures a steadier aim, and a clearer perception of his mark. There is, then, but one department of the *science* of medicine in which the two systems can be at variance. And in the *art*, of the two sections into which it is divided,—the distinguishing of diseases, and the adaptation of remedies,—the former is common in all its details to the two systems; the latter alone can be the subject of any controversy. Nay, the field of contest is not so broad as even this; the old system recognises the practicability of Homœopathy—*similia similibus curantur*—of diseases being curable by medicines which excite similar diseases in previously healthy persons. The opponents of Hahnemann's system repudiate the imputation of being either *Antipathic* or *Allopathic* practitioners—of being guided in their prescription of remedies by the principle of opposing to the disease substances which produce conditions and phenomena in the body, the contrary of those which distinguish the disease, or of administering drugs which have no special action on the part where the malady exists. We happen to know that a distinguished Professor of Materia Medica, in a public discussion relating to Homœopathists, accused them of unwarrantable assumption in claiming for themselves the distinctive appellation by which they are known, on the specific ground, *that the Homœopathic practice was largely recognised in the therapeutics of the ordinary schools*. He was, no doubt, quite right in his statement of the fact; but we may differ from him, in reference to the charge he founded on it; and for the plain reason that with us *Homœopathy* is a *system*,* and the Homœopathic the one and only law by which we are guided in the selection of remedies; whereas the ordinary practitioners, though they use remedies which act homœopa-

* We use the term as synonymous with invariable practice.

thically, are notoriously not guided to their use of them by their faith in the therapeutic *principle* of Homœopathy. With them the circumstance of the medicine they employ being known to have the power of producing symptoms similar to those which it is prescribed by them for the purpose of removing, is not advanced as the ground of their selection—is not regarded as the foundation of their hopes of success—is, in short, nothing more than a subject of curiosity—of passing and fruitless speculation. It was thus with Sydenham two centuries ago, when he incidentally noted that Peruvian bark, which he extols as a remedy in rheumatism, sometimes produced rheumatic pains. In former times, however, many of the ordinary authorities in medicine knew and dogmatised the Homœopathic law. “Similar effects,” says Hippocrates, “must by similar creating causes be treated, and not by opposite agencies.” And Stahl observes, “The received method in medicine, of treating diseases by opposite remedies, that is to say, by medicines which are opposed to the effects they produce, is completely false and absurd. I am convinced, on the contrary, that diseases are subdued by agents which produce a similar affection,” &c.*

The ordinary practitioner cannot be said justly to have attained his knowledge of the curative virtues of the remedy which he employs by the light of any acquaintance he had with its effects, before he employed it as a remedial agent; and his only theory of its action is founded on the effects which follow its administration to a diseased person, when it must be extremely difficult, if not impossible, to determine how much of these effects is due to the disease, and how much to the properties peculiar to the remedy. And when he attempts to extend his *materia medica*—to discover new remedies—he either proceeds in the profoundest ignorance of what is to follow the administration of the drug, or by the direction of loose and casual analogies.

Such experiments are made every day by one Allopathic practitioner or another, *on persons labouring under disease*. We leave the reader to judge whether this method is more entitled

* For these, and other quotations to the same effect, we refer to Hahnemann's *Organon*. American edition, p. 75.

to the praise of caution, and concern for the welfare of those who confide their most precious temporal possession to the humanity and fidelity of the physician, than that which first *proves* the properties of a medicine on the robust and healthy, before it ventures to prescribe it to the sick—perhaps to the dying. And what makes the experiments of the Allopathic physician the more dangerous and unjustifiable is, that the doses he prescribes are so large, that, if they fail to effect an accidental good, they can hardly fail to secure the opposite evil; so that the unhappy persons who are the subjects of their practice may justly exclaim, with Montaigne, “Give me time to recover my strength and health, that I may be the better able to support and encounter the violence and danger of the potion.”

The Homœopathic theory of therapeutics is not a ground of contest between the ordinary practitioner and the Homœopathist, because, as we have seen, though the former is not guided by the Homœopathic law, he admits that medicines which are capable of producing certain symptoms, are capable of curing those conditions of disease which give rise to similar phenomena. What are we to say, then, to all the nonsense which the author of this miserable jumble of illogical absurdity, and palpable ignorance, has put into print, about “the fundamental principle in Homœopathy—that, if it be true, medicine must necessarily be false,”—and about medical science having advanced “in a direction diametrically opposite to that which Homœopathy indicates” (p. 22), and so forth? We have shewn that seven-eighths of the *science* of medicine pertain as much to Homœopathy as to Allopathy; and that the eighth, as taught in Allopathic schools, admits the *fact* of Homœopathic action; and the only questions which remain relate to the therapeutic theories peculiar to the old school, and the practice which it recommends.

Dr Wood, right once in the course of his 196 pages, speaks slightly of the *theories* of medicine, in his anxiety to cast anchor among the facts: “Nor let us suppose,” says he, “that because the *theories* of medicine may have been altered, its *facts* have thereby been affected; they remain the same, amidst all the explanations which each successive theory has imposed

on them," (p. 9.) We presume he means to allude to the actions of remedies, and the explanations of them, if he had any meaning, when he wrote the passage. "But," he continues, "if we admit the theory of Homœopathy, then the larger proportion of what are established facts must be denied; nay, if Homœopathy be true, their existence is impossible;" and "if these are true, Homœopathy is false; and, till they are disproved, they still demand our confidence." In reply to this precious logic, we have to remark, in the first place, that though he should admit the theory of Homœopathy to its utmost extent, the admission would not disturb a single fact in the practice of the old school; for which we claim no special credit to the courtesy of Homœopathy, seeing that the "accumulated stores of the experience of many successive ages of observation" have not a great variety of practical facts, in the way of curing diseases, to boast of. We may not be thought candid judges in so delicate a matter, and are glad to give place to the more weighty testimony of Cabanis, a distinguished philosopher, and a member of the Parisian School of Medicine. Writing, about five-and-forty years ago, an account of the Revolutions in Medical Science, he thought it necessary to discuss the following proposition:—"Is the Art of Medicine founded on a solid basis?" To so little purpose do the "accumulated stores" appear to have been amassed, that "many philosophers of reputation regarded medicine as a *deceitful art*, the empire of which was founded solely on *credulity* and *weakness*;" and even some very enlightened physicians countenanced this opinion; at least they limit the power of the art to such a degree, as to regard the study of it rather as an object of curiosity than of utility," (p. 10.) Nor does this scurvy opinion of the art seem to have been confined to the experience of some one of the "many successive ages" in particular: for "in all ages of the world we have seen its utility called in question by men of sense and discernment." The sand-blind, or rather the "high-gravel-blind" calumniator of Homœopathists, quotes Cabanis, with his "certainties of probability," as helping him to prove that medicine "has, indeed, its own certainty." (p. 11.) Let him cry now—Most rightful judge! Most learned judge! A Daniel come to judgment!—yea, a Daniel! No Cabanis

has recorded so miserable a picture of Homœopathy—thanks to its “mushroom experience.” No one can say of *it*, that it “has been increasing for centuries, from the age of Hippocrates to the present day,”* to be in the end only “a deceitful art, founded solely on credulity and weakness.”†

But Cabanis, it appears, is not the only member of the old school who bears testimony to the melancholy state of the Allopathic system. There are many ancient, and a reasonable proportion of modern Daniels of the like opinion. As Dr Wood may prefer the evidence of the latter, and as we have no sort of objection to it, we shall help him to a few instances in point: “When I would seek a guide among the authors esteemed the most illustrious, and to whom medicine confesses itself to be the most indebted, I found nothing but confusion; all was, so to speak, mere conjecture”—was the deliverance of Broussais in 1808.‡ Rostan, in 1826, is more explicit and particular in his judgment: “If there be a spectacle afflicting to the philosophic physician, it is to witness on what miserable grounds, down to the present day, the treatment of diseases is based. Let no one suppose that the love of vain declamation excites us to blame the proceedings of our predecessors. Let no one assert, that for a long time the art is freed from the disgusting errors transmitted to us from the darkness of the middle ages. * * * Let one but glance at the most recent formularies, and he will see if it be without cause that we rise with indignation against the prevailing practice; not that all is error and deceit, but that error and deceit abound to such a degree that truths are as thinly sown as gold on the dunghill of Ennius.”§

Then mark what the accurate Louis says: “The physicians of antiquity have given us very imperfect descriptions of the diseases which they have observed. They have bequeathed us numerous therapeutic precepts, but destitute of foundation, their doctrines have given place to others, all of which had the pretension to be alone true. Modern physicians have been

* Wood, p. 8.

† Cabanis' Sketch of the Revolutions of Medical Science, p. 10.

‡ Histoire des Phlegmasies Phroniques, p. 1.

§ Med. Clinique, t. iii. p. 235, Rostan was, and we believe still is, a Professor of Clinical Medicine in Paris.

scarcely more fortunate ; their doctrines have passed more rapidly in proportion as the spirit of inquiry has made more progress ; and their descriptions are so incomplete, at least for the most part, that the particular cases of which they have given us the history, offer nothing but uncertainty, so that it is not always possible to convince one's self that the diseases to which they have given a name really deserve it ; so that their observations could serve, with a few exceptions, neither to the advancement of science, nor to the instruction of the reader.' And admitting that there were men of rare capacity among them, he asks (p. 2), " How, then, happens it that science owes them so little in general, and that its history, in many respects, is but that of their errors and their systems."*

We might multiply quotations to the same purpose fifty-fold, were it necessary, to convince the Allopathic practitioner of the real worth of his art. We have already remarked that it is common among those practitioners, and more especially among the older of them, who are doubtless wearied of a contest in which they have seen little success crown their best endeavours, to aver that they prescribe very little medicine ; that they are *Homœopathists*, in their jocose interpretation of the term, seeing they do little or nothing in the way of treatment. We ask them, is this honest ? Is it fair to those who confide in them, and pay them, that they should content themselves with looking on, and pocketing their fees for doing nothing, when there is a system of treatment proclaimed by hundreds or thousands of men, not less sincere, and not less completely fitted, by professional education and general attainments, than they are, to form an opinion of the results of their experience, as possessing the strongest claims to their study and confidence ? There may be some excuse for young and inexperienced persons, such as the author of the book before us, repudiating a system so different from that for which they have been educated, and of the vanity of which they have not yet had the painful experience which their seniors have acquired ; but there can be no excuse for those who are inwardly persuaded of the inefficacy of the common practice, or rather

* Mem. de la Société Médicale d'Observation, t. i. p. 1.

practices, for declining to investigate a system of treatment which professes so much as Homœopathy does ; of which they know nothing by personal observation ; and against which they can urge merely speculative objections. If they must continue their " meditation upon death," as the expectant method is justly termed, let them see to it that they make sure the answer of a good conscience against the day of account.

After the opinions we have quoted from persons of great eminence in the medical world, exhibiting the deplorable condition of the art as practised by the opponents of Homœopathy, the reader will attach little value to the following words of Dr Wood : " Of the two, it were perhaps the easier task to dwell upon the high character which medical science is attaining ; to point out the laborious means by which this has been effected," &c. &c. What the *science* of medicine can boast of is not a property peculiar to the Allopathic physician ; and it will be seen that the author, by hiding the poverty of the *art* in the lustre of the *science* ; by speaking of *medicine* and Homœopathy as opposed to one another ; had no conception of the true nature of the task which he should execute, when he undertook to contrast the old system of medicine with the comparatively new one. Nor will the reader wonder at the decision of Hahnemann, when he found himself involved in the responsibilities of a profession which was unfurnished with principles and expedients calculated to enable him to benefit his patients. " It was agony to me to walk always in darkness, with no other light than that which could be derived from books, when I had to heal the sick, and to prescribe, according to such or such an hypothesis concerning diseases, substances which owed their places in the *Materia Medica* to an arbitrary decision. I could not conscientiously treat the unknown morbid conditions of my suffering brethren by these unknown medicines, which, being active substances, may (unless applied with the most rigorous exactness, which the physician cannot exercise, because their peculiar effects have not yet been examined) so easily occasion death, or produce new affections or chronic maladies, often more difficult to remove than the original disease."* And even the Allopathic

* Letter to Hufeland, *Brit. Jour. of Hom.* vol. ii. p. 105.

practitioner will cease to condemn him, when he recollects that one of the greatest authorities in our common science, Louis, disgusted, like Hahnemann, with the vanity of the practical doctrines of medicine, not many years ago forsook the field of private practice, to engage in the labours of the hospitals, at a time of life when other men usually cease from collecting observations.

Perhaps some of our readers may desiderate a few specimens of the harmony and certainty of those practical rules of the old system which are boasted to be the touchstones of fallacy and error of the new. We can very readily believe that Dr Wood is not aware of any contradiction existing among the practical views of his brethren; to have known that would have required the perusal of, at least, two authors on the art. He does not stand on the theories of the old school; but is content, it seems, that the whole matter should be a contest "between two experiences,—the one the mushroom experience of Homœopathy; the other, that which has been increasing for centuries, from the age of Hippocrates to the present day." From this it would appear that he knows of only *one experience*, as pertaining to Allopathy. In one sense we admit that he is right; and the quotations we recently afforded will serve both to establish the fact, and to illustrate the nature of the uniformity. This, however, is not exactly the sort of experience at which he points; and we shall give him credit for believing, that, from the age of Hippocrates to the present day, the art of medicine, in the hands of the Galenists, Chemists, Mathematicians, and Vitalists, of the past eras of medicine, and in those of the nameless multitude of discordant practitioners of the present, has presented the most harmonious and uniform results—constitutes one undivided and indivisible whole, suitably made up of parts, which correspond to admiration; that the days in which "the left foot of a tortoise, the urine of a lizard, the dung of an elephant, the liver of a mole, blood drawn from under the wing of a white pigeon; and for us who have the stone (so scornfully they use us in our miseries), the excrement of rats beaten to powder, and such like apes' tricks,"* yielded their

* Montaigne, chap. 27.

contingent to the "accumulated stores of the experience of many successive ages of observation," witnessed but the *one experience* which has been increasing since the age of Hippocrates, and which, in the present day, is founded on extracts prepared *in vacuo*; vegetable alkaloids and essences, due to the laborious ingenuity of the chemist; ethereal solutions, and aerated waters; dainty lozenges, "elegant chalybeates," and cold drawn oils, "The *facts* remain the same;" the differences lie only in the "explanations which each successive theory has imposed upon them!" Confining ourselves to the highly cultivated condition of Allopathic practice in the present day, it will be profitable to consider for a little the unique experience which it presents.

To begin with those acute affections which Dr Wood considers peculiarly the tests of remedial prowess, and on the treatment of which we should expect the powerful agents of Allopathic experience to be the most in harmony with one another; what will he say to the following unity of opinion and practice, in reference to the treatment of fever?

"The other active remedy which I have mentioned as capable of abridging the course of fever, if employed early, is bloodletting."—*Bateman*, p. 97.

"The power of this remedy, at this period of the fever, cannot, I think, be questioned by those who have witnessed its effects."—*Ib.*, p. 100.

And respecting the later periods of fever, he says, "If delirium come on, of an active kind, with rapid and continued talking, or attempts to get out of bed, or with a more quiet confusion and slowness, approaching to stupor, &c., some evacuation of blood is absolutely necessary, *whatever the state of the pulse may be.* * * * The temporal artery may be opened with great advantage under these circumstances." P. 112.

"Though this remedy was shewn by Dover to be beneficial in the malignant spotted typhus, a great prejudice appears to have risen against it by the authority of Huxham, Pringle, and others, who dreaded what they termed putrescence."—*Craigie, Pract. of Phys.*, vol. i. p. 338.

"In young, vigorous adults, I have generally drawn from 18 to 24 ounces, or even 30 ounces, with benefit; and, in most instances, it will be requisite to draw not less than 18 ounces at the outset of the disease."—*Ib.*, p. 341.

Dr Southwood Smith's experience suggested the following:—"The physician, in the first stage of fever, armed with his lancet, is to his patient what the fireman, with his engine, before the flames have had time to kindle, is to a building that has taken fire."—*Williams*, p. 80.

We may refer also to the works of Clutterbuck, Mills, Beddoes, &c. &c., for a similar advocacy of venesection in fever. Such, then, is one experience on the subject.

Dr Copeland, in describing the treatment proper to the premonitory and invading periods of the disease, observes, "As to bloodletting in this disease, it is pernicious in many, if not in most, cases; and not merely in the nervous, but even in this stage."—*Dict.* p. 1026.

Dr Alison,—“But we know also, that, in most epidemics, the mortality among those bled early in the disease has been observed to be unusually great.”—P. 455, *Outlines*.

And Dr Little,—“I have not seen a single case of genuine contagious fever, where the loss of blood appeared to diminish its duration. On the contrary, I have seen many cases where depletion, to the amount of 12 or 16 ounces, had the most decidedly injurious effects. * * * Amongst some of the bad effects resulting from the loss of blood, I may mention *delirium*, muscular tremors, and restlessness.”—*Dublin Journal*.

These, it will be admitted, constitute another experience.

Then, as to the use of wine and other stimulants in the same disease:—

“It has appeared to me, however, that this quantity (even four ounces in 24 hours) of diluted stimulus was injurious and inadmissible whenever the tongue remained parched, the skin dry, and the pulse above 120, with the *slightest perceptible sharpness in its beat*.”—*Bateman*, p. 120.

“Whenever we observe the circulation become feeble, or even (in epidemics, where we know that much debility is to be expected) *before it has become feeble* we use the stimulants,

chiefly wine—in bad cases, spirits, ammonia, or æther—in small, but frequent and gradually-increasing, doses.”—*Alison's Outlines*, p. 461.

In like manner, we find two opposite experiences in respect to the use of opium, cold affusion, mercury, bark, antimonials, &c. &c. Will the reader believe, after this, that continued fever is the most common acute diseases in this country—that which should have afforded, therefore, the best opportunity of establishing a uniformity of practice.

Let us next exhibit some examples of the *one* experience and practice in acute *peritonitis*. Of the use of calomel, Dr M^r Adam says, after recommending it to be given with opium, until the mercury has affected the system, “as soon as salivation is established, we have generally found the symptoms become much mitigated; and our experience accords with that of Dr Gooch, who remarks, that whenever the gums were affected in this disease, the patients invariably recovered.” (P. 307, *Cycl. of Pract. Med.*) Dr Alison's concurrence in this experience is expressed in the following words:—“When its action on the mouth has been excited in the course of acute internal inflammations, we have not only been very generally disappointed of seeing improvement of the symptoms immediately follow that change, but are constrained to add, that we have more frequently seen an aggravation of them.”—*Ib.*, p. xevi.

Then, in reference to Water-in-the-head, we have, on the one side, Dobson, Hunter, Haygarth, Percival, and others, recording their successes by the method of mercurial inunction, &c., until the gums became affected; and Warren, Quin, Cheyne, Gölis, Abercrombie, Alison, &c. &c., either simply denying its efficacy, or affirming it to be positively injurious. Thus Gölis says, “Many times I saw under these large and long-continued doses of calomel, the hydrocephalic symptoms vanish, and inflammation of the intestines arise, and terminate in death.”

“Mercury has been strongly recommended in that class of cases, which terminate by hydrocephalus; but its reputation seems to stand on very doubtful grounds.”—(*Abercrombie*, p. 162.)

Similarly discordant experiences will be found recorded respecting all the most important and dangerous acute diseases, such as erysipelas, dysentery, hepatitis, cholera, articular rheumatism, &c. &c. And let it be noted, that these discordances are not what may be termed of a negative kind, but mostly *positive* and *opposite* in the highest degree. They do not amount simply to the fact, of one set of physicians having found to be useless what another recommends as extremely beneficial, but to the frightful circumstance, that what the one has been accustomed to rely on as a valuable remedy, the other condemns as unequivocally injurious. Supposing, then, that the profession is equally divided between the opposite practices, and that the evil which ensues from the one is equally balanced by the good which results from the other, it follows, that the one grand aggregate experience of the old school of medicine exactly amounts to the prodigious result of being as good as nothing. If we could conceive Dr Wood to have had wit enough to mean this, as the conclusion which distinguishes the experience of centuries, "from the age of Hippocrates to the present day," we could concur with him in maintaining that Homœopathy is indeed opposed, and in a very eminent degree, to the "regular" practice. But we have taken the most favourable view of the case for the gentlemen of the old school. There is a far higher probability that the greater proportion of recoveries which occurred in the happier experience of the one class, should have been accidental, than that the other, comprising men of equal sagacity, should have found the same remedies in the same diseases *accidentally* mischievous; for diseases have sometimes an obstinate tendency to disregard the most noxious treatment. The testimony of the one class being as good as the testimony of the other, and diseases having fortunately the ability of sometimes bidding defiance to both, it is the more likely conclusion, that each is somewhat in the right in its condemnation of the practice of the other, than that the remedies should change their character and powers, according to the hands into which they fell.

In the examples which we have adduced, our illustrations have been confined to only two experiences among Allopathists. But let no one suppose that the venerable system has no

greater fertility of expedients than so meagre an account of the matter is calculated to suggest. Two ! Why fifty, or an hundred-and-fifty, dissimilar, and variously opposed, experiences, were nearer the actual amount. So thoroughly and pervadingly true is it, that almost every man has his own distinct views and methods of practice, that we defy the best digester of contradictions, allowing him all the advantage of a *ventriculus callosus* to break down ordinary difficulties into something like harmony—to tell us what is *the* practice of the common system, in any one disease which flesh is heir to—to tell us what is *the* principle, view, or belief, which guides the selection of remedies. No man will venture to undertake *such* a demonstration of the *unity* of experience which pervades the profession ; and we cannot help, notwithstanding what we were prepared to expect from the author of “ Homœopathy Unmasked,” wondering at the rashness, or ignorance, which led him into the blunder on which we are commenting. The *one experience* in Allopathy is in acute rheumatism, illustrated by the large bleedings of Bouillaud, M’Leod, and Dr Craigie ; by the condemnation of large bleedings, as dangerous, by causing the heart to be implicated, of Dr Alison ; by the dose of calomel at night, and purgative in the morning, of Dr Hope ; in the bark of Haygarth, and the quinine of Monneret ; in the opium practice of Corrigan, the colchicum of Law, &c., the nitre, tartar emetic, and mercurial saturations of a great many. Now, of these remedies, some are termed antiphlogistics, one a tonic, one a narcotic, one a sedative and specific, and two, no one can tell what.

Then take among chronic diseases, *phthisis pulmonalis*, and let us see what are the principles on which the sufferings of the consumptive are attempted to be relieved,—if we must not speak of cure. Inhalations of steam, of the fœtid animal oil, of chlorine, of iodine, vapours of tar ; swallowing alkalis, antimony, taraxacum, sarsaparilla, barytes, aconite, digitalis, ipecacuanha, sulphate of zinc, cod liver oil, and a host of other substances, ranked under every head of the *Materia Medica*. are among the ordinary allopathic expedients. Now, we introduce this list of drugs, not with the view of condemning the system which adopts one or all of them, but simply

to ask whether, with these multifarious, and many of them dissimilar, agents, of the *modus operandi* of which, on consumption, no one can give an adequate, or even an intelligible, explanation, the Allopathic physician is entitled to say, of any other remedy or catalogue of remedies that it is *opposed* to the experience of men who use their own remedies without knowing why, and condemn those which the Homœopathists recommend, without once giving them a trial? So much for the ignorant condemnation which Dr Wood has ventured to pronounce on the Homœopathic law, as opposed to the "accumulated stores," &c.

We grow wearied with following Dr Wood through his labyrinth of ignorance and trashy specimens of philosophizing; and though it might be of service to him to complete the picture of his deficiencies, we cannot afford space for more than two or three additional examples of his professional learning. Alluding, at page 72, to medicines which, "long experience has retained out of the numerous class supposed to be specific," he adverts to lemon juice as a well-known remedy for scurvy, and says, with a triumphant sneer, "We have never heard even Homœopathists pretend that lemon-juice has the power of producing scurvy in a healthy person." No, indeed, thou deeply-read Lecturer on the Practice of Medicine! Never heard of lemon-juice producing scurvy in a healthy person! Has the modern practice of "teaching in order to learn," helped you no nearer to the level of the ordinary student? We refer you to Stevens' Work on the Blood, where you will find an example of the monstrous absurdity which has not yet been dreamt of in your tiny philosophy.

At p. 73, Dr Wood inquires, "What analogy is there between small-pox and cow-pox? The one is a pustular, the other a vesicular disease; the one is a general, the other a local affection; the one is attended with severe constitutional symptoms, the other exhibits none of these. The one is complicated with affections of the internal mucous membranes; the action of the other is confined to the skin, and, instead of being general over *it*, is limited to the small point where the virus was inserted." Now, we solemnly aver that, in the whole course of our experience, we never yet en-

countered a passage, penned by the sorriest dullard, containing, in so small a compass, so complete a revelation of downright, hopeless, ignorance as this. "The one is a pustular, the other a vesicular disease:" he actually does not know that small-pox, in that period of its course in which the pocks have their only characteristic feature, is vesicular, or that cow-pox becomes, after the eighth day, pustular! "The one is a general, the other a local affection:" he actually does not know that the eruption of *inoculated* small-pox was often confined to the "small point where the virus was inserted;" or that cow-pox is apt to become so general an affection, as to cover the quadrupeds from horn to hoof, or that inoculation with virus, from cases of this sort, has been known to produce a general eruption of small pox on the human being!

"The one is attended with severe constitutional symptoms, the other exhibits none of these. The one is complicated," &c. He actually does not know that it was a distinctive character of inoculated small-pox in 99 cases out of 100, and that in casual small-pox it is common enough to have no affection of the mucous membranes, and no severe constitutional symptoms; or that inoculation, with new cow-pox matter, and in some cases with cow-pox matter transmitted, for several months, through a succession of persons, has produced internal and general disease of so severe a nature as to have proved fatal!

The following quotation is very curious:—"Hahnemann seems to have entertained the belief, that the *final cause* of diseases being unknown, we ought to go no further than its external manifestations." Hahnemann says the *final cause* of disease being unknown! The final cause? Where does that practical genius trouble his head about final causes of disease? We search his works, we rummage our memory in vain. We can nowhere fall in with a single hint that he ever set himself to consider for what end diseases were established. And for our lives we cannot divine why, even if he did, he should consider it a sufficient reason for going "no further than their external manifestations," that he could not discover what purpose diseases were calculated to serve. Oh! we see,—we have it at last; nay, it can't be possible!—a Lecturer on the Practice of

Medicine,—a Fellow of the Royal College of Physicians,—an Emeritus President of the Royal Medical Society,—such a dignitary,—such a familiar acquaintance of Bacon and Whewell, and Hales, and Pascal, and Reid, and Bishop Pearson, and Kirwan, and Bentham, and Locke, ignorant of the meaning of final cause ! Such reader, is the melancholy fact. Take warning, ye philosophic daws !—He thinks *proximate* and *final* causes the same !*

* We might have passed over this mistake as being, perhaps, only a slip of the pen, were it not that the error is precisely such as an ignorant person, wishing to express the meaning of Dr Wood, would naturally commit, and that wherever the author touches on philosophy, he displays the same ignorance of its first principles, at the same time that he seeks to impose upon the careless reader, by an affectation of most profound knowledge. For example, at p. 35 we encounter this oracular deliverance :—“ The object of all research is the discovery of truth ; the result of all successful result must therefore be true ; but to determine the truth of any proposition, it is necessary to determine how far it is in conformity with the nature and reality of things,” &c. &c. &c. —*Usque ad nauseam*. This style of teaching is very much like that of Touchstone, who thus instructs the gentle Audrey, “ *Learn this of me, that to have is to have ; for it is a figure of rhetoric, that drink being poured out of a cup into a glass, by filling the one doth empty the other.*” Perhaps, however, our author is anxious to shew his strong nationality ; for, as Charles Lamb observes, “ persons of this nation are particularly fond of affirming a truth which nobody doubts. They do not so properly affirm as enunciate it. They do indeed appear to have such a love of truth, that all truth becomes equally valuable, whether the proposition which contains it be new or old, disputed, or such as is impossible to become the subject of disputation.” “ Which kind of discourse,” as Swift says, “ were it not a little relieved by the uncouth terms and phrases, would be hardly tolerable.” But when our philosophic author parts company with his brother teacher, the profound Touchstone, and ceasing to enunciate truisms, attempts their application, observe how wofully he flounders. “ As the advocates of Homœopathy claim for it a place among the *positive sciences*, we are entitled to expect that its truths should be either self-evident or demonstrative,” (p. 37.) Now, had this erudite writer and popular lecturer glanced at the simplest elementary treatise on the positive sciences, he would there have learned, that *because* Homœopathy is a positive science its truths are neither self-evident nor demonstrative. They are inductive, being based, like chemistry and astronomy, on observation, and not, like mathematics, on self-evident propositions, on which demonstrations are erected. He does not seem aware that all inductive sciences arrive only at probable truth, and

With this intelligible statement he commences a sentence, which ends in a mystification of another kind, to-wit, that Hahnemann says, we should "direct our treatment, not against the disease, but the symptoms." Now, as this makes allusion to an important practice of Homœopathy, we shall give it some little consideration. The whole scope of Hahnemann's writings, in reference to this point, shews, that his purpose was to counteract the tendency to system, method, nosology, and pathological speculation, which have been as a canker to the art of medicine in all ages. Dr Wood is witty on the subject, and forces Celsus to stand god-father to his jocosity. "Celsus," says he, "has well observed, that the symptoms stand in the same relation to the disease, as the shadow does to the substance; but the Homœopaths have been the first to avow, that, like the dog in the fable, they have dropped the latter only to catch at the former." (P. 81.)

The professional reader is doubtless aware, that there has been a difference of opinion among pathologists, as to which should be

never can attain to the rank of a demonstration; and yet, to listen to his learned talk, one would suppose him as acute a dialectician as the "town wit," who thus puzzled poor Moses Primrose:—"I hope you will not deny that whatever is, is?" "Why," replied Moses, "I think that I may grant that, and make the most of it." "I hope, too, you'll grant that a whole is greater than its part?" "I grant that too." "I hope you will not deny that three angles of a triangle are equal to two right angles?" "Nothing can be plainer." "Very well, the premises being thus settled, I proceed to observe, that the concatenation of self-existences, proceeding in a reciprocal duplicate ratio, naturally produce a problematical dialogism, which in some measure proves that the essence of spirituality may be referred to the second predicable." Oliver Goldsmith studied medicine in Edinburgh, and perhaps he there learned that when medical students wanted to pass off their miserable tinsel as real gold, they begun with enunciating truisms, and ended by clothing their nonsense in the musty rags of an unintelligible jargon, very imposing to vulgar minds, and by which they acquired the reputation of deep thinkers in debating societies. Dr Wood's ostentatious display of learning, his Greek mottoes, his Latin authorities, his familiarity with *the names* of all the great literary heroes, cannot but provoke a smile, when the reader finds it coupled with such ignorance of the modern languages, that even the translations from the French are full of blunders.

termed and considered the disease—the *proximate cause*, or the symptoms. In pathology, the proximate cause means that entity, or that morbid condition of the living textures, from which symptoms proceed; and these symptoms stand in the same relation to it as the functions of the healthy body stand to the mechanism by which they are caused. Hence, in medicine there are two departments of the science of disease, semieology and pathology,—the science of symptoms, and the science of the morbid conditions by which symptoms are produced. The knowledge of both is of importance to the physician, but not equally so; and, hitherto, the study of each has been very dissimilar in its consequence to the art of treatment. Very few of the practices of the old school have been suggested by sound views of the *pathology* of diseases, because pathological opinions having reference mostly to conditions which never have been, and never can be, objects cognizable by the senses, must be hypothetical; and because the subjects of these opinions are of a peculiarly complex, difficult, and variable nature, the hypotheses entertained respecting them are eminently liable to error. Nothing has therefore been more eschewed by the best practical physicians of modern times, or treated with more indifference or contempt, than the hypotheses and theories of pathology. Men regard with suspicion new proposals for practice which are founded merely on pathological speculations;—and fluctuations, and changes, in pathological opinions, exert no influence on practical customs which had already been sanctioned by experience. Nay, not only are the pathological views of an author utterly disregarded in the estimate which is formed of the propriety of his treatment, but very little importance may be, and usually is, attached to them by others, who have views of their own which they prefer, as explaining the manner in which the symptoms are produced. Where we find pathological doctrines and practical measures harmonizing, inquiry will almost invariably prove that the doctrines have come the last into the field, and that the practice had harmonized equally with the preceding theories, of which they had been a legacy from one to another in succession. Modern chemistry and morbid anatomy have

indeed, done somewhat to make pathological opinions, within certain limits, more accurate ; yet it is undeniable that they have not had an influence on practice commensurate with their influence on pathology ; and, what is of still more consequence to notice is, that chemistry and morbid anatomy have done nothing more, even in pathology, than to explain certain merely *chemical* and *physical* symptoms. The chemical and anatomical alterations which occur in the body, are themselves but effects of the hidden entity, or proximate cause, which, in the greater number of instances, renders its existence sensible to us by mere physiological signs, while the malady is still going on, and without the intervention of chemical or anatomical alterations of which we know anything.

That much will eventually be done to improve and steady our pathological views cannot be questioned ; but it can as little be questioned, by the intelligent and observant physician, that as yet they are extremely imperfect, fluctuating, and unfit to take the helm of the art. If such be the case in our time, what great fault did he commit, who, half a century ago, condemned the crude, useless, and to the profession of that day, peculiarly seductive speculations of pathology ? He lived among men who were wasting their time and opportunities in building, or propping up, castles of pasteboard, when they should have been digging into the quarries at their feet, for the only materials suited for a solid and stately, useful and durable edifice. His was a specially practical object, and as he had found the pathological theories of all preceding times, as well as of the day then present, vain, fanciful, and foolish, it was no wonder that he called off the hunt from a pursuit so frivolous, to objects incomparably higher and better. But there is no reason why his followers should not profit by any new turn which the progress of men, in sounder ways of thinking and acting, may give to pathology. The enemies of Homœopathy seem to suppose that it should have sprung into existence fully grown and equipped, like Minerva from the brain of Jupiter, and they gnash upon it with their teeth when it exercises the prerogative of a free and truthful science, of feeding in whatever pastures can afford it nourish-

ment, and strength, and stature; forgetting, as they do, the feeble infancy in which their own system yet languishes, after the lapse of many ages.

So important has the study of symptoms appeared to many of the best practical writers, that the term *disease* itself has been very generally understood as signifying a group of phenomena or symptoms, without any reference to their origin, in the hidden conditions of the economy. Those deceive themselves, who fancy that the success of their practical proceedings is due, in any considerable degree, to a right understanding or recognition of anything more secret than the palpable signs which denote a disorder to exist. They may, indeed, attach great importance to the notion they entertain of the pathological nature of the unseen existence, though all the while it is of so little significance to the treatment which they believe to spring solely from it, as from a precious fountain-head of wisdom, that others holding different, or even opposite, opinions on the subject, may, notwithstanding, concur with them as to the suitableness of the practice.

Experience is the only safe guide in the practice of medicine; and whosoever really shapes his course by the light of any existing doctrines in pathology, properly speaking, will find his guide but an *ignis fatuus*, and will plunge himself and his patients into the mire. It is right to engage in researches that promise, eventually, to render our Pathological doctrines wiser and better than they have hitherto been; yet when the work is completed—when pathology is perfect (in the measure of its capability), it will be seen that its perfection shall have been due far more to the light which the action of remedies had thrown on the conditions and forces which compose the proximate causes of disease, than the regulation of practice, in any important particulars, shall have been due to the doctrines of pathology; and it will be only the unlearned, when that time shall have come, who will so far mistake the order in which pathology and practice had moved down the vista of time, as to believe that the former had been the pilot-ship which had guided the more precious-freighted bark amidst the dangers of a difficult navigation.

Hahnemann was not singular in his estimate of the patho-

logy and nosology of his day ; he attached no less value to them than some of our wisest living physicians do to the corresponding sciences of the era in which we now exist. We have quoted Louis' estimate of these among the other vanities of modern physic ; and we close our remarks on the subject with the appropriate testimony of a man who rivals Hahnemann in his disregard of speculations in medicine, and is endowed with a love of truth and a capacity for discovering it. "The error," says Dr Abercrombie, "to be chiefly avoided, is a fondness for system ; and I must confess my suspicion, that, in this respect, a zeal for nosology has been unfavourable to the progress of medicine. * * It too frequently happens that individual cases are compared with the system, instead of the system being corrected by farther observation. In this manner, young practitioners are in danger of attempting to ascertain a disease by its agreement with the nosological characters, and are drawn away from minute attention to the phenomena, which alone can lead to correct diagnosis."* And in quite as striking accordance with Hahnemann's opinions, he enumerates among the sources of falsehood in medicine, "referring symptoms to a cause which is altogether hypothetical, and then assigning to particular remedies the power of removing this cause ;"† and yet this is the very procedure which Dr Wood believes to contrast so favourably with the plan recommended by Hahnemann.

Symptoms may be styled the shadow of the disease, if men agree to term by the latter name the morbid condition of the body, or any of its parts ; but then they are a shadow infinitely precious, and so unlike other shadows, that, instead of being the scarcely-noticed result of but one property of matter, they stand in the place of all the properties which are possessed by the cause from which they proceed, and are the only evidences we have that such a cause is in existence. Drop this shadow, and what substance remains ? Or, having considered the shadow well, turn your eyes upon the source of it—upon "a cause which is *altogether hypothetical*—a shadow of another kind, and tell us which is the more like substance,—that which is cognizable by the senses of the observer, and by the feelings of the sufferer, or that of which no

* On the Intellectual Powers, p. 407.

† P. 419.

one can form a definite—scarcely an intelligible—notion, and of which no two individuals, almost, will be found to entertain the same opinion.

Dr Wood, like many other shallow persons in our day, has fallen into the error of regarding *morbid anatomy* as synonymous with *pathology*; and, as a natural consequence in the mind of a feeble thinker, without clear views or information, the structural change becomes the *disease*, and acquires, therefore, a substantial form. These structural changes, though, in consequence of their physical nature, capable of giving occasion to secondary effects or physical symptoms, stand in no nearer relation to the morbid condition of the living parts, which constitutes the primary and essential departure from health, than do the spasms, or pains, paralyse, or alterations of sensation, which are the physiological symptoms. And when they are considered *the disease*, in a different acceptation from that in which the physiological symptoms are, it is because they are themselves, as we have noticed, the sources of certain symptoms; whence it is supposed by the unreflecting portion of the profession, that these being the sources of symptoms (no matter of what kind, or to what extent), we need go no higher, we have got up to the fountain-head,—to the essence of disease. Whereas the intelligent professional reader can hardly hesitate to recognise in them mere *effects*, which may serve all the purposes of ordinary symptoms in guiding us to diagnosis, when they can be distinguished during life, but give us no clearer comprehension of the hidden cause which is common to all, than we possessed without them—that still remains “altogether hypothetical.”

When M. Chomel, or any one else, talks of recognising the “nature of the disease,” &c., in order to have pointed out “the method of treatment which we ought to follow,”* let no one be deceived into the belief that M. Chomel actually recognised anything but *symptoms*, and his own hypothesis of their proximate cause, or was actually guided in his selection of remedies by anything else than the remembrance that, somehow or other, chance or experience had determined that such symptoms are removed by such and such

* Wood.

means. If, in a case which presented a dull pain in the lower part of the right side of the chest, a short cough, expectoration stained with blood, a sense of dyspnœa, considerable heat of the surface, accelerated pulse, dull percussion-sound in the seat of the pain, and strong bronchial voice and respiration, M. Chomel should say that he “recognised the nature of the disease” to be inflammation of the lungs, ask him what he means by inflammation, that you, too, may know the *nature* of the disease, and by that knowledge may be guided also to the proper method of treatment. He will tell you that it consists of an “irritation capillaire,” and that his tartar emetic acts as a sedative to the excited vessels. Ask English physicians what they think of the nature of inflammation, and most of them will tell you that it is a debility of the capillaries, and that the tartar emetic acts as a derivative on the stomach, skin, and bowels, or as a depressor of the action of the heart ; or that its action is specific, known only as a means of cure, no one can tell why or how. Each may attach importance to his pathological opinion, and to his view of the therapeutic operation of the remedy ; but, when doctors differ so widely in all but their recognition of the symptoms, and the prescription of the remedy, who will aver that the opinions they form of the cause, and of the powers of the particular drug, are not altogether hypothetical, and that, after all, the recognition of the symptoms, and the knowledge of the operation of the remedy in respect to *them*, are not the only valuable circumstances in the art by which recovery is effected ? We select inflammation to illustrate our argument, because it is a condition which speculative pathologists have made the principal subject of their dreams, and with which they believe themselves to be the best acquainted.

That Dr Wood really entertains the miserable doctrine to which we have adverted—conceiving anatomical changes to be the sources of all the symptoms of disease—is abundantly manifest from his discourse on consumption, in pages 85 and 86 ; a discourse which contains other elementary errors besides. He actually speaks of tubercle as a “*structural* change ;” whereas every tyro in morbid anatomy knows that tubercle is not a tissue, but a secretion ; and he commits, what we hope we may

term the solecism of regarding tubercles in the lungs as that condition on which all the symptoms depend ;* ignorant, evidently, that the cause alike of tubercle, and of all but the local physical signs which tubercle occasions, is an unknown alteration in the condition of the living organism !

We need scarcely inform any thinking and candid person, that those hidden conditions which Hahnemann conceived it madness to attempt to investigate, were not sensible structural alterations, or accumulations of secreted matters, but the insensible and inscrutable conditions of the system, or of its parts, from which they spring ; and we have given a sample of the progress which has been made in this subject, sufficient to shew that the difficulty he perceived in it has not yet been practically overcome, and that the attempted cultivation of it has hitherto issued in failure. The difference between Hahnemann and the ordinary practitioners is in nothing more striking than in this, that he avoids all speculation on the proximate cause, the hypothetical nature of the alterations in the living textures, from which the symptoms emanate, and is content to believe that remedies which remove these symptoms effectually, must remove the cause, whatever that may be, on which they depend. Whereas the sticklers for a refined and speculative pathology, though they are fully satisfied that the proximate cause is remedied when the symptoms have vanished, cannot be satisfied to let them go their way, without “ referring them to a cause which is altogether hypothetical, and then assigning to particular remedies the power of removing this cause ;” an example of solemn folly which reminds us of the cunning huckster, who tells his audience that he will not sell his spoons, that he cannot sell his spoons, but that he will sell them a straw, and give his spoons into the bargain.

We have now exposed Dr A. Wood’s elementary ignorance of that system of medicine which he professes to practise and to teach, and shall proceed to examine whether he have more acquaintance (less he could not) with the system he opposes. Our chief difficulty in encountering the author of this flimsy tirade, arises from the utter want of method which

* See Appendix.

distinguishes his production ; for he is systematic only in misrepresentation, and consistent only in blundering. His knowledge of Homœopathy is less than that of many well educated gentlemen of the day ; his whole stock in trade being derived from a careless perusal of a translation of Hahnemann's *Organon* ; one volume of a translation of Hahnemann's *Materia Medica Pura* ; the first number of the British Journal of Homœopathy ; a recent work by Dr Black of Edinburgh, on the " Principles and Practice of Homœopathy ;" a translation of Jahr's Abridgment of Hahnemann's *Materia Medica* ; and an article in the Quarterly Review. Of the multitude of able works which have appeared during the last twenty years, beginning with the writings of the renowned Hufeland, amounting, according to a catalogue we have before us, to about three hundred and sixty works in German and Latin alone, with a small sprinkling of Italian, besides the writings of the French and American authors, and the various Homœopathic Journals, he is utterly ignorant ; so that we feel that an apology is due to our Homœopathic readers for noticing the book at all : for there is not one among them but could at once detect the palpable fallacies of so uninformed and illogical a writer. But as the indolence of the public may lead them to believe his assertions, though they can scarcely be misled by his feeble sophistry, it is necessary to shew that, from beginning to end of the work, there is scarcely one statement regarding Homœopathy which is not false.

The first paragraph is a proper introduction and sample of the book. It professes to be derived from the first article in the British Journal of Homœopathy, and runs thus : " Samuel Christian Frederick Hahnemann, the founder of Homœopathy, was born at Meissen, in Saxony, in 1755, and having studied medicine at Leipzig and Vienna, he received his degree from the University of Erlangen, after which he settled at Gommern. He then occupied himself in translating a number of works from the English, French, and Italian languages, in the study of chemistry, and in furnishing various contributions to the different German journals : from which we may infer that his practice must have been very limited." Because Hahnemann was a laborious scientific investigator, translator of works on

medicine, and contributor to the medical journals of the day, Dr Wood infers his practice must have been very limited,—an absurd inference, opposed to the history of most great works, which have been written in moments snatched from overwhelming occupation (witness in medicine, of our own day, the works of Cooper, Brodie, Copland, Abercrombie, Alison, Graves, Stokes, Corrigan, &c. &c.); and, what is more to the purpose, an inference which he could draw only by suppressing an important fact, mentioned in the paper he misquotes, viz., that Hahnemann did not simply settle at Gommern, but held the appointment of District Physician there, a situation which implies considerable practice,* and his historian and opponent, Eble, distinctly states, that it was being brought into close practical contact with disease that led him to feel so painfully the deficiencies of the medical art.

The farther narrative of Hahnemann's career is a fitting sequel to the garbled account of its commencement. Our author represents him as abandoning the practical part of his profession, because his course of *speculative* (the name given by Dr Wood to the study of chemistry and translation of medical works) study did not afford him a directing principle. Whereas, according to all other biographers of Hahnemann, he anxiously sought for such a principle in the writings of the greatest practical physicians, ancient and modern, and relinquished practice only after he had made this search in vain, and felt that without some surer rule to guide him in the administration of remedies than they were possessed of, he could not conscientiously incur the hazard of practice.

Dr Wood, however, reads the riddle very simply. Hahnemann, it seems, was “prone, from his earliest years, to abstract speculation,” and tried “to comprehend, under one general law, all the opposing facts of medicine.” We sometimes strongly suspect that there must be two men of the name of Hahnemann, so utterly are the assertions of Dr Wood, respecting *his* Hahnemann, at variance with all we know of the Hahnemann who wrote the “*Organon der Heilkunst*.” Dr Wood's Hahnemann, the author of the “*Novum Organon*,”

* Eble, Geschichte der Arzneikunde.—S. 91.

might perhaps be called Hahnemann novus *Silvius*, and a good history of the adventures of this most wonderful individual, of whom, until now, no one ever heard, would be read with avidity by the curious. But to return: the Hahnemann of ordinary writers, so far from being prone to abstract speculation in medicine, wrote a little work, called the "Medicine of Experience," in which he thus defines it:—"Medicine is a science of experience. Its business is to oppose diseases by remedies. The knowledge of disease, the knowledge of remedies, and the knowledge of their application, constitute medicine." He then goes on to shew that the knowledge of disease is to be learned by observation, and the knowledge of medicine by experiment; a more hopeful course than the abstract speculation pursued by Hahnemann novus. We must, however, plead guilty to the remainder of the charge, for the real Hahnemann did try to comprehend, under one general law, the various facts of medicine; but as he had the misfortune to be born some sixty years before Dr Wood, he was not aware that there could be "opposing" and irreconcilable facts or truths in any science, but supposed that the opposition of two truths must, in all instances, be only apparent, and that it was the duty of a philosopher to reconcile the paradox.

Let us pursue the narrative. We are told that, after devoting himself to the exact sciences, Hahnemann "returned again to medicine, determined to make observations in it as certain and definite as those of chemistry, and to obtain laws as general and precise. The consequence was, as might have been foreseen, that he has become the inventor of a system far more theoretical and more fanciful than any which preceded it."

So that, according to this philosopher, a man who has devoted himself to the study of natural science, when he applies his powers of observation to medicine, is sure to become the inventor of the most theoretical and fanciful systems. We presume it is the dread of such a catastrophe that has induced the author of "Homœopathy Unmasked," so anxiously to avoid scientific method, precise thought, and exact expression.

For our part, we are disposed to think, that so far from being in an unfavourable position for making a discovery in

medicine, he could scarcely have been placed in one more favourable for the achievement. A man of "genius and perseverance," a diligent student of nature, profoundly read in medical lore, keenly alive to the imperfections of his art, with an urgent demand for him to act, and a consciousness that to act aright required more light, at a time when the positive sciences were rapidly advancing, and the old chemical and mechanical theories in medicine were giving place to higher, vital ones, if ever external conditions and internal powers could be supposed to fit a man for a discoverer, that man was Hahnemann.

Our accurate biographer continues:—"Starting from an imaginary fact, no longer a medical practitioner, but a chemist and author, speculating upon medicine in his study, instead of examining disease at the bedside, Hahnemann proclaimed himself the discoverer of a universal law of medicine." This is all false together. If, by starting from an imaginary fact, Dr Wood mean that Hahnemann's theory of therapeutics was based upon this fact, then he states what is not true. If he mean that this was only the first of a long series of facts, on which his announcement of the simple law of healing was based, then it is of little consequence whether the first was an imaginary fact or not, if he afterwards arrived at a great host of real facts. So far from not being a practitioner at the time of the discovery, he was obliged to treat his own children,* and must, therefore, have habitually relied on himself. And so far from styling himself the discoverer of a universal law, he distinctly states, that all he does is to direct the attention of physicians to the great fact which others had before recognised, but which the profession at large had neglected. "Certain physicians," he says, "have believed and taught that medicines might cure diseases by the power they have of producing symptoms similar to the disease itself." And he quotes the passage from Stahl which we before cited:—"The received method in medicine of treating diseases by opposite remedies, is completely false and absurd. I am convinced in the contrary, that diseases are subdued by medicines which produce a similar affection," &c. &c. All the merit Hahnemann claimed

* Hahnemann's Letter to Hufeland.

was, that he first gave sufficient prominence and importance to this slighted principle of cure, and shewed how infinitely valuable it might become if properly worked out.

But let us revert to the "imaginary fact." This was, that cinchona bark, which has the power of curing a particular kind of fever, has also the property of producing febrile symptoms. Hahnemann found in Cullen's book, that cinchona was stated to cure the marsh-fever, both in its intermittent, remittent, and continued forms,* and consequently looked upon its anti-febrile virtue as the important feature of its character. To ascertain how it cured fever, he took some scruples of it daily, and febrile symptoms ensued.

This statement of Hahnemann's—that cinchona produces febrile symptoms, is amply borne out by the testimony of other experimenters.

Wibmer,† after recapitulating the various experiments which have been made upon this substance, states, that cinchona in small doses produces a harder, quicker pulse, and an increase of the transpiration of the skin. Dr Wittmann, who got a prize at Haarlem for the best essay on the sulphate of quinine, expressly mentions, that it produced in him such distinct feverish symptoms as to suggest the idea of its being homœopathic in its operation, and seems to think it strange that former writers had not paid more attention to this important feature in its action.‡

And Guersant says, that in some instances the sulphate of quinine produces a true febrile action, even when the stomach is in the best possible order.§

While Walther mentions "internal cold, and *periodic* shivering and shaking of the whole body," to have been produced by it. So that, in this instance, Hahnemann's accuracy as an observer is sufficiently established. The anti-febrile power

* Cullen's *Materia Medica*, 4to edit. vol. ii. p. 99, *et seq.*

† *Die Wirkung der Arzneimittel und Gifte im gesunden thierischen Körper*; Bd. ii. S. 134.

‡ *Das Schwefelsäure Chinin als Heilmittel*. Von Wittmann, Mainz. 1827.

§ *Diction. de Médecine ou Répertoire Générale des Sciences Médicales*. Tome 26^{me} p. 566.

was that which Cullen dwelt on, and that which especially attracted the attention of Hahnemann. Was he not perfectly justified, when he found that this substance, which has such wonderful influence in curing a particular kind of fever in all its forms, continued as well as intermittent, produced unequivocal feverish symptoms, in regarding this as a natural suggestion that medicines did good specifically, in virtue of their power of producing symptoms similar to those they cured? His first experiment merely suggested to him this idea, and, like a true discoverer, he prosecuted the investigation of the subject in the light afforded by the experience of others, and his experimental researches.

The observation of Dr Wood, that the works of Hahnemann "gained some credit with the superficially informed, and those altogether unacquainted with science," betrays his usual ignorance, not to say unfairness. Were he able to read the writings of Hahnemann's German contemporaries, he would have found that the most celebrated among them, Hufeland, in his work on the Practice of Physic, speaks of Hahnemann's doctrines as introducing an immense practical improvement into the art of medicine; and there is the less excuse for this ignorance on the part of Dr A. Wood, as Hufeland's work is translated into French, a language with the rudiments of which Dr Wood is surely acquainted, although he woefully blunders in the translation of it.† And had our erudite author been able to extend his reading a little deeper into the literature of modern medicine, he would have found in the writings of Rau, Arnold of Heidelberg, author of various discoveries in anatomy, Buchner, one of the correspondents of the "*Journal de Pharmacie*," Müller, Schroën, Gerstel, Hering, and a multitude of others, an amount of scientific knowledge, which being to him probably unintelligible, or dangerous to "one *practically* acquainted with medicine," would have afforded him occasion for the exercise of his talents for buffoonery.

The grand argument contained in "*Homœopathy Unmasked*," and which its author proclaims with syllogistic definiteness of form, and triumphant self-complacency of manner, is this:—"1st, That if Homœopathy be true, and its

† See Appendix.

law universal, the old system can never have made one successful cure, unless when, by accident, a Homœopathic remedy was stumbled upon.”—(P. 22.) Now, when we speak of the universality of the law of Homœopathy, we employ the term universal as it is used in speaking of any other general physical law; and as no harm has yet accrued to science from calling gravitation a universal law, although it is presumptuous in us to apply such a term to any general fact ascertained only by observation; so no harm will result to medicine from a similar application of the term in this instance, since every reflecting reader is aware of the implied limitation. It is only one who, like Dr Wood, confounds the positive sciences with the abstract, and speaks of the demonstrations of the latter as applicable to the former, who is liable to be misled by the word *universal*, as applied to a general fact to which experience has not yet offered any exception. What we mean by the term is, that as there are laws which regulate the development and nutrition of the frame and the diseased actions of the body, so there is a law coextensive with them, and as certain, which regulates the healing power of medicine. But although the law be coextensive with the laws of morbid action, yet in many cases we have yet to learn its application; but such a general law is by no means limited to the extent of our ability to apply it. One of the prerequisites for the application of any such law is, that there should be diseased action to arrest; and if this diseased action be but the operation of a mechanical cause, and would cease on its removal, there is no occasion for the interposition of this or any curative law.

Now, on examining the exceptions brought forward in “Homœopathy Unmasked,” they will be found to belong to some one of these three classes (unless they are mere quibbles): either there is no vital action present; or the vital action, if not sustained by some stimulus, threatens to cease; or there is an exciting cause present, on the removal of which health would return. These are exceptions which, from the nature of things, must be shared by all medical systems.

To have health, we must have life; when there is no life, but only “*aptitude à vivre*” as in asphyxia, we must excite

the sleeping organism to live, before we can modify the kind of life, and we must do this in accordance with a physiological law, which regulates the calling forth of life, and not in accordance with a therapeutic law, which presides over the direction of vital actions, but not their origin. The difference between these two kinds of laws will be obvious on a moment's reflection: it is the difference between the impulsive force of the breeze which sends the vessel through the sea, and the directing power of the rudder which defines the vessel's course.

To this first class belong all those cases in which we administer stimulants: this is not done to cure, but to keep alive; and while the patient is kept alive by stimulation, the curative machinery is also put in operation in accordance with the general therapeutic law.

Tolle causam is the great maxim of Hahnemann. When there is an obvious and removeable obstacle to health, as, for example, a thorn in the finger, or a bone in the throat, let such an exciting cause of disease or death be straightway removed. If constipation arise from some accidental obstructing mass, let such a mass be got rid of by glyster, purgative, or how you will; only let it be got rid of. If, however, the constipation continue, after the removal of this exciting cause, then do not imagine you will cure it with purgatives. It has now become a morbid condition of the part to be overcome by appropriate treatment. This is so obvious a ground of difference, that we should hardly have dwelt upon it had, it not been thus misrepresented in "Homœopathy Unmasked," (p. 30.) "And again, 'In individuals who have long laboured under constipation, it often happens that the Homœopathic remedies fail, for a few days, in procuring an evacuation.' Fail for a few days! And do they succeed *then*? Yes! because, in the mean time, *the Homœopathic physician is directed occasionally to employ the Allopathic remedy of an enema of tepid water.*"* Dr Wood may be pretty sure that patients who apply to the Homœopathic physicians to be cured of constipation, had already tried the effect of "enemas of tepid water," and all

* The italics are in the original.

other palliatives; and it was from finding that this palliative treatment fixed, instead of eradicating their complaint, that they sought relief from a system, whose great object is to cure permanently, and which permits the use of palliatives only when peculiar circumstances prevent the immediate application of the radical method.

It well becomes Dr Wood to found a charge of inconsistency against us on this ground, since he has not hesitated to employ the unscrupulous device of garbling a quotation, and perverting the meaning of an author, in order to fasten a similar charge upon Hahnemann. "Might not" (he says at p. 32) "the detection of some such procedure have suggested to that original and extraordinary genius, 'Ritchter' (meaning Jean Paul Richter), to give to Hahnemann the appellation of that 'rare doublehead,' in which the Homœopathists glory, though we think the compliment somewhat ambiguous." The sentence of which Dr Wood speaks, runs thus: "*Hahnemann, dieser seltene Doppelkopf von Philosophie und Gelehrsamkeit*,—dessen system am Ende den Ruin der gemeinen Receptier-köpfe nach sich ziehen muss, aber noch wenig von den Praktikern angenommen und mehr verabscheut als untersucht ist."—(Zerstreute Blätter, 2 Bd. S. 292.) Which we shall translate for the benefit of Dr Wood. "*Hahnemann, this rare combination of philosophy and learning*, whose system must ultimately drag to destruction the vulgar receipt-crammed heads, but a system as yet little adopted by practitioners, and more detested than examined." What becomes of Dr Wood's insinuations now? Is this an ambiguous compliment either to the learned and philosophic Hahnemann, or to his opponents, with their "vulgar receipt-crammed heads?"

As we have incidentally refuted the assertion, that Homœopathy is unsuited to the treatment of "urgent cases," by mentioning its unequalled success in arresting the cholera, it is scarcely necessary to do more than to reiterate the statement, that it has been found especially useful in the most acute diseases; supported as this assertion is, by the testimony of a most impartial observer, Dr Wilde of Dublin, author of *Austria and its Institutions*. At p. 277 of that book, he observes, "Whatever the opponents of this system (the Homœopathic)

may say against it, I am bound to say, and I am far from being a Homœopathic practitioner, that the cases I saw treated in the Vienna Hospital (Homœopathic), were fully as acute and virulent as had come under my observation elsewhere; and the statistics shew that the mortality is much less than in the other hospitals of that city. Knolz, the Austrian *Proto-medicus*, has published those for 1838, which exhibit a mortality of but five or six *per cent.*, while those similar institutions, on the Allopathic plan, enumerated before it in the same table, shew a mortality as high as from eight to ten *per cent.*”*

It is scarcely worth while to expose the poor quibble which represents Hahnemann as saying, that the Homœopathic system is inapplicable to epidemic diseases, “because the entire extent of an affection of this nature, together with the totality of the symptoms, cannot be observed in the case of a single patient.” All that Hahnemann meant was, that we must observe the disease in various individuals, so as to ascertain its essential characteristic, before we selected our remedy with confidence for any case. Just as a naturalist must examine many specimens before he can ascertain the characters by which the species is defined, and which all the individuals of that species must have in a more or less perfect degree.

The exceptions then adduced by Dr Wood, by no means invalidate the position of Hahnemann, that the maxim, “*Similia similibus curantur*,” affords a never-failing guide for the administration of medicine, for arresting morbid action, eradicating disease, and restoring health.

But does it follow that, because this is a so-called universal law, it therefore excludes all other curative methods? Does it follow that, because all battles are now fought and gained with fire-arms, no battles were ever gained with spears and cross-bows? By no means. The revulsive is recognised by writers on Homœopathy as a method of cure,—but of cure more tedious, more uncertain, involving greater risk to the

* Austria, its Literary, Scientific, and Medical Institutions, &c. By W. R. Wilde, M.R.I.A., Honorary Member of the Institut d’Afrique of Paris. Author of Narrative of a Voyage to Madeira, and the Mediterranean, &c. &c.

patient, and much unnecessary pain and annoyance. But, when Dr Wood speaks of the revulsive method being *essentially opposed* to the homœopathic, he shews that he does not understand either. For, so far from the two being essentially opposed, Homœopathy is introduced in Fletcher's "General Pathology" under the head of Revulsives; and it is there explained how naturally the most recent doctrines as to the nature of morbid irritation, lead to the recognition of the truth of Homœopathy. At p. 485, after speaking of the *modus operandi* of revulsives, he adds,—“Now, from what has been said, it must follow that almost any remedy, whether direct or indirect, which is competent to remove not only inflammation, but most other diseases of diminished action, when they already exist, must be very apt to produce such diseases when they do not; the only difference consisting in this, that the irritation which they occasion is, in the former case, healthy, and in the latter morbid; and if these views be adopted, we shall be prepared to receive with less repugnance than some persons, who are obviously incapable of appreciating it, have thought proper to display, the theory proposed in 1810 by Hahnemann, under the name of Homœopathy.”* The same, or a similar view, has been taken by various German authors.†

We should have felt much inclined to enter more fully into this part of the subject, had Dr Wood's work exhibited the other methods with sufficient clearness to enable us to found our observations upon his propositions. But the whole book is such a jumble of incorrect assertions, expressed in vague and inaccurate phraseology, that we should have had to play both sides of the game, in order to bring out into clear view the points of difference and agreement between the Allopathic and Homœopathic systems. For instance, when commenting on a passage of Dr Black's book, where the insufficiency of seda-

* Elements of General Pathology, by the late John Fletcher, M.D. Edited by John J. Drysdale, M.D., and John R. Russell, M.D. Edin. 1842. Maclachlan and Stewart.

† Wissenschaftliche Begründung des Principes der Homœopathie, von Dr A. H. GERSTEL, and Die Homœopathie in ihrer Bedeutung für die Entwicklung der Medicin als Kunst und Wissenschaft, von Dr FR. MOSTHAFT in München.

tives to cure neuralgia is spoken of, he admits the justice of the observations, but says, that opium "was not given for the removal of the disease, but for the mitigation of the sufferings of the patient." And adds, "When such cases *admit of cure*, our treatment is very different." In illustration of this *great difference* in a case which admitted of cure, he quotes the following statement. Mr Skey, in speaking of a person affected with tic, says,—“About the month of August 1835, he was recommended to try the effects of aconitine, five grains of which were rubbed down with five drachms of cerate. The first application subdued the pain in a partial degree. It was applied, according to the degree of pain, either once or twice a-day, for six days only, when the pain ceased entirely; nor has he suffered from relapse to the present hour, a period of fourteen months.”

Now, did Dr Wood ask himself how aconite cured this case of tic? Had he studied the action of the plant from which it is derived, he would have found that it ranks in systematic works among narcotico-acrids. Was it, then, in virtue of its acrid or its narcotic properties that it effected this cure? If in virtue of its narcotic properties, where is the *great difference* between this treatment and that with opium? If in virtue of its acrid properties, how can an acrid poison cure an agonizing pain? Let us attempt to discover what the special action of aconite is, in reference to the part affected by the pain.

Matthiolum, who lived in the days when it was employed for the poisoning of criminals, thus describes the effect of aconite upon one of these, to whom he gave a drachm of the root—“He complained of giddiness and general cold; to this succeeded convulsions of the eyes and mouth, and *violent pain of the chin.*”*

Rödder states that a little of the juice applied to a wound in the thumb produced *violent pain* of the thumb and arm, with inflammatory swelling.†

Stoerk‡ says that a little of the dried plant laid on the tongue produced continued *burning, piercing, dragging pain*,

* Comment. in Dioscorid. ed. Baubin. Basil, 1598, pp. 767 and 768.

† Alberti Jurisprudencia Med. 1756. VI. p. 724.

‡ Libellus de Stram. Hysoc. et Napello. Zurich, 1763.

without swelling or redness ;* and Reinhold found it produced *burning and stinging pain* of the lips, gums, and root of the tongue.†

That this aconite produces violent pain in the parts it affects is quite manifest. Now, in the absence of all other explanations of its method of cure, may it not be, that it effected the desired object in this the only case which Dr Wood has adduced of a disease being cured by an Allopathic drug on the Homœopathic principle?—in short, that aconite cured Mr Skey's patient in virtue of its power of producing pain in the face? So that a Homœopathist might have prescribed exactly as Mr Skey did. And, after all, this Sancho Panza of our medical Don Quixotte turns out to have been kidnapped from the Homœopathic camp. But even had Dr A. Wood, by dint of his lore and his logic, fully established that the two methods were diametrically opposed, might they not constitute two truths, which no one (as he himself says) practically familiar with the various and *opposing facts* of medicine, could expect to comprehend under one general law? Might they not be those lately "unmasked" monsters, surnamed by their enterprising discoverer "Psychological facts, involving the idea of life," "ever varying and uncontrollable"—a sort of hybrid between a Proteus and a Leviathan, which no man can enchain in a system, or "subject to rigid experimentalism?"‡

We now come to speak of a subject which demands the exercise of the utmost charity. We can conceive how a very superficially educated person might, from a careless perusal of the homœopathic writings, have misapprehended, and therefore unwittingly misrepresented the doctrines of Hahnemann and his school; but it is difficult to conceive how any one, unless his aptitude for making convenient mistakes be quite unprecedented, could have accidentally contrived to make the

* Dissert. de Acon. Argent. 1709.

† *Vide* Wib. Op. Cit. vol. i. p. 29, *et seq.*

‡ "But in physical sciences we have to do with physical phenomena—facts definite and certain; whereas in medical science we have to deal with psychological facts, involving the idea of life, which, ever varying and uncontrollable, cannot be subjected to a system of the same rigid experimentalism, and cannot, therefore, furnish the same definite laws."
—*Homœopathy Unmasked*, p 15.

extraordinary blunders about the "*Materia Medica*" which we now come to expose. However, let us do Dr A. Wood the justice to admit, that although the misrepresentations in this department are all of a kind to mislead the reader into an unfavourable idea of the homœopathic writings, yet in many other parts of his work, he has blundered for the pure pleasure of exposing his own ignorance ; so, in this case, we are willing to suppose that even when he misstates facts of the plainest kind, it is his incompetence to perceive a truth, and a certain awkward habit that this incompetence gives rise to, and not a premeditated purpose of falsifying, which has betrayed him into this strange series of mistakes.

A word of explanation first about the Homœopathic *Materia Medica*, that our readers may be able to understand of what kind and degree the mistakes of Dr A. Wood are.

There are two distinct classes of works on our *Materia Medica*. The one is a simple narrative of the symptoms which drugs produce, arranged in the form of a catalogue. To this Hahnemann has contributed ten volumes, a monument of persevering toil, carried on in the midst of most anxious and extensive practice, which has, we believe, no parallel in the records of medicine. The information contained in this class of works is derived from the relation of cases of intentional or accidental poisoning ; as, for example, poisoning by arsenic ; the injurious effects which many metallic substances produce in the workmen exposed to their influence ; the dangerous symptoms physicians have observed to follow the administration of their remedies ;* and, lastly, the effects they have been

* This is, certainly, a very melancholy, and would be a very prolific source of information of the poisonous effects of medicinal substances, if all physicians had the courage to publish their fatal cases. Some instances of death from enormous doses of cinchona bark, lately aroused the attention of the French Academy, which appointed a committee to investigate the matter, who gave it as their decision that it was quite unnecessary to give doses which endanger life, in order to produce the good effects of this medicine. Really physicians seem, like foolish children, to vie with one another, as to how near they can get their patients to the edge of the precipice without their falling over. Every Medical Journal we take up contains some instance of the poisonous effects which have been observed to follow too large a dose of some medicine or other. Who can tell how many more cases happen of which nothing is ever said ?

observed to produce in those in health, when purposely taken in large or smaller quantities for a length of time. From these sources, all of them tolerably authentic, is derived our *Materia Medica pura* as it is called, to distinguish it from the *Materia Medica* of the old school, which is based entirely on the more deceptive trials of the curative effects of medicines upon the sick. The other class of works is what are called Repertories, in which are inserted, under the head of the various diseases, the medicines by which these have been specifically cured. This is properly not a part of the *Materia Medica*, but only a practical guide to the physician. Now, out of these two classes a third one has arisen, which is at once an abridgment of the symptoms of the "pure *Materia Medica*," and of the symptoms of the affections which the substances have been known to cure; and this constitutes the "Manual;" as, for example, "Jahr's Manual of Homœopathic Medicine," "Curtis and Lillie's Epitome of Homœopathic Practice," &c. &c. It will be observed that works of this last class contain symptoms of two wholly different kinds, the one of which the medicine has produced on those in health; the other, it has cured in those previously affected by the disease. These two classes are, in "Curtis and Lillie's Manual," arranged in separate divisions, and in "Jahr's Manual" they are indicated by certain marks placed before them. What shall we think of the trust-worthiness of a writer who, after boasting that "he never states anything without full and indubitable proof," systematically and uniformly confounds these two kinds of symptoms; and upon this confusion, *of his own making*, founds his charges against Homœopathy?

We find at p. 46 of Homœopathy Unmasked, this spontaneous avowal of the intention of the writer: "We shall take the remedies in alphabetical order, to shew that we are not influenced, in our selection, by any *peculiar* absurdity." Now, unless when writing this he had been influenced by some very peculiar absurdity, the only meaning he could have had was, that the medicines were to be given in *the* alphabetical order in which they occur in Jahr's Manual, from which he quotes. To give them in an alphabetical order of his own, would not have shewn that his selection was not the result of peculiar

absurdity. This laudable intention, however, he has seen fit speedily to abandon; for the four medicines on which he makes his strictures are not the first four in Jahr; nor are they consecutive in that work. For between Alum. and Angustura there are four medicines which our author has omitted. But this is a trifling prelude to the "grand piece," the master-stroke of histrionic art, which follows. The *chef-d'œuvre* may be said properly to commence at p. 46, where he says, "We shall present a few specimens of the effects said to have been produced by the mildest agents;" and then he calls forward his first personage, "ALUM." which he thus introduces: "This substance has been given in large doses by Allopathic practitioners. MM. Kapeler and Gendrin have administered three drachms at one dose in colica pictonum, and we are not aware that the presence of that disease should prevent the development of any poisonous power the remedy may possess. If the Homœopathists assert the contrary, with them lies the burden of the proof." Now, we are not so full of quixotic fire as to join issue with Dr Wood upon the question of whether colica pictonum prevents the poisonous effects of alum, although we think it highly probable; as tetanus prevents the action of opium, and hydrophobia the action of hydrocyanic acid; and, for once, we shall admit all he may be inclined to say of Alum, or to make Alum say for itself; observing, when he has delivered his part, which he does with much grace and effect, that we are not acquainted with the character in its medicinal capacity, for that the name does not even occur in Hahnemann's *Materia Medica*, from which "Jahr's Manual" is derived; and would suggest to Dr A. Wood the propriety of inquiring, whether the numerous symptoms he has so diligently collected, and, at such an expense of italics and capitals, enshrined in the monument he has just erected to his fame, refer not to Alum at all, but *Alumina*. If he plead, in extenuation of the mistake, that it is called *alumen* in Jahr's Manual, all we can say is, that the perusal of a single page of that book ought to have shewn him, that even he could scarcely have made a worse translation* of a meagre French abridgment of the original

* *Vide Appendix.*

German work. And had he really wished "to know something of the subject about which he wrote," he would have got some friend (as he himself has not a sufficient smattering of German—the language in which all the original literature about the system he tries to criticise is written) to translate for him the following line at p. 33 of the second vol. of Hahnemann's *Chronische Krankheiten*—"ALUMINA *alaun-erde, thonerde*."* And in Trinks and Noack's Manual, if that also had been consulted, it would have given him these synonyms—ALUMINA, *oxidum aluminicum, terra aluminosa, argilla pura*. However, if any accomplished and cruel friend had undeceived him of these and his other mistakes, he would have had no resting point for the pirouette of his "most excellent wit." This want of knowledge is, in his case, most convenient: and as ignorance to him is bliss, it would, indeed, be "folly to be wise." Having now *his* Alum, as before he had *his* Hahnemann, he observes of it, at p. 46, "Among the trivial and transient symptoms which, it is alleged, that experimenters with this substance suffered, we find the following, "Leprous pimples;" no experimenter with *alumina* makes such an assertion; and it is mentioned in Jahr, not as a symptom produced, but as one cured by this earth. The next symptoms given, as being produced by the substance, are "scurf and running sores." These are also peculiar to Dr A. Wood, no other experimenters having had them produced in his own person—(*vide* Jahr's Manual of Homœopathy, p. 14; and observe the mark (o), which indicates, as the reader is informed at the commencement of the book, that symptoms so marked have been removed, *and not produced* by the substance.)

Let us bestow our attention, for a moment, upon just one other of the four "*dramatis personæ*" who perform in this pleasant masquerade—the name is Antimony; and at p. 48, the mover of the piece says—

* "In order to obtain a perfectly pure specimen of *alumina*, which is not without difficulty, the following process will be found useful." He then gives the chemical process for obtaining *the earth* free from all adulteration.

“ANTIMONY. This substance has no well-marked effect upon the healthy body. Rayer gave half an ounce of it, for several days, without any perceptible effects.” Now, we may inform our non-chemical readers, that antimony is a metal, and half an ounce of many metals may be given without any injury; pounds of mercury, and various other metals, may be swallowed without damage to the swallower: But it is otherwise with the salts of these metals—a portion of a grain of a salt of mercury will occasion death; and while a person might devour sixpences without very serious detriment, he could not gulp a grain of lunar caustic (nitrate of silver) without very inconvenient consequences.* Now, the substance used by Homœopathists is not antimony the metal, but the sulphuret of antimony, called *antimonium crudum*; and it is so written, in full length, in “Jahr’s Manual.”

But, lest our most accurate author should turn upon us, and say, “that it does not much signify; that these are chemical refinements,” with which it is only a physician “whose practice is very limited,” as Hahnemann’s was, who can possibly be expected to be familiar; and that, if he achieve one syllable, or one part, of an appellation of a substance correctly, he has done quite enough,—we may as well adduce a few authorities to prove that what is said of antimony cannot truly be said of the sulphuret. First, let us hear what Richter † says of the *Antimonium Crudum*, the substance which Homœopathists employ. “It has a powerful effect upon the general lymphatic system, the serous and mucous membranes, especially on the capillaries of the skin, gradually increasing and changing its secreting and excreting powers. Its heating effect is not less than that of sulphur itself.” According to Hertwick, ‡ “it shews its effects upon horses by exciting their appetite, improving their digestion and assimilation, modifying the mucous secretions, stimulat-

* It is rather curious that the very example we chose to mark the difference between a salt and a metal, viz., lunar caustic and silver, should be afforded by Dr Wood himself, who, as will be seen by turning to the Appendix, has ascribed the symptoms produced by *nitrate of silver* to *metallic silver*.

† *Arzneimittell*, Bd. V. S. 123.

‡ *Thierarzneimittell*, S. 913.

ing the absorbents (especially those of the stomach), improving their nutrition, fining their coat, and increasing the cutaneous and pulmonary transpiration. The cutaneous transpiration is never increased to sweat by this substance, but shews itself in the quantity of scurf (*Hautschlacke*) in the hair.* This effect is very gradual, and can be perceived only after the continued use of the substance; the circulating system is little affected by it; and of the nervous system the ganglionic and pneumogastric nerves are chiefly under its influence. The activity of the lymphatic glands, however, is the most excited and increased." But, lest our learned author should object that these authorities speak in a tongue unknown to him, we shall introduce his own witness, M. Rayer, the very Rayer who gave the half ounce of antimony. In a long article upon crude antimony, in the *Dictionary of Practical Medicine and Surgery*, he admits the efficacy of the substance when given in decoction, and cites the authority of Hufeland, Guldbrand, and others, for its power of curing scrofulous affections and skin-diseases.†

Souberain,‡ who writes the article *Anatomy* in the *Dictionary of Medicine*, says, "The extreme division of the sulphuret of antimony is an indispensable condition for its employment:" the very condition on which the Homœopathists so much insist, and for which they are so much derided. And Trousseau, who writes upon the therapeutic action of antimony in the same work, says,§ "All the preparations of antimony whatever (*quelles qu'elles soient*) possess an irritating property, great in proportion to their solubility."

Wibmer also says, "Its operation is mild, gradual, but *certain*." (*Seine Wirkung ist milde, langsam, aber sicher*).||

So much, then, for two out of the four persons of this masquerade; they play their parts so well, and really are so amusing in their dominoes, that we feel quite a reluctance at

* This explains its use in *curing* "scurf" in man.

† *Dict. de Méd. et Chirurg. Pratique*, vol. iii. p. 52, 57.

‡ *Dict. de Méd. ou Répert. Génér.* vol. iii. p. 211.

§ *Ibid.* p. 221.

|| *Vide* Wibmer, *Op. Cit.* vol. v. p. 205.

being obliged to unmask them and expose, under the ingenious disguises, two "old familiar faces," on which, until they had been invested with a new interest by this "Wizard of the North," the profession had bestowed a very lukewarm regard.*

* There is a curious sort of mathematico-syllogistic epilogue to this piece, which can hardly fail to amuse our readers. Dr Wood, affecting to quote from Dr Black's book, says,—“Medicines can only cure diseases in virtue of the power they possess of modifying the state of health (Dr Black); the peculiarity of the Homœopathic remedies is, not to operate upon the healthy (Dr Black); therefore they cannot cure disease. Q. E. D.” This is what the congenial spirit, that presides over a monthly periodical—facetiously called a Journal of Medical science,—in a deplorable condition of premature mumbling senility, Spplauds as a specimen of irrefragable logic!!!*

Is it worth while to expose it? Does not every reader perceive that the reason a medicine is given in a disease is, because it has displayed a power of affecting those in health? Do we forget the terrible symptoms which Dr Wood's *alum* and *antimony* were represented as producing? Do we forget that he has all along attempted to ridicule the *provings* of medicines, and that no medicine is used by us which is not so proved, and that these provings are nothing but a detail of the way in which the medicines "operate upon the healthy?" No, we shall not play the fool with our readers, by seriously refuting this "irrefragable logic;" but to show Dr A. Wood how easy it is to make such verbal cat-cradles, which have all the outward form of true syllogisms, we shall prove, from Dr Wood's own admission, that the Homœopathic system is better than the Allopathic. "Nothing is better than the Allopathic system, practised by one 'practically familiar' with his profession (Dr Wood); but the Homœopathic system is nothing (Dr Wood); *ergo*, the Homœopathic system is better than the Allopathic. Q. E. D." This sort of punning used to be a common amusement with schoolboys; it is the first time we have seen it adopted in one scientific (!!) work, and held up as a specimen of logic by another (!!). Really, we can hardly wonder that the fame of the ancient seat of medicine should be fast declining, when an extra-academical lecturer on a subject which a Thomson once taught in a similar place, should publish such a farrago of sorry trash, of which a schoolboy would be ashamed; and a journal, conducted by another "Emeritus" lecturer in the same school, finds, in the pitiful quibbling, an example of irrefragable logic! *Tempora mutantur.*

* Dr John Cormack's Journal for May 1844.

The peculiarity of Homœopathy, which furnishes the principal subject of childish merriment to Dr Wood, and is the great occasion of incredulity to much wiser men, consists in the minuteness of the doses in which medicines are usually prescribed. It is to no purpose that we tell them that an overwhelming amount of experimental testimony justifies the preference which is given to these small doses; they will neither believe the evidence, nor attempt to judge of their efficiency for themselves. Andral did, indeed, profess to make an experimental investigation into the reputed efficacy of the minute doses, but unhappily for his honesty, and for his reputation as a philosopher, he neglected to inform the public, that, at the time he undertook the task, he was quite unable to do it justice, from not having studied the only Homœopathic *Materia Medica* then extant; that the trial was so short that neither its successful nor unsuccessful issue could have established anything; and that the cases were prescribed for in a manner at utter variance with that which Hahnemann recommended.* The only way, perhaps, by which a man can be satisfied of the fact, that the minute doses of remedies do actually cure diseases, speedily, certainly, and permanently, when administered in accordance with Homœopathic principles, is the evidence of his own experience and observation. To this test we challenge the opponents of the system; and if we say something in the mean time, in the way of reasoning on the subject, it is not with the view of convincing the incredulous that the facts are as we know them to be, but of shewing them the folly and presumption of their speculative conclusion, that they cannot be as we assert that they are.

Perhaps there is nothing more pitiable, from the miserable disregard, or ignorance, it displays of the nature of the physical sciences, as distinguished from the abstract, in the whole category of objections, than that with which we are constantly met, in the assertion that the Homœopathic doctrine of small doses is at variance with common sense. We can understand the objection that maintains it to be opposed to all experience,

* See a Paper, by Dr Irvine of Edinburgh, in the 5th Number of the British Journal of Homœopathy. 211

on the part of objectors who have not submitted it to experimental inquiry ; and in dealing with this, we should have but to repeat the same line of argument, which, we trust, has satisfied every reader, capable of estimating the force of reasoning, that other doctrines of Homœopathy, said to be opposed to common experience, are really only different from it, and different merely, because common experience has lain in another direction. But when men tell us that the doctrine of small doses is opposed to common sense, we must demand from them an explanation of the meaning they attach to the phrase. Common sense is a very respectable arbiter in certain matters that engage only the understanding, but it is an axiom in the physical sciences, that their alleged facts are to be judged of either by evidence or experiment, and not by reasoning. Common sense, therefore, has nothing to do with the facts of these sciences in any other way than as judging of the evidence which maintains them to be facts ; and if common sense were allowed to deliver its judgment on this point, unbiassed by common prejudice and common ignorance, we have no doubt that its honest verdict would be favourable to the obnoxious doctrine.

Those who are continually harping on common sense as opposed to this doctrine, either mistake the province of that reasonable faculty, or bestow its venerable name on common and limited experience. Let us suppose that the minute doses had been in practice from “the age of Hippocrates to the present day ;” and how monstrous, murderous, and opposed to this sort of common sense, would the drachms and ounces allopathically prescribed, so many millions of times larger than the doses sanctioned by ancient usage, appear in the eyes of an affrighted and endangered public ! And that the real common sense is not the proper gift with which to judge of propositions involving natural phenomena, will appear from the poor figure it would make in deciding whether the amount of electricity at work in a powerful thunder-storm were equal to the whole quantity contained in Arthur’s Seat, or to that which can be evolved by the chemical action of a grain of water upon four grains of zinc ! Yet Faraday tells us that the latter is the actual fact. Again, what would

common sense say to this? "Zinc and platina wires one-eighteenth of an inch in diameter, and about half an inch long, dipped into dilute sulphuric acid, so weak, that it is not sensibly sour to the tongue, or scarcely to our most delicate test-papers, will evolve more electricity in one-twentieth of a minute than any man would willingly allow to pass through his body at once."* Truly common sense, like conscience, needeth knowledge; and sound knowledge they have none who confront their common sense with the truths of experimental science.

This same common sense, without knowledge, starts away from the bare contemplation of so great a divisibility of matter as the system of minute doses implies. Yet hear Prout on the subject:—"Animalcules have been discovered, whose magnitude is such, that a million of them does not exceed a grain of sand; and yet each of these creatures is composed of members as curiously organized as those of the highest species; they have life and spontaneous motion, and are endowed with feeling and instinct. * * * If a globule of their blood bears the same proportion to their whole bulk as a globule of our blood bears to our magnitude, what power of calculation can give an adequate notion of its minuteness?"†

But to have done with common sense, let the reader who entertains an *a priori* objection to Homœopathy, on the score of its minute doses, consider for a moment the influence which chemists ascribe to quantities as minute, in modifying to an inconceivable extent the ordinary properties of inorganic substances. Dr Prout, in advancing his doctrine of the important agency of the minute and seemingly incidental particles of various matters contained in organic tissues, endowed with very different properties, though all but identical in their chemical constitution, observes: "In further corroboration of this opinion, may be adduced the beautiful experiments of Sir John Herschel, who has shown that an enormous power, not less than 50,000 times the power of gravity, is instantaneously generated by the simple agency of common matters submitted

* Faraday's Experimental Researches, p. 237.

† Bridgewater Treatise, pp. 24, 25.

to galvanic influence ; as, for example, by the agency of mercury, alloyed with *a millionth* part of its weight of sodium. These facts, while they place beyond all doubt the efficacy of minute quantities of matter, in producing the most extraordinary changes of polarities of larger quantities, at the same time appear to throw great light on many natural operations. Thus the subtle matter of contagion and miasmata ; *various medicinal substances whose effects are most astonishing, even in the smallest doses* ; the still more refined and recondite matters of heat and light, with many others, all probably act on similar principles. At least, the results of the operation of these matters cannot be explained by their mere quantity ; which, in the ordinary chemical acceptance of the term, is altogether incommensurate with the evident and striking changes constantly arising in the processes of nature, from such agency. * * * Moreover, these incidental matters entering into the composition of a living body, apparently furnish to the organic agent new powers utterly beyond our comprehension ; which powers the organic agent has been endowed with the ability to control, and direct, in any manner that, from the exigencies of the living organized being, may become requisite.* The reader who is in earnest in seeking for truth, and may desire additional illustrations of the marvellous effects of the minutest proportion of certain substances on the properties of others, is recommended to peruse works which treat of catalysis and fermentation—operations which match, if they do not surpass, in their wondrous phenomena, the utmost stretch of the Homœopathic doctrines of the powers of minute quantities of matter.

All these things are, doubtless, strange to Dr Wood ; and to tell the truth, we had lost sight of him while occupied with them—so impossible is it, when contemplating the wonders of truth, to keep an eye on the paltry littleness of ignorance and misrepresentation. But we must stoop to him again, though perchance unthanked for our condescension.

While attempting to prove the necessary inefficiency of the

minute doses given homœopathically, he adverts to the difference of opinion which exists among Homœopathists, respecting the amount of attenuation which would be preferred, and affirms that, "if the thirtieth dilution (one decillionth) succeeds as well as the third (one millionth), it is plain that neither can have any effect at all," (p. 106 ;) and then proceeds to exhibit, by illustrations drawn from *quantities* of matter, the necessary inertness of agents which operate by forces or powers. Thus, he shows that the difference between the thirtieth and third dilution corresponds to that between a drop, and many millions of hogsheads, of any fluid. Now, all this is clever enough for such a person as Dr Wood, but would be downright fatuity in any man who had made science a study. Common sense, so much appealed to, is quite adequate to the task of deciding whether the third dilution may not be equal to the production of an effect which the thirtieth can accomplish; and, in this view of the case, the whole question reverts to the old ground of experiment. This has proved abundantly that the thirtieth dilution is capable of producing curative results in many diseases, promptly and durably; and, if any man deny the assertion, we invite him to the trial. How comes it, then, that the third, so many times greater in every respect, is preferred by some, who doubt the activity of much higher attenuations? Just because Homœopathists will differ in some things as well as Allopathists; will have their preferences and prejudices, and will be swayed much as other men are. They are not singular in their difference respecting the best dose of a medicine, on the curative powers of which they are agreed. Rasori gave tartar emetic in doses of many grains at a time, and so much as two drachms, and two drachms and a half, daily, in inflammation of the lungs; while Laennec, Louis, and others, rarely exceeded a twelfth or a fifteenth of the latter quantity; and Dr Alison considers one-fiftieth as the amount to be preferred—no small disagreement, when it is considered that even the smallest of these quantities is capable of causing vomiting and purging in the most robust and healthy; and doses very little larger have caused even death, by inflammation of the stomach.

That the third attenuation will cure the same diseases as often yield to the thirtieth, will be no source of difficulty or surprise to those who give the subject any degree of intelligent consideration. If a certain effect require to be produced, it may surely happen that a more powerful will do at least as much towards that end as a less powerful agent. An ounce measure can be filled either from the tun of Heidelberg, or from a vessel of nine drachms; and quite as completely from the latter as from the former, or even from the *mare oceanum*. The chemist is familiar with illustrations to the same purpose; and, as an example, we may mention that the iodide of potassium may be decomposed as effectually and completely by attenuated zinc and platina wires, the ends of which have been dipped in an acid mixture, as by the great galvanic battery of two thousand double plates belonging to the Royal Institution, or as by a battery the size of the earth on which we dwell. Now, if these simple wires succeed as well as the battery of the Royal Institution, *it is plain that neither can have any effect at all*. So argues the modern logician!

An author who could commit mistakes of so very peculiar a complexion as we have exposed, is quite unworthy of being regarded as an opponent. But, all disingenuous as he is, he may yet have expressed the doubts of some honest and inquiring minds; we shall therefore briefly consider some which may have been suggested by the perusal of Dr Wood's book, or spontaneously occurred to the thoughtful inquirer.

With regard to the frequent use by Homœopathists of insoluble, and, in their ordinary state, inert substances, of which such a handle is made by Dr Wood, and all others who seek to ridicule the system, we should like to direct especial attention to the condition in which these substances are administered. For example, take charcoal—a most valuable remedy when properly prepared. This substance used to be given by the old school in large doses, and its effects were chiefly of a chemical kind; but when given in small doses by the Homœopathists, they assert that it produces the most decided medicinal effects. Now, are these two assertions incompatible? If the one be true, must the other be false? Let us shortly consider whether there be other substances which, when given in large

quantities, are inert, and, when given in minute ones, are very powerful medicines.

Mercury, in its raw metallic state, may be given in large quantities, without producing the slightest effect. "Avicenna, Fallopius, and Brasavola, declared it harmless; Sue states that a patient took for a long time two pounds daily without injury, and I could refer to the experience of many others who have seen it employed in obstructions of the bowels, without proving noxious; but the fact is so generally known and admitted, as to require no further notice."* Might we not infer from this, that surely in its metallic state at least this substance could not be active? and yet the inference would be rash and erroneous; for the mercury when triturated with an inactive substance, as in making blue pill,† becomes so powerful an agent, as in one instance mentioned by Ramsbotham, to have produced death when given to the amount of five grains for three nights successively—in all five grains of the metal.‡ There are so many facts of a similar kind familiar to our readers, that we require only to hint at them in order to make them bear upon the argument.

One of the most familiar examples which occurs to us is the effect of small quantities of various substances in mineral waters, in modifying their medicinal properties. The powerful operation of chalybeates is admitted by all, and yet according to Gairdner,§ "generally speaking, in thermal waters, the quantity of iron (in the state of carbonate) seldom exceeds 0·01;" that is, one part in a million of water.||

And yet grains or even ounces of the carbonate of iron may be swallowed without producing any marked effect. We adduce these examples to illustrate the obvious fact, that much depends upon the mechanical condition of substances; and,

* Pereira, *Elements of Materia Medica*, vol. i. p. 703.

† "By trituration the metal is reduced to a finely divided state, and becomes intimately mixed with the confection and liquorice powders. If it be objected, that a portion of the metal may undergo a chemical change by trituration; why may not, we reply, the homœopathic medicines do so likewise?" Pereira, vol. i. p. 724.

‡ *Lancet*, 1837 38.

§ Gairdner on Mineral and Thermal Springs. p. 22.

|| Ten thousand is the unit of Gairdner. See note to p. 9.

therefore, until others have repeated the experiments with charcoal, triturated as Hahnemann recommends, they have no right to assert that, in a state of such minute division as almost to be dissolved, it is not a powerful medicine. It requires no ghost to rise from the dead to inform us that charcoal in its raw state may be swallowed in large quantities, and yet prove quite inert. Hahnemann expressly says, "it is only by long-continued trituration of charcoal (as of the other substances which are dead and powerless in their natural condition), with some neutral body, as sugar of milk and the solution of the compound, that the dynamic powers of a medicine, which in its raw condition slumber in restraint, are aroused to activity and life."

The whole question of the efficacy of charcoal and the other insoluble substances, when reduced to a state of minute division by long-continued trituration, is one of experiment alone. The experiments of Dr Adams of Petersburg, Von Gersdorff, Dr Caspari of Leipzig, and Hahnemann, will not be affected in the least by all the ribaldry and buffoonery which Dr Alexander Wood of Edinburgh has thought fit to discharge upon them.

We shall briefly advert to the only other questions which we can suppose staggering to an ingenuous mind, and explain, first, how it is, that substances, although rendered so powerful by trituration, may yet be taken by a person in health without occasioning inconvenience. If a grain, subjected to a process by which its bulk is increased many millions of times, acquire a power corresponding to this increased surface, how can we venture to take such a grain; and not be instantly killed?

Be it observed that it may be, and probably is, as Professor Döppler has suggested, perfectly true, that an increase of surface gives an increase of power; but, then, while the power is increased the quantity to be taken is diminished. If a whole grain were augmented in power a hundredfold, by triturating it with ninety-nine grains of sugar of milk, then one grain of the triturated mass would be equal to neither more nor less than a grain of the undiluted and undivided substance: so that it will be perceived, that while we increase the power we diminish the quantity, and until we have determined the ratio between the increase of power, and decrease of substance, it

will be impossible finally to settle the question of the dose.* Of course, we now speak of the action only of insoluble substances. From this it will be seen, that the higher triturations containing less of the original material, but that in a more exalted state of activity, may be as powerful or even more so, than the lower triturations where there is more of the substance in a less active condition. And although it may be perfectly true, that a whole box of globules might be eaten without detriment to the eater; yet it by no means follows, that the persevering use of some of these globules for a length of time by a person in health, might not excite many serious affections, all the more deep and lasting from having been slowly produced.

All extensive and enduring changes in nature are the result of slowly operating causes. Did we only reflect upon the course of the medical art, we should hail, as the most promising of all improvements, the discovery which acquaints us how to ascertain the effects of those substances, which, entering so largely into the constitution of our bodies, must have so great an effect in regulating their functions, and, by the modification of their proportions, be a fruitful cause of deep disease. It is the universal lamentation of physicians, that over chronic diseases they have but little power. Now, is it not obvious, that as chronic diseases arise from some deep alterations in the finest springs of the organism,—alterations brought about by unknown causes, slow in their operation, but all too certain in their result,—so to cure these diseases, agents must be used equally slow and equally certain in their effect? And as the cure of these have hitherto been effected more by natural mineral waters, which contain, in minute proportions, ingredients, inert in large quantities, is it not highly probable that the very substances which exert this beneficial influence in those waters may be made available by some artificial process for the same end?

This seems a natural place for considering Hahnemann's doctrine of *Psora*, on which so much ridicule has been heaped,

* See a Paper "On the Theory of Small Doses."—*Brit. Jour. of Hom.*, vol. i. p. 213.

by those evidently incapable of perceiving in that doctrine one of the deepest suggestions of a profound thinker and practical physician,—a suggestion which has anticipated many investigations which are now infusing new life into pathology, and are probably the harbingers of a more glorious day than has yet dawned on the medical world.

Hahnemann, in working out his system, found that, while many diseases yielded readily and certainly to medicines which produced corresponding symptoms in the healthy, others proved obstinate and irreducible. This led him to reflect upon the probable cause of this difference, and he perceived, that the same disease attacking two different individuals, was liable to run a very different course. In the one, it passed through its different phases or periods rapidly, and left behind no evil consequences; in the other, it took the form of a chronic disorder. Thus, a cold caught by a person of good constitution may give rise to an attack of *bronchitis*, which, after it has run its course, subsides, or is curable by remedies of a simple kind; whereas, the same cold affecting a person with a scrofulous taint, may give rise to consumption. Now, as the exciting cause and the apparent disease is the same in both cases, it is quite obvious that the difference must depend upon some latent influence in the constitution. To obviate this latent influence must be the great endeavour of the physician; and, in order to obviate it, medicines must be found which have not only the power of curing the more acute disease in the healthy, but of eradicating the tendency of the tainted constitution.

Hahnemann, seeing this difficulty, set about removing it, and tried to discover substances which had so profound an influence upon the system, that they might alter its very constitution. This led him to speculate upon the probable cause of these diseases, and he observed that many lasting disorders were produced by the suppression of cutaneous eruptions, more especially *Psora* or itch. Upon this he built an hypothesis, premature perhaps—it may be quite erroneous—but which serves the purpose of a true hypothesis, by bringing his investigations of the action of medicine to bear upon these deep-seated diseases, which he presumed to arise from suppressed

and lurking psora, or one of other two diseases ; and which certainly do depend upon some taint whose presence modifies all the diseases which affect the frame so tainted.

We do not presume to offer an opinion as to the probable truth or fallacy of the hypothesis ; but we may observe it is one by no means peculiar to Homœopathists. It is an old medical dogma, upon which many books have been written ; and the greatest practical physician in Germany, Professor Schönlein of Berlin, says, “ I will confess that I myself entertain no doubt respecting the existence of *after* or secondary diseases of the itch ; and I base this opinion upon my own observations, and on many observations of other physicians of undoubted credibility.”*

Among Homœopathists there is but one opinion as to the advantage which it has conferred upon practical medicine, by obliging practitioners, not indeed to overlook the apparent malady, but carefully to observe whether it do not arise from, or be not modified by, a deeper radical affection, which requires for its removal medicines which not only produce symptoms analogous to those of the apparent disease, but have also the power of producing a deep and lasting change in the constitution. Such medicines have been called *Antipsoric*. The name is of little consequence, so long as it is borne in mind that the attempt is never made to treat any diseases by medicines whose primitive effects do not correspond with the symptoms present, *i. e.*, which are not homœopathic to it ; but that in treating the so-called *psoric* diseases, respect must be had not only to the obvious symptoms, but to the “ *fons et origo mali*” in the constitutional taint.

We may notice one other allegation, which, as it professes to be derived from a respectable journal, and does not rest on the authority of Dr Alex. Wood, may, perhaps, gain credit for a moment with the uninformed. It is, that homœopathic medicines have produced fatal effects ; in short, that they are poisons in disguise. To this last sorry shift of a cowardly antagonist we shall reply in the words of Hahnemann—

“ No sooner does a careful prover of the action of medicines

* Medical Times, April 27, 1844.

appear, than all are in commotion against him as an enemy to their ease, and they do not shrink from meeting him with the most unblushing calumnies !

“The ordinary system of medicine administers, *frequently and in large doses*, the strongest drugs, such as arsenic, nitrate of silver, corrosive sublimate, wolf's-bane, deadly nightshade, iodine, foxglove, opium, henbane, &c. Stronger substances Homœopathy cannot employ ; for none are stronger. When physicians of the prevailing school employ them, they evidently vie with each other who shall prescribe the largest doses ; and they boast of the monstrous quantites they have administered. For this they receive the approbation and applause of their brethren. Let Homœopathy, however, make use of the same substances, not at random, as in the ordinary practice, but after careful investigation, in those cases only for which they are exactly suited, and in the smallest possible quantities, and it is immediately charged with poisoning ! How partial, how unjust, how calumnious is this, in those who pass for honest and upright men !

“Does Homœopathy now enter into a fuller explanation ? Does it condemn (as from conviction it must) the monstrous doses administered in the prevailing practice, and does it contend that infinitely smaller quantities should be given ; that when the ordinary physician prescribes a tenth, a half, or whole grain and upwards, a quadrillionth, a sextillionth, a decillionth of a grain is perfectly sufficient ? On this, the same prevailing school which accused the Homœopathic healing art as a system of poisoning, laughs outright, pronounces it to be mere child's play, and declares itself thoroughly convinced, (convinced without having tried it ?) that such a *small quantity* can have no earthly effect—*is, in fact, as good as nothing at all*. Thus, it is not ashamed to blow hot and cold with the same breath, to accuse exactly the same thing of being inert and ridiculously small, which it has just declaimed against as rank poison ; all the time praising to the skies its own monstrous and murderous doses.”*

* Introduction to the proving of Arsenic, Brit. Journal of Homœop. Vol. I., p. 205, et seq.

We need say no more upon this most absurd of all charges : for, as in the practice of Homœopathy the system of giving small doses is included, if any one give a dose large enough to do harm, he ceases to be a Homœopathic practitioner. From the Allopathic, not the Homœopathic, medicine-chest, must come the destructive draught. The Homœopathist must be a renegade before he can be a poisoner.

It is hardly worth our while to notice the fifth chapter of this Protean work, in which its many-sided author—a professor of all sciences—goes on to discourse on the rules of evidence in general, and specially as existing in the Law of Scotland ; and attempts to apply those rules to the testimony borne to the success of Homœopathic treatment.

With his wonted parade of logical formulæ (which are borrowed), and ludicrous want of logical sequence in their application (which is his own), this complacent disciple of Kirwan and Whewell establishes, to his perfect satisfaction (in his own terminology, *demonstrates*), that Homœopathic physicians, just because their acquaintance with that method, and experience of its happy results, has led them to prefer it in practice to any other, and upon its issues to hazard their professional character, are discredited as witnesses in its favour ; and, of course, by parity of reason, that those who practise, or profess to practise, the more common Allopathic system (and among them Dr Wood), are thereby disqualified from bearing testimony on *its* behalf. We are really amazed how even Dr Wood should have been able to miss this obvious consequence—that the same “interest” which (on his principles) excludes the testimony of any practitioner *in favour* of his own system, must equally exclude his testimony *against* the competing system practised by his opponents, and that, therefore, the value of the testimony of Dr Wood himself and all his Allopathic allies against the truth of Homœopathy as a science, and the success of it as an art, is, upon his own shewing, legally and logically = 0.

We have hitherto mentioned only the faults committed in “Homœopathy Unmasked,” leaving altogether out of view the crimes of omission ; but we may safely aver, that it is the first time we have seen a criticism on a system which left the reader

so utterly in the dark as to the real pretensions of the method criticised, and the facts on which it was based. By noticing the alleged Homœopathic action of cinchona, the author admits, that it is by facts of this kind that the existence of the general law of Homœopathy is to be established. Had our pains-taking and accurate author read a passage in Dr Black's work, composed entirely of quotations, and had he answered that passage, he would have shewn that he perceived the real strength of the system, and was prepared to grapple with it. The passage is composed of parallel columns. In one of them is arranged the symptoms which well-known medicines produce on those in health, and in the other the symptoms which they cure. Both sets are taken from recognised Allopathic authorities, and the reader at once perceives the coincidence. There are fourteen substances mentioned; but the list might easily have been lengthened. Why is there no notice taken of this? It is, unquestionably, the strongest thing in a book on which the whole of Dr Wood's attention is lavished—for the very good reason, that it is the only Homœopathic work he ever read.

Another proposition of Homœopaths is, that only one medicine should be given at a time. How are the strong arguments in favour of this got over? Why, they are never mentioned at all; but we are told that the Physicians of the Edinburgh Homœopathic Dispensary ordered five different medicines together in a case of hæmorrhoids; which happens not to be true, for the medicines were given consecutively, with an interval between each.* But, even if he had been correct, is a system to be overthrown by making a personal attack on those who do not act up to its rules?

As to the practice of proving medicines on the healthy, although he tries to detract from Hahnemann's merit in the matter, yet he admits that the thing itself is good. But why does he leave all the glory of proving medicines to Homœopaths? Why does he not give a few specimens of how medicines ought to be proved? Should he devote himself to the task, we would admonish him to be quite sure that he

* See Appendix.

knows what it is he is proving, and not to confound a salt with an earth, or caustic with silver ; for such blunders rather damage the credit of an experimentalist.

Our rigid critic having omitted every truth that tells in favour of Homœopathy, and no untruth that tells against it, might be supposed to be satisfied with his task ; and having slain his opponent, it was not necessary to hack his dead body, as the courageous Falstaff did that of Percy, unless, like the stout knight, he feared that this same Hotspur might again revive, much to his consternation and dismay. It is not for us, however, to question the propriety of publishing, in an appendix, cases which prove nothing about the system generally, but are given for the purpose of throwing unjust suspicions on the accuracy of the Homœopathic physicians in Edinburgh. Had the author really been convinced that the system was overthrown by his arguments and statements, he might have spared himself the questionable occupation of acting domestic spy on the patients of others, and publishing, without seeking explanation from the physicians, whatever scandal ignorance, disappointment, or cupidity, poured into the ear of the delighted listener. We doubt whether the amount of fruit he has gathered be recompence enough for a task so unworthy of a physician, and so revolting to the mind of a gentleman. We would, moreover, drop a hint, that it might be prudent for those who live in glass-houses to indulge cautiously in the recreation of throwing stones ; for, if we be correct in our suspicions, and if the leisure for literary knight-errantry at present enjoyed by this young and enterprising adventurer in literature, be afforded by the dropping of his patients before the fascinating gaze of Homœopathy, perchance the victims of the enchantment might tell a tale which would suffuse with a deeper crimson the cheek of Dr Alexander Wood, pale with his midnight studies, than did the perusal of Hahnemann's *Materia Medica*. A word to the wise. The Homœopathic is not the only dispensary in Edinburgh ; the vast majority of its patients, which amount to about two thousand annually, are supplied by other dispensaries ; if publishing failures be the order of the day, certain disclosures of professional blun-

dering may, from time to time, be made by no means creditable to the blunderers—

“ That man shall be my toast,
When breaking windows is the sport,
Who bravely breaks the most.”

In the mean time, we must congratulate the friends of Homœopathy, that, after all this degrading espionage extended over so large a field, exercised by so unscrupulous an observer, he must take up the complaint of Bacon, and say, “ *Spe fallente, progressu haud prospero, fructu parco et exiguo, cum contemnendo, aut plane nullo, successu.*” The only cases at all startling had been published before, and explained, and the charges founded on them refuted.

In conclusion, we have but to observe, that the fact of this pamphlet being anonymous should not impair its authority, as the original sources, from which the statements are derived, are cited; and that our chief reasons for withholding our name were, that we wished the work to be judged by its intrinsic merits alone, unaffected by any personal considerations about the author; and we would not have our name coupled, even in the way of opposition, with that of the writer of “ *Homœopathy Unmasked.*”

APPENDIX.

SPECIMENS OF MISQUOTATIONS AND MISSTATEMENTS IN "HOMŒOPATHY UNMASKED."

P. 28. "But this which is essential," &c. In this passage Dr Wood charges Dr Black with an attempt to prejudice the public against the use of Allopathic remedies, in cases where they have been found to be in a measure successful, on the ground, that the largeness of the dose makes them unpleasant; leading the reader to suppose this to be the grand objection to them. Though affecting to quote the author's words, he wisely [?] omits reference to the page; for his readers would have found, on turning to it (p. 8), that Dr Wood had omitted, in his *quotation*, the most weighty reasons assigned for setting aside the Allopathic procedure, viz. the indirectness of the old method, the danger resulting from its massive doses, and formidable appliances; and, more than all, the inferiority of its results.

P. 30. Dr Wood is speaking of the treatment of habitual constipation, and quotes, as exhibiting the manner of dealing with it adopted by Homœopathists, a passage which has reference to a totally different circumstance, viz. the presence of offending matters in the stomach or bowels. He also refers to a passage (p. 164, twice misprinted 64) which does speak of the treatment of chronic constipation, and refers to the temporary inefficacy of Homœopathic means; but here again the quotation is garbled, 1st, by the omission of the words, "aggravated by the use of purgatives," thereby leaving out of view the chief reason for the resort to enemata; and, 2d, by the substitution of "*often*" for "*sometimes*," thereby conveying an exaggerated notion of the frequency of the occurrence.

P. 31. In a note, Dr Wood charges Homœopathists with employing severe remedies, under mild names. This is said *à propos* to Hering's treatment of the bite of rabid animals. One gathers from Dr W.'s words, that this author employs the actual cautery, but gives it the gentle name of "heat." Now, on turning to "Jahr's Manual, English Edition, vol. ii. p. 651," the reader will find that Hering recommends the use of "heat at a distance;" and Jahr has been careful to print the words, "at a distance," in capitals, to prevent any such mistake as Dr Wood has [wittingly?] fallen into.

P. 38, repeated at p. 48. "That such substances as crude antimony, of which Rayer gave half an ounce for several days, without the slightest effect," &c.—Dict. de Méd. et Chirurg. Prat. iii. 64. At p. 64 of the third volume of the Dict. de Méd. et Chirurg. Prat., no mention whatever is made of crude antimony; and the only passage in the whole article, which bears the faintest resemblance to the statement of Dr Wood, occurs at p. 54, where Rayer says,—“I have introduced half an ounce of the sulphuret of antimony into the cellular tissue of the back of a rabbit, which did not suffer from it for three days, after which I used the animal for another experiment.”

P. 38, *et passim*. By some strange perversity, Dr Wood persists, throughout the book, in styling Hahnemann's work, "Nov. Org." whereas its title in French (the only version Dr W. has seen fit to consult) is "Exposition de la Doctrine Médicale Homœopathique, ou Organon de l'Art de Guérir." Was this change made with a view to give colour to the assertion, made at p. 143, that Hahnemann was a servile imitator of Bacon? This supposition would explain why Dr Wood has chosen to call the paragraphs of the Organon "aphorisms."

P. 39. Quoting Dr Black (p. 56) Dr Wood changes: "the basis of all our knowledge is the accurate observation of *actual* phenomena," *i. e.* *real* facts, into: "the basis of all our knowledge is the accurate observation of *natural* phenomena." An alteration which renders the meaning of the author obscure, or even absurd. It is curious that Dr Wood should have chosen this place, for stating (see his note on this passage, p. 40), that he "thinks it better to give such quotations in the *ipsissima verba* of the author;" and it will scarcely be believed, by those who have not read "Homœopathy Unmasked," that Dr Wood refers to this very passage, transferred in this garbled form to his own pages, for proof of the obscurity and inaccuracy of the author he is opposing.

P. 47. "Angustura. Used largely by the Allopathic school, as an aromatic bitter, in doses from 10 to 30 grains," &c. This passage conveys

to the mind of non-professional readers, for whom the work is written, that this substance possesses but feeble powers of affecting the system; and thus the statements made by Homœopathists of its powerful effects will be discredited. On referring, however, to Hahnemann's *Materia Medica*, vol. i. p. 352, it will be seen that we have Allopathic authority for stating, that *augustura* is poisonous, when taken in large doses, and that several of the symptoms which Dr Wood selects as too violent to be credible (cramp in the chest, trismus, and tetanus), were observed by Emmert, an Allopathic author, who even gives a fatal case of poisoning by this "aromatic bitter."

P. 47. *Argentum*. From "attacks of epilepsy" being printed in capitals in "*Homœopathy Unmasked*," one would be led to suppose this was a prominent symptom of silver in the *Materia Medica Pura*. It will be found, however, on turning to that work, which Dr Wood "confesses to have read," that epilepsy is not to be found enumerated among the effects of metallic silver at all, but among those of the nitrate (lunar caustic), which even Dr Alexander Wood knows to be an extremely active substance. Besides, Hahnemann was far from being satisfied that epilepsy could be produced by any preparation of silver; and in his anxiety to avoid ascribing to any substance other than its real effects, he marks this symptom as doubtful, both in the list of the effects of nitrate of silver, and in his preface to the article *Argentum*. (*Mat. Méd. Pure*, traduit par Jourdan, vol. i. p. 352.)

P. 49. The passage said to be quoted from p. 61 of Dr Black's work, is not to be found there; supposing it, however, to be quite correct, we are at a loss to understand the grounds of Dr Wood's astonishment at so many substances having been proved in half a century. Does he affect to believe that Hahnemann claimed to have felt, in his own person, all the symptoms detailed in the *Materia Medica Pura*? A glance at that work is sufficient to overturn such an idea. Thus, to instance two of the medicines selected by Dr Wood, *Augustura* and *Argentum*, the whole number of effects (some of them repetitions) noted by Hahnemann, as experienced by himself, or observed by him in persons under his own eye, is 152, whereas the *total* number of symptoms set down to these two agents, is upwards of 500. Again, the number of medicines whose effects were more or less investigated by Hahnemann, is not 200, but about 90.

P. 52. "And having finished his labours with his usual allowance of wine, which we have reason to suppose was not out of proportion to the food," &c. All the ingenious speculations built up at such an expense of laboured wit in this and the following pages fall to the ground,

on turning up to p. 205 of the *Organon* (2d French edition). By the note, the reader will see what was Hahnemann's "usual allowance of wine;"—he drank none.

P. 62. "To take one example, belladonna is said not only to cure, but to prevent scarlet fever, because it produces such symptoms "as redness of the whole body, shiverings, fever, inflammation, and swelling of the throat, of the velum palati, of the uvula, and the tonsils." Such effects are said to have followed its use when taken by the homœopathists; but when others than the disciples of this system swallow the same substance, no such effects are seen. Thus M. Stivenart gave it to 400 healthy individuals, varying the dose from the fourth to the twentieth of a grain, according to the age. In not one of these was any appearance of sore throat, resembling that of scarlatina, produced, and only five were affected with a rash, which also was very different from the scarlatinic eruption, and probably had as little to do with the belladonna.* In 150 soldiers who were poisoned by this substance near Dresden, and whose symptoms are minutely reported by Gualtier de Claubry, not a single symptom, bearing any resemblance to scarlet fever appeared."†

Now, it would be a sufficient answer to these statements to say, that no amount of negative can outweigh positive evidence; but, secondly, homœopathists are placed in much more favourable circumstances for observing the effect of medicinal substances than others; for they administer them to healthy persons for considerable periods of time for the express purpose of ascertaining these effects, and therefore pay minute attention to the state of every organ in the body. Thirdly, it is nowhere stated by homœopathists, that the administration of belladonna, in doses varying from $\frac{1}{4}$ to $\frac{1}{20}$ of a grain, is sufficient to give rise to the symptoms alluded to. The absence of them in Stivenart's experiments can, therefore, be no matter of surprise. Fourthly, Hahnemann cites the following allopathic authorities in support of his statements: belladonna was observed to produce sore throat, by Wienholt, Lambergen, Baldinger, Ollenroth, Baehr, Remer, Goeckel, Kummer, Vicat, Greding, and May; and it produced a red eruption in the experience of Buchave, Muench, Wiedemann, Sauter, and Struve. Dr A. T. Thompson (*Mat. Med. and Therapeutics*, 2d ed. p. 422), says, "It requires to be given in minute doses at first, and to be gradually increased, until symptoms of its influence on the system become apparent. These are *dryness* of the throat, vertigo, dilatation of the pupils, slight dimness of the sight, extravagant delirium, and an eruption over the skin, closely resembling that of scarlatina."‡

Lastly, with regard to the case of the soldiers, we beg to state, on the

* Bulletin de l'Académie Royale de Méd., tom. viii. n. 9.

† Orfila on Poisons.

‡ See Brit. Jour. of Homœopathy, No. II.

authority of a writer who will not be accused of wishing to make out a case for Homœopathy, that Dr Wood has not represented the facts correctly. Dr Christison says (see his work on Poisons, 3d ed., p. 763),—"The dryness of the throat is not a constant symptom. It is often, however, very distinct. It occurred, for example, in 150 soldiers who were poisoned near Dresden, as related by M. Gaultier de Claubry, and in six soldiers whose cases have been described by Mr Brumwell. The former had not only dryness of the throat, but likewise difficulty in swallowing."

P. 65, 66. "It is evident, that, to prove this law, the Homœopathists must either shew *why* it *must* be true, or exhibit such an extensive series of facts, *explicable on no other principle*, as shall clearly shew that it is so." After summarily dismissing the first method of proof, he goes on to say: "In discussing the second, we shall do all possible justice to the Homœopathists, and shall not demand from them any higher proof than Hahnemann himself professes to regard as essential, viz. 'that it (*i. e.* the Homœopathic law) should clearly manifest itself in every accurate experiment and research, Nov. Org. Aph. 23.'" This is a fine specimen of Dr Wood's accuracy and ingenuousness. With the exception of the words, "every accurate experiment and research," there is no similitude between the original passage and Dr Wood's *translation* of it. The paragraph in question does not even refer to Homœopathy at all, but is a stricture on the antipathic or palliative method of treating disease; so that in this instance our author has not contented himself with garbling the passage, but must needs misapply it, as the reader may satisfy himself, by comparing the following words of Hahnemann:—

"Or, toutes les expériences pures, tous les essais faits avec soin, nous apprennent, que des symptômes morbides continus, loin de pouvoir être effacés et anéantis par des symptômes médicaux opposés, comme ceux qu'excite la méthode antipathique, énantipathique, ou palliative, reparaissent, au contraire, plus intenses qu'ils n'avaient jamais été, et aggravés d'une manière bien manifeste, après avoir semblé, pendant quelque temps, se calmer."—*Exposit de la Mat. Méd. Hom.*, 2d ed. Paris, 1834, p. 122.

Of this passage we beg leave to present the reader with two forms of translation; the one that in common use, the other on the original and improved plan of the discoverer of "*Hahnemann Novus*."

OLD STYLE OF TRANSLATION.

Now, every accurate experiment, and every trial made with care, teach us, that continued morbid symptoms, far from being capable of being extinguished and destroyed by the opposite medicinal symptoms, such as are excited by the antipathic, énantipathic, or palliative method, reappear, on the contrary, with a greater intensity than before, and aggravated in a sensible degree, after having seemed to be appeased.—*Organon, de l'Art de Guérir*, p 122.

DR WOOD'S IMPROVED METHOD.

That it (*i. e.* the Homœopathic law) should clearly manifest itself in every accurate experiment and research.

P. 67. Dr Wood having discovered that many Homœopathists think it preferable to cauterize a chancre, when seen at the outset, than to treat it by remedies administered internally, exults in what he regards as a triumph of Allopathy over Homœopathy. But does he not see that this opinion, if correct, merely amounts to a confession that Homœopathy, as well as the older and rival system, is unable to prevent the constitution being tainted, and that, therefore, recourse must be had to surgical means. A case is made out against *medicine*, but not more against Homœopathic than Allopathic *medicine*. Where, then, is the ground of triumph? Was it a lurking consciousness of this that led Dr W. to garble the quotation from Dr Black's work, by substituting "Allopathic remedies" for "the cauterization?" What can be thought of the integrity of an opponent, or the strength of his cause, who resorts to such devices as we have here, to support his views?

P. 67-70. This whole passage, treating of the treatment of chronic diseases, is disingenuous in the extreme, as the writer sedulously leaves out of view that the difficulty experienced by Homœopathists, in subduing chronic diseases, was in great measure removed by the introduction of the antipsoric or eucrastic remedies, the *application of which is made strictly in accordance with the Homœopathic law*. It is, therefore, altogether false to say, that "to treat this large class of diseases, a new law, altogether different from the Homœopathic one, has been invented."

P. 70. "In epidemic diseases, does the law manifest itself? No! because 'the entire extent of an affection of this nature, together with the totality of the symptoms (a knowledge of which is necessary to form a complete image of the morbid state, and to choose according to that, the Homœopathic remedy most in harmony with the *ensemble* of the symptoms), cannot be observed in the case of a single patient.'—Hahnemann, quoted by Black, p. 135." The word "single," in the foregoing quotation, is ambiguous. It might mean, that not one of such cases could be treated homœopathically (and in this case Dr Wood would have some grounds for his assertion); or it might mean that *one* case is not enough to gather the symptoms of the epidemic from, on which symptoms the choice of the remedy proceeds. That the latter is the real meaning, is rendered evident by the words which follow:—"In order to arrive at these, it will be requisite to abstract them from a view of the symptoms of several patients of different constitutions."—(Hahnemann, quoted by Dr Black, p. 135.) Dr Wood, it seems, thought it justifiable to leave the meaning ambiguous, by the omission of these words, that he might make the mutilated passage serve his end. The resource is worthy of him.

P. 80, note. "Let them (Homœopathists) remember, that more than one of their number consider spitting of blood as unconnected with consumption.—(Black, p. 147.) Ignorance, for which the merest tyro in medicine would blush." It will be seen, on turning to p. 147 of Dr Black's work, what this allegation is worth. The author is speaking of the effects occasionally observed to result from the action of the medicines. As an example, hæmoptysis is mentioned as having ensued in several cases from the use of phosphorus, in phthisical patients; and to meet the objection, that this occurrence might have happened from the disease alone, he is careful to mention that the use of other medicines was not followed by that symptom.

At p. 86, he alludes to tubercle by the alleged Homœopathic name of a symptom of consumption, terms it that "on which all the others depend," and, *contesting Dr Black's right to view it in the light of a symptom*, blames us for not including such "structural changes" in our indications for cure. Dr Black's view of the matter is just and philosophic; and those who understand the subject will feel inclined to reply to Dr Wood's sneering interrogation, which speaks volumes of littleless and ignorance, "Who ever heard a tubercle in the lungs? by another question, "Who ever heard a donkey in his ears?"

P. 95. "Nay, as if determined to contradict every thing he ever writes, Dr Black illustrates his principle of simple formula, by such a report and prescription as the following:—August 25. A great deal better. Piles have almost all disappeared. Ant. Crud, followed by Laches., Sepia, Sulph. Nux. v. "Disp. Rep., p. 17. *Five different substances!!* And this, notwithstanding Hahnemann has declared, that "to prescribe compound prescriptions, is the height of empiricism!"—Dr Wood here deliberately confounds *compound prescriptions* with *succession of different remedies*; while Hahnemann condemns the first as irrational, on grounds which Dr W. has not attempted to confute, he devotes many paragraphs to instructions as to the manner in which different substances should be used in succession. Dr Wood, in short, pretends to consider "followed by," as equivalent to "combined with." Perhaps it was to a wish to convict Hahnemann of sometimes using compound prescriptions, that we are indebted for the exquisite translation of a passage of Hahnemann's writings. (Mat. Méd. Pure, vol. i., p. 80), contained in the note to p. 102. We will not stop to notice how, under Dr Wood's magic wand, *two* is transmuted into *twelve*, and the present tense into the past,—these are trifles; but we must confess our admiration

of the legerdemain, which could change "a globule of sugar the size of a poppy-seed, which is soaked with the medicine," into "a grain of poppy!"

— tandisque quand on a donné deux secousses seulement à chaque flacon, il suffit d'une dragée de la grosseur d'une graine de pavot qu'on en imbibe, pour procurer une guérison prompte et facile."

OLD STYLE OF TRANSLATION.

Since, when each phial has received only two shocks, a globule *the size of a poppy seed*, which has been saturated with it (the solution), is sufficient to ensure a prompt and easy recovery

DR WOOD'S IMPROVED METHOD.

Whilst one to which only *twelve* shakes had been given at each was sufficient, *with a grain of poppy with which it was combined*, to produce a prompt and easy cure.—*Hahn. Nov. Org. p. 306.*

MONUMENT TO HAHNEMANN.

It is at once the glory and the misfortune of the great discoverer to be before his age ; while it is the reproach and the safety of the age to be behind him. It was so with Galileo, with Kepler, and Harvey. And although the general unsettling of opinion, which occurred at the end of last century, made men less averse to investigate novelties, and recognise truth in new systems, this arose more from prevailing confusion, than extending charity. A maligned Jenner could testify that the spirit of hostility to improvement was not in the least allayed by the lessons of mutability which the world had just been taught. The same spirit is still at work. The ambassador of a great truth, which threatens mighty changes, and perplexes the minds of men, is looked on still as the herald of war, as the troubler of mankind, who is to be stifled, if he cannot be silenced. Such was the fate of HAHNEMANN. He fought his lonely way for many a dark night, without human encouragement and support. And the proclamation of his discovery, was the signal for his persecution. His steady and star-like course is now run. He is beyond the reach of human hate and sympathy; and it seems meet that those who recognise in him a great discoverer, and their great benefactor, should anticipate the award of history, and raise a durable record of their admiration and of their gratitude.

We feel sure that the proposal made in Germany, to erect a Monument to HAHNEMANN at his birth-place, will meet with more than cold assent from the many in this country who have personally experienced the benefit of his discovery. Other discoverers fling their pregnant

thought into the seed-field of time, trusting to its spontaneous evolution : and doubtless it does germinate, and is carefully tended ; but for long it is useless. But HAHNEMANN not only discovered the spring of healing, but he sank the shaft, and distributed the water ; so that every one who has been benefited by Homœopathy should feel himself laid under direct obligation to its discoverer. All we can do is to follow his directions ; the more implicitly, the more successfully.

It is but proper, too, that the land which gave him birth should be honoured with his Monument. And we feel sure that Britain will not be the last to contribute her stone to the edifice ; and that the generosity of character which is her boast, will rejoice in being permitted to do honour to a man of another nation, who, by the attraction of his genius, has broken through national repulsion, and contributed, by his beneficent discovery, as his countrymen have done by their writings, to unite the family of man, and humanise the race.

The design and the management of the Monument have been left in the hands of a Committee of the German Central Homœopathic Association ; and we have been requested by its President, Dr Rummel, to lose no time in gathering funds for the completion of the erection. We earnestly request every one who feels an interest in the great medical reformation to send his offering ; gladly to solicit, collect, and forward what he can.

Subscriptions will be received by Mr Headland, 15 Princes Street, Hanover Square, London ; Mr Leath, Bookseller, 5 St Paul's Churchyard ; and by the Editors of the Homœopathic Journal, Dr Drysdale, 44 Rodney Street, Liverpool ; and Dr Rutherford Russell, 19 Rutland Square, Edinburgh ; by whom the Sums received will be acknowledged in subsequent Numbers of that Journal.



