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With The Methods compared.
THE 10

Philosophy of Homœopathy.

BY

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SECOND EDITION, ENLARGED AND IMPROVED.

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PATERNOSTER ROW.

1871.

μετὰ σεῖο, μάκαιρ' Ὑγίεια,
τέθηλε πάντα, καὶ λάμπει Χαρίτων ἔαρ·
σέθεν δὲ χωρὶς οὐ τις εὐδαίμων.

ARIPHRON.

"O blessed health! when thou bloomest, do all things bloom, and there glows the spring-time of the Graces; but without thee is no man happy."

"MAN IS BUT THE SERVANT AND INTERPRETER OF NATURE."

LORD BACON.

TO
Charles Caulfield Tuckey, Esq.,

A.B., M.B., T.C., L.R.C.S., AND L.M., DUBLIN,

OF CANTERBURY, KENT,

IN


ACKNOWLEDGMENT OF GENEROUS QUALITIES AS A FRIEND,

AND HIGH ACCOMPLISHMENTS AS A PHYSICIAN,

THESE PAGES ARE INSCRIBED

BY

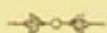
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PREFACE.



SECOND edition of this monograph having been called for, the Author avails himself of the opportunity to record his grateful acknowledgments to the Press, for the flattering encomiums it has been pleased to bestow upon his humble efforts in endeavouring to expound the "Philosophy of Homœopathy."

The present edition has been carefully revised, and many important and interesting facts have been added, which cannot fail to interest those who will calmly and dispassionately investigate the leading principles of Homœopathy.

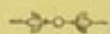
Should this edition meet with the success which its predecessor has enjoyed, the Author's labours will have been fully requited, and he will say in the language of Southey:—

"Go, little book, from this my solitude;
I cast thee on the waters,—go thy ways;
And if, as I believe, thy vein be good,
The world will find thee after many days."

14, TYNDALE PLACE, CANONBURY, N.

Sept. 15, 1871.

PREFACE TO THE FIRST EDITION.



THE object of the following Lecture is to bring within a readable compass, expressed in the clearest terms which technical science will admit, the principles on which the theory and practice of Homœopathy are founded. In the opinion of the author, it requires nothing more than the extension of such knowledge to ensure a wider acceptance of the new system of medicine, proceeding as it does on grounds perfectly intelligible to every capacity, and in beautiful harmony with themselves and the laws of nature. Until Allopathy, or the old practice of medicine, can come before a general audience with a similar lucid and consistent explanation of its fundamental principles, it must continue to submit to the condemnation pronounced upon it by one of its ablest French practitioners, as “a chaos of conjectures without a rule,

and of Egyptian darkness without light." Homœopathy sincerely challenges the application of those two tests of consistent exposition and publicity, without the ability to meet which, no pretensions will in these days be long permitted to claim the name of either science or philosophy.

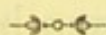
14, TYNDALE PLACE, CANONBURY,
LONDON, N.

December 9, 1863.



The Philosophy of Homœopathy.

CHAPTER I.



THE nineteenth century is not only the period of discoveries on a scale which affects the welfare of the whole race of mankind, but of the steady adoption of such in the face of the most inveterate prejudices, and the most unscrupulous, because interested, opposition. Revolutions in the principles themselves of almost every science, from political economy to geology, have established themselves triumphantly on the ruins of abandoned and obsolete theories.

But few years have elapsed since one of the great political parties in our kingdom were banded together in one phalanx to resist free trade in corn, as destructive to all agricultural security and prosperity; there is not one of such party who does not now frankly admit his error, or deny that the

adoption of the principle of free trade has imparted an impetus to the science of farming and to the development of mind and enterprise in the agricultural class, which could never by any other means have been realized. But that illustrious and immortal character, Sir Robert Peel—who rising above the short-sighted views of his own order and supporters, had the eminent moral courage to save the country from a dreadful war of classes, by embodying the free trade principle in the legislation of the land—was sacrificed to their misguided animosity—being hunted almost to martyrdom by that very landed interest whose position has been trebly fortified, and whose rents have been trebly increased, by the man whom they so bitterly condemned and persecuted.

Sir Robert Peel, I maintain, was the *Hahnemann* of political economy.

When—to turn from political economy to physical science—Stephenson, the founder of our railway system, was examined by a committee of the House of Commons, his calm collected explanations of engineering principles, applied by the tremendous new-born power of steam to tramroads of iron, were met with undisguised amazement or unbounded ridicule. The names of those self-sufficient deriders can only now be discovered by a curious search into “Hansard”—they have perished from the memory of their own generation—but the railway system of the mighty engineer has, since that committee of small men sat in judgment on him, extended to the four

quarters of the globe. Stephenson, standing before that committee, enduring in the majesty of science their taunts and sarcasms, was the *Hahnemann* of the philosophy of engineering—for philosophy, in its correct acceptation, is nothing else but the systematisation, according to nature, of ascertained facts and laws.

Similar examples to those mentioned stand out from all the ages. Behold Galileo, the most illustrious philosopher of Italy in his day, summoned before the Council of the Inquisition at Rome—and for what crime? Why a crime of which every child of ten years old would now be ashamed not to be guilty. He maintained the true theory of the Universe—that the earth revolves round the sun, not the sun round the earth. He was condemned to imprisonment until he recanted: and not being able to pursue his astronomical investigations in a cell, from which the cheering light of heaven was day and night excluded, he submitted to pronounce his recantation on his knees; but when he had done so, he indignantly exclaimed—“God pardon me, I have recanted the truth, but nature does not recant; it is still the earth that moves and the sun that stands still.” Except in his recantation before that Council of the Inquisition, Galileo I maintain was the *Hahnemann* of astronomy. He was in the midst of the dark ages, a witness to the light—a witness to that true system in which the whole of the Universe beautifully and harmoniously revolves.

One more example will suffice, taken not from Christian but Heathen times, and taken with all reverence. St. Paul stood on his trial before the court of Areopagus, in the most polished city in Greece—Athens, the university of the ancient world : and what was the charge brought against him ? Why, that he was a setter forth of strange gods and strange doctrines. But the living God and the true doctrine which he set forth are now acknowledged wherever the foot of civilization has trod, or the lamp of the gospel shed its beneficent rays. St. Paul when he stood before that celebrated tribunal, “the names of whose fabulous deities are now only used to point a tale”—was the *Hahnemann* of religion. He was the solitary setter forth of a truth, which because it was the truth, only needed true supporters to destroy old superstitions, and to become not only the faith, but the daily practice, of civilized mankind.

In continuing my illustrations, I may boldly state that no wide, no permanent enlightenment or improvement, has ever been successfully carried out, except at the cost of a great moral or civil convulsion. Putting aside as almost too sacred, the well-known and often-quoted instance of the greatest reformers of the moral status of mankind that ever existed—I mean the twelve Apostles, who were characterised by the Pagan authorities of their days as “the men who turned the whole world upside down,” and by the Jewish as “every where spoken against”—the history of our own country demonstrates that not a

single step has been gained in the cause of civil or religious liberty, except by some great movement, which like an earthquake, shook society to its very centre. It required a civil war to win Magna Charta from king John—It required a civil war to win our parliamentary liberties from Charles I.—It required a civil war to win our religious liberties from James II. The grand discoveries of Newton were excluded from the University of Cambridge for full thirty years. Columbus was first laughed at, but when the laugh was turned on the other side, he was then persecuted, and the fame of his grand discovery given to another. Jenner, the discoverer of vaccination, was vilified from the pulpit and the professorial chair, and in the public press. Harvey, who first demonstrated the circulation of the blood, lost caste and fame for many a long year, and was bitterly persecuted by his professional brethren, who rose up against him “like a legion of devils against virtue.” Consequently it can hardly in the nature of things be expected, that an immense revolution for good in the medical world should take place, without some such analogous convulsions as those which have occurred in the political world, agitating it in like manner, and happily with the same results, that is, the elevation of the whole body within the reach of such influence to a far safer—a nobler and more commanding position.

I have cited these instances, which might be indefinitely multiplied to prove, so far from its being singular that HOMŒOPATHY should in its progress

have experienced *opposition, detraction, persecution*, and even *prosecution*, that that very fact, if we are to judge by the trial undergone by all great discoveries, stamps it with the seal of truth, and the guarantee of final success, on the same world-wide scale as the philosophy of Galileo, the railway system of Stephenson, and the free-trade economy of the ever to be lamented Sir R. Peel. It is with the names of these benefactors of knowledge and mankind that the name of Hahnemann the founder of Homœopathy deserves to be conjoined, and to descend in the same constellation of enduring glory, to the estimation and gratitude of posterity.

We honour and revere the memory of Hippocrates of ancient Cos, who first set free the art of medicine from the entanglements of mysticism, and priestly craft.

We acknowledge with gratitude the Athletic rules of Herodicus, as handed down to us from the same remote period, and practised in the grand temples dedicated to Æsculapius, and the gymnasia of ancient Greece. Now known as the system of the Swedish Ling.

We refer with admiration to the labours and writings of Celsus and Galen of ancient Rome, founders of the anatomical, physiological, and surgical schools.

We record with pride the energies of Oribasius, Aëtius, Alexander of Tralles, and Paul Ægineta, able followers of Galen, and worthy representatives of the medicine of ancient Greece during that eventful

age of transition which extended from 201 A.D. to the destruction of the Alexandrian Library in 640 of the Christian era.

We admire the distinguished abilities of the Arabian physicians Rhazes, Haly-Abas, Avicenna, and Albucasis, whose efforts to complete and raise the standard of medicine, extended from the burning of the Alexandrian Library to the close of the fourteenth century.

In tracing the history of Medicine from that period to the present time, many a bright luminary has sprung up, and many a theory has been propounded with the view of reforming the practice of medicine, and reducing its incongruities to the semblance of a science. Such as the sensualism and reasoning by induction of Francis Bacon, and John Locke; the rationalism, or reasoning by induction, of Descartes, Leibnitz, and Kant; the sources of animism and chemistry of Van Helmont; the iatro-chimicus of Sylvius and Willis; the ingenious researches of Borelli, Baglivi, and Boerhaave, founders of the iatro-mathematical school; the animism and vitalism of Stahl and Barthez; the organic dynamism of Hoffmann, Cullen, and Brown; and the empiricism of Werlhof and Lieutaud.

We point with admiration and veneration to the various monuments raised in grateful memory to our own Sydenham, Harvey, Jenner, John Hunter, and other lights of medical science, whose greatest distinction however was, that they effected some im-

provement in some particular branch of it. But the founder of Homœopathy occupies a pedestal none but himself is entitled to, for in him we behold the discoverer of the philosophy of the whole science itself of medicine. He stands in the same comparison to any partial or particular improver in that vast field of knowledge, as a Newton or Galileo, describing by infallible processes to future generations the laws of the universe, does to some petty land-surveyor applying his chain to the measurement of a farmer's field; or the seaman that knows only so much of the polar star as suffices to guide his frail bark in safety to its harbour and home. The surveyor and seaman are valuable characters in their way, but who would compare them with the massive intellects of those that have harnessed science itself and its laws to the chariot of the progress of mankind? We claim then for the founder of Homœopathy the merit of having placed the art of healing on a scientific base; of having, in fact, reduced the practice of medicine to philosophic principles and conferred upon it the dignity of a science.

In accordance with this claim we have designated this lecture "The Philosophy of Homœopathy." We affirm that Homœopathy being the law by which nature itself proceeds in the rectification of maladies, stands out in the most striking colours contrasted with the so-called systems in which their most ardent advocates discover not a single thread of that con-

sistency, by which nature is invariably distinguished, and on which every science truly so-called, must necessarily be founded.

We must have clear ideas on this point. Let us understand that nature is never inconsistent with herself, and that therefore there must be no inconsistency in dealing with her.

“Naturam expellas furcâ, tamen usque recurret.”¹

[“Though you should check Nature by force, she will still resume her sway.”]

No engineer could deal with water if it sometimes found its level, sometimes not; or with rocks, if sometimes they retained gravity, sometimes lost it. Engineering in such case could never be reduced to a science; nor can medicine if nature is dealt with as a perpetual uncertainty, instead of being as in the human body, that admirable and beautiful harmony which exacted from Celsus the exclamation that “God had framed it by laws as unerring as those which rule the stars.” Homœopathy takes its stand upon these laws; it maintains that it is futile to expect consistent success in dealing with wrong conditions of the body by any other means than the study of these laws, which being at all times consistent with themselves, constitute the only sound basis of consistent practice—a practice always consistent with itself, and the laws which dictate it; and this we call the “Philosophy of Homœopathy,” believing that its possession of this reducibility to

¹ Hor. *Ep.* I. x. 24.

certain plain principles which never contradict each other, affords the surest proof of its being nature's own code of healing, and therefore the one before which all others are destined ultimately to succumb.

The more we know of the action of drugs, and of the nature of diseases, the more we become convinced of fixed and determinate relations between remedial agents and diseases. The systems which Homœopathy overthrows are those which nature herself rejects, the practitioners of which, speaking through their mouthpiece and great authority, Pereira, positively deny that there is any solid indestructible basis to the science of therapeutics, or that medicine is capable of generalization. What is such a confession but an acknowledgment of helpless ignorance and unceasing disappointment? What more complete justification for the introduction of a new era in the investigation and the treatment of "the ills which flesh is heir to," can be adduced than these and similar humiliating avowals from the lips of men standing at the head of their profession, that such profession as now practised, is a mere chance and "*chaos*," without solid basis, law, or principle? No condemnation of the old system can surely be more forcible than that which is thus pronounced upon it by those eminent physicians who have enjoyed the widest experience of its utterly unsatisfactory character.

Herman Boerhaave, an illustrious physician, and

the celebrated professor of Leyden, expressed an opinion that “it would have fared infinitely better with mankind if medical men had never existed.”

Pereira, already mentioned as the greatest authority on materia medica in the English schools of medicine, agreed with Sir Gilbert Blaine, that in many cases the patients get well *in spite of the means employed*, and sometimes when the practitioner fancies that he has made a great cure, we may fairly assume the patient to have had *a happy escape*.

Girtanner observes:—“The art of healing has no fixed principles; and where all is conjecture, one conjecture is as good as another.” Who would waste his time in searching for a few particles of gold in that immense “dunghill” which physicians have been collecting for the last two thousand years?

Kieser says, the proverb is quite true that the remedy is worse than the disease, and the doctor more dangerous than the disorder.

Professor Gregory often declared to his pupils that ninety-nine out of every hundred medical facts were so many medical falsehoods, and that medical doctrines were for the most part *stark staring nonsense*.

Krüger Hausen gives it as his opinion that “medicine is a pestilence to mankind, and appears rather a means of preventing over-population, than the art of saving lives.”

Dr. James Johnson, late Physician to William IV., often remarked that there was as much quackery in

the profession, as there was out of it ; and declared it as his conscientious opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug, on the face of the earth, there would be less sickness and less mortality than now prevail.

The long persecuted Dr. Elliotson, one of the most amiable and accomplished physicians of the present century, in his "Principles of Medicine" says :—"As respects this country, I cannot but think that if all the patients in Asiatic cholera had been left alone, the mortality would have been much the same as it has been."

Sir Anthony Carlisle frequently observed :—"Hospitals are institutions in which medical education is perfected by murder."

Sir Astley Cooper gave it as his opinion that the science of medicine was founded on conjecture and improved by murder.

Dr. Paris, once president of the College of Physicians, London, was wont to say that the file of every apothecary would furnish a volume of instances where the ingredients of the prescriptions were fighting together in the dark.

Frank makes this startling remark, that "thousands are slaughtered in the quiet sick room."

Reid says, "More infantile subjects are perhaps diurnally destroyed by the pestle and mortar, than in ancient Bethlehem fell victims in one day to the Herodian massacre."

Dr. Bushnan, formerly editor of the *Medical Times*, says, "Assuredly the uncertain and most unsatisfactory art that we call medical science is no science at all, but a mere jumble of inconsistent opinions, of conclusions hastily and often incorrectly drawn, of acts misunderstood or perverted, of comparisons without analogy, of hypotheses without reason, and of theories not only useless but dangerous."

The *Medical Gazette* says, "We could present rather a serious tragedy, if we were to collect all the cases of poisoning by huge masses of powerful medicines by the disciples of *this* physician, and of sanguinary homicides by the imitators of *that* bold surgeon, though they may both enjoy high repute. Could all the consequences from the use of mercury alone be brought together and comprehended in one view, it would be impossible for the human eye to look upon a scene of greater devastation and horror."

Such are the observations which have fallen from the lips of great men in the profession, who thought deeply and practised extensively, and who spoke boldly and to the point. Is their testimony to be considered as nothing? Is it to be lightly esteemed and treated as a phantom? Can it be disregarded and cast aside as the ravings of maniacs? No, no. Those men, great in name and raised to the highest pinnacle of fame, were groping in the dark, and ever looking for some glimmering of light—some law of healing or some compass to guide them to the haven

of safety, for the sick. Many alas ! have gone hence, and are no more seen, ere they beheld the first dawning of the new Medical Gospel. Some sought refuge in mesmerism, some in hydropathy, and some in change of clime ; while others conscientiously relinquished the profession, no longer willing to remain the unhappy instruments of a bloody and deadly work. Such also was the unsettled state of mind of Hahnemann, before he discovered the glorious principle of Homœopathy. He found those great men, and indeed the whole profession, agreed on *anatomy*—that branch of medical study which explains the structure of the body. He found them agreed on *physiology*—that science which teaches the functions which each organ of the body performs. He found them agreed on *pathology*—that branch of medical science which investigates the nature of diseases. He found them agreed on *chemistry*—that splendid science, the object of which is to investigate the nature and properties of material elements—their mutual actions and combinations. He found them agreed on *surgery*—that branch of medicine which principally effects the cure of diseases by the skill of the hand alone—by the employment of instruments and topical remedies ; and although there might in this science be some difference of opinion among professors, yet they never differed in any important principles. But when he approached the arena of medicine—the field of therapeutics—in a word, that important branch of medical science, the art of preventing, alleviating,

and curing diseases—he beheld nothing but a mass of confusion and contradiction, as if a mania of the most marvellous kind had for centuries past taken sole possession of physicians’ minds. He also abandoned the practice of medicine, and devoted himself to authorship and chemistry. Eighteen years after his renunciation, the dawn of light first burst upon the German philosopher—that God had not denied to the healer of the sick what he had granted to the mariner. And in a letter to Hufeland, the Nestor of German medicine, announcing his discovery, he says :—“ It is not for your greatness, Hufeland, but because of the irresistible attraction of your excellent heart, that I feel so much pleasure in exposing to you my whole course of thought and conviction, as I have long wished to do to the public. Eighteen years have elapsed since I quitted the beaten path of medicine. It was agony to walk always in darkness, and to treat diseases according to such and such an hypothesis. Perhaps, however, as many great men have already said, it is not in the nature of medicine to attain a higher degree of certainty.

“ ‘ Blasphemous, shameful thought,’ I exclaimed with indignation. ‘ What? Could not the infinite wisdom of the Spirit which animates the universe produce means of allaying the sufferings caused by diseases, which nevertheless it has permitted to afflict mankind? Is it possible that the sovereign paternal goodness of Him, whom no name can

worthily designate, who provides liberally for the wants even of animalculæ invisible to us, who sheds with profusion life and well-being through all creation, should be capable of an act of tyranny, and not have willed that man, made after His image, should be able, with the divine inspiration, which penetrates and animates him, to find in the immensity of created things, means suited to deliver his brethren from the suffering, often worse than death itself? I had rather renounce all the systems in the world than admit such a blasphemous idea.'

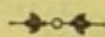
“ ‘No, Hufeland, there is a God, a good God, who is goodness and wisdom itself; there must therefore be some method of His own appointment of contemplating diseases under their true aspect, and of curing them with certainty—a method which shall not be hidden in endless abstractions and in purely imaginary hypotheses. Well, said I to myself, since there must be a certain and sure method of cure, as there is a God, the wisest and best of beings, I will quit the barren field of ontological explanations, I will listen no longer to arbitrary opinions, with whatever art they may be reduced into systems: I will no longer bow to the authority of celebrated names, but I will seek near at hand, where it ought to be found, this method of which no one has thought, because it was too simple. If the road I have discovered while setting at defiance all prevailing prejudices, and simply contemplating nature as she ought to be, be as directly at variance with all the dogmata of the

schools as were the bold sentences which Luther nailed to the Schlosskirche of Wittenberg, the fault lies neither with Luther's truth, nor mine. Refute these truths if you can, by showing me a still more efficacious, certain, and agreeable method than mine, refute them, not by words, of which we have already too many. But if experience should prove to you, as it has done to me, that my method is the best, make use of it to save your fellow-creatures, and give the glory of it to God."





CHAPTER II.



HOMŒOPATHY proceeds upon the great incontrovertible truth, that as the phenomena of chemistry depend upon positive laws—as the movements and instincts of the brute creation are regulated in the most orderly manner—as the physiological functions of the human organism constitute an harmonious play of beautifully co-ordinate forces—so nature has ordained a definite relation between remedial agents and diseases. In the discoveries of such relationship, extending over a field co-extensive with nature herself, ever fresh, ever increasing in interest, consists the study of Homœopathy in its application and practice. The treatment of diseases henceforth must rest on positive and unerring laws, it cannot possibly depend on chance ; but must be regulated in a manner commensurate with the unchanging principles of nature and philosophy.

The finger of Omnipotence has written these principles on the eternal tablet of nature, but—like the

law of gravitation discovered for the first time by Newton in his orchard, from a process of reasoning on the casual fall of an apple—they have only recently in Hahnemann found their interpreter.

We fully claim therefore for Hahnemann, the merit of having discovered the God-created law of the science of therapeutics, and of having laid the foundation of a *materia medica* which his intelligent and energetic followers will eventually, in proportion as the boundless treasures of the various fields of nature are investigated, rear into a fabric as logically coherent in all its parts, as any of those sciences which reflect honour on the analytic and inductive powers of the nineteenth century.

It is to Hahnemann we are indebted for the discovery of those beautiful lucid and consistent laws, which will not only cure existing diseases with an unparalleled and hitherto unknown certainty of result and brilliancy of success, but which in the course of ages will change the character of diseases themselves, will render them more amenable to treatment, and will finally contribute more powerfully perhaps than any other improvement, to the physical happiness and amelioration of society at large.

Homœopathy, then, is that science of therapeutics interwoven by an unerring law in the framework of nature itself. The genius of Hahnemann first perceived and deciphered the divine handwriting upon her magnificent but mysterious page. And as the discovery of the ocean-pathway to the far west, by

the solitary adventurer Columbus, has been and will continue to be boundless in its results to the inhabitants of two worlds; so this discovery of the true and heaven-appointed path to the science of therapeutics has already been productive of benefits on an immense scale to our general humanity. Medicine, instead of being a *farrago of uncertainties*, the relict of those dark ages to which the blessings and beauty of nature were a sealed volume, is becoming fruitful of joys and a blessing to suffering humanity.

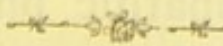
We possess then in Homœopathy, a system of means for the thorough acquisition of a science which is unquestionably destined to elevate future generations to a higher state of physical, intellectual, and moral culture, the inherent recommendations of which are leading to its banners thousands from all ranks of society, from peasants to princes.

The period of defence and apology for it has passed by never to return—it is a cause entering upon a career of ascertained triumph. It is a foundation erected upon an immovable rock. It is the termination of the old systems of opinions without science, of blind routine without art. It is the prophetic announcement of the medicine of the future. It is the new law of cure based upon the principles which not only govern the phenomena of material order but determine the physiological harmonies of all living organisms.

In the presence of this benign philosophy the nauseous compounds of the old law have become obso-

lete absurdities ; the forces of disease, instead of being inflamed to greater violence by false applications, gently yield to elementary principles, analogous to their own essence. Affinity has superseded *compulsion*, and *revulsion* ; and nature gladly submits to a restoration effected by the easiest and most successful of all consultations—the consultation of her own laws.

Whilst thus guided by the spirit of truth and devotion to a noble cause, indissolubly linked with the future elevation of humanity—whilst rejoicing at the extension of our doctrines to the remotest landmarks of civilization, and looking forward with well grounded confidence to the period of their universal adoption—we do not desire to isolate ourselves from the achievements of collateral schools of medicine, being convinced that every fresh discovery made by them, or by homœopathic physicians, will tend to the consolidation of the principles and practice of the *new code of therapeutics*. A system which is the mirror and reflection of nature herself has reason not to fear, but to hail every new revelation in her boundless field : and whatever the consequences may be to other systems which are rotten to the core, they will only serve as confirmatory evidences of the truths already consecrated on its shrine.





CHAPTER III.



HAVING thus taken a broad general view of the character and standing of Homœopathy, let us next proceed to point out in a more special and evidential manner the philosophy of the laws in which it originates, and in harmony with which it never ceases to act.

Homœopathy deals with life and its vital forces. What the essence of life or vitality is, can only be known to the Creator. We can only infer its overt character from its phenomenal manifestations. Disease in its origin is a dynamic derangement of the organic vitality: with the removal of this—of all the morbid symptoms of such derangement—nothing remains but health.

A correct diagnosis leading to an accurate specification of the symptoms, is therefore the first step taken by the homœopathic physician. To obtain this, he studies every perceptible phenomenon indi-

cating an abnormal condition—that is, a condition not in harmony with the normal or natural law of the constitution—and uses without hesitation all instrumental means, such as the stethoscope, laryngoscope, ophthalmoscope, and speculum in aid of such study. The symptoms being ascertained, he considers them with strict reference to the pathological condition of the vital organism, that pathological condition being the essential cause which develops them in the tissues. Dealing thus with the vital power in its totality of framework and action, he collects by a rigorous process of inductive philosophy wherein the disease or dynamic derangement consists.

The object now is of course to remove this dynamic derangement. How is this to be done? Homœopathy supplies him with a law resting upon natural facts and free from all human speculation. Every drug has the inherent faculty of affecting the healthy condition of the organism; whence it follows, that their action upon organs in disease takes place according to the same indwelling laws as their action upon organs in their normal condition. The same drug which effects a cure in disease, develops diseased symptoms in health.

A general law of treatment is here obtained such as Sydenham so fervently desiderated when he wrote: “I require a ‘methodus medendi’ fixed and definite, which may be shown under such and such circumstances to succeed universally.”¹

¹ *Works*, i. 12-17.

Upon this natural relation between the disease-producing and the disease-healing power of like drugs Homœopathy establishes its general motto, "*Similia similibus curantur*," Diseases are cured by their similars.

What a flood of light bursts from this simple maxim upon the reason of the existence of a large portion of the animal, the vegetable, and mineral worlds ! With what a different eye do we proceed to look upon various substances and plants which previously we regarded with horror ; marvelling in our ignorance, how they could have entered at all into the Almighty's beneficent scheme of creation ! Our vision however being once touched by the finger of true science, we behold in the most deadly poisons the most effective remedies. We at once acknowledge that God has created neither the death-dealing liquid of the *cobra*, the juice of the *aconite* and *bella-donna*, nor the excruciating crystals of *arsenic* in vain—that benevolence dictated their birth, foreseeing the time when, their value being discovered, a new era of intelligence—studying nature in every atom—would apply them as the promptest agents in alleviating the most wearying pains and agonies of mankind.

It is no small praise that Homœopathy should thus vindicate to the enlightened reason of man, every form and production of creation, even those at first sight the most inexplicable and repulsive, proving to us that the Almighty Wisdom has made nothing in vain. It is impossible to miss truth when thus we

The law of "*similia similibus*" being thus laid down as the basis of procedure, the Homœopathic physician opens a volume entitled the "*Materia Medica pura*," in which are recorded with unexampled minuteness, the magnificent provings and reprovings by positive experimentation on the body in health—conducted by Hahnemann himself, and a cohort of devoted disciples, confirmed subsequently by a body of Austrian physicians—of *aconite*, *bella-donna*, *cinchona*, *mercurius*, *nux vomica*, *pulsatilla*, *ipêcacuanha*, and a number of other drugs used in the new code of therapeutics. The morbid phenomena which each of these medicines develope in healthy individuals, as tested by pure experiment, is here registered; and the physician with the diagnosis of the disease which he is about to treat before him, determines at once, which of all these different medicines, so thoroughly known as to their peculiar symptoms, is the most certain remedy. Each of these drugs contains a characteristic force, or life principle, which is essential to it and to no other drug. It is by means of this principle, which Hahnemann designates "dynamic force," that Homœopathic physicians act upon a corresponding disease and effect all their cures; not by further disturbing, but by restoring, the normal or natural condition of the organism. It is thus, by the administration of such medicines as are known to be capable of causing a condition similar to the natural disease, that Homœopathy stands out in distinctive relief from other systems of medi-

cine. The directness of its practice follows necessarily from the perfectly clear and intelligible principles of its philosophy.

I need not remind you after this exposition, that Homœopathy does not mean either large doses or infinitesimal doses : but a system of practice where the curative action of a remedial agent depends upon its inherent capability to affect the living tissues “similarly” to the natural disease, and to overcome the latter by virtue of a superior affinity existing between the latter and the drug administered. Giving mercury by the pound may perhaps constitute Allopathy, but giving it in a globule of the two-hundredth potency is Allopathy also, and not Homœopathy, if there be no law of affinity between it and the malady for which it is administered.

Independent and intelligent practitioners consider it their privilege to employ the whole scale of preparations, from the mother tincture or crude drug, to the highest infinitesimal dose.

We must however guard at the same time against the tendency which accompanies a low degree of mental culture, to measure the importance of a thing by its size and not by its power, and to assume that the efficiency of a medicine depends upon the magnitude of the dose. The human mind, which weighs and grasps the universe, is itself a perfectly invisible and imponderable essence. A drop of strychnine arrests life as surely as a machine would crush it, or the waters of the ever-moving ocean drown it.

It is the *potency* of things, be it ever remembered, which constitutes their destructive or remedial value. Hence it follows that a diseased individual cannot be liberated from his malady in a more easy, rapid, certain, reliable, and permanent manner, by any conceivable mode of treatment, than by means of the Homœopathic medicine in *potential* doses, however small.

No law of cure can cure mortality itself, or reach decrepid age, the organic destruction of vital parts, or the death struggle. But it is because it acts both in unison and subordination to the great decrees of nature, that nature at every step stamps her approval upon Homœopathy as her handmaid.

Let us carry the philosophy of this part of our investigation yet a little further. We defined disease to be a dynamic derangement of the organic vitality—but what is the cause of such derangement? We are surrounded by morbid causes, concerning the inmost or essential nature of which we positively know little or nothing, but which are instrumental in developing pathological alterations in the tissues of the gravest import. They derive their ability from the existence of corresponding morbid predispositions or morbid properties inherent in the tissues of the organism. Hence the actual development of a disease depends,—

1. Upon the existence of a morbid force.
2. Upon the existence in the tissues of morbid properties or predispositions corresponding with the nature of the morbid force.

3. Upon the presence of conditions favourable to the action of the morbid force upon a corresponding receptivity of the morbid properties in the tissues.

Disease may therefore be defined as a morbid property developed into an active pathological state by the influence of a corresponding morbid force; or as Dr. George Johnson, professor of medicine and physician to King's College Hospital, will have it,—“Disease is a natural although an abnormal condition of the body; pathology is, in fact, a department of physiology, and the phenomena of disease result from the actions of the normal structures and forces only modified by morbid conditions.”¹

I would fix your special attention here on the beautiful consistency of the “Philosophy of Homœopathy,” as illustrated by the correlation which it demonstrates between the cause and the cure of diseases.

God has implanted morbid properties in the tissues; not for our punishment, but in order that their development may lead us to investigate and live in accordance with the laws of health.

God has also implanted morbid properties in the fang of the serpent, the crystallized mineral, and the vegetable aconite and belladonna; not for our punishment, but that the study of them may put us in possession of the laws of healing.

The disease calls to mind the drug and assists us

¹ *Lancet*, Aug. 12. 1871.

in finding it. The drug enables us to trace the disease for which it is homœopathically adapted. The polar star reminds the hardy mariner of the needle—the needle never ceases to point to the star.

The briefest examination of that wonderful framework, the body of man, which is the object of all therapeutic science, will satisfy us that we have mastered by this law of affinity the secret of its restoration from derangement. Let us imagine we see this body in the dissecting room. We take all the parts of this wonderful machine to pieces. We describe its wheels and levers; give a name to all, and designate the science which thus analyses this material machine by the name of *Anatomy*. Let us set this machine in motion, let us animate this body by breathing into its nostrils a vital principle. It stands up, walks, digests, sees, hears, speaks, and performs all the other functions of humanity: the study of these functions is called *Physiology*. But this active animated being, destined to fulfil an evolution of more or less duration, may get out of order in discharging these physiological functions of life—all the parts may be disarranged in their movements and relative action—the notes of this vital instrument, composed of mind and matter, of hard and soft, liquid and fluid parts acting and reacting on each other, may be jarred into discord. This man may experience as many lesions as there are tissues in his organization. The study of all these derangements is called *Pathology*. When man is disturbed

by these disorders and obliged to suspend his activity, when the harmony of his various organs is affected and the equilibrium of his functions upset, we direct our investigations to the cause of his disorder, endeavour to re-establish the harmony and equilibrium, grapple with the disease, and restore him to health. This science is called *Therapeutics*. To effect this we possess an arsenal containing the remedies which cure these diseases: the knowledge of these remedies, and the manner of their administration, is called *materia medica*.

These are the five departments of the science of healing, of each of which the Homœopathic physician makes legitimate and ample use.

Now looking at man simply in an anatomical point of view, it is evident that all schools must agree; in this respect we can neither change nor modify the human body, which presents the same tissues to every scalpel, the same elements to all analyses. But if we consider man in a physiological point of view, conflicting opinions distract these schools, and the only doctrine—according to Monsieur Marchal, one of the most eminent allopathists of France—that rests entitled to be called “general” is that of Homœopathy. Inevitably it must be so. What can be more opposed than its clearness to those past systems, of which Dr. Girtanner, another leader in allopathy, mournfully and reproachfully writes:—“In the Egyptian darkness of ignorance in which physicians grope, there is not the feeblest ray of

light to enable them to see anywhere." What, on the other hand, can be more gratifying than the lucid philosophy and coherence—with themselves and with nature—of the principles of Homœopathy? It gives us in the first place, a clear definition of disease; in the second place, of the cause of disease; and in the third place, of the general law of its cure. We have emerged out of darkness into light, from ignorance to certainty, from blind and blundering empiricism, which kills or cures by chance, to scientific and intelligent treatment. Disease is cured by the application of a fixed law of cure, just as every motion of every atom of matter, from a stone which a child throws to the revolution of the planets, is explained by the fixed law of gravity. And because nature is a system of fixed laws, and there must be a fixed law in medicine as in all other departments of creation, Homœopathy—which alone has discovered, which alone acts upon this law—justly claims to be regarded as the science, as the pure truth of nature, in the therapeutic art.

Disease is henceforth cured without inflicting additional suffering upon the organism—gently and humanely cured—by the universal law of affinity. The torrent of disorder, instead of being beaten back by a contrary torrent of yet greater disorder, is calmly dealt with at its source and dried up. This is *science*; this is *philosophy*; and what we are called upon emphatically to note is, that the application of this law of affinity is of boundless expansion, not only in the

domain of therapeutics, but of physical and spiritual life. The union of *similars* meets us everywhere, and the law of similarity, thus universal in its action, is as surely destined to supersede the various therapeutic principles which have inconclusively agitated the medical schools previous to the introduction of Homœopathy, as the system of Newton has superseded that of Ptolemy.

Remedial agents, if administered under the new law, are not only capable of achieving every curative result which the processes of the allopathic school can legitimately claim, but of achieving all this good more directly and more thoroughly than that system is able to do.

There is hardly a disease, within the comparatively very brief period in which Homœopathy has been established, which has not yielded to the exclusive use of one or two remedies in the hands of a skilful and enlightened practitioner, applying them in accordance with that law of affinity which I have endeavoured to describe.

Thus, Inflammation of the membranes of the brain has yielded to *belladonna*.

Inflammation of the tongue, to *belladonna* and *mercurius*.

Inflammation of the throat, to the same medicines.

Inflammation of the lungs, to *aconite*, *phosphorus*, and *squills*.

Inflammation of the heart, to *aconite*, *bryonia*, and *lachesis*.

Inflammation of the pleura, to the same medicines.

Inflammation of the stomach, to *aconite* and *arsenicum*.

Inflammation of the liver, to *aconite*, *belladonna*, and *bryonia*.

Inflammation of the peritoneum, to *aconite*, *belladonna*, *bryonia*, and *chamomilla*.

Inflammation of the kidneys, to *aconite*, *cantharides*, and *terebinthinæ*.

Inflammation of the womb, to *aconite* and *belladonna*.

Inflammation of the synovial membranes, to *pulsatilla*.

Membranous croup, to *aconite*, *iodine*, and *spongia*.

Diphtheria, to *belladonna*, *mercurius biniodide*, and *hydrochloric acid*.

Typhus, scarlet fever, and erysipelas, to *aconite*, *belladonna*, and *rhus toxicodendron*.

Many forms of stomach derangements to *nux vom.* and *pulsatilla*.

Congestion of the liver, to *podophyllum*.

Those distressing agitations attending organic diseases of the heart, to *digitalis* or *spigelia*.

Asiatic cholera, to *arsenic*, *camphor*, *cuprum*, and *veratrum*.

Dysentery, to *aconite* and *corrosive sublimate*.

Intermittent fevers, to *arsenic* and *quinine*.

Sciatica, to *aconite* and *colocynth*.

Nocturnal enuresis, to *belladonna*.

Psoriasis and other scaly eruptions, to *arsenicum*.

Amenorrhœa, to *cocculus* and *pulsatilla*.

Certain forms of jaundice, to *digitalis* and *podophyllum*.

Caries and necrosis, to *calc. carb.* and *silica*.

Marasmus of children, to *arsenicum* and *iodine*.

Gonorrhœal orchitis, to *clematis erecta*, *aurum met.*, or *pulsatilla*.

Prosopalgia, to *aconite*, *colocynth*, and *spigelia*.

Anasarca, to *arsenicum* and *apis mellifica*.

Infantile diarrhœa, to *chamomilla*; and a host of disorders traceable to lymphatic engorgements, to *mercurius*.

Were these cures casual or isolated they would be of no value to medicine as a science, but their immense significance consists in the fact, that they are the first-fruits of the application of a fixed law of cure, the operation and virtue of which are positively as boundless as they are uniform in results. They reveal the invaluable truth that Homœopathy has placed in man's hands the key of the unchangeable and unerring powers of healing.

We have used the terms Homœopathy and Homœopathists, as conveying the clearest notion of the principle on which Hahnemann's system proceeds, but the terms "physics" and "physician" in their true original acceptation from the Greek φύσις, nature, may most justly be applied to such system in its integrity, inasmuch as it contains the unchangeable objective laws of nature in the science of therapeutics, as established by the purest application of the Baconian

or Inductive philosophy—actual experiment on the healthy organism. All speculation and hypothesis being laid aside, the doctrine by creating on the surest and only true basis a real objective knowledge, forms a true science. In this respect Hahnemann, in the happiest method, brought to bear upon medicine the fundamental maxim, “Experiment not supposition,” which had already formed chemistry, natural philosophy, history, and geology into perfectly unassailable sciences. The great Baron of Verulam, the father of practical inductive philosophy, may indeed in this view be termed the father of the principle of Homœopathy, his words being, “Man, as an observer and expositor of nature knows only so much of its regulations as he has gleaned from experiment or observation; beyond this his knowledge or observation does not extend.” Hahnemann further saw that his experience could only become a perfected theory by being constantly obtained from men whose organization had not been fixed by the system of a philosopher, but by nature itself. Hence the Homœopathist is in the strictest sense the “physician,” φύσις, or nature, being his invariable guide and instructor, and to no other practitioner can this most significant appellation be so justly applied.

The merits of the system in this respect, and the flood of light it has already poured on the true mode of medical treatment, is candidly acknowledged by Pereira—no friend to it in general. “Homœopathists,” he says, “are fully justified in considering that the

study of the medicinal effects on the healthy body is the only manner to ascertain the real and pathogenic effects of medicines ; because, if we prescribe our remedies to the patient the symptoms of the existing disease become intermixed with those which our remedies have the power of producing ; and the latter can therefore seldom be clearly and distinctly separated from the former." By this confession Allopathy itself can hereafter be studied and practised only according to a fundamental law of Homœopathy. By this confession also, it appears that until this law was evolved by Hahnemann, the medical profession possessed no means whatever of ascertaining the real and pathogenic effects of medicines, or of distinguishing the symptoms produced by their medicines from those of the disease itself. In other words, the true effects of medicines on diseases were entirely unknown because their effects on healthy organisms had never been ascertained. It is obvious that under such circumstances the whole edifice of the temple of healing had to be re-laid from its foundation stone, and this Hahnemann has done ; and as Pereira acknowledges, in the only way in which it can be done. If therefore no other foundation except that which Homœopathy occupies can be depended upon, it follows that no other practice than that which is consistently educed from it can be scientifically followed. Henceforth, in addition to the two indestructible supports of therapeutics, viz., physiological materia medica, and purely objective pathology, medical science must pro-

ceed in accordance with the Hahnemannian maxim, "that the greatest similarity between the positive effects of a drug upon a healthy organism, and those of the symptoms of the disease to be cured, constitutes the sole rational indication for the sure choice of the specific remedy." In the face of such a future it is difficult to see how Allopathy can retain a name refuted by its adoption, in the words of Pereira, "of the only manner in which the real and pathogenic effects of medicines can be ascertained." Such treatment is not only scientific because its leading maxim, *similia similibus curantur*, can be shown to correspond with the already existing laws of nature, but because it shows the true objective relation of the remedy to the disease, thus creating a true objective knowledge. Founded on repeated experiment it does not require for its verification any explanation whatever, though such exists, showing its harmony with other laws of nature, but only and solely that of its actual existence, as proved by incontestable evidences, just like the chemical and physical laws, and, like these, to be known, understood, and put into operation.

The same consistency of law and principle which regulates the whole science of Homœopathy reigns in each part of it. Let us, by way of illustration of this remark, take the department of the "potentization of drugs." We have referred to the opinion entertained by those who really know nothing of Homœopathy—that it is the practice of infinitesimal doses, the use of these, and more especially of minute

globules, being supposed to constitute an indispensable accompaniment, if not the distinguishing badge, of the Homœopathic art. In this respect, as we have observed, the Homœopathic practitioner enjoys the same privileges that are enjoyed by the physicians of the old school; he may give little or no medicine, or a large quantity, as the necessities of the case and the views and discretion of the practitioner may determine. One Homœopathic practitioner may give a microscopic globule as a suitable vehicle of the drug force with which he seeks to influence the morbid force in the tissues of the organism; whereas another physician may deem it necessary to employ two, three, or even more drops of the tincture of an agent which he supposes to be in specific curative affinity with the pathological condition of the organism.

With every intelligent Homœopathic physician the question is—is this drug in specific affinity with the case? He avails himself of it in infinitesimal or larger doses as his discretion and experience direct, but always in subordination to the law of affinity. From this he does not swerve.

There is a trinity of forces making up diseases which he is accustomed from experience to comprehend with the utmost rapidity. The first are remote causes—external conditions or circumstances favourable to the development of disease, such as exposure, want of cleanliness, improper diet, and insufficient supply of fresh air.

The second are proximate causes—the inherent susceptibilities of the tissues for diseases generally, and for the various specific diseases in particular.

The third are final causes—morbific forces, which by their action upon such inherent susceptibilities in opportune conditions or circumstances develop a diseased condition. These forces in final causes of producing disease being universally inherent in certain drugs, as the *digitalis*, the *aconite*, the *belladonna*, the *hyoscyamus*, the *stramonium*, and indeed in every drug assigned by nature as a remedial agent, Hahnemann termed them “cosmic forces,” from the Greek *κόσμος*, the universe, that is, forces universally inherent in them.

The Creator has thus lodged in nature itself the cure for its own evils; that cure, by a wonderful arrangement, being found in the very substance which in a healthy organism produces the evil. The formula that the forces which cause diseases are likewise capable of removing them becomes thus of universal application, the final condition of it being, to act upon the morbid force in the tissues by means of the agent which in nature constitutes its material substratum.

If the connection between the morbid force and receptivity of the tissues has not, as in the case of advanced phthisis, become indissoluble, the morbid force will be attracted to and be absorbed by the drug, in obedience to the great law upon which all the unions in nature depend—I mean the law of

attractive affinity. The morbidic force, withdrawing itself little by little from the recesses of the organization, and descending by affinity into the drug, will thus readily be expelled by a disembarrassed vitality. In this pathological process the disease is not conquered by an opposing violence, but its withdrawal from the tissues is an act of free obedience to that law in nature—that superior affinities control affinities of an inferior order.

Understand this great fact, and you will comprehend both the scientific basis and the mode of action of Homœopathy.

The formula in its full explanation is this—every drug derives its drug power from the presence of a force inherent in every molecular atom of the drug. It is this power that morbidly affects the organism in health, and it is this same power that curatively affects the organism in disease, by drawing, according to the law of superior affinity, the morbidic force from the tissues to itself. The morbidic force being so withdrawn, the tissues thereby resume their normal or healthy state. You will at once see the diametrical difference between this, the new or Homœopathic, and the old or Allopathic mode of dealing with disease. It is the same difference as the quietly gathering up and removing steel filings by a magnet from a fine tissue, leaving it uninjured and in its original state, and driving them through it at the cost of lacerating and disfiguring it, by means of so many cobbler's awls.

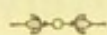
An illustration taken from the common scenes of life in India will further exemplify the difference between the two practices. A male elephant broke into the cultivated grounds of an English colonel, who, instantly summoning his forces of soldiers, horses, spears, and musketry, proceeded to expel him, in which by nightfall he succeeded; but the contest had been so protracted, and had so entirely covered during its various phases and vicissitudes with ruin and destruction every spot of the colonel's beautiful grounds, that he exclaimed, "It had been far wiser to have left the elephant alone, than to have expelled him at such a cost. What greater injury could he have done than we have done ourselves?" "And even that, colonel," said an old native servant who knew the nature of elephants well, "is not the worst of it, he is sure to be always coming back again." A few days afterwards, a native chief calling on the colonel and observing the desolation around his bungalow, asked, "You have had an elephant here?" "To my misfortune," replied the colonel. "And I have had the same elephant in my grounds. Come and see him. We have killed him, he is dead." The colonel went. The huge beast was lying dead enough outside the grounds of the chief, in his native forest. "But how is this?" said the colonel; "your grounds are absolutely undisturbed, while mine are a wreck!" Just so," said the chief, "I dealt with the elephant differently from you. I put a female elephant into the close yonder, one gate of which opens into the grounds,

the other into the forest. The wild elephant was immediately attracted by the female out of the grounds into the close, and being led by her into the forest, was there, as you see, safely disposed of without any injury to my house, grounds, or fruits." Supposing the elephant here to represent the intruding disease and the grounds the constitution in which it has effected a lodgement, we shall have, in the gallant colonel and his mode of getting rid of him, a type of the Allopathist and his system; in the native chieftain and his mode, a type of the Homœopathist and his system. One drives, the other draws; one uses ruinous violence, the other leads the mischief out gently by its own action, by superior attraction; one by his process wrecks the constitution, the other leaves it relieved yet undisturbed. The one finds the elephant always returning, the other has disposed of it dead and buried in the forest.





CHAPTER IV.



IF this law then of superior affinity be as it undoubtedly is, a “cosmic” law, universally active, it can readily be comprehended how the very smallest doses, applied in accordance with it, produce healing results which no amount of medicines administered in violation of it could do. The *least* of a true principle is more powerful than the *most* of its contrary; and it is in fact found by experiment that infinitesimal doses on the Hahnemannian system operate with a force and power perfectly astonishing to the old school. The reasons explain themselves. A Homœopathic medicine acts directly on the part requiring to be influenced, and not on other parts—a circumstance always favourable to strength of action. Let me explain this.

The machinery of the human body is more complicated than any watch or chronometer, and it is the excellence of Homœopathy that it is able to rectify any one of its springs, however delicate, with-

out interfering with others needing no rectification at all. It is the beauty of its potentization of drugs that it enables the practitioner to do what is required to be done, and no more. The error in the main-spring of a watch, caused by a few particles of dust, would be seriously aggravated and the spring itself permanently injured by the rude application of a painter's brush to clean it from those few particles, when the finest point of a camel's hair would be not only sufficient but the very instrument which the character of the offending particles and the delicacy of the part offended requires. A large dose in similar cases of derangement of the body would be like a towel thrust into such delicate machinery. Then again, the Homœopathic remedy however minute it may be, being selected by an unerring index, is never wasted, the morbid force in the tissues being attracted as surely to it, as the bullet is to the earth. And if by affinity it thus eliminates disease from its seat, it is manifest that the smaller the dose the less violently the object is attained.

It is also to be remembered that the efficacy of a small dose in Homœopathy, administered thus in obedience to the action of attraction, is increased just in proportion to the acute sensibility or force of disease in the disordered tissue similar to that produced by the medicine. I request your special attention to this law.

The higher the sensitive condition of a tissue is, the more powerfully in proportion will its appropriate

remedy act; and therefore in extreme cases the influence of an infinitesimal dose has been such as to appear little short of miraculous, because the condition on which it acted was at the moment in a state of preternatural sensitiveness to its influence. The condition of the organism in such circumstances may be compared to that of the mind in one of those highly wrought paroxysms of emotion, when even a single word overthrows and maddens it. The importance of the infinitesimal dose in many of the most critical cases, as both the safest and most efficient of administration, cannot be overestimated.

Now of all the artificial methods of minutely dividing matter, Hahnemann's is the most efficient, effecting a comminution otherwise unattainable by art. He has thus developed powers in drugs never before dreamed of; he has reduced curative agents to so fine a degree, that they can now, with almost the power of imponderables, of light, caloric, magnetism, and electricity, penetrate the inmost recesses and tissues of life. By trituration and succussion substances are constantly split and divided into smaller and smaller particles, becoming more fit thereby to enter the body, and the process is therefore a development, or setting free, as it were, of the medicinal powers of the substance so triturated. The easier the absorption the more certain are the effects of the drugs, and with Homœopathic remedies this absorption is so complete that particles of the drug

penetrate the innermost recesses of the living organism, and can there influence the essential acts of life.

So sensitive a re-agent is the living organism in the human body that it indicates by its changes the smallest differences in the degree and quality of affinity. Nature everywhere confirms this potent action of almost imponderable molecular atoms. For who has ever weighed or detected by the most delicate chemical test, the miasmata of scarlet fever, measles, typhus, or small pox, the cholera of the Indian jungles, the plague of the Levant, the marsh miasma which depopulates provinces, or indeed any contagious disease whatever? Look again at the vapours of lead which cause colic and paralysis, of those of mercury which produce the most destructive and loathsome of ailments, the mercurial disease—of those of phosphorus which cause caries of the bones, of those of arsenic which cause a train of the most painful diseases, of the exhalation of the poisonous sumach tree, or of the deadly poisons used in the dark ages in bouquets, gloves, and handkerchiefs, one inhalation of which was instantaneously fatal.

The minutest portion of the poison of the cobra de capello will arrest life as quickly and surely, as that of the saliva of a mad dog will convulse the most powerful human frame.

What mighty and potent effects here follow one of nature's own *globules*! The physiology of plants teaches us that the smallest quantity of colouring matter produces the most extraordinary effects; less

than a drachm in weight only being required to impart a most beautiful green to the whole foliage of a middling-sized beech tree.

A minimum quantity of cow-pox produces inflammation, fever, general ill health, and the formation of a pock, as direct consequences of the removal of the pre-disposition towards one of the most odious and disfiguring of diseases.

Schleiden, in his "Life of Plants," gives a description of an East Indian nettle, the *Urtica stimulans*, which causes by its mere contact a frightful swelling of the arm for weeks. The *Urtica urentissima*, another nettle, which grows on the Island of Timor, is called by the natives "Daoun Seton," (Devil's leaf,) because the pains which it causes by simple contact, continue for years, amputation being often the only means of saving life. These terrible effects are produced by a quantity of the poison only equal to the one-hundred-fifty-thousandth part of a grain; and with regard to drugs, it is a well-known fact, that a single grain of musk has filled a large room with its scent for *twenty years*, and that notwithstanding this, no perceptible diminution could be found in the small quantity from which the scent had emanated; the grain itself being divided into at least *three hundred and twenty quadrillion particles*, is still capable of producing in susceptible persons *headache, fainting, dyspnœa*, and even *cramps*. The positively immaterial and imponderable agents of light, caloric, electricity and galvanism, produce still greater and more amazing

effects ; so that the sciences of chemistry, physics, and physiology, illustrate in their several branches the law of Homœopathy, that when the proper relations of affinity are observed, the greatest results may be produced in therapeutics by the smallest material doses in the shortest possible time.

The severer the disease is, the greater is the susceptibility of the organism to irritants of a similar nature—the less is it to influences of a contrary kind.

If the organ of hearing is inflamed, the most gentle and delicate footfall on the carpet, or the softest breath of air, aggravates the pain ; if the organ of sight is inflamed, one ray of light painfully affects it ; if the organ of taste is inflamed, the smallest quantity of the blandest food is torture. So when any portion of the living organism is in a highly morbid condition, its sensitiveness to the action upon it of a drug of affinity in the *smallest* dose is so increased, as to bear the relationship of *three thousand* to *one*, to that sensitiveness in a healthy state.

Such is the *rationale* of the powerful and striking effects produced by the infinitesimal doses of Homœopathy, under the law of affinity, on the tissues in a diseased condition, and when they are therefore highly sensitive and reactive.

The divisibility of matter is infinite ; one grain, for instance, of platina, is divisible into more than a trillion atoms ; of mercury the same ; of lead one billion atoms ; of iron one billion atoms ; of zinc one million atoms ; of copper one million atoms ; of tin

one million atoms; and of silver and gold one million atoms.

The presence of the seven-hundred-thousandth part of a grain of arsenic is easily detectable; and by the solar microscope metallic atoms are visible up to the two-hundredth dilution.

The deeper indeed we penetrate into the mysteries of nature, the more we become convinced of the power of little things—animate or inanimate.

The science of *toxicology* furnishes us with the fullest evidence of the powerful action of atomic or infinitesimal doses.

Marsh's apparatus, for instance, can show the one-millionth part of a grain of arsenic.

The smallest drop of cyanhydric acid placed on the mucous membrane of the cheek of strong animals, causes them to fall down stone dead.

Thénard and Dupuytren assert that a bird instantly dies in an atmosphere containing the one-million-five-hundred-thousandth part of sulphuretted hydrogen gas, and that the one-million-two-hundred-and-fifty-thousandth part is sufficient to kill a horse.

If such infinitely small doses are powerful enough in certain cases to produce organic disturbances, and in others instant death, the principle both of the potentization of energetic medicines, and consequently of the infinitesimal dose, would appear to be exactly the one established by nature. The atomic theory of therapeutics seems of necessity to be pointed out by the divisibility of therapeutic matter into atoms.

Finally, mineral waters supply a most striking instance of the infinitesimal system carried out by nature herself.

Analytical chemists assert that the waters of Tunbridge Wells contain only one part of iron in sixty-one thousand parts of the fluid ; that the celebrated springs at Bath, with a reputation for cure as wide as the world, contain only the two-millionth part of a grain of oxide of iron in one pint of water. And yet who disputes the efficacy of these waters in certain forms of disease ?

The waters of the Madeleine spring at Mont d'Or contain of the element to which they owe their curative virtue—the arseniate of soda—one milligramme in each quart ; of the waters of Wiesbaden, Pyrmont, Lanchied, and the valley of Brohl-Walchner, the analyst observes, “All these mineral waters, amongst which there are some whose efficacy has been long acknowledged, contain their curative substances in such very small quantities, that their amount is only traceable in millionth degrees.” Chevalier and Gobeley make the same remark in substance, with reference to the waters of Vichy and Bussong, and repeat it in reference to those of Pyrmont and Wiesbaden.

Astronomers have calculated that Encke's comet, which spread itself far and wide over the canopy of heaven, was composed of an air so attenuated, that if by some transcending force it were compressed into the density of our atmosphere, it might be folded into a walnut shell.

Botanists, we have already seen, relate that an East-Indian nettle can cause by its mere contact with the skin a frightful swelling of the arm for weeks, or even months, and that these effects are produced by a quantity of the poison only equal to the *one-hundred-and-fifty-thousandth part of a grain*.

Electricians have demonstrated the fact, that a spark of electric fluid can wing its flight with the velocity of thought along *two thousand* miles of slender wire, beneath the heaving bosom of the broad Atlantic.

Entomologists describe a class of insects so small, that they move and breathe and have their being in the *thirty-second-thousandth part of an inch*.

“The stately limb and lubricated joint
Within the small dimensions of a point.”

Geologists reveal the fact that the famous chalk cliffs of Old Albion were built by insects so small as not to be seen, save by the aid of a microscope, of the same order of creatures that have gemmed the sea with islands of coral.

Mathematicians maintain that a substance divided into ever so many parts, must contain in its smallest conceivable part always still somewhat of that substance, that the smallest conceivable part does not cease to be some of the substance, and cannot possibly become *nothing*.

Natural Philosophers affirm that there are enormously powerful things—potencies—perfectly desti-

tute of weight, for example — heat, light, and electricity.

Physiologists assert that a single molar tooth contains four million, eight hundred and twenty-four thousand, five hundred tubes—hollow tubes—each tube measuring from the tenth to the twelve-thousandth part of an inch in diameter.

What, then, are our processes compared to those of nature? What are our Homœopathic doses compared in their infinitesimality to those, for instance, of the miasmata, and other positively invisible immaterial morbifics? And need I call your attention to another physiological fact, that man—the masterpiece of God's creative wisdom, formed in the image and likeness of the Infinite—is at first nothing but a rudimentary vesicle, which can only be seen by the aid of a powerful microscope.

Deride and satirize infinitesimal doses as ye may,

“There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy.”

Hahnemann's claim to our gratitude in this department of therapeutics consists in this—that he was the first to reduce the atomic action of drugs to a system of potentization, or, dynamization. The principle itself had, however, immemorially been acknowledged. “Poisons,” writes Aristotle, “have this peculiarity, that they can act in minimum quantities.” Boerhaave remarks, “Medicines may be so much attenuated that the imagination can no longer follow

them, but although their particles are no longer appreciable to our senses, they do not the less produce very marked effects on our organization." Hufeland observes, "To be prejudiced against a remedy merely on account of the smallness of the dose, would be to forget that it is here a question of dynamic effect; that is to say, an effect produced on the living subject, and which cannot be calculated by minims or by grains."

Where is the man who can determine the weight of an *atom*, or the quantity of virus necessary to produce any effect whatsoever? When we dilute anything do we necessarily weaken it? And cannot the liquid thus diluted become the vehicle which develops in it a new property? a new and more subtle mode than that which it formerly possessed?

The truth at the base of these admissions, and of the system of dynamization to which they scientifically led Hahnemann, seems to be, as avowed by Récamier, "That it is to imponderable principles alone that each medicine owes its manner of action, its power, and its efficacy; each medicine being a special conductor of imponderable principles, and the thousand ponderable bodies of which our pharmaceutical riches consist, are but so many props, depositories, and vehicles of imponderable principles. Imponderable principles are the only true modifying agents. Hahnemann, by his admirable plan of trituration and dilution, has enabled us to dynamize, that is, first, to release or set free, and then to fix the

quantity, quality, and power of each medicine to its minutest dose. Hence follows—always, it must never be forgotten, in subordination to and because of such subordination to, that all-ruling law of attractive affinity, which is the key-stone both of nature and Homœopathy—the superiority no less in practice than philosophy of the new, compared with the old system of therapeutics. In the following most important particulars we have a summary of the advantages offered by Homœopathy :—

1. It raises therapeutics to the rank of a positive science.

2. It renders the art of curing diseases, safe, certain, and prompt.

3. It frees the science of disease from vain conjectures and absurd hypotheses.

4. It employs no bloody weapons, drastic or destructive drugs—it bleeds not—cups not—blisters not—purges not—salivates not.

5. It cures more effectually, in a shorter period of time, more pleasantly to the patient, with no injury to the constitution, and at a much smaller cost.

6. It avoids protracted and dangerous convalescences.

7. It frequently prevents surgical operations by removing that abnormal condition of the constitution which has caused the offending lesion.

8. It leaves no drug-diseases behind, so frequently produced in ordinary—Allopathic—practice.

9. It extends the curative sphere of medical art.

10. It avoids all violent, painful, and injurious remedial means.

11. It establishes a rule for the selection of the dose, regulated by the scientific potentization of drugs.

12. It establishes a convenient administration of the drug—no smell—no taste—and no offensive antagonism to the senses.

13. Non-deterioration—the drugs do not change.

14. Easy transport—a tube or box may contain a large number and be sent to any distance.

The reader will naturally ask, “Are all these things true?” We emphatically say, “Yes.”

In addition to every scientific, every mechanical advantage also seems to be on the side of the new and rising school of medicine ; and it now only remains for time to consolidate an edifice, the foundations and proportions of which are already impreguably established.

I say “impreguably established ;” and the proof of this conclusive point is the last subject also to which, in a lecture, the length of which is necessarily limited, I shall call attention. All the statistical returns from public hospitals and dispensaries confirm the just philosophy of the views which I have the honour of submitting to your judgment ; fewer deaths occur under the system of Homœopathy than under any other system of medicine which has hitherto been practised. It is in vain that objectors persist that the cures are not due to Homœopathy, but to the

fact which they admit, that Homœopathy interferes less with nature than any other system—which is indeed the truth but not the whole truth. Homœopathy is nature, begins in nature, goes on with nature, carries out nature, and ends in restoring nature. The whole secret and force of Homœopathy consists in this simple but solid fact—that it is *nature*.

The evil and failure of other systems are traceable to the very reverse, viz., that they are unknown to nature and are antagonistic to it. Beyond doubt Homœopathy would have conferred an inestimable benefit on mankind had it only established on a world-wide scale the truth that “the less nature is interfered with the better,” thus bringing science back to first principles; but Homœopathy would be most unjust to itself, and to the future benefits it is to confer on every child of Adam, had it contented itself with this minimum of truth. It has not only released nature from the chains of ignorance and misapprehension, but it has made nature itself the *physician of mankind*.

This is our claim, our stand-point and our glory—that we are the priests and exponents of Nature; when she speaks and leads, we obey and follow; when she is dumb, we pause, we wait guidance and explanation: but we never oppose, never traverse, never attempt to impose ignorance for science, or formality for knowledge. And we are also far from affirming that Homœopathy is at this moment a perfect science: to affirm so would be to affirm that

nature is exhausted, and that no undiscovered remedies remain for those human maladies for which, at this moment, even palliatives are but little known. On the contrary, Homœopathy is not a perfect science, but the science of true principles which will in time make the science of healing perfect. How is it that after *three thousand* years of blind blundering, the great maladies of the human body are still as utterly beyond the power of management by the allopathic and other systems as they were three thousand years ago?—in England now, as in Egypt and Greece then? The reason is evident, viz., there never has been a “science of medicine,” there never has been a system of necessary causes and effects discovered in connection with the human frame, which could enable its professors to say, “we can apply therapeutics with the same certainty to the human machine, as the lever or screw are applied in mechanics.”

The grand revolution of Homœopathy, slow but unerring and inevitable, began in the houses of the aristocracy, and thence descending, is now in full operation amongst all classes of society.

Truth possesses irresistible power, and it is no shame, it is an honour, to submit to truth. Upon this principle the Apostle St. Paul took his stand when he declared, “With the truth we can do everything, against the truth we can do nothing.”

Quoting his example at the commencement of our lecture, we cannot act more reverentially towards the truth than by citing his inspired authority for

our acceptance and submission to it, whenever found.

It is because Homœopathy is the truth, that we embrace it. And what is the evidence which the most hostile, equally with the most impartial, of its opponents, is obliged to hear? It is this—that wherever Homœopathy is systematically practised, where all other systems save one life, Homœopathy saves, in some maladies ten, in most diseases twenty, and in all nervous diseases forty lives per cent.

Such a result to all not acquainted with the principles is astounding; but to those who are so acquainted, it is simply an exemplification of the solidity of the principles upon which they are proceeding. Wonders cease when they can be accounted for. Allopathy has wondered at the marvellous nervous cures, far beyond its own reach, effected by Homœopathy. How is it Homœopathy never wonders? It is because it has got hold of the law of cure. What it would wonder at would be the failure of such a law applied by an experienced practitioner who understood it. The grand discoveries, I do not hesitate to say of Homœopathy, are yet to be applied. The day will come when under its benign influence an Earl of Derby will no longer be compelled to address the House of Lords under the excruciating torments of the gout; nor an Emperor of the French to sit baffled by disease, at the head of helpless legions.

Such is the success already achieved by Homœo-

pathy, that it is on the highway to absorb all other methods of cure into itself.

In corroboration of this statement, I now submit to you the comparative returns of the various hospitals in Europe and America, all tending to exemplify the same result, viz. the great superiority of the Homœopathic treatment. And in reference to the principal maladies, what is the result? Just what we might be sure would follow correct practice on true principles.

In all pleuritic diseases, when the Allopathic treatment resulted in a mortality of 13 per cent., the Homœopathic was only 3 per cent. And the following table proves that this was no exceptional result.

COMPARATIVE TABLE OF MORTALITY.

Pleurisy.

Allopathy	. . . . .	13 per cent.
Homœopathy	. . . . .	3 „

Peritonitis—Inflammation of the Bowels.

Allopathy	. . . . .	13 per cent.
Homœopathy	. . . . .	4 „

Asiatic Cholera.

Allopathy	. . . . .	50 per cent.
Homœopathy	. . . . .	20 „

Dysentery.

Allopathy	. . . . .	22 per cent.
Homœopathy	3 „

Pneumonia—Inflammation of the Lungs.

Allopathy	23 per cent.
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Homœopathy	5 „
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Ordinary Fevers.

Allopathy	9 per cent.
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Homœopathy	2 „
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Typhus Fever.

Allopathy	16 per cent.
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Homœopathy	14 „
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Yellow Fever.

Allopathy	65 per cent.
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Homœopathy	6 „
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Scarlatina—Scarlet Fever.

Allopathy	20 per cent.
---------------------	--------------

Homœopathy	3 „
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Inflammation of the Brain.

Allopathy	70 per cent.
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Homœopathy	6 „
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Apoplexy.

Allopathy	87 per cent.
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Homœopathy	29 „
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Diphtheria.

Allopathy	70 per cent.
---------------------	--------------

Homœopathy	15 „
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Variola—Small Pox.

Allopathy	24 per cent.
Homœopathy	8 „

All diseases on the average.

Allopathy	16 per cent.
Homœopathy	3 „

When we consider that Homœopathy is in its infancy, and scarcely claims a seventy years' adolescence—when, in fact, its principles are only commencing to be applied—and is thus establishing its superiority over a chaos in which not a single principle is by its own adherents discoverable—what will its future conquests be? They will be commensurate with the applicability of its truths—that is, with the whole field of nature; for, as we have repeatedly affirmed, nature is Homœopathy and Homœopathy is nature; the triumph of one is the triumph of the other, and to that triumph alone can we look forward to the release of mankind from, on the one hand, the oppression of past ages of darkness, and on the other from future ages of doubt, dejection, agony, and premature, because preventible, dissolution.

It is perfectly right that Homœopathy, like the Church itself, like, in fact, every system that claims to *live*, should be cast into the fiery furnace and undergo the full ordeal of experience. It is such

ordeal that separates the grain from the chaff, the pure metal from the dross.

Homœopathy has undergone this ordeal. Nay, further, it has suffered a systematised persecution and even prosecution, such as is without parallel in the history of science. Not only, however, does it live in defiance of all this, but it is gathering converts to its creed all the world over. Although scarcely threescore years and ten have elapsed since it made its first utterances, its sound has now gone out to the ends of the earth, and it has found earnest disciples in all parts of the civilised world. That this is no idle boast, is proved by the following statistics, geographically collocated.

TABULAR NUMERICAL STATEMENT OF QUALIFIED MEDICAL MEN WHO PRACTISE HOMŒOPATHY.

In Europe :—

Great Britain	. more than	300 ¹
Norway	. . . . .	6 ²
Sweden	. . . . .	6
Denmark	. . . . .	10
Holland	. . . . .	16
Belgium	. . . . .	50
France	. . . . .	450
Spain	. . . . .	200
Italy	. . . . .	200

¹ And about 20 veterinary surgeons.

² Among these occurs the great name of Boeck.

Switzerland	50
Austria	280
Germany	280
Russia	100
Poland	60
Moldo-Wallachia	12
In the Ottoman Empire	6
In British India	10
In the Australian Colonies	50
In America :—	
Dominion of Canada	100
United States	more than 4000 ¹
South America	more than 200 ²

More complete proof of the universality of the Homœopathic principle could not be desired. And if the witness of FOUR THOUSAND of the medical men of America claims attention, not the less striking is the proportion of testimony furnished in the older parts of the world, where habit and inveterate “prescription” have so long held undisputed sway.

The impetus which such a body of men has already given to the study of nature, is of itself incalculable, as every herb, every plant, every tree,

¹ The United States have four Universities duly licensed to grant diplomas to Homœopathic practitioners.

² Of whom about 50 are located in the chief cities of the Brazilian Empire.

every mineral, and every animal poison, is now examined and analyzed in the light of a new science, a new interpretation of the beneficent laws of the great Creator of all things. We may henceforth boldly and fearlessly pronounce, that there is no imaginable disease which can afflict the human frame, for which the Almighty has not provided almost at our feet—to be discovered by the infallible law of Homœopathy—the proper corresponding remedy.

Man was made to die, and no science can cure old age and death; but man was not made to spend life itself in pain, and if pain occurs it is a violation of the laws of God, which nature itself in the form of the ministering angel of true science, comes forward to avert and remove. What beneficent provision! What divine consistency! What a prophetic instinct of the truth, disguised albeit in poetry and parables, pervaded even the ancient world! We read in the grandest of all poets, Homer, that when one of his demigods, Telephus, was wounded by the spear of Achilles, he sent to the oracle of Apollo, the God of Physic, to enquire how that wound was to be healed. The oracle answered, “only by the rust of the spear that inflicted it.” And one of the noblest pictures of antiquity depicted Achilles, in obedience to the divine admonition, bending over the sufferer and scraping the rust of the spear—not the spear itself—into the wound. “*Similia similibus curantur*,” and the wound forthwith closed, and the sufferer arose as before a hero and a demigod, to cast his arms around the neck

of the generous enemy, that at first had wounded, and with the same weapon had healed him.

May this be also a true picture of Homœopathy, and of the opponents which in its advance it needs must wound, but whom also like Achilles, by a divine instinct it would gladly embrace, and by its own law receive and cure of all their errors.

Such is the “Philosophy of Homœopathy.”

I have done my utmost to explain the subject of the lecture to you devoid of technical terms; but you must be well aware how difficult it is to expound a scientific subject except in scientific phraseology.

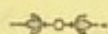
Finally. Remember ours is a high and solemn task. We are not only physicians, but reformers of the “Healing Art.” We have embarked in a cause which does not profess to be a reform of the past, but a prophetic announcement of the medicine of the future; and I desire on this occasion to enter my solemn protest against the great wrong done, of confounding Hahnemann with the common multitude of medical reformers. Hahnemann has not reformed anything, but he has laid a foundation upon which the science of therapeutics will be erected by future generations, as upon an everlasting rock. There had been before his time systems and opinions, but no Science; empiricism and routine, but no Art. Hahnemann, I repeat, did not reform existing abuses, but he discovered the LAW OF CURE, as it is written upon Nature’s eternal page: he proclaimed that law;

he showed its applicability in all cases where mechanical or palliative means are not imperiously demanded by the condition of the sufferer; he constructed a new materia medica, the logical consequence of that law, which will hereafter, like a heavenly beacon-light, illumine the dark ocean of therapeutics, and enable the skilful navigator to pilot his frail and storm-tossed bark into the haven of RESCUE, where he may deposit his precious freight upon the sunny beach of RECOVERY. I desire further to impress upon your minds the sublime grandeur of our position, "though isolated from our allopathic brethren, who refuse to commune with us when even life is at stake, and who close every avenue to a fair and honourable competition." We do not however despair. We are not mere reformers;—we are labourers in a new vineyard; we are ploughing a new field; we are sowing a new seed; and we are, as a consequence, reaping a new harvest from a pure and virgin soil. Do not lose sight of this radiant distinction, which separates the benign and philosophical thinkers of the Hahnemannian school from the orthodox followers and worshippers of the ancient and sanguinary temple of Galen. May you be blessed with a full perception of the great truth that a new and revivifying intelligence has shone upon the dark page of medicine; and that Homœopathy is not simply a formula for a different use of drugs, but a new philosophy in medicine, based upon a new order of perceptions and relations, and involving the very

principles which not only govern the phenomena of material order, but determine the physiological harmonies of all living organisms. And may the spirit of this new medical gospel descend upon you in all its unfading beauty and regenerating power.



INDEX.

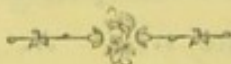


	PAGE
Aconite created for a good cause	24
Aëtius revered	6
Alexander revered	6
Avicenna revered	7
Arsenic created for a good cause	24
Austrian provings of drugs	25
Bacon's theory of medicine	7
Baglivi's mathematical theory of medicine	7
Barthez' animism	7
Belladonna created for a good cause	24
Boerhaave's views of medicine	10
Borelli's mathematical theory of medicine	7
Botanist's view of small doses	51
Brown's organic dynamism	7
Bushnan's views of medicine	13
Carlisle's views of medicine	12
Celsus honoured	6
Civil war won Magna Charta	5
Civil war won parliamentary liberties	5
Cobra poison created for a good cause	24
Columbus laughed at	5
Comparative table of mortality	59, 60, 61
Correct diagnosis essential to homœopathy	22
Cosmic forces	39
Cullen's organic dynamism	7
Descartes' theory of medicine	7
Divisibility of matter	48

	PAGE
Direct curative agents in acute diseases	32, 33
" " in chronic diseases	34
Drug force	25
Elliotson's views of medicine	12
Encke's comet	50
Entomologists	51
Examination of anatomy	29
" physiology	29
" pathology	29
" therapeutics... ..	30
Formula of homœopathy	24
Frank's views of medicine	12
Galen honoured	6
Galileo the Hahnemann of astronomy	3
Geology, views of	51
Girtanner's views of medicine	11
God's mode of implanting diseases... ..	28
God's mode of implanting remedies... ..	28
Gregory's views of medicine... ..	11
Haly Abas admired	7
Hahnemann's dissatisfaction with medicine	15
" letter to Hufeland	15
" admiration of Hufeland	16
" exposition of the law of homœopathy	16
" provings of medicine	25
" theory of disease	27
" claim to gratitude	65
Harvey persecuted	5
Harvey's statue	7
Herodicus honoured	6
Hippocrates honoured	6
Homœopathy a law of nature	19
" does away with nauseous drugs	55
" the mirror of nature... ..	21
" deals with life and its vital forces	22
" supplies a law of cure	23

	PAGE
Homœopathic vindication of the laws of nature ...	24
„ not large or small doses ...	26
„ medicines act direct on disease ...	40
Hunter's statue ...	7
Indian chief's illustration of the homœopathic law ...	41
Jenner's statue... ..	7
Jenner vilified	5
Johnson's theory of medicine	28
Kant's theory of medicine	7
Kieser's views of medicine	11
Krüger's views of medicine	11
Leibnitz' theory of medicine... ..	7
Lieutaud's empiricism	7
Locke's theory of medicine	7
Lucidity of homœopathy	31
Marsh's apparatus in illustration of small doses ...	49
Mathematics in illustration of small doses... ..	51
Medical men's views of medicine	11
Mineral waters in illustration of small doses ...	50
Nature and homœopathy identical	56
Nature's laws described	9
Natural philosophers in illustration of small doses ...	50
Newton's persecution... ..	5
Oribasius revered	6
Paris' views of medicine	12
Paulus Ægineta revered	6
Peel, Sir R., the Hahnemann of political economy ...	2
Pereira's views of medicine	11
Philosophy of homœopathy	9
Physiologists in illustration of small doses ...	50
Potent power of cobra poison	46
„ cow-pox	47
„ urtica urentissima	47
„ musk	47
„ electricity	47
„ light	47

	PAGE
Potent power of caloric	47
Potentization of drugs... ..	52
Reid's views of medicine	12
Rhazes admired	7
Similia similibus curantur explained	24
Stephenson the Hahnemann of physical science	2
Stahl's animism	7
Statistics of both systems of medicine	59—60
St. Paul the Hahnemann of religion	3
Susceptibility of pain to medicinal agents	48
Sydenham's appeal for a law of cure	23
Sylvius' iatro-chemical theory of medicine	7
Tabular statement of number of medical men practising homœopathy in Europe, Asia, Africa, and America	62—63
Truth of homœopathy	58
Universality of homœopathic law	25
Van Helmont's chemical theory of medicine	7
Werlhof's empiricism	7



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