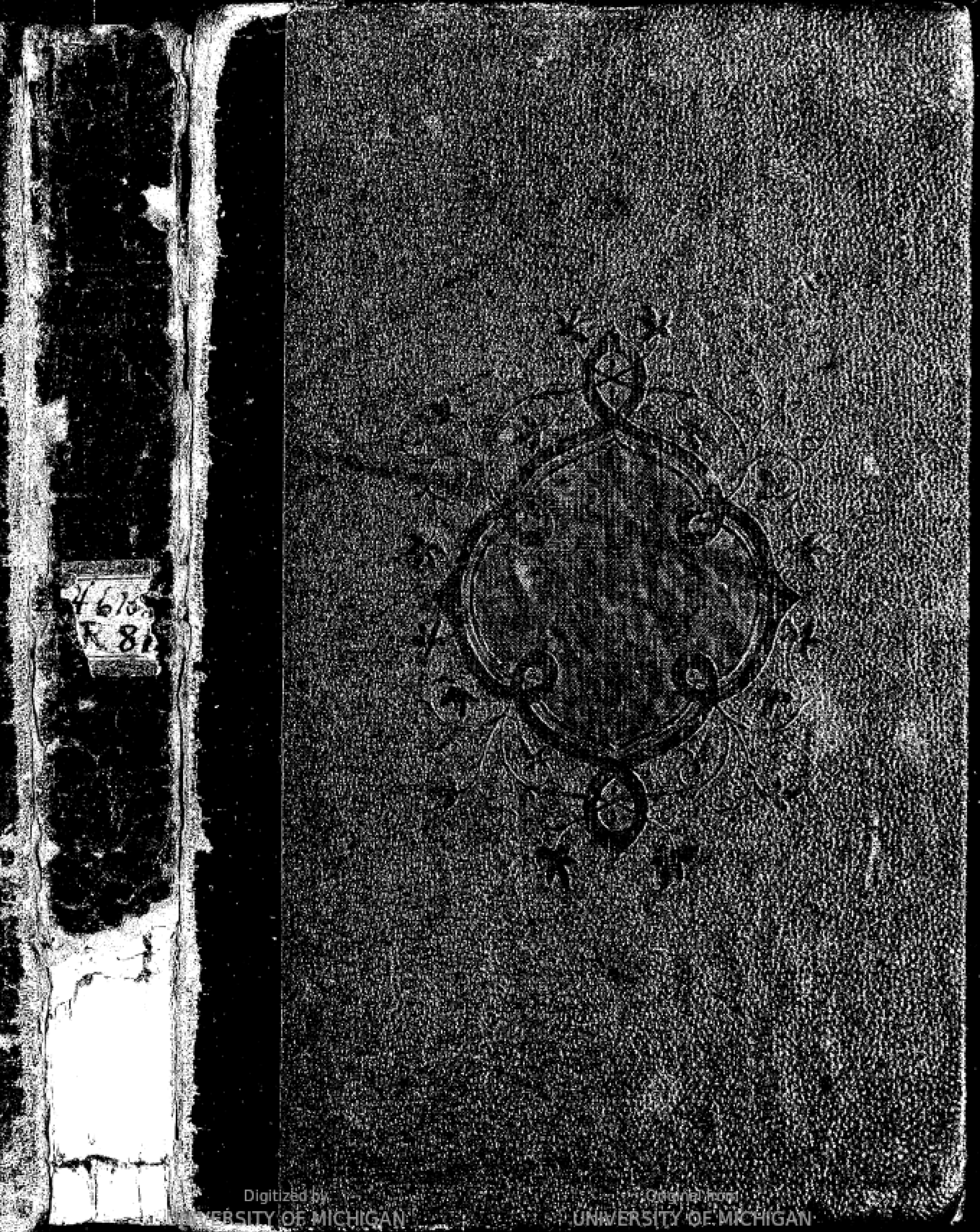

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THEORY AND PRACTICE

OF

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HOMOEOPATHY.

FIRST PART,

CONTAINING A THEORY OF

HOMOEOPATHY,

WITH DIETETIC RULES, ETC.

BY I. G. ROSENSTEIN, M. D.

"Prove all things; hold fast that which is good."

Wir muessen der ungeheuren, alles ueberwiegenden kraefte der imponderabilien, des *magnetismus*: der *electricitaet*, des *lichts*, und der waerme gedenken, um die grobsinningen vorstellungen aufzugeben, und die arithmetischen groessen der koerper nicht zum mass-stabe der kraefte zu nehmen. RAU.

We need but consider the immense, all-surpassing powers of *imponderables*, as *electricity*, *magnetism*, *light*, *heat*, etc', to renounce the gross error of reckoning every thing by *scale power* according to the arithmetical quantity of bodies. RAU.

LOUISVILLE:

HENKLE & LOGAN, PRINTERS.

1840.

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UNITED STATES OF AMERICA, } Set.
District of Kentucky,

BE IT REMEMBERED, That on the first day of July, anno domini 1840, I. G. Rosenstein, of the said district, deposited in this office the title of a book, the title of which is in the following words, to wit: "Theory and Practice of Homoeopathy, first part, containing a Theory of Homoeopathy, with Dietetic Rules, etc., by *I. G. Rosenstein, M. D.*

'Prove all things; hold fast that which is good.'"

The right whereof he claims as author and proprietor, in conformity with an act of Congress, entitled, "An act to amend the several acts respecting copy rights."

A copy. Teste: JNO. H. HANNA, *Clerk*,
of the District of Kentucky.

By S. R. SAMUEL, *D. C.*

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PREFACE.

In publishing a work like the present, the usual preface in the form of apologies would but too justly be considered a species of mock modesty entirely superfluous, and out of keeping with the nature and design of the following pages, of the undeniable truths which they contain, and the importance of their being forthwith promulgated to the world. I shall therefore offer no apologies to any man, or body of men, for doing my duty to my God, and to my fellow-beings. I have written what I clearly and conscientiously believe to be facts, and have laid open to the eyes of the multitude what they, in justice, should know, and in language divested of all sophisticated mystery, and with the scalpel of truth, (guided only by the hand of experience and common sense,) have laid bare what can never again be concealed by the mystic garb of false philosophy. And while I would, (in common courtesy) "pray all the forms," am well aware, on the one hand, of the discomfiture which this work will cause in the medical camp, and of the cavalcade which will be raised to cut their way through, and trample under foot the doctrine of "*homoeopathia.*" But it is vain,—it has already too many votaries of the highest standing in medical science, who have conscientiously left the ranks of the old school,* and laid down their most dangerous weapons at the feet of that shrine which has lighted up their enquiring minds with those glorious rays which has wrought

*I can produce letters, says the enlightened Dr. RAU, of eminent physicians who have candidly declared, that since they became convinced of the truth of homoeopathy, they think it to be against their conscience to practice any longer according to the principles of the old school.

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a conviction as clear as the sun-beam; and their influence upon other stars in the medical profession are swelling the tide of human investigation to a vast torrent of public opinion, which will at length roll back upon, and bury in oblivion, the *hydramonsters of mercurials*, and all the rest of the *vampires* which have been let loose to a most alarming extent upon a gullible world. But thank God there are,* and always have been, (even in the darkest ages) some among the great mass of the learned, who, being dissatisfied with hypothetical perplexities and antiquated theories, will read these pages with an awakened determination, investigate and watch with a diligent eye the result of homoeopathic practice, and whose candid mind will suffer no formal prejudices from adopting the only true and successful science in the practice of medicine.

---

* Homoeopathy makes rapid progress in *New York*, *Philadelphia*, *Boston*, etc. The whole *west* and *south*, however, is still a barren field.

NOTE. In order to strengthen my own arguments, as well as to embellish and enhance the value of this little work, I have drawn copiously from the springs of great minded men who have thrown out much clear and lucid truth in the practice of medicine. I would but mention Drs. CURRIE, RAU, BELLINAYE, TOURTELLE, TICKNOR, etc.

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Louisville, April 19th, 1840.

To Doctor I. G. ROSENSTEIN:

DEAR SIR—My knowledge of homoeopathy has been derived principally from extracts from the works of Hahnemann, that I have met with in burlesques on his pathology and therapeutics. But the glimmerings from those very meagre sources have impressed upon my mind the conception of a mental power and a profundity of thought in the founder of homoeopathia, that better merited to be studied than to be ridiculed.

The pathological and therapeutical principles of Hahnemann seem to me to be very analogous to those of Hunter. His therapeutical notions, so far as relates to the selection, and the modus operandi of counter irritants, I consider to be an improvement thereon. His subdivision of therapeutical agents into doses so very minute, has, to me, seemed ludicrous; although I, as a maxim, hold no man to be either competent or justifiable to ridicule any thing that he does not understand; but more especially an emanation from such a mind as Hahnemann's.

With due humility, *we* should ever stand rebuked by the recollection, that the *Gospel* was "to the *Greeks* foolishness."

The indolent and the self-conceited of every calling, are generally contented with the most restricted limits of the science which is connected with their pursuits: and all innovations, whether advances of improvements or not, they look upon only as the imposition of additional labours.

My acquaintance with you has been sufficient to induce the belief, that you possess the science and the ability to furnish,

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in a candid treatise, a fair exposition of homoeopathy;—an exposition which will at least suffice to indicate to the profession whether a translation of Hahnemann's ponderous quartos would be worth the trouble: And I hope, sir, that you will be duly encouraged to prosecute your design to that effect.

Your ob't sery't, WM. A. McDOWELL, M. D.

Truth is a unit, evidently of divine origin, and entitled, therefore, to the fair, full, and candid investigation of every man whose object is the well-doing of his fellow-man in this life, and his ultimate well-being in the life to come.

The subject of homoeopathic medicine, until lately, with me, has been a foolish phantom, entitled to no respect whatever.

Since Dr. Rosenstein's introduction into our city, I have cultivated habits of unrestrained intimacy with him, because I believe him an amiable gentleman, as well as a refined and learned physician. In this way, I have been thrown into contact with a great amount of homoeopathic practice, and have endeavored to make myself acquainted with the general principles of his system, so far as verbal intercourse could instruct me. I am, at length, prepared to say, without hesitation, although I do not comprehend the *modus operandi* of his remedies, that his surprising success, in many cases apparently hopeless, has astonished me to such an extent as to induce me to pause and wonder.

I am, therefore, constrained to say, finally, in relation to Dr. Rosenstein's contemplated publication, that I most cordially give him, and his laudable enterprize, my best wishes, believing, that if his system is false, it will be only "as a tale that was told," and readily pass under the "wave of oblivion;" but, if true, it will be onward in its career, even amidst the moral cut-throats, who may maliciously array

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themselves against it, for the same reasons that influenced Demetrius in denouncing the redeeming doctrines which Saul, of Tarsus, preached on the subject of Christianity.

W. N. MERIWETHER, M. D.

Louisville, April 15*th*, 1840.

TO THE PUBLIC.

Some seven years since I first heard of the system of Hahnemann, but have hitherto been unable to pursue the homoeopathic system of medicine, not knowing the German language; but I am happy to learn, through Doctor Rosenstein, that he has commenced the writing a work upon the subject of homoeopathy, in the English language, which I hope the profession in this country will be liberal enough to read: for eulogies passed upon the system were useless, when it is recollected that the illustrious Hahnemann spent forty years in investigating the subject before he published the result of his investigations.

SANFORD BELL, M. D.

Louisville, Ky., July 6*th*, 1840.

☞Persons wishing to consult me professionally, will direct their letters to I. G. Rosenstein, Louisville, Kentucky, *post paid.*

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THEORY AND PRACTICE

OF

HOMŒOPATHY.

The historical and philosophical contemplation of the various discoveries which the human mind has made, demonstrates the fact that they have, without exception, been subject to progressive development. All have had their infancy; all have grown up into well defined forms in proportion to the lapse of years; and centuries have added new facts, or discovered new relations—not one has sprung from the mind in a perfect state.

The advances which are every day made in *Geology*, *Mechanics*, *Chemistry*, and other sciences and arts, prove, indeed, that none of them have yet attained their zenith. In Mechanics, for instance, the discovery of new principles, or of new combinations, or the application of principles already known, enable us to produce machines more and more perfect—the last always surpassing in ingenuity the supposed perfection of the first. Even mathematics—a science which, above all others, had, in an early age of the world, attained a high degree of per-

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fection, does not cease to make progress; for, if the axioms cannot vary, yet new applications of them are continually being made.

The age in which we live is most emphatically and truly an age of improvement. When we look at the world, as it is in the present day, and contrast it with its previous history, we shall have the most perfect demonstration that the onward progress in the arts and sciences, as well as the more immediately useful inventions in mechanics has been vastly greater since the commencement of the nineteenth century, than during a much longer space of time at any other previous period in the history of man. The perfection that has been given to the steam engine and its various applications, which, in its turn, is in a fair way to be eclipsed by the discoveries in electro-galvanism, has wrought most miraculous changes on our planet. It has, in a measure, superseded manual labor, and has so approximated distant regions, and opposite climates, that time and space are nearly annihilated. Stepping a little into the last century, we shall find that political revolutions, such as the world never before witnessed, caused by the growth and diffusion of liberal sentiments and information, have changed the aspect of states and nations, and disseminated light and knowledge where they had not before existed. In fact, all the changes and improvements of the present day are owing to the diffusion of knowledge. They are but the legiti-

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mate effects of a powerful cause—a lever which moves the world.

The preceding remarks are applicable, in every respect, to the medical art. In the early ages of the world, before science had unveiled to man the secrets of many of nature's operations, he could have had little knowledge of his own organization. Of his physical constitution, the functions of his different organs, and the causes of his maladies, as well as the maladies themselves, he must have been completely ignorant; and, being so, he must also have been extremely ignorant of the art of medicine. How astonishing is the difference betwixt the ignorance of those dark times and the present advanced state of that art. How widely separated the point from which we started, and that at which we have arrived. Such is the feeling excited in our mind when we look back to the early history of the medical art, and compare it with its present condition. Whilst struck, however, with admiration at the immense progress which has been made in modern times, we must not forget what is due to the patient labors of the early physicians, to whose researches during many centuries, we are indebted for a rich accumulation of facts and observations. Nor ought we to forget how much more laborious and difficult are the first steps in science, than those that follow them; nay, how utterly impossible the latter without the former. In all arts, rude inventions become the fruitful sources of more perfect works; and in medicine particularly, many of the

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discoveries by which the present age is illustrated, have been derived from, or suggested by, the labors of the first fathers of the art. Far, therefore, from desiring to undervalue the importance of the medical authors who have preceded Hahnemann, we offer them the tribute of our gratitude and admiration, and gladly avail ourselves of their assistance in making other steps in the progress of the science towards perfection.

In our present task, it is impossible to review the history of medicine in all its details, and to follow it step by step in its advance; but, in order that the importance of the improvement which Hahnemann has introduced may, in its turn, be understood and appreciated, it is necessary to take a brief view of the present state of medical science.

The unwearied labors of anatomists, from the age of Hippocrates down to the present time, have successfully thown light on the human organization. We will not assert that anatomy may not still make much progress in minute details, and especially in the nervous system; but we may safely say, as a science it now holds an exalted rank; and that, by means of it we have become intimately acquainted with the human structure.

Physiology, or the study of the functions of the human body, in a state of health, is indeed much less advanced; still, physiologists, confirming the discoveries of each other, by labors performed without concert or communication, have ascertained the use of each organ, the influ-

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once of each upon the other, and upon the whole organization. It is from them that we know, for instance, that the digestive organs elaborate the aliments, and that we are acquainted with the forms which these assume by the process of digestion, as well as the means by which the chyle is thrown into the circulation, and made to repair the constant waste to which the body is subject. It is to them that we are indebted for our knowledge of the circulation of the blood. It is from them, also, that we are learning the functions of the nervous system.

In addition to an exact knowledge of the organs, and of the functions they perform in a healthy condition, the physician also must know the changes which impair their action when under the influence of disease. The researches necessary to acquire this knowledge have been steadily pursued, and we owe, in a great measure, to the labors of the last two centuries, an entirely new branch of the medical science; one which has already advanced far towards perfection, and to which the name of morbid anatomy, or pathological anatomy has been given. Such are the anthropological sciences, which may be deemed the basis of medicine.

Practical medicine consists, chiefly, of three others:

1. PATHOLOGY,—which considers diseases.

2. MATERIA MEDICA, or the means of curing them.

3. THERAPEUTICS—the art of employing the latter.

PATHOLOGY, or the study of diseases, has, since the time of Hippocrates, attained a precision truly admirable.

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Not only have medical men observed, with increasing accuracy, all the phenomena which constitute disease, but they have attained to such a degree of skill that they can determine precisely the seat of organic derangement. Thus, by means of *auscultation* and *percussion*, the alterations in the organs of the chest can be exactly ascertained. By the aid of the stethoscope, indeed, skilful physicians can detect, with certainty, not merely the situation, but even the nature of organic disorder.

The investigation of the occasional causes of disease is not the least remarkable among the improvements which have been introduced, and *etiology* is now, in many points, one of the most advanced branches of the science. Even the *materia medica*, that part of the study of physic which relates to the properties of medicaments, presents a great number of precious facts. The physical and chemical properties of bodies have been thoroughly considered, and their odor, their *emetic*, *drastic*, or sudorific qualities, clearly described; nevertheless, before the researches of Hahnemann, this division of the art was the least matured of any; and it could hardly be otherwise; for, until he applied the only true principle to the discovery of the properties of medicines, that of studying their effects upon the healthy subject, all enquiries and researches were necessarily imperfect.

THERAPEUTICS is one of the most important branches of medical science, for it is by its means that the physician attains his object, which is to cure. Although,

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however, he studies all other branches of medicine, with a view of arriving at this point, yet, as already stated, it has been less known than any of the others. To establish this fact, it is only necessary to observe the conduct of the physician in the sick chamber. He would naturally be ashamed to appear ignorant, and he may not be ignorant of the evil which he is called to arrest; he may describe and analyse it with the utmost accuracy; he may particularize not only the diseased organ, but the part of the organ which is affected. For example, if the chest is the seat of the disease, he may indicate which lobe of the lungs is affected, and the derangements which have taken place in its functions; and in cases of dropsy of the chest, he may point out on which side the water is accumulated. In a case of paralysis or apoplexy, he may exactly explain how the brain is affected, or in what part the extravasation of the blood has taken place. In short, he may accurately classify all other maladies which may be presented to him under the head of *typhus*, *cholera*, dyspepsia, asthma, gout, or any other recognized name. But when it is necessary to decide on the remedies proper to subdue these maladies, then it is that a conscientious practitioner feels all the difficulty of his art, and deficiency of the means at his command. It is then that he hesitates to decide which of the different remedies recommended by medical authorities is most applicable, because he has no law of certain and universal application to

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guide his decision. The greater the number of physicians consulted, the greater is this uncertainty; for if they should agree on the name of the disorder, they find themselves fearfully at variance on the question of a remedy fitted to oppose it.

It must be admitted, then, by every enlightened and conscientious member of the profession, that materia medica, and the therapeutic branch, is, in our time, very far behind all the other departments of the medical art. Its importance is, however, so great, that if it be impossible to establish it upon certain and fixed basis, all the other branches of the art, however near they may approximate to perfection, would be, as regards the good they might render, as if they had never been. What avails it to humanity that the physician knows how to describe the nature of the disease, if he is unacquainted with the proper means of curing it.

But, lest we be thought to exaggerate in our representation of the absolute deficiency of that science, without which medicine can never be other than a conjectural art, we must appeal to testimony not to be controverted. And first, let us listen to one whose name is a monument of genius and practical research, the immortal JOHN HUNTER. Referring to the virtues of medical substances, and their application to the counteraction of disease, he says:

"Of these virtues we know nothing definitely: all we know is, that some are capable of altering the mode of

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actions, others stimulating, many counter-stimulating; some even irritating, and others quieting, so as to produce either a healthy disposition, and action in a diseased part, or to change the disease to that action which accords with the medicine, or to quiet where there is too much action, and our reasoning goes no farther than to make a proper application with these virtues. The difficulty is to ascertain the connection of substance and virtue, and to apply this in restraining or altering any diseased action; and as that cannot be demonstrated a priori, it reduces the practice of medicine to experiment, and this not built upon well determined data, but upon experience, resulting from probable data. This is not equally the case through the whole practice, for in many cases we are much more certain of a cure than in others; but still even in this, the certainty does not arise from reasoning upon any more fixed data than in others, where the certainty of cure is less; but it arises from a greater experince alone. It is still no more than inferring that, in what is now to be tried, there is probable effect or good to arise in the experiment from what has been found serviceable in similar cases. Diseases, however, of the same specific nature, not only vary in their visible symptoms, but in many of those that are invisible, arising probably from peculiarities of constitution, and causes which will make the effects of applications very probably almost in the same proportion; and as those varieties may not be known so as either to adapt the specific medicine to them, or to suit

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the disease to the medicine, it will then be only given upon a general principle, which, of course, may not correspond to the peculiarities. Even in well marked specific diseases, we find that there are often peculiarities which counteract the simple specific medicine."

Such is the testimony of Hunter; and upon this alone we might rest our case. But the position which we would maintain, that therapeutics, until the rise of homœopathic doctrine, had never met the first requisitions, and was consequently unworthy the name of a science—is too important to be left to the testimony of a single witness.

In a lecture, delivered before the Royal College of Physicians, London, by Dr. Paris, from the Chair of materia medica, we find the following concessions. This learned professor, adverting to "the extraordinary vicissitudes so eminently characteristic," as he remarks, of the history of materia medica, makes use of this language:

"That such fluctuations in opinion, and versatility in practice, should have produced, even in the most candid and learned observers, an unfavorable impression with regard to the general efficacy of medicines, can hardly excite our astonishment, much less our indignation; nor can we be surprised, that another portion of mankind has at once arraigned physic as a fallacious art, or derided it as a composition of error and fraud. They ask, and it must be confessed that they ask with reason, what pledge can be afforded them, that the boasted remedies of the present day will not, like their predecessors, fall into disrepute,

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and, in their turn, serve only as humiliating memorials of the credulity and infatuation of the physicians who commended and prescribed them." Again, while attempting to account for these fluctuations in opinion, and versatility in practice, connected with the materia medica, he alledges that its advancement has been continually arrested, and often entirely subverted, by the caprices, prejudices, and knavery of mankind, and that, unlike the other branches of science, it is incapable of successful generalization. And he adds the significant question, "In the progress of the history of remedies, when are we able to produce a discovery or improvement which has been the result of that happy combination of observation, *analogy*, and *experiment*, which has so eminently rewarded the labors of modern science?"

Admitting this question to have been unanswerable, as it evidently was, how happens it that it did not occur to this able professor, that, amid the infinity of fictions with which the materia medica notoriously abounds, even the best established facts, which are avowedly incapable of successful generalization, can have no pretensions whatever to the rank of a science.

Professor Harrison says—(see his medical essays.)

It was the remark of a celebrated teacher of medicine, that there are, in our science, more false facts than false theories. Paradoxical as this may seem, its truth is established by the most comprehensive and accurate observations which can be made on the wide field of practical

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medicine. Wherever we turn our eyes—whatever part of the field we may contemplate, there rises before us a thick cloud of false facts. There is no department of our art so overrun with the fruits of false experience, as the materia medica. The best and most approved authorities of that branch of medicine have made this statement.

Whence originates this lamentable state of things? Why is it that this valuable department of our science should abound in such uncertainties? The Eeau medicenale d'Husson, not many years since, was implicitly relied on for the cure of gout, and the case of Sir Joseph Banks was quoted in its favor. What now is the just opinion attached to that nostrum, by the most learned men of our profession? The doctrines of signatures in the choice of remedies, sprung from the same source,—an excessive credulity. Fox's lungs were given to cure the asthma, because the animal was capable of running long before he became exhausted. Turmerick, from its yellow color, was administered as a sure cure for jaundice.

Credulity delights in going in constant search of anomalies and novelties. When a new remedy is suggested for some incurable malady, such as *Prussic acid* for tubercular consumptions, or scrutillaria for hydrophobia, the credulous minded physician does neither hesitate nor suspend his judgement, but rushes to a precipitate conclusion, and, upon some very inaccurately observed, isolated case, proclaims his unlimited confidence in the article.

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it is in the rank soil of credulity that quackery flourishes and sends forth its luxuriant branches.

It were a task of immense labor to advert, by special enumeration, to all the numerous cases of such fallacy, arising from extravagant views of the medical properties of the various agents, which, from age to age, and from year to year, have received the unspairing and undistinguishing eulogies of physicians. And not contented to expatiate on the virtues of medicines which the ingenuous dealer in drugs kept appropriately labelled in his shop, the most accomplished physicians have, at times, departed from the employment of the remedies known to the profession or recommended by men of scientific candor, and too enthusiastically attached themselves to the use, and too eagerly recommended remedial agents, whose composition was a secret, and the authors and venders of which knew nothing of the just principles of medical science.

The splendor which, at one time, surrounded the reputation of *Swaim's Panacea*, was derived from the dazzling brilliancy of that light which several of the luminaries of our American medicine threw around it.

With precipitate and onward haste, some of our most enlightened physicians were found swelling the loud chorus of praise, which was sounding forth the many virtues and transcendent excellencies of this nostrum. Certificates, signed by several of the most eminent medical men of the country, quickly found their way into the newspapers,

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and were by them rapidly disseminated through the Union.

A regular graduate of our oldest medical school, became agent for Swaim, and went on a mission to England, to vend the nostrum to our transatlantic brethren. But John Bull was not quite so gullible as brother Jonathan in this matter, and the mission proved abortive.

Prof. Chapman acknowledges having overrated the value of Swaim's Panacea. Prof. Gibson says it did not answer his purpose in scrophula. Prof. Dewees does not state the evidence on which he gave his certificate to Swaim, but it is believed that not even half of the few favorable results had then come under his own personal observation.

Remarks of the Reviewer, in the American Journal of Medical Science, August, 1837, *on Prof. Dunglison's work, General Therapeutics, or Principles of Medical Practice.**

The successful compilation of an elementary work, on an extensive and constantly progressive science, is always a very difficult task. There are some reasons why a correct and comprehensive elementary treatise on the materia medica and therapeutics, should be more difficult of execution than a similar work on most of the other branches of medicine. The improvement of the materia medica, and of therapeutics, has not kept pace with that

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of the other branches. They have been comparatively neglected. There has been less of rigorous, systematic observation devoted to them, than to other portions of our science. The leading minds in our profession, during the present century, have been directed more particularly to pathology, physiology, etc., and to certain limited portions of therapeutics and materia medica, connected with certain symptoms of pathology and practice.

It is vastly more difficult than has generally been supposed, or than most of us are even now willing to admit or believe, to ascertain the actual and precise value of any given article, or course of treatment, even in any one given disease; and the evidence upon which this value rests, is, in very many important instances, exceedingly slight and doubtful. There is less positive knowledge on this subject, than on most others in medicine, for these reasons, and for others which might easily be given. We repeat, that a satisfactory execution of a work such as we are now speaking of, must be a very difficult matter. That a work of this character was much needed amongst us before the publication of the book the title of which stands at the head of this article, we are well aware. We think it as much needed at present as it ever was.

It is difficult to say whether medicine has suffered most from a partial and one-sided observation, or from premature and hypothetical generalizing—from false facts, or from false reasoning. The latter is the legitimate off-

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spring of the former; and although each may very well exist without the aid and presence of the other, they are very commonly found together. We deceive ourselves when we boast, as we are so much in the habit of doing, of our discipleship to the Baconian philosophy—of our faithfulness to the rules of cautious, impartial observation, and to the strict principles of an upright, a rigorous, and a single-hearted logic. Before our science can take its proper place by the side of the other sciences, and confer that benefit on humanity which it was intended, and which it is able to confer, it must endeavor to become, in truth, what it has, indeed, long possessed and claimed to be, a demonstrative science. Its cultivators must begin to practice what they have so long been preaching. The standard writers of the present day, on materia medica and therapeutics, are constantly indulging in what they may deem very philosophical, but in what seems to us very *fanciful explanations*, of the intimate and peculiar actions of medicines on the living tissues with which they come in contact, or which they may effect more remotely. More pages are often taken up with elaborate disquisitions on the hidden, mysterious, and utterly unascertainable method of operation of a remedy, or a class of remedies, than are given to the therapeutical properties and uses themselves, of the article or the class. Dr. Dunglison's book, like nearly all others upon the same subject, is overburdened with those attempts to explain this precise and intimate method of operation of medicine. The

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action, and operation, and effect of every article, must be accounted for pathologically, physiologically, rationally. It is astonishing to witness the pertinacity, activity, and ingenuity of this "*detestable mania for explanation*," as a French author on materia medica calls it. It is not enough that any given medicine or mode of treatment *cures*. This knowledge would be mere empiricism, unworthy altogether of the scientific physician. We must know *how* it cures, and *why* it cures; and unless these things are made out, we are bound to believe that it does not cure at all—that we have been mistaken, and that the two circumstances of the use of the remedy and the cure, which simple observation had taught us, sustained to each other the relation of cause and effect, must have been only accidentally so connected. If any one circumstance exhibits more strikingly than another, the folly and absurdity of this passion, it is that of multifarious and contradictory explanations that are continually and successfully invented and maintained.

There is hardly a page of Dr. Dunglison's book which does not contain more or less paper spoiled, and worse than spoiled, by magisterial and confident statements of the *hows*, and *whys*, and *wherefores* of pathology and therapeutics. Does any one doubt this? Then, let him study the book for the purpose of settling this particular point; and when he comes upon an explanation, let him inquire whether it is any thing more than a conjecture.

If fanciful and speculative men choose to amuse

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themselves, or the rest of the world, with their conjectures and explanations, surely we have no objection. They may find the occupation as pleasant and as profitable as any other species of air-castle building; but let them not dignify this guess-work with the misnomer of inductive philosophy; and let them cease to think that they are doing any thing to advance the utility of medicine as an art; the object of which is the mitigation of human suffering, and the lengthening out of the term of human life.

Cursory remarks on the state of Practical Medicine since the commencement of the present century. See John Mason Good's work on the study of medicine, chap. XIII.

As the historian of medicine approaches nearer to his own times, he finds his path encumbered with almost insurmountable difficulties. The subject on which he has to treat, differs, perhaps, from every other branch of science in this circumstance,—that our actual information does not increase, in any degree, in proportion to our experience. Hence, it follows, that the accumulation of materials frequently rather retards than promotes its progress. In other sciences, although truth is not to be attained without a certain degree of laborious research, yet to those who are willing to bestow on it the requisite attention, it is, for the most part, attainable; or, if it still eludes our grasp, we are at least sensible of the deficiency, and generally ascertain the precise nature of the obstacles which impede our progress. In other sciences, when we

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enter upon an inquiry, or propose to ourselves any definite object for experiment or observation, we are able to say whether the result of our inquiry has been satisfactory, and whether the object in view has or has not been accomplished. But this is, unfortunatety, not the case in medicine. In our experiments, we are seldom able to ascertain, with accuracy, the previous state of the body on which we operate; and, in our observations, we are seldom able to ascertain what is the exact cause of the effect which we witness. The history of medicine, in all its parts, and especially that of the materia medica, affords ample testimony to the truth of these remarks. In modern times, and more remarkably in Great Britain, no one thinks of proposing a new mode of practice without supporting it by the results of practical experience. The disease exists, the remedy is prescribed, and the disease is removed: we have no reason to doubt the veracity or the ability of the narrator: his favorable report induces his contemporaries to pursue the same means of cure,—the same favorable result is obtained; and it appears impossible for any fact to be supported by more decisive testimony. Yet, in the space of a few short years, the boasted remedy has lost its value: the disease no longer yields to its power, while its place is supplied by some new remedy, which, like its predecessors, runs through the same career of expectation, success, and disappointment.

Let us apply these remarks to the case of fever,—the disease which has been styled the touch-stone of medical

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theory, and which may be pronounced to be its opprobrium. At the termination of the last century, while the doctrine of Cullen was generaly embraced, typhus fever was called a disease of debility, and was, of course, to be cured by tonics and stimulants. No sooner was it ascertained to exist, than bark and wine were administered in as large doses as the patient could be induced, or was found able to take. No doubt was entertained of this power over the disease. The only question that caused any doubt in the mind of the practitioner was, whether the patient could bear the quantity that would be necessary for the cure. To this treatment succeeded that of cold effusion. The high character and literary reputation of the individual who proposed this remedy; its simplicity and easy application; the candid spirit which was manifested, and the strong testimonials which were adduced by his contemporaries, bore down all opposition: and we flattered ourselves that we had at length subdued the formidable monster. But we were doomed to experience the ordinary process of disappointment. The practice, as usual, was found inefficient or injurious, and was, after a short time, supplanted, by the use of the lancet. But this practice was even more short-lived than either of its predecessors; and thus, in a space of less than forty years, we have gone through three revolutions of opinions with respect to our treatment of a disease of very frequent occurrence, and of the most decisive and urgent symptoms. How many controversies have occupied the mind for

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ages, and have filled almost innumerable volumes, which have essentially turned upon the definition of a word? How frequently has an article of the materia medica been employed, not from an experience of its actual effect, but from some nominal property assigned to it by an imperfect analogy or imaginary quality? The means that have been proposed to check these observations, to rectify errors, and to reduce medical science to its appropriate and correct limits, are, indeed, few and simple, and of no difficult application; but there is one essential requisite without which they can be of no avail,—a mind disposed to the reception of truth, determined to follow it wherever it may lead the inquirer, united to a high sense of moral obligation, which may induce the medical practitioner to bear in mind, that his profession is a deposite, placed in his hands for the benefit of mankind, and that he incurs an awful degree of moral responsibility who abuses this sacred trust, or diverts it to a base or selfish purpose.

Professor Samuel Jackson's introductory lecture to the medical students of the University of Pennsylvania.

"Can this reform be much longer postponed? I believe not. The interests of the profession—the immediate pecuniary interests of practitioners are too deeply implicated to admit that things should long continue in their present state. It cannot be concealed, that public confidence in the knowledge and intelligence of the profession has been shaken—has been most materially

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impaired in some sections of the country. Every where does empiricism abound. In many districts it is warmly patronized and encouraged, not by the vulgar and ignorant only, but by the respected and intelligent; and in one state even legalized by statute. The ancient Galenical empiricism, long supposed at an end, is in part resuscitated, if not with all of its olden frivolities, with those not less extravagant of modern date. Whence arises this state of things? Is it not, from the observation, too apparent to the public, of the inferior grade of medical instruction? Do they perceive that wide difference in the acquirements of the regularly educated practitioner and the empirical pretender which should always distinguish them? In the regular practice, has not the treatment of disease too much degenerated into a blind routine, pursued in nearly every disease, however dissimilar in nature? Can it be denied but that the only difference between the regular practice and empirical practice, is a merely routine practice of merely different remedies, and not always to the disadvantage of the empirical method? In an arithmetical estimate, I apprehend, in the long run, the calculation of chances by either plan may appear equal, and then the difference in cost will decide the preference.

"There is but one mode of rescuing our profession from so degrading a rivalry, and that is, to raise the medical instruction of our country to a level with the philosophic character belonging to our science. Let medicine be, what in reality it is, a science of calculation, of combina-

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tion, of induction, the elements of which are deduced from the phenomena of organized beings, and the relations of exterior agents with them, and you rise so infinitely above the crude, and correct, and incorrect proceedings of empirical art, that the intelligent and observant can never be deceived by its vain boastings or illusory pretensions."

In further corroboration of our position, the distinguished Gertanner says: "*Our materia medica is a mere collection of fallacious observations, and to the same effect is the remark of the illustrious Hoffmann. Perpauca sint remedia quorum virtutes et operationes certae plumira vero infida, suspecta, fallacia, ficta.*"

It were easy to multiply authorities, says Dr. CHANNING, to prove what the conscientious and reflecting of the profession, have often publicly lamented. We feel that the fact we are urging can hardly engage our thoughts too seriously. Indeed, we would that the attention of the whole profession were concentrated upon it, until they realize that here the citadel of medicine is asailable, and that humanity will never cease to reproach us with dereliction of duty as long as we leave it thus open to attack. But for this one unprotected point, had our fortress been stormed, the heroism of its veterans defied, and its best and bravest compelled to succumb before that dread pestilence, which but yesterday traversed the civilized globe, devastating hamlets, and cities, and kingdoms, almost unimpeded in its march. But for this indefensible condition of our

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ramparts, had we so often been compelled tamely to acquiesce in the taunts and the jeers of our enemies? Or, when some fearless associate, more actively vigilant, if not more sagacious than the rest, hoping to arouse us to a sense of our danger, has shouted in our ears the past delinquencies of our art, what but the received doctrine that the powers of the materia medica are "incapable of successful generalization," has deterred us from rushing to the rescue? But for this paralyzing conviction so prevalent in our ranks, had we not long since rallied, with one consent, to the one standard of medical doctrine which Nature has set up? But, for this, had the plea of Brutus ever been heard in our forums from spirits who, "not loving Cæsar less but Rome more," have been compelled to forswear their allegiance, and strike a blow for human emancipation from worse than Cæsar's bondage? Who of us did not feel his blood curdle in his veins; whose pulse did not stand still with grief and humiliation, when, but a brief period since, an eloquent pen, well known in the cause of medical philosophy, held up for our contemplation the following appalling delineation of theoretical and practical medicine.

"It seems to be one of the rules of faith in our art, that every truth must be helped into belief by some persuasive fiction of the school. And I here owe it to the general reader to confess, that as far as I know, the medical profession can scarcely produce a single volume, in its practical department, from the works of Hypocrates

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down to the last made text-book, which, by the requisitions of an exact philosophy, will not be found to contain nearly as much fiction as truth. This may seem so severe a charge against both the pride and logic of our art, that I crave a moment of digression upon it.

There are tests for all things. Now, a dangerous epidemic always shows the difference between the strong and the weak, the candid and the crafty, among physicians. It is equally true, that the same occasion displays, even to the common observer, the real condition of the art, whether its precepts are exact or indefinite, and its practice consistent or contradictory. Upon these points, and bearing in mind that we have now, in medicine, the recorded science and practice of more than two thousand years, let the reader refer to the proceedings of the so called "Asiatic cholera," and he will see their history every where exhibiting an extraordinary picture of prefatory panic, vulgar wonder, doubt, ignorance, obtrusive vanity, plans for profit and popularity, fatal blunders, distracting contradictions, and egregious empiricism—of twenty confounding doctors called in consultation to mar the sagacious activity of one—of ten thousand books upon the subject, with still an unsatisfied call for more—of experience fairly frightened out of all its former convictions, and of costly missions after moonshine, returning only with clouds."

"Now, I do assert, that no art which has a sufficiency of truth, and the least logical precision, can ever wear a

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face so mournfully grotesque as this. In most of the transactions of men, there is something like mutual understanding and collective agreement, on some point at least; but the history of the cholera summoned up from the four quarters of the earth, presents only one tumultuous Babel of opinion, and one unavailable farrago of practice. This, even the populace learned from the daily gazettes; and they hooted at us accordingly. But it is equally true, that if the inquisitive fears of the community were to bring the real state of professional medicine to the bar of public discussion, and thus array the vanity and interests of physicians in the contest of opinion, we should find the folly and confusion scarcely less remarkable on nearly all the other topics of our art."

"Whence comes all this? Not from exact observation, which assimilates our minds to one consenting usefulness; but from fiction, which individualizes each one of us to our own solitary conceit, or herds us into sects for idle or mischievous contention with each other; which leads to continual imposition on the public, inasmuch as fictions, for a time, always draw more listeners than truth; which so generally gives to the mediocrity of men, and sometimes even to the palpably weak, a leading influence in our profession, and which helps the impostures of the advertising quack, who, being an unavoidable product of the pretending theories of the schools, may be called a physician with the requisite amount of fictions, but without respectability."

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Such is the mortifying, the melancholy picture from the easel of no loss an artist than the author of "The Philosophy of the Human Voice."* It needs no key to explain its graphic features; and it needs no sage to perceive that its original had never existed, but that the arch of the medical science was in want of its key-stone; and it was to supply this desideratum, to give to this structure a consistency, a strength, and a beauty, which, for the first time, established medicine among the positive sciences that Homœopathy has been vouchsafed to man.

Hahnemann's life, with the origin of Homœopathy.

†Samuel Hahnemann was born at Meissen, in Upper Saxony, on the 10th of April, 1755. As his father's circumstances were too straitened to admit of his being sent to a public school, his early education was confined to what his parents were competent to teach him; and when he had attained a proper age, it was resolved that he should learn a trade.

Thus humble was the origin of Hahnemann. But he whom nature stamps with her nobility, knows how to rise above the accidents of birth, and all the titles which these may worthlessly bestow. The master of Hahnemann having quickly remarked in him traces of that genius

*James Rush, M. D.

†Ecrire la vie d'uu homme celebre, c'est en meme temps honnorer sa memoire, et rendre service a la societe, car en rappelant les triomphes de celui dont chaque pas fut marque, par une couronne on enseigne aux hommes qui veulent imiter par quels chemins on arrive a la gloire, et de quel prix est dans la vie une reputation justement acquise.—OLIVER.

[No French points to be procured;—we had to leave them out.]

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which was, at a future period, to illustrate his name, remonstrated against sacrificing him to the pursuits of a common trade. In consequence of this, the head master of the academy at Meissen was consulted, and that individual generously procured for him a free admission to its advantages. There his progress was so rapid, that in a short time he became one of the assistant teachers. He early, moreover, evinced a passion for natural history, but more especially for the botanical department of it. In prosecution of his favorite pursuit, he was in the habit of quitting his youthful companions, to explore the woods and climb the mountains, and the plants which he there collected, he carefully and systematically arranged in his herbarium.

When Hahnemann had finished his classical education, and had reached that period at which the choice of a profession is usually made, he unhesitatingly decided in favor of medicine; and as his choice met the approbation of the head master, that kind friend aided him in the arrangements necessary for his admission into the Leipzig University, to which he accordingly went, in 1775.

There while following his studies, he supported himself principally by translating English and French works into his native tongue.

Having passed two years at Leipzig, Hahnemann proceeded to Vienna, in order to complete his studies, and to acquire a practical knowledge of medicine. There

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by his assiduity and talens, he succeeded in gaining the favorable opinion of Prof. Quarin, physician to the Emperor of Austria.

The Governor of Hermanstadt having afterwards offered him the situation of medical attendant to his household, he was in that situation able to economize a sufficient sum to enable him to return to Leipzig, where he took his degree of M. D., the 10th August, 1779.

In the latter part of the last century, SAMUEL HAHNEMANN, while engaged in the fruitless attempt to give to the discordant theories of the various writers on materia medica, of quite modern times, some semblance or sound order—some rational test for practical application, struck out a new path in the great wilderness of facts, which environed the art of healing. No general principle of durable moment existed. Each writer had his own darling art of disentangling the riddle of every day's experience. Each invented, from his own ideality, a mode of operation for each drug given to the sick: and every doctor had a number of these fond dreams for each and every drug, accordingly as they might be administered to males or females, old or young, strong or weak, fat or lean; of applied against fevers or palsies, activity or inactivity or the various organs, etc. etc. To speak technically, each medical man (of any learning or talents) had his *modus operandi* for the drugs he gave; albeit he might frequently take the views of professors and metropolitan writers in respect to the method of healing.

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The primary steps of Hahnemann's new researches arose from an attentive consideration of *Cullen's* hypothesis concerning Peruvian bark, or Jesuit's bark. He saw the presumptuous nature of the great master's views, and was very naturally led to ask, what do we actually know of the power or qualities by which this drug cures certain forms of fever and ague? The accidental discovery of the fact that it will so cure, by no means proved the explanations of its mode of effecting such cure, devised by medical authors. Dissatified with Cullen's hypothesis on this subject, Hahnemann proposed to inquire what are the peculiar properties of the bark, by trying it in the healthy human system, wisely thinking that the diseases against which it has been applied, modified to a great degree, the effects it might naturally be capable of producing. He therefore took the bark himself, being in perfect health. The effects produced by this drug opened the way of his researches and discoveries. He found himself, while under the influence of bark, in a state very closely resembling fever and ague, and especially that form of the malady which the drug most perfectly remove. This result gave rise to the suspicion that *this very great similarity between the effect of drugs upon the healthy human body and the symptoms of diseases produced from other causes*, might be found to exist in every case of undeniable cure: and this led to the patient and laborious research into the medical writings of all languages and times, (for which Hahnemann will forever

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be remembered with gratitude and admiration,) to ascertain whether traces of the supposed law had not, from time to time, been developed.

The first step in this new field of inquiry being made, he next directed his awakened mind to the investigation of other medical substances, and after laborious, painful, and protracted experiments, satisfied himself that he had discovered a curative process more simple, certain, and complete, than any previously known, and at the same time less injurious to health.

Thus convinced, Hahnemann pursued his researches to the doses usually administered; and taking experiment as his guide in this case, as he had done before to ascertain the properties of medicine, he found the effects required were produced by much smaller than the usual quantities.

Another discovery of Hahnemann, of no less consequence, is the knowledge which he was the first to teach, "the developement of immaterial dynamic virtues of medical substances, to a degree previously unheard of, by means of a peculiar and hitherto untried process. By this process it is, that they become penetrating, operative, and remedial, even those that in a natural or crude state betrayed not the least medicinal powers upon the human system.

Although the immortal founder of Homœopathy was prompt to observe, he was not rash to promulgate. It was not until 1796, six years after the discovery, that he considered his experiments sufficienty matured to be sub-

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mitted to the public; and even then a small part of his system was explained in one of the medical periodicals of the day. In 1805, his first work was published, in two volumes, entitled, "*Fragmenta de viribus medicamentorum positivis sive obviis in corpore humano.*" It contained the result of experiments made upon himself, his family, and some of his friends, with twenty-seven different medicines. The following year he published his treatise, "Medicine founded on experience," forming the basis of his Organon of the healing art, which appeared in 1810. In 1811, the first edition of a part of the *materia medica pura* issued from the press; but this most important work was not completed until 1821. Since that time, several new remedies have been tried, and their physiological and pathological effect thoroughly investigated.

After his establishment in Leipzig, in 1812, Hahnemann delivered a course of lectures on his system.

His students, though few in number, were inspired with an enthusiastic zeal to follow up the discovery of their master; and it was by the experiments on their own persons, that the world is indebted for much of the information which fills the pages of the materia medica.

Hahnemann, however, had not been long resident in Leipzig before the opponents, ruled by petty interests, influenced the government to take measures for preventing Hahnemann from practicing *homœopathy* in their neighborhood; and as he regarded their intrigues with indifference, they at last succeeded in obtaining an order

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from the *Saxon government* for the enforcement of an obsolete or dormant law, which prohibits a physician from preparing or dispensing medicines himself. This scandalous affair occurred in 1820;—a most hideous action, which stains the pages of medical history.

Hahnemann now saw himself compelled either to give up his practice as a physician, or to forego his superintendence of the preparation of his medicaments; and as it was upon the purity of the latter, and the care with which they were prepared, that the successful application of his discovery, and his own reputation depended,—and he did what every honest man would do, who dislikes to act against his conscience,—he publicly announced his resolution to relinquish his practice. Thus he was deprived, in his advanced age, of the means of sustaining himself and family.

The disinterestedness of Hahnemann's conduct procured for him, from the Duke of Anhalt-cothen, who liberally offered him an asylum, of which he availed himself; and in 1821 he received a further mark of the Duke's favor, by being appointed one of his counsellors. In that Duchy he continued to reside until 1835, devoting himself exclusively to those labors which were necessary to develop and perfect his system. It was whilst in Anhalt-cothen, in 1828, that Hanhemann published his celebrated work, in four volumes, on chronic maladies. Into every new edition of that, and of his other works, he, of course, sub-

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sequently introduced the remarks which his own observations, and the investigation of his disciples suggested.

In 1835, Hahnemann went to Paris, his system making rapid progress in France. There surrounded by his disciples, he continued his labor with a zeal and vigor rarely witnessed in an individual at such an advanced period of life: and he has, at this day, the satisfaction to observe, that his system is daily making converts, and is adopted by numerous physicians in almost every country in the world.

This much I deem it necessary to say, about the person of a man, to whom the sciense of medicine undoubtedly owes a great deal.

Coincident opinions of old authors to the principle of Homœopathy.

Previous to his annunciation of homœpathy as a system of medicine, Hahnemann satisfied himself that several eminent authorities had imperfectly alluded to its principle. Thus *Basil Valentine*, in writings ascribed to Hippocrates, makes the observation that "similar effects must by similar creating causes be treated, and not by opposite agencies." *Dethardíng* found that an infusion of senna would cure a kind of cholic, in consequence of its power of creating a similar malady in healthy individuals. *Berthollet* states that electricity is capable of extinguishing pains of disease preciseiy similar to those it has been known to excite in healthy individuals. *Bouldoc* attributes the same power to rheubarb in its action on diarrhœas.

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Stoerk conjectures, with some timidity, that the *stramonium*, in consequence of the various forms of mental hallucination and derangement it had been observed to produce on persons in health, might be successfully used in the treatment of maniacs, by creating new trains of thought. *Stahl*, the celebrated Danish physician, has been quoted by our founder as having expressed himself most explicitly on this idea, as follows: "The received method in medicine, of curing diseases by opposite remedies—that is to say, by medicines which are opposed to the effects they produce, (*contraria contrarius*) is completely false and absurd. I am convinced, on the contrary, that diseases are produced by agents which produce a similar affection *similia similibus*, burns by the heat of fire, to which the parts are exposed; the frost-bite by snow or ice-cold water, and inflamation and contusions by spirituous applications. It is by these means I have succeeded in curing a disposition to acidity of the stomach, by using very small doses of sulphuric acid in cases where a multitude of absorbing powders had been administered to no purpose." Paracelsus, who also believed in applying specifics to diseases, in the course of his writings, observes: "It is a perverted method taught by Galen, to give remedies which produce the contrary of the disease: remedies ought to be administered which act similar to it." Hieronymus Cardanus also manifested some doubts as to the Galenian method, in consequence of observing that diarrœas were frequently cured by evacuants.

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Thomas Erasmus coincided with Cardamus and Paracelsus in their suspicions. These gentlemen did not carry out the conception of their experience, but it was received as singular, "passing strange;" and they were honored for their acute observation. Hahnemann elaborated this principle by tedious and life-enduring trials; but as his results were found to strike at the vitality of discordant usages, he was denounced and persecuted as a casuist, a knave or a fool.

The homœopathic materia medica—the pathogenetic power of medicines its sole basis.

Many substances in nature possess the property of disturbing the vital actions during health. This Hahnemann calls their *pathogenetic*, or *disease producing power*. Distinct from this power, no substance is endowed with any virtue for the restoration of health. It is only when the pathogenetic power is rightly applied to disease, that it becomes curative, and constitutes the healing power.

Thus this two properties are fundamentally one and the same, and they differ only as applied to health or disease.

Hence, it is evident, that to know the therapeutic or healing power of any substance, we must first know its *pathogenetic* or disease producing power.

Our present knowledge of drugs is mostly the result of customary use, or empirical trials in disease. As, however, it would be impossible to try every remedy against

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each disease, it is equally impossible thereby to determine their specification.

Nor if such trials in disease were possible, could they have any more instructive effect than it would have to try the odors or sapid qualities of bodies by applying them to the organs of smell or taste, when similarly deranged. Moreover, by trying medicines in disease, not only is the immediate susceptibility, but the consequent sympathy of the organs infinitely varied, even in relation to the same substance. Accordingly, says Hahnemann, the re-action of the diseased frame generally induces such complicated phenomena, that it is almost impossible to unravel them, for either there is no change, or there follows deterioration, variation, improvement, recovery or death, without the greatest practical genius being able to discover the precise part which the disease or the remedy may have had in the result. If to this, too, is added the incongruous and often conflicting nature of the ingredients of which remedies are generally composed, the difficulty would appear altogether insurmountable.

There is, he says, no other infallible or natural way of discovering the proper effects of medicaments on the human constitution, than trying them on healthy persons, and observing what changes result from these experiments in the state of the body and mind, or what artificial disease the medicaments are capable of producing.

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Mode of experiment to determine these powers.

Hahnemann, accordingly, and his friends, *Stapf*, *Hartmann*, *Gross*, *Hornburg*, *Wahle*, *Muller*, etc., submitted themselves to a course of experiments, continued during above twenty years; and this method, with little alteration, may here be given, as at once showing the great care they bestowed, and serving as an example for all who are resolved experimentally to determine the truths of homœopathy.

In such experiments, as the action of each and every substance varies according to sex, age, and constitution, it is expedient to experiment on as many persons as possible, and to try each substance in various doses, and under various conditions. The essential conditions of these experiments are, that the experimentors be in perfect health; that they scrupulously adhere to diet which is merely *nutritious*, and no way *pathogenetic;* that they carefully avoid the use of fermented liquors, *wine*, *spirits*, *spices* of every kind, *coffee*, *strong tea*, *acids*, *fruits*, and all *vegetables* possessing medicinal qualities, except those of a farinaceous and mild description; that they shun all fatigue, bodily and mental, all excess and even excitement; and that they previously note every habitual symptom by which they are affected.

As to medicines, those only must be used which are genuine, pure, and of well marked action. Each must be given in a perfectly simple form: nor during the experiment must any thing else of a medical kind be used.

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It must be borne in mind, that some medicines act powerfully, even in small doses, and others only in large ones; as well as that the torpidity and dullness, or the delicacy and susceptibility of the constitution of the person experimented upon (both, generally, and as to the particular medicines,) must be duly considered in estimating the result in relation to medical practice. As, however, it is impossible previous to experiment, to know the susceptibility or torpidity of the person experimented upon, it is right always to begin with a small dose. This may be taken every night, three hours after the last meal, or every morning, three hours before the first meal, and gradually increased till its action is determined. To increase such action, the dose must be more rapidly increased.

All this being done, every modification of health may fairly be noted down as resulting from the pathogenetic action of the drug employed.

It is necessary to note the time of taking the drug, upon what texture or organ it acts, at what hour the symptom shows itself, what altercations it induces, what modifications its action suffers from *waking*, *sleeping*, *moving*, *resting*, *eating*, *drinking*, *moral emotions*, *intelleclual activity*, *confined or open air*, *atmospheric changes*, *the different times of day*, and *the changes of seasons*, what influence *sex*, temperament, *moral and intellectual character*, *age*, *and constitution* has over it, and how long it lasts.

Thoroughly to know the medicine, it should be tried

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