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HOMŒOPATHY,

A THEORETIC DEMONSTRATION

WITH SOCIAL APPLICATIONS.

BY

M. EDGEWORTH LAZARUS, M. D.

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TO MY FRIEND,

CHARLES JULIUS HEMPEL,

To whose indefatigable labors the American homœopathist is so deeply indebted; the eloquent author of "the true organization of the New Church," who having given his testimony to the ideal of perfect Society, turns, from the sight of the "promised land," with the calm devotion of a martyr soul to lead his brothers through the desert, and finish the work God has given him to do;

I dedicate this little book.

Entered, according to act of Congress, in the year 1851, by

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HOMŒOPATHY.

Q. Is it possible to discover any law of cure, or well defined principle on which medicines act, seeing their immense number and diversity, and the different action of the same substance on two individuals, or on the same individual at different times?

A. All substances in nature are either capable of assimilation to the life of man, of entering into his structure and aiding in the performance of his animal spiritual functions, fulfilling harmonic relations towards him, which are classed under the science of hygiene—or else they are substances essentially (at least in the existing chemical state) foreign to the human organism, and exciting disturbance in its functions. Medicine, as hitherto known, has recognised only this last class of substances, disturbing forces, and creators of a ·fi cial disease.

A natural standard for the discrimination of these opposite qualities is afforded by the state of health, which places mankind on one platform in regard to nourishing substances when properly prepared, such as grains, the cereal fruits, and garden vegetables, and also in regard to foreign substances or poisons, such as Ipecac, Mercury, Arsenic—leaving the difference between the susceptibility of different individuals merely a matter of quantity or degree.

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It is chiefly relative to morbidly induced susceptibilities, that the axiom what is one man's meat is another man's poison has a foundation in truth.

Besides the general standard for the human race or any great fraction of it, which is given by the state of health; there is a specific standard given by the health of each individual, separately considered, to whom the adaptations of food or of medicines are to be made.

Q. Admitting that a uniform and calculable relation exists between all substances either harmonic or disturbing, and the state of health of a given individual, is this relation equally positive and absolute to his various states of disease? or is the same substance to the same person relatively hurtful or beneficial, subversive or harmonic, in different states of disease into and through which we may pass, as well as to differently constituted diseased persons or to persons of similar constitution, suffering under different diseases?

A. Yes. Such is the fact of our experience.

Q. How then is it possible accurately to group substances under any law of cure, since the states of disease are as manifold and variable as that of health is one and consistent?

A. All medicines, we have agreed, are disturbing forces compromising the state of health and inducing artificial disease. We have also agreed that the same medicine varies its action on the same individual, in the different states of a disease to which he is liable. If our experience shows that this new and incidental relation is ever harmonic or beneficial, i. e. that medicines have ever cured diseases, restored the organism to the state of health, we naturally infer that this

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may again occur, that every medicine or subversive substance may become incidentally curative or harmonic, and our perception of mathematical adaptation in the motions of stars and planets, in the chemical relations of atoms, in the harmonies of the elementary vegetable, and animal world, leads us to expect that these relatively harmonic effects of medicines should be calculable, when once we discover their law of relation.

Now this law can only lie in one or two directions. Either a given subversive substance harmonizes with a given diseased condition of a certain individual, on whom we have seen it operate a cure, by virtue of its similitude of action with that of the disease cured, varying within a certain range of analogy, and limited by its identity of action; or by virtue of its contrariness of action to the course of the disease cured: varying within certain degrees of difference, and limited only by absolute oppositeness. To ascertain in which of these directions lies the law of cure, or whether both principles enter into it forming a compound relative harmony by identity and by contrast, we must interrogate the laws of life. Perhaps the magnet has been cast into the world of science to explain something of this matter. The similar poles of two magnets and magnetized substances, repel each other, the contrary poles attract each other.

Every vital creature has a certain habit of being, and of action, a type of form and force, which constitutes its individuality; and, in proportion to the strength or amount of this vitality, it must resist every disturbing force, and tend to regain its natural or acquired habit of existing and acting after the removal of the disturbing force, and even

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vibrate in a direction opposite to that into which it was forced. For example, an individual who habituallly sleeps eight hours out of twenty-four, if by any cause he is kept awake all night, will if nothing prevents him, sleep more than eight hours out of the next twenty-four. On the contrary, if he takes at the beginning of the first twenty-four hours, a dose of opium or other narcotic which causes him to sleep for twenty-four hours, he will sleep less than eight hours during the second period of twenty-four hours.

So of the other effects of opium, whose primary effect is to lull pain and induce a pleasant flow of animal spirits, but which after this effect is spent, leaves the system in a state of extreme nervous irritability, so that we see patients thus treated, unable to bear anything on their stomachs, or to support light noise or motion.

So as to the action of cold, whose primary effect is depressing, and which when continued, gradually extinguishes every vital function, inducing a torpor which pervades first the surface, then the muscles, and extending to the heart, causes death. But if cold of intensity and duration not sufficient to destroy life or limb, be endured, the benumbed parts after the removal from the cold become red and tingle painfully, even inflame, and the whole system is thrown into fever if the exposure has been severe. If, however, it have been more moderate, the reaction or vibration in an opposite direction to the impression of the disturbing force, is also moderate, and limits itself to a glow of the exposed surface, and a general quickening of the circulation and nervous energy, as after a moderate cold bath when the system possesses full power of vital reaction.

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Analogous to this is our familiar experience of purgatives, which are always most in use with those who suffer from obstinate chronic constipation, and who never are cured of this while they continue to take purgatives.

Always after an irritation of the bowels provoking copious and unwonted secretions, a state of torpor supervenes, and the necessity to evacuate them is not felt for much longer than the usual time. It follows from these considerations, that the vital reaction induced by disturbing forces, is in a contrary direction to the primary force impressed, and therefore that the primary action of the medicine should be analogous to that of the disease, which it is desired to expel, just as the south pole of a magnet should be applied when we wish to repel the south pole of another magnet, or magnetised substance. This principle gives the greater facility in the treatment of diseases, as the disease by its symptoms or manifestation actually describes to one acquainted with the mode in which medicines act, the particular medicinal curative adapted to it by the magnetic repulsion of identical poles or forces.

Q. Why should a medicine analogous in its action to a given disease, excite that curative reaction against it which the disease itself has been unable to excite in the organism?

A. Because we observe of medicines an action at the same time more certain, more powerful and more transient than of the natural cause of disease. A person may be exposed to the infection of scarlet fever, of hooping cough, of measles, of typhoid fever or marsh miasma, many times and a long time without certainly taking these diseases, but no one can take

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ten grains of belladonna, phosphorus, mercury, or arsenic, nor even of ipecac, or jalap, without very soon being rendered painfully consçious of a subversive force which rapidly passes through its morbific manifestations, and if not repeated, leaves the organism in health or in death.

Virulent poisons which destroy the structures they touch, leave a local death or foundation of chronic disease, but which is to be distinguished from their active presence.

Beingi more potently subversive than the natural causes of disease, medicines may then be expected to excite more certain and powerful reactions, at the same time that they impress on us the greatest caution in regard to such *form*, or *quality*, in their exhibition, as may fatally compromise the structure with which they come in contact.

Q. Analogy of action being proved, should we not expect to find medicines as near as possible in the same sphere of forces as the diseases on which they act?

A. Diseascs cannot be weighed by pounds, ounces, drachms and grains—nor measured with a yardstick, a footrule, nor subjected to any other mechanical examinations, whatever be the case in regard to some of their external manifestations, such as ulcers, &c. Diseases are dynamic aromas, which infest weak organisms, the same as worms or parasitical creatures; and which are capable of being burnt out, or dissipated by the divine sunshine of passional life and intense vital force.

Medicines should then be aromalized, or have their electricity developed, in order to their perfect adaptation to the cure of disease.

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Q. What method?

A. Electricity is the principle of all forces known under the various names of gravitation, galvanism, magnetism, &c. This force resides in surfaces, and may be multiplied in any given substance in ratio to the increase of its surface.

It is given off by points, consequently given off from any given substances in quantity proportioned to the number of its points.

Electricity is developed by friction, the same process which gives to the substances, rubbed or triturated, the greatest amount of surface, the greatest number of points; which, by separating their atoms, liberates their polar affinities. This process, to which medicines are subjected in the homœopathic preparation, also modifies them so that they cease to outrage the senses of taste and smell, or to act corrosively on the gastric mucous membranes, so that the objections of instinctive sensation against medicines are removed, together with the rational objections to their uncertain or injurious operation.

Q. Why are the doses of medicine so infinitely small?

A. Why is the nervous organism so exquisitely susceptible of impressions? Why is it that *specific affinity* is in the molecular combinations of mineral elements, in vegetable nutrition from the elements of soils, in social or passional relations, an affair of so much more consequence than the quantities of the matters or beings brought into contact.

Why will the ferro-cyanuret of potassium detect copper in the proportion of $\frac{1}{2000}$th part, or metallic zinc detect it in the proportion of $\frac{1}{15000}$ th. Why will the chromate of potash detect lead in the proportion of $\frac{1}{7000}$th part? Or sulphuretted hydrogen in the proportion of $\frac{1}{25000}$ th?

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Why will sulphuretted hydrogen detect $\frac{1}{100000}$ of arsenic in solution by turning the whole a yellow of lemon or sulphur, or metallic copper detect $\frac{1}{20000}$ of arsenic when dissolved in muriatic acid? Or ferricyanuret of potassium detect $\frac{1}{44000}$th part of the protoxide of iron? Or anhydrous potash in the proportion of $\frac{1}{95000}$ stain strongly reddened litmus paper blue?

Why will phosphate of ammonia detect $\frac{1}{200000}$th part of magnesia, provided an equal quantity of a concentrated solution of an ammoniacal salt be added?

Why will oxalate of ammonia detect $\frac{1}{400000}$th part of lime?

Why is a solution containing $\frac{1}{450000}$th part of iodine at once made blue by stirring in a little starch?

Why can silver be detected in the proportion of $\frac{1}{2270000000}$ and even beyond this by muriatic acid, which changes the clear solution of the nitrate to an opaline?

Shall I show you a chemist's laboratory in your own brain and heart, to make you confess those secrets of passional affinity which constitute the supreme reason of nature, and lie at the basis of all our virtues? Suum Cuique Tribuito, give to each his own, I teach in my passional hygiene—"To him that hath it shall be given," remarked Christ, aye, and given in the same sort.

Harmony or subversion, all falls under one truth.

To him who hath disease, shall be given medicine, and in the same sort; what the disease asks for, it shall receive, just its analogue in the animal, vegetable, or mineral world. Treat the devil with polite hospitality, then he will leave your house without breaking the furniture to pieces.

Why is it that a lady of my acquaintance is made ill by bringing a saucer of strawberries into her room, though she would like well to eat them? How many grains of the odor of strawberries or of roses shall we call a dose?—same question of cats, for other idiosyncrasies.—Why is the least bit of yeast capable

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of leavening an indefinite quantity of flour, or a single particle of vaccine variola, or syphilis matter, of changing and corrupting all the fluids of the body, or of all the bodies of the human race?

Q. What incidents have led to the discovery of the homœopathic law of cure—Similia Similibus?

A. The coincidence observed by Hahnemann, between the well known effect of Peruvian bark in curing or arresting intermittent fever, and the fact recorded by Cullen of intermittent fever supervening upon the use of Cinchona bark, in patients who were taking it for other diseases. He verified the observation upon himself and a number of others, and extended his experiments to arsenic and numerous other remedies, whose description or pathogenesis, composes the Homœopathic Pharmacopœia, since the time of Hahnemann enlarged by other contributions. He was led to diminish his doses by the incoveniences produced by large ones, and their apparent efficacy after each reduction. He observed that every disease developed immensely the idiosyncratic susceptibilities of the organism towards those medicines whose effects were similar to its own, just as a burnt finger is more sensitive to heat.

Q. Is there any known quantity so small as to preclude the efficacy of medicines in the cases to which they are specific?

A. The potency of many substances seems to be, on the contrary, exalted in proportion to the subdivision of their particles, even to the three thousandth dilution; commencing with a grain, and each dilution being the one hundredth part of the last in quantity: Arsenic and other medicines in these very high dilutions have been found perfectly efficient.

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Q. Are we then to credit the common argument, which seeks to cast ridicule upon the small doses of the homœopathists, pretending that a grain of calomel dissolved in the waters of the Atlantic, would form a homœpathic dilution?

A. Not at all. Not only is the utmost purity requisite in the saccharine or alcoholic menstruum in which remedies are prepared, but they must be intimately commingled with this menstruum, part by part, in quantities varying only between one tenth and one hundredth of the quantity of the menstruum, so that they shall as by the analogous process of fermentation, communicate to the menstruum their peculiar electrical state or molecular character.

Q. Why do not Homœopathic physicians always and certainly and radically cure diseases?

A. They do not all cure them because they are, for the most part, little acquainted either with the nature of the diseases they meet with, or with the character and action of the substances of the Materia Medica.

For a true physician it is necesary that a specific adaptation of character to this kind of work or function should pre-exist, then that it should educate or develop itself *spontaneously* in a sphere affording to its contemplation and calculation a great number of well classified facts, such as an orderly hospital, should present.

Our present system of medical instruction is not merely deficient in this respect, but radically vicious, in as much as it saturates and vitiates the mind of the student with theories more or less absurd and pernicious, before it begin to cultivate his practical genius, and thus renounces *a priori* the benefits

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which science might obtain from those untramelled original methods of investigation which each fresh mind would bring to bear upon the facts subjected to it.

Until more genuine respect be shown to the intuitive faculties of the soul, we shall find in medicine as elsewhere, the present bowed under the burden of the past, and life often too short to unlearn the errors so maliciously instilled into our childhood and youth, and broken of spring and stamina when wisdom enables it to commence the real work of self-instruction. Meantime it must not excite our surprise that men mistake their vocation ,in medicine as elsewhere, and that it continues as difficult as ever to make a silk purse out of a sow's ear.

The remedy is to be sought only in a new and complete system of education, connected with industrial organization, of which the reader may elsewhere inform himself.

Physicians who have the knowledge of their profession in a superior degree, do not always cure, because all diseases are not curable, and because all medicinal forces have not yet been explored.

They do not certainly cure them, because numerous disturbing forces incident to civilized life interfere between medicine and patient. Such are mental agitation, distress of the affections, fatigue and exhaustion, interference of personal or magnetic influence, &c.

They do not radically cure them because medicine, *per se*, is a mere simplism, only one point of a general system of adaptation, including hygienic relations with the earth, air, water, sunshine—vegetable and animal creatures; social or human relations of sym-

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pathy, prosperity in business, in short, all the physical magnetic and passional relations for which we are formed and for whose functions and uses we exist.

FORM OF DOSES.

Homœopathy in its form of exhibition, reveres the admonitions of those natural guardians placed by the good God at the threshold of the temple of life, name ly, the five senses. It considers every medicine, however otherwise appropriate in its qualities; as contra-indicated, so long as in its form of preparation, it is disgusting to the senses of sight, smell, and taste, given to discriminate from among all substances, those which are fit to be taken into the stomach and body of man and other animals. Every medicine, before being Homœopatbically administered, is so prepared as to be inoffensive to the sight and smell, and pleasing to the taste, and as in the approach to truth, the beautiful every where combines with the useful; it is the same process of trituration with sugar and dilution with alcohol that removes the disgusting qualities of medicines, and that develops their electrical powers, enabling them to penetrate more readily to the nervous centres, and permeate more thoroughly the tissues diseased. A material such as sand or clay, inert in its crude form, exhibits great medical powers when thus triturated and diluted. The force and range of already powerful medicines, such as mercury or arsenic, is at once extended and refined, so that in the exceedingly minute dose which experience proves to be fully sufficient to cure, provided the remedy truly correspond with the disease, these and other poisons become perfectly safe even for babes at the breast.

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To those who very naturally object to Homœopathy, the impossibility of understanding how such exceedingly minute doses can have any effect, we answer that this is in the first place a matter settled by a large and long experience for those who have investigated the subject experimentally, and in the second place that they deceive themselves in expecting to derive any other information on this point from their senses, than that of the effects or results observed after exhibition of the remedies. Neither sight, smell or taste detect the medicinal qualities of Mercury, Arsenic, Antimony, Belladonna, Stramonium, &c., the senses only declare I like or I dislike—any further knowledge of remedial agents is gained only by experimental observation of their effects when taken into the body. It is only the association of ideas that makes the *medicinal* qualities of drugs in their crude forms appear to be sensible. The same association of ideas comes by experience in Homeopathy to attach to the *medicinal* qualities of tasteless and inodorous preparations of the same drugs. Nothing can be more grossly silly than the common notion of estimating the medicinal virtue of drugs by weight and measure. Tell me in pounds, ounces, drams and grains—the weight of Scarlet fever, of Cholera, of Croup, of Measles or any other disease, tell me its measure in yards, feet and inches, and you will then perhaps be rational in expecting that I should tell you in the same terms the weight and measure of the corresponding remedies which cure those diseases. But if it be evident to all, that diseases are not susceptible of such measurements—that they are not visible and tangible matters, but only aromas manifested like heat, light and magnetism, by their effects in solid

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and fluid bodies, then we should naturally expect that medicines corresponding to these diseases and curative of them, should in their most perfect preparation lose the visible and tangible qualities of crude matter, and attain like diseases, *the aromal state*, with the extension of power and influence which belongs to this state—precisely what we find in the preparations of homœopathy. It is conformable to the uniform experience of mankind that the senses perceive only the lowest and feeblest order of forces in nature. Every thing beyond mere bulk and weight belong to another field of experience. Steam, the expansive force of gases, heat, light, electricity, galvanism, magnetism, nervous power, morbific and therapeutic agents ; and the still higher forms of power such as those of passion or will, of love and intellect, rise beyond all estimation of the senses, except through their results.

During ages when brute force has ruled, it was natural that the virtue of medicines should be estimated by their material qualities and by the convulsions and agonies their crude masses produce in the nice mechanism of the human body which they disturb or destroy.

In an age where intellect and science attain the supremacy, it is equally natural that the higher or subtler qualities of medicines should be sought after, and that physicians ceasing from their vain and pernicious attempts to control arbitrarily the movements of organic life, should seek to restore its equilibrium and harmony by awakening its own reactive forces.

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HOMŒOPATHY—THE CHRISTIANITY OF MEDICINE!

"But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever SHALL COMPEL THEE TO GO WITH HIM A MILE, GO WITH HIM TWAIN."

The CHRISTIAN RELIGION is no longer to be confined to a *few individual lives*. Its *principles*, so long treated by the world as *abstractions*, are bold and practical announcements of LAWS OF NATURE OR WILLS OF GOD, inherent in the organization of souls, and of societies; and those which seem most *transcendental* and *impracticable* from their contradiction to the *false experience* of men who live in a *vicious circle*, habituated to violate *natural laws* and to suffer or engender the *evils thereon consequent*; are really the most *literally true*, and *universal* in their application in every sphere of *practical life*.

What is the application of the principle above stated to those *forms of evil* which we call *disease*, as regards the adaptation of *medicines* to their cure? If we are "not to resist disease" or give medicines which act in a manner contrary to that peculiar train of morbid actions which constitute the disease in question, then it is an open violation of the *natural law* here announced by CHRIST, to give in cholera or diarrhœas; opium, tannin or other astringents, according to the common practice; since these produce as their *direct* or primary effect on the human body, very opposite states—constipation, for instance, instead of diarrhœa; quietude and torpor of the body, instead

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of the cramps and spasmodic actions of cholera; warmth of the skin and increase of capillary action, instead of coldness and suspense of this function observed in the collapse of cholera. God's disapproval, and nature's rejection of this sort of medical interference, are expressed in the immense mortality or cholera, under these ordinary modes of treatment, the broken constitutions and lingering chronic diseases of those who have survived their treatment, and in the nearly uniform failures in the cure of much slighter diseases, such as the common summer complaint of children.

The same false method of practice is fatally signalized by its results in the treatment of hemorrhages and of nervous diseases, characterized by pain, irritability, sleeplessness, &c., which are aggravated and rendered chronic by the use of astringents, opiates, and other drugs of a contrary character. It is only when a physician neglects the false principles of the colleges and scientific medical world as it now exists, and relies entirely on empiricism or observation, that he stands a chance of curing diseases. Then, accidentally, he may give a remedy *homœopathic to the disease or similar to it in its mode of direct action*, consequently curative by the constitutional reaction it determines, which carries off the disease and restores health. When we give to a certain diarrhœa, colocynth, ipecac, or jalap, according as its symptoms are analogous to those which one or the other of these medicines produces in the healthy system; or to the cholera, veratrum, a drug which produces the picture of cholera, we conform in the choice of our remedies to that principle which in moral action gives the cloak to him who would take the coat, and goes two miles

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with a man who would force us to go one—a course of conduct which would naturally make him ashamed of himself, and cause a *reaction* in his soul against the oppression to which he had been inclined. *Resistance* would only provoke him to greater obstinacy, and even if he failed to carry his point, would leave the oppressive disposition firmly rooted, and ready to exhibit itself on some other occasion.

HOMŒOPATHY or the CHRISTIAN *principle of medicine*, instead of contradicting or resisting the tendencies of the organism as expressed in the symptoms of disease, by medicines whose primary effects are opposite to the existing state; understands *these symptoms* as the *language* in which nature calls for the remedy *corresponding to each case*, and which may be discovered by an experimental knowledge of the action of each medicine upon the body in health.

We gain thus a clue to the medicine appropriate to each case, as definite and faithful as the learned humbug of the pharmacopœia with its emetics, cathartics, diuretics, emmenagogues and alteratives, &c. &c., is vague and delusive. We avoid all such organic convulsions or disturbances as vomiting, purging, diuresis, salivation, &c., together with the mistaken notions of the curative influence of such disturbances on the disease in question. Such actions may indeed occur under any course of treatment, but it is never desirable to produce irritation to such an extent by any artificial means. I have seen copious alvine evacuations follow the exhibition of a homœopathic globule, but these were free from the ordinary inconveniences of a purgative, and due entirely to the reactive force of the organism, awakened after long

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constipation by a medicine causing constipation, and not diarrhœa, by its primary action.

Homœopathy simply solicits the vital force by a medicinal action correspondent with the disease, towards the place where it is most needed, determining there more efficient reactions by remedies similar in character but of greater intensity in their shorter term of action than the diseases to which they are adapted.

That atmospheric poison, for instance, which causes scarlet fever, or other influenzas, is breathed by a whole population, yet if one in every ten were made ill by it, its virulence would be almost unparalleled. There is not one person in a hundred who will escape the artificial diseases correspondent which are caused by aconite belladonna and mercury, if he takes a drop of either of these drugs. Medicines have then evidently been endowed with morbific powers more intense than those of any other natural causes of disease, more certain and universal in their effects, and more transient in their action than their correspondent diseases. Even mercury is so when compared with syphilis. The reactions consequent on their transient effects, are efforts of the vital power to regain its equilibrium.

Reaction from disturbing forces is a necessary effect of that very individuality with which every being is endowed. Certain qualities of gravity, cohesion, elective affinity, organic assimulations, senses, affections, and intelligence belong to every one, and their proportions and modes of action distinguish him individually from any one else. Just in the ratio of the force of his life, must be its resistance to influences disturbing these, and *reaction* from the temporary bias it receives from them. Hence it is on

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the *reactions* of the *organism* that we are to depend for *cures*, and never on the *primary* effects of *remedies*, and in order that these *reactions* should be *against* the *disease*, the *primary disturbing force* of the medicine must be *correspondent* with it. HOMŒOPATHY proceeds directly from the law of GRAVITY. A stone lying on the ground, if it be thrown up in the air, will strike the ground in its fall with reactive force proportioned to the height of its projection multiplied into its weight, or in other words proportioned to the resistance which has been made to its gravity.

An animal if you half starve it, or in other words, resist its assimilative attraction, will have a proportionally voracious appetite, and fatten again so much more quickly as its vital reaction is stronger. The senses of sight or hearing become the more keenly susceptible to light or noise, as they have been longer deprived of their appropriate stimuli, in darkness and silence. The same increased sensitiveness occurs from reaction of the social affections when long isolated from those we love. Hence the truthfulness of that very popular story Robinson Crusoe. Try it where you will, you will find it an universal LAW OF NATURE or WILL OF GOD. The human organism then, like all other beings, tends invariably to resume those peculiar functions which constitute its health, upon the removal of disturbing influences, and all that medicine can do is to awake it to reaction. If a person who commonly sleeps eight hours takes an opiate that makes him sleep twenty hours, he is likely to sleep but little in the second twenty-four hours.

The habitual use of purgatives causes habitual constipation. In cold weather we generate most heat in our bodies, and wherever life exists, it exists by

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virtue of the superior reactive force of its possessor over the disturbing influences of the sphere in which it moves.

Medicine, when it corresponds with the character of the disease, is a cause of cure, but the cure itself is in every case effected by a tendency inherent in the vital power to reassume the type of health originally impressed upon it, whenever surrounding influences are congenial to this, and the causes of disease and obstructions to cure are removed. It is the natural function of the lungs to secrete oxygen from the atmosphere and give out carbonic acid. Of the liver, to separate the carbon from the venous blood in the form of bile. Of the Ganglionic nerve, to energize the nutrition of the body and to rule in sleep, of the brain and spinal axis to conduct the functions of intellect and voluntary motion and to rule in our waking hours. To every part of the organism some peculiar duty is assigned, and the tendency to this duty, so impressed upon its structure, that it cannot *do* anything else, and always tries to do this. The concurrence of all the organs in their appropriate functions constitutes the state of health. All medicines and all diseases, are alike foreign to the organism and disturb the course of its actions.

When we give a medicine or morbific agent, we know that the first action we determine by it, or that which corresponds to its nature and relations with the organism, will not be health, since no medicine corresponds to the state of health, but all to various states of disease: food and water, not medicine, are in correspondence with the state of health. Knowing then that we introduce a disturbing force when we give medicine, and that the constitution must react

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against it, the simple question arises—Do I wish to excite a reaction in the vital forces in the same direction as that of the existing disease, or in a contrary direction leading towards health? This question, the Allopathist who gives purgatives for constipation, opium and astringents in diarrhoea, narcotizing or stupefying agents of which opium is the principal, for nervous pains; answers practically thus—I will give a medicine whose action is primarily or directly contrary to the existing symptoms which I shall thus arrest for a time at least and give the patient this proof of my skill in practice. If the disease returns after the action of my medicine has subsided, that is to be attributed to its inherent virulence and not to any fault in the choice of the medicine. Both physicians and patients are short-sighted enough to believe this, and so by provoking reactions of the organism in a false direction, in the same direction as that of the disease, to which the medicines are contrary; the constipation is rendered inveterate by repetition of purgatives, the diarrhœa kept up or turned into a dysentery by opium and astringents, and extreme irritability, with sleeplessness and neuralgic pains increase after the palliation of opium in its primary effect. The *Homœopathist*, answers practically by giving medicines which in their primary action are correspondent or analogous to the existing disease, so that the reaction of nature in the opposite direction shall also be opposite to the course of the disease, and consequently in the direction of health.

To this law of Similia Similibus Curantur, there is one exception, which really is not an exception at all, but only a confirmation of the same principle from another field of experience. It occurs in those

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medicines in which morbific or disease causing, and nutritive or health feeding properties, are commingled. In this case the morbific element causes disturbance in the healthy function and consequent reactions of an opposite kind, as from irritation to torpor if the quality is purgative—from torpor to irritation if it is narcotic. If the recipient was already sick of a form of disease like that which the medicine produces, this reaction against it urges him so far towards health or the natural equilibrium.' But those qualities in the medicine which were not morbific but nutritive, excite no reactions, but go to feed the tissues to which they are analogous, according to that principle in Hygiene which corresponds to Homœopathy in Medicine—namely "Suum Cuique tribuito," Give to each his own. All other pretended exceptions to the universality of the Homœopathic law are grounded only on that tendency to resume its original type and order of functions, which God impresses on every being, which constitutes its individuality, and upon the removal, perhaps of some mechanical obstruction, emancipates itself from every foreign influence whether morbific or curative. This leads us to the threshold of a new sphere—To the medicine of the Harmonic periods.

Direct movement and Counter-movement take their names

From	the	Physical aspect;	of Health and Disease;
"	"	Sensitive;	" Happiness and Misery.
"	"	Social or Moral;	" Virtue and Vice.
"	"	Mathematical;	" Order and Disorder.
"	"	Theological;	" Piety and Sin.
"	"	Analogical and Pivotal;	" Harmony and Discord.

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Medicine takes the Physical point of view from the organism of man. All natural relations which harmonize with this and conduce to health, belong to the Direct movement and are termed in medicine Hygienic. Their cure of disease is the conquest of evil with good. Those which are subversive of health belong to the Counter-movement and are termed in medicine Morbific. Their cure of disease is the conquest of evil with evil.

Therapeutics, or the science of curing, embraces both these classes of agents, since God brings forth good out of evil, and has provided uses for the false as well as for the true.

There is also a mixed class, where the same object is friendly in some and hostile in others. Examples—In the 1st category of friendly relations, stand pure air and water among the elements, the nutritious grains among vegetables, the horse and horned cattle among animals, our parents, and friends by natural affinity of character, in the human or social sphere: then, higher spiritual powers. In the 2d category of hostile relatons, we may instance mephitic gases and miasmas in the elementary; the upas tree and the rhus or poison oak, in the vegetable; tigers, vipers, scorpions, &c., in the animal; in the human those whose interests or characters constitute them our enemies in the social relations we occupy towards them—and the Devil or Subversive providence which presides over the ages and societies of sin and disorder, in the term contrasted with God, the essence and principle of Harmony. In the category of mixt elementary characters, stand the earth, the seas, the air; which at once contain substances and influences essential to our health, and others malignant and pernicious to us. Among ve-

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getables; coffee, tea, cacao, the mushroom, the truffle, &c., which are either restorative or destructive, according to differences in temperaments or in the states of our health.

Among animals; the bear, the otter, the weasel, the falcon, the ounce or pard, the rabbit and grouse; which are either friendly or mischievous to man according to his own arrangements and his education of them, and which, in their wild state, only respect their own individual rights.

In the human sphere, most persons are our friends or enemies, indifferently, according to social position and interests. Comparatively few are so nearly related to us by natural affinity as to be necessarily friends, and few so antipathic in character as to be inevitably hostile. In the term corresponding to the Divine among friendly, and the Demoniac among hostile influences, we may place the neuter element, variously designated as chance, fortune, circumstance, temptation, &c., which is good or evil to us, according as we conquer and use it, or are conquered and abused by it; as the food which nourishes a healthy system is poison to a weak and dyspeptic stomach.

All the subtances from the mineral, vegetable, and animal kingdoms called medicines, are morbific agents, and become therapeutic, as in our grammar two negatives destroy each other and are equivalent to an affirmative.

They are the types and correspondences in external nature of the morbid states to which the human body is liable, so that each of them when introduced into the healthy body, determines a specific form of disease analogous to that of which it is curative. Genera, orders and classes, in medicine, as elsewhere,

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have no proper existence in nature, but are employed by the human intellect like algebraical x and y to facilitate its studies.

Nature knows only individuals. There are in a final analysis no purgatives, emmenagogues, tonics, antispasmodics, &c., but only individual medicines, in whose range of action upon the organism, these and other qualities may be more or less prominent.

Each induces a specific form of disease according to its individual character, though offering resemblances and analogies with the forms of disease induced by other medicines, and correspondence with some form of disease spontaneously generated, (or in the terms of Hahnemann,) with some natural morbific miasm.

There is a resemblance between the morbific action of iodine and bromine, members of the same mineral family or group; between that of the rhus radicans and the rhus toxicodendron of the same vegetable family; between those of crotalus and lachesis of the same animal family; between those of galvanism and magnetism of the same aromal family.

There is analogy between the properties of arsenic in the mineral, and aconite in the vegetable kingdom, hence they frequently accord and alternate successfully in the treatment of the same disease.

There is correspondence between the medicines aconite and arsenic; and the disease, acute gastritis or gastro enterite: between the medicines aconite and belladonna, and their two related types of scarlatina, between mercury and syphilis pure.

When our knowledge of the meteria medica shall be sufficiently definite and extensive to enable us to classify correctly; should that occur before the hygienic influences of harmonian life has enabled us to

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dispense with all medicine, and determined the transformation of those subversive creations whence our pharmacopœias replenish their arsenals; we shall probably find the medicines resembling each other in properties, to occupy *contiguous* positions in natural classification; those which are analogou sin action, to occupy *similar* positions in their respective categories, and the diseases or morbific miasms correspondent, to occupy *similar* positions among the subversive aromas. We shall find the disease and its correspondent medicines in the animal, vegetable and mineral spheres, to be so related to each other as the inversions of the same principle in its expression in each sphere, that after classing the developments of the soul and delineating the branches of the tree of life in the third, fourth and fifth degrees, and having studied the physiognomy or phenomena of vital expression in each sphere, we shall be enabled to calculate and describe *a priori* the organic or functional character of each disease or morbific aroma resulting from the deflection of the Solar, stellar or planetary rays as they enter our disordered terrestial sphere, as well as the morbific character of each medicinal substance of the graduated natural kingdoms or series into which the same ray penetrates, as the vital essence pervades our spherical organism even to the coldest and most inert forms of matter. By effecting in the animal organism a contact between the morbific aroma and the corresponding morbific mineral, vegetable or animal substance, we shall then absorb and neutralize their morbific action, and finally, by the compound regeneration of the planetary surface or external sphere, and of the animal organism or internal sphere; in which the common agent will be attrac-

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tive labor, organized in series of groups; we shall change all the demoniac powers into celestial powers; or, to speak rationally, shall obtain from the evolution of all solar and planetary forces, those benefits of vigor and charm which are inherent in them, but which are turned to our hurt by the vicious sphere which they enter, just as wholesome food turns to poison in the stomach of the dyspeptic.

The forms of disease induced by medicines correspond to those invading the system in what is called a natural manner, or in other terms, to those which result from man's disunity with nature, with his fellow-creatures, and with higher orders of being objectively as his being is completed through his relations with these; and with himself subjectively, as all these are potentially included in his own soul, and as internal disunity, however produced, unfits him for harmony in all these relations. Thus the forms of disease, artificially induced by the medicines above cited, correspond with the natural diseases, which are induced by subversive aromas or by discordant relations.

Therapeutics, in the adaptation of medicines to the cure of diseases, proceeds according to the principle of correspondences, which has been recognized by Dr. Hempel. This was developed under the name of Homœopathy by Samuel Hahnemann, who made very numerous provings or experimentations of the morbific power of medicines upon the healthy systems of himself and others of different ages, sexes and temperaments: after having thus descended into the sphere of the morbid organic life of his fellow-creatures, after the example of Christ, who descended into the sphere of the morbid, social and spiritual organism of the subversive and incoherent society; he

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compiled and recorded the correspondences thus practically ascertained, under the title of Pathogenesis.

These experiences and records have served as the entire basis of practice for Hahnemann and the Homœopathists, who have treated all forms of disease with their medicinal correspondences. It must be here observed that these records, continued down to the present day, with many additions, do not constitute the data of a definite science of medical correspondences such as Fourier tells us will be revealed by the theory of Counter-movement. The Homœopathic Materia Medica or Symptomen Codex, does not present to us the pictures of artificial disease such as they were observed, but only a general summary of symptoms and pathological states observed by different persons, at different times and places, after exhibition of the medicine which forms the subject of the text.

The symptoms are merely arranged under heads of the different parts of the body affected, as moral condition, head, nose, mouth, throat, stomach, abdomen—urinary organs—sexual system, bronchia, lungs, back—upper extremities, lower extremities, &c., and the only discrimination made in the relative intensity or prominence of symptoms, is by italicizing, and the use of asterisks to denote that the same symptom has been produced in the healthy subject and been observed to be cured in the sick.

Besides these crudities in the classification of the records, there are omissions in the experiments of an important character, such as those of the alterations occasioned in the blood, and in the chemical character of the excretions, also of changes in the electrical and magnetic states of the system.

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For a Pathogenetic record which should form the basis of a true science of medical correspondences, it would be necessary that all these and other points should be accurately noted by competent observers, and as it would not be possible or desirable that the detailed history of each case experimented on should be recorded, those on whom the medicines are proved must be classified according to temperament, state of health, sex and age, and one person out of each class most characteristic of it, be selected as the *type*, of whom the symptoms observed in the whole class are to be recorded. It will be necessary to record the natural groupings or catenations of the symptoms occuring together in different regions and organs of the body, and their consecutiveness or the order of time in which they precede or follow each other, so that the consecutive days and hours would take that place which in the present records is occupied by the names of particular organs or regions as above cited; any generalizations in regard to the specific range of the medicine, as to heart, stomach or brain, &c., being reserved for the head of general indications.

If there are fifty persons of a particular class such as adult robust males, of sanguine bilious temperament—(we do not use these names as expressing most correctly the classes of temperaments, but because no others are yet recognized,) of which Zeno stands as the type—the recorded proving will be prefaced by an accurate full length naked portrait of Zeno taken before the proving commences, and illustrated by other portraits of Zeno taken in the course of the proving, whenever any characteristic change occurs in the expression of the features, the appearance of the skin, or visible state of any region or organ. When clairvoy-

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ants can be relied upon, it will be well for them to depict the state of mucous membranes and the internal characteristics which they discern.

As it is possible very frequently for a keen observer and experienced physician to discern the nature of a disease from the aspect of the patient without asking any questions, these physiognomical generalizations of nature transferred by the artist to the page of the record will highly illumine and facilitate the study of the Pathogenesis.

The meaning of the symptoms recorded, or their connexion with changes of structure and of function in the different organs, though it may be approximately decided by our present knowledge of physiology and pathology, may be much enlightened through the observation of practised and experienced clairvoyants.

Symptoms are only the straws which show which way the wind blows, and are valuable to the physician only in proportion to his acquaintance with pathology, which enables him to decide of what dynamic and structural states they are phenomenal. Of the fifty persons constituting Zeno's class, all will not experience precisely the same effect from a given medicine.

A certain group or catenation of symptoms will be observed in forty of them, another in thirty, another in ten of them: these numbers then will be the co-efficients of those groups of symptoms and designate their relative value, whilst the degrees of violence or intensity may be designated by letters in the alphabet prefixed which beginning with A as the least degree, may ascend to H the eighth degree, or even higher if it should be found useful.

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When such processes shall have been repeated for all the other classes as for Zeno's, when those features common to all of them shall have been recognized, and a resumé condensed, graphic and enlightened by thorough pathological appreciation, has been made of the whole, exhibiting the *pivotal* character of the Pathogenesis, the tendency of its ramifications, the modulations to which it submits in passing from that temperament and that part of the organism on which its greatest energy is expended, to others; and its relations of resemblance, analogy and contrast to other medicines proved have been observed—then we shall be able to apply at the bedside the science of medical correspondences with a certainty proportioned to our skill in there reading Nature's own language, in which the disease itself is naming and calling for its remedy by the exhibition of its twin-born brother of the Hells.

The painful and laborious method of ascertaining the virtues of medicines and their adaptations by actual experiment, is liable to many sources of difficulty, uncertainty and suspicion.

1. The experimenters must be sound and well, since otherwise the medicine may not exhibit its natural range of action, but symptoms complicated by the pre-existing disease. Now, persons in sound health are not as common in the learned professions as the leaves upon the trees, and when found, they are not generally the persons best prepared for this martyrdom of science and humanity.

2. There are but a small number of persons capaple of observing and expressing accurately what is going on within themselves, the mental perception itself is frequently compromised by disease, and confu-

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sion easily arises in the recognition of phenomena foreign to all previous experience.

3. It is necessary that the experimenters should preserve a state of mind and body undisturbed by other causes than the medicine, before and during the experiment; which involves not only great self-command in abstaining from the luxuries of the table and other stimuli in common use, but an exemption from those moral and social evils which so gravely compromise our present existence.

4. A profound and extensive acquaintance with physiology, pathology and chemistry is necessary to the correct appreciation of the phenomena observed.

5. No safe inference being deducible from a single case, it is necessary that the above conditions or most of them should be accomplished by a great number of persons, representing the various constitutions, &c., as above stated, and that there should be perfect unity and concert of action in regard to the conditions ot the experiment.

Despite the disadvantage under which the Homœopathists have thus far labored, from the impossibility during the periods of social incoherence, of that united effort among accredited and competent physicians, necessary to the elaboration of Pathogenesis as a fixed science; they have performed a greatnumber of admirable cures, and have always shown the superior efficacy of their principle, when in hospitals or elsewhere, their practice has been compared with that of other physicians. Their records constitute the only body of the therapeutical science which deserves the name, since we cannot call *science* those numberless theoretical vagaries, which only require to be stated in parallel columns in order to refute each other, nor those equally

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vague observations of the effects of remedies upon the sick, whose fallacies have been so ably exposed by Hahnemann in his Organon, that we shall not here speak of them.

The Demonstration that cures are performed by adapting medicines to diseases on the principle of correspondences, is of two characters, the Practical and the Theoretical. The practical proof is obtained from the experience of Homœopathic physicians and their patients, the theoretical proof we shall now present.

Let us first remark the difference between an Illustration and a Demonstration. The illustration gives only an ornamental completeness of conception to a fact already acknowledged. The demonstration involves the fact itself, and is capable of preceding it in the order of our knowledge.

A natural correspondence then existing between diseases and medicines, which does not exist between diseases and the living organism, whose normal state is health; we are prepared to expect that when a medicine is introduced into the organism corresponding with a certain abnormal or diseased state, that the disease or subversive aroma will leave the organism where it does not belong, to unite itself with the correspondent medicine which furnishes it with a home or natural sphere.

The disease having thus materialized or embodied itself, presents to the reactive forces of the organism, a more definite object, and is in consequence more readily expelled.

These illustrations are ingenious, but their evidence is not of a demonstrative character.

Such a demonstration of Homœopathy is possible, that if it had not been already developed as a fact of

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experience, it could be ascertained *a priori* to every logical mind, and translated into experience.

Hahnemann gives this illustration of the Homœopathic law: Two similar forces cannot act in the same sphere at the same time any more than two substances of a similar character can exist in the same place at the same time. The stronger must absorb or extinguish the weaker. Now the artificial diseases induced by medicines, are possessed of greater intensity than the natural morbific miasms, since of all who are exposed to the miasm of influenza, cholera, yellow fever, typhus, &c., only the smaller or exceptional number take these diseases, whereas mercury, camphor, crotalus, phosphoric acid, &c., produce their specific effects with great uniformity upon all to whom they are exhibited, and within a limited and definite period, though with different degrees of violence. If then as in the above cases, the medicinal disease be similar to the natural disease already existing in the patient to whom the medicine is exhibited, the medicine acting upon the same sphere of the organism in a similar manner, must absorb or extinguish the natural disease, always provided that the medicine correspond to the totality of the symptoms which indicate to the physician the essential nature of the disease: otherwise it may merely modify the disease and impart to it a compound character, or acting quite in a different sphere and in a different manner like most of the medicines exhibited by Allopathists, it introduces a new disease, which coexists with the first and determines at best but a temporary diversion of the vital force from its former tendency, by counter-irritation as it is called.

Why is it that the medicinal force acting in the

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same direction as the disease and still more intense, does not rather impart greater impetus to it and place it still farther beyond the recuperative powers of the system? Because, answers Hahnemann, medicines excite the reactive force or recuperative power of the organism in a different manner from their corresponding diseases. Their action is intenser and acuter but their force is sooner expended, and then the organism roused to a recuperative effort proportioned to this intensity, accomplishes as much more surely and speedily the conditions of cure.

A purgative medicine for instance, jalap, colocinth, and croton oil will produce its specific diarrhœa, colic pains, &c., very acutely, but after twenty-four, or thirty-six hours at most, this has all ceased, and the diarrhœa even is followed by a tendency to constipation of much longer duration, indicative of the spur in that direction which was given to the reactive power of the organism. A diarrhœa of similar characters otherwise contracted runs a much more tedious course and has not the same tendency to a safe and favorable termination.

Such is Hahnemann's illustration of the Homœopathic cure by medicinal correspondences, "Similia, Similibus," or Absorbent Substitution.

Dr. Hempel, in a thesis published by Radde, and reproduced in his "true organization of the new church," gives another which may be thus condensed.

The normal state of the human or animal being is that of health. The normal sphere of all medicines or subversive elements relatively to these beings, is that of disease varying in its type according to the character of the medicine, as we may demonstrate by introducing the medicine into the organism, when it will immediately create its own a sphere if the dose be

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strong enough to subvert the normal or healthy circuit of actions.

HOMŒOPATHY—A CONSEQUENCE UPON THE LAW OF VITAL REACTIONS.

Every being, whether mineral, vegetable, animal or man; is recognized by a specific, clearly defined type of form and force, by a peculiar manner of existence and of action. In the all vivifying Sunbeam above and in the passive mould of the earth below, all beings are one; but as soon as the quickened clay crystallizes, grows, blooms out, breathes, moves and speaks in individual creatures, these creatures exist no longer as a general principle of life, but only by asserting and preserving their distinctive form and character of being and of action. To lose this, with the mathematical or organic type of development which guides them in their progressive transformations of growth, is for them—to cease to be.

They are consequently endowed with a capacity of resistance to all disturbing forces exactly proportional to the vigor of their life or the tenacity of their characteristic states, and which forms an equation with their self-appropriative powers, in respect to substances which harmonize with their individual character and type of development.

In the healthy animal, and in the man of instinct, this internal resisting force is manifested upon the approach or mere contact of pernicious substances and disturbing forces with the senses, and they turn from them with aversion. Man still retains enough instinct to manifest this natural aversion to drugs, but it is overcome by scientific prejudice aided by philosophic and religious views upon the necessity of evil and the des-

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tiny of suffering to which man lies subject, which persuade him to disregard and act in opposition to his instincts and to outrage his senses.

The manifest aversion which morbific substances excite, is prophetic of that internal aversion and organic reaction against them which takes place as soon as they are introduced within the body, and brought into contact with the expansions of the sympathetic nerve, and the system of organic life.

Resistance or reaction implies a tendency to escape or act in a direction contrary to the impression of the disturbing force.

The laws of attraction are unitary in their application. In the material, the organic, and the moral sphere alike; resistance to the existing tendency only provokes subsequent manifestation, or perversion, intense in the ratio of that resistance. It is by this same law that the stone resting on the surface will, after resistance to its gravity by throwing it into the air, come down with proportional force to bury itself in the soil; that the salt whose cohesion is resisted by dissolving, will re-form into more perfect crystals; that the elements of a compound body united in quiet status, will after separation, if the conditions of recombination be afforded, unite with evolution of sound, light, heat, or other signs of intense affinity; that the half-starved animal eats voraciously and assimilates more rapidly; that among the sensuous attractions which adapt the soul to a material sphere, the eye, by confinement in dark places, which resist its attraction for light, becomes sensitive like that of the owl; that the clicking of a flea's spurs will be heard in the silent watches; that a simple diet of grains and fruits procures us the most exquisite ap-

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preciation of savors; that the temporary removal of pain, or diminution of sensibility caused by opiates, is followed by the tremulous impressibility in which the eye will not bear light, nor the ear noise, nor the stomach food, nor the muscles weight; and the continuance of this practice, as we so often witness in a stupid and unreasoning routine, results in the wreck of strength and beauty which at last can only escape the bitter consciousness of their ruin in the wild and morbid excitement of the same poison. Hence it is that tea, coffee, tobacco, ardent spirits and numerous other stimulants, which concentrate a day's life in a few hours, cause reactions of debility, break us down prematurely, render each successive generation more morbidly impressible, and preclude in susceptible persons any regular habits of vigorous and continued exertion; while the *cold* bath, in its application of one of the means, in its direct effect on the animal body, most powerful in depressing and even destroying life, viz. the privation of heat, stands first upon the list of tonics.

Passing from the Organic and Sensuous to the Affectional sphere of Attraction, we find a Love or Ambition once awakened, only stimulated, by opposition, to intenser struggle, just as a diarrhœa or a neuralgic paroxysm exhibits increased virulence after the opposition of astringents or opiates. Physical disease is the excess or repression of organic attractions specific to the various tissues and regions of our body, determining their relation to each other through the circulating blood, as psychical disease is the unbalanced action or the repression of the affective attractions or passions, which bring souls in relation with each other,

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through the magnetic circulation of Humanity, the integral man.

It is on the principle of homœopathy that persecution has been like the wind to a fire in developing and spreading new sects of religion. It is to the ignorance of moral Homœopathy by the British Cabinet, that America owes her political independence, for we should never have dreamed of the step if our self-esteem and sentiment of justice had not been brutally trampled on, instead of according to us some semblance of privilege.

Here is a tabular view of the attractions which constitute human life:

1st. Basic Unity of Organic life, including	**Gravitative, Cohesive, Capillary, Affinitary, Assimilative.**	**Five physical attractions.**
2d. Sensuous life, including	**Touch, Taste, Smell, Sight, Hearing.**	**Five sensuous attractions.**
3d. Passional life,	**Ambition, Friendship, Love, Familism.**	**Four affectional attractions.**
4th. Intellectual life.	**Centrifugal, Centripetal, Balancing.**	**Three distributive tendencies.**

Pivotal Unity of man with the Earth and Sun, giving the attraction to Universal Harmony and sentiment of God.

We have seen in relation to each of these attractions consecutively, the reaction against disturbing forces proportional to these forces within the limits of the vital force of the being attacked. What is true of all the elements of human nature, is true of hu-

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man nature as a whole, and true in any relation in which it may be placed, whether organic or passional. The whole experience of medicine teaches its truth in organic relations; the whole experience of our social and political life, its truth in passional relations.

If then there are any conditions of the vital organism indicating the exhibition of drugs, and any forms of preparation in which the drug ceases to be repugnant to our senses, or to act as an irritant upon the mucous surfaces, with which it comes in contact, yet still retains its absolute or relative morbific potency; since we have seen that vital reaction in an opposite direction from any primary disturbing force, contraindicates medicines whose properties are contrary to the existing state or habit of the organism, it follows that we must select as curative those medicines whose properties are analogous to the existing disorder or disease, therefore, exciting reactions at the same time against the medicine and the analogous disease and leaving the system nearer the state of health which it naturally assumes upon the removal of disturbing forces either material or aromal, or in the life of social relations.

On the greater intensity of medicines than of the morbific miasms or other natural causes of disease, and their consequently greater efficiency in determining reactions, having already spoken, I will not here repeat myself.

The positive application of homœopathy as well as its negative or non-resistant principle is familiar to us in our social relations as well as in the exhibition of drugs. The reactive force is here often called the spirit of contradiction, and sagacious managers will often ensure obedience by commanding the very oppo-

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site course of action from that which they wish to be taken—the will of another being an external and disturbing force relatively to our will internally evolved. Thus I have kept children quiet in the house on stormy days, when otherwise they would have been crying to go out, by taking them at once to the door, exposing them to the storm and telling them to go. They turned back very soon in surprise, homœopathically cured of wanting to go out for that time. This shows us the radical falsity of the past systems of education based on blind and forced obedience of the child or pupil to the mandates of another's will—external disturbing force—and explains the generally prevalent hypocrisy of character, mean selfishness or brutal overbearing conduct in those thus educated, as a vital reaction from these compulsory methods.

Attraction under its various modifications, including their negative poles or repulsions, seems to be the only motive power which exists,—the "permanent revelation of God's will to his creatures," or, in the language of the Pantheist, the nervous fluid of God.

Its therapeutic application in the language of Christ, is: "Resist not evil," and "To him that hath, it shall be given," (*Suum cuique tribuito.*)

In the words of Hahnemann, stating its converse or positive side, *Similia Similibus curantur.*

In the terms of Fourier, which embrace not only homœopathy, but also legitimate allopathy, Absorbent Substitution.

Finally we deduce all these special statements or laws applying in medicine and in social relations, in the individual organism or the collective organism; to nutrition and secretion, instinct and passion, morals and religion; from the great planetary facts

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of gravitation: attraction, direct as the masses, inverse as the squares of the distances, when resisted in its existing state or tendency, determines an inverse attraction or counter-movement on subsidence of the resisting force, equal to the original force of the tendency, reduced in proportion to the square of the distance to which the disturbing force has removed the organism from its normal state, or in an other point of view, to the time which has elapsed since the first habit of the organic functions was broken; which explains the difficulty in curing chronic disease where vicious circuits of action and reaction have been established and introduced a parasitical life within the original life.

Here we see why, as a consequence of attraction inverse as the square of the distance, the efficacy of homœopathy is limited in chronic diseases, and other medical methods become necessary, such as the water-cure, magnetism, and passional affinities, which have the power to break up existing circuits of action and to form new ones. It is in acute diseases that Homœopathy approves itself most frequently heroic.

The term "Absorbent Substitution" is the only universal and eternal principle of medicine, applying to all cases in all times in which it is desirable to effect a change in existing conditions, material, organic or psychical. This being an epoch of inverse development, we find the truth of the law evidenced in the consequences of its denial;—in the increase of disease under medical treatment, which exacerbates and multiplies the existing evils by the exhibition of medicines, inducing opposite or different morbid symptoms;—in the increase of crimes, or moral and social diseases under the various forms of compulso-

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ry human legislation, which opposes to them the gallows and penitentiary;—and in the increase of selfishness and all spiritual perversions, under the legislation of the Church, which combats them with menaces of hell-fire and eternal torments. All these proceed upon the anti-christian principle of resistance and combat.

What is it we would have? why do we sin? why do we pursue the pleasure, the proximate and transitory good, rather than the ultimate permanent good? Simply, because being nearest to us it looks biggest; because in morals as in chemistry, it is not the attraction intrinsically strongest which prevails, but that between elements which are brought into most intimate mixture. Evil, as Mr. Emerson observes, is often only the less Good; the attraction of the smaller, but nearer part of unity, prevailing over the more distant and greater part. But no part of good can be so small as to lose its nature and become irreconcilable to all higher good. The antagonism between Soul and Sense, or between any two attractions or interests, is it not essential, but incidental to imperfect development. Let us take a murderer in the worst sense; one who kills his fellow creature, not for the sake of his purse; this, thousands of good churchmen are doing every day, through the false mechanism which sacrifices labor to capital, and then taxes both to support crime, poverty and disease. This sort of murder,—exploitation,—sucking the vital juices of a fellow creature, and throwing his husk into the gutter, to be fished out by the rag-gatherer of the alms-house and hospital, we should perhaps consider as bad as any; but this sort of thing is now in fashion. We take then one who murders not for gain, not to secure

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his safety, not to gratify any interest of a mistress, friend or relative, but from pure malice or revenge, simply from jealousy of another's greater happiness. The case is clear—the man sins from want of love. To keep him from sinning, you must bring him into a sphere which, through the medium of interest, will discover to him passional affinities with his fellow creatures of whose existence he is ignorant, but which God, who has clothed the lilies in beauty, and provided for every sparrow that flies, his food and mate, has surely not forgotten for any of his human children.

The combined order of society accepts from Christ the incarnation of God, in Humanity, which organizes in its limited life those active forces and those principles of order whose expression in the universe reveals the presence of God. Seeing that the Passions, like steam, or gunpowder, will act equally for good or evil, according to the circumstances in which they are placed, it does not, like the governments and the religions of incoherence, contend stupidly with God, by seeking to suppress these passions with which he has endowed us, but, having organized the sphere for which they were calculated, it finds them all ministering to the harmonies of Universal Unity. In its magnificent luxury and passional harmonies growing out of attractive industry in the Series, it provides for each attraction, the objects for which it would have otherwise tempted to sin,—*Similia Similibus*, not to the crime, but to the object of the crime.

Passional, like Organic Homœopathy, never resists or represses the tendency, which from its excess or perversion, has become pernicious, but removes it by the Absorbent Substitution of another passion, or or-

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ganic tendency. The enlightened physician removes nausea by an emetic, diarrhœa by a purgative *principle,* (this does not imply the hyperemesis or hypercatharsis, induced by crude doses of ten or twenty grains,) and comatose sleep by an opiate; agents specifically inducing similar tendencies in the organism, and thus indicated by nature as their curative, in the corresponding forms of incidental disease. Thus the cure for a disappointment in love is to fall in love again; the prevention of infatuation, *Cyclopsy,* or passional congestion, is attained by the diversions of Ambition. Hahnemann recognized the higher branches of this science, he speaks of the absorbent substitution of the passions; but its practical conditions can only be realized in the Serial mechanism, which in providing impartially for all senses and passions the conditions of gratification, gives to the *Papillon,* oscillating, balancing or alternating passion, their Esculapius, the power of preventing excesses by judicious alternations, whilst attaining for us enjoyments not simple but composite.—"Why is Lucullus to day so æsthetic in his tastes?—he has dined, that gourmand—almost on a plate of fruit!—'Do you not see that he sits by Celia, that fairy, whose eyes have disfurnished the love-god's quiver?'—'But we almost forget the dessert while that glorious strain of Haydn's is sounding from the halls above.'—'I breakfasted this morning with Diana in the forest, whence we brought a load of young crab trees and nondescripts for a live hedge. We had the birds for our choristers; and for our Hebe, "came a little brooklet gushing from its rocky fountain near,—Down into the valley rushing, so fresh and wondrous clear."—The flowering trails of the Diapensia spread our ta-

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ble on the turf, and the Robins and the Thrushes hopped around, and picked up our crumbs.'—'That was charming. But I love as well this vast Alhambra hall, with its hundred quiet alcoves, and the fountain's dash and murmur. Our mocking birds build in that Jessamine bower, and their music grows rich with its perfume. How stupid those civilizees seem with their caged birds, and their flowers all packed off in squares and green-houses, where no one can see them without losing half the pleasure by making a business of it.' 'Yes if one, were brought here in a sack, he would fancy himself, I suppose, in some mythological paradise, and go off in a state of absorption, like the Grand Lama of Thibet'—'Good, but there sounds the bugle for the 1st Afternoon groups, and Phillis that Bayadère of the vine leaf, is forming my cohort.' 'My class in floral analogies will meet me here.—I see Viola tripping towards us with a flower and a nessay'—'Vale, may Bacchus smile upon your labors.'—'To night we meet upon the lake.'

Our souls have been calculated by the arbiter of attraction for a state of continuous, varied and intense happiness, as the natural sphere of beings decreed worthy to coöperate freely with him in working out the destinies of planets. We shall not make it our business to seek for pleasures, no true man ever does that; but they will flow to us incidentally whilst aiming at our highest duty, acting out our attractions as the expressions of God's will in us. Not to seek recreations, but to relax the intensity of pleasure by descending occasionally from composite to simple enjoyments, will be the only care of the prudent epicure. All tendencies or attractions are organized in the Serial Industry; and as soon as

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one flags in its intensity, another, introduced by the Papillon, comes to take its place, preventing fatigue or excess. This is the true purgation of the passions,—a recipe somewhat more palatable than starvation and hellebore. Thus in the Unity of the Serial order, the focal passion of the soul tends to harmony through an integral sounding in varied combinations, of the passional key notes; and Happiness is the music that flows therefrom. It leads to Duty, through obedience to "Attraction, the compass of permanent revelation from God to man; which at once reveals and stimulates" to action. That action for its tendency to the highest uses, only presupposes the embodiment of the serial mechanism calculated by God as the sphere of Attraction.

There is a sort of Social Homœopathy which vindicates the spiritual ray in the maleficent beings of our incoherent sphere which it enters, and whose existence is determined and sustained by it during the same incoherent periods.

There is an an old saw which says, that the worse things are the better they are. The darkest hour is just before the dawn; and the more clearly an evil is exhibited, and the more cruelly felt, the more chance there is of a healthy re-action against it, and of its removal.

Those vicious characters who exhibit most clearly, in their most hideous deformity, the general tendencies and characteristics of a false and vicious state of social relations, may exert an influence morally homœopathic to a certain extent upon other characters, especially on those whose tendencies are similar, and who are warned by manifested results against the course they might otherwise have pursued: their

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chief use is, however, to arouse the dormant reactive powers of the social body.

So long as the social sphere is not adapted to the most integral harmonious and perfect development of the individual soul; so long as organic disorders exist in it which make the liberty of one man the limitation of another's liberty; crime, which is individual transgression of the moral and legal established order, must be considered not only as necessary, but as a healthy symptom, attesting vitality, whose influx into society is consequent on influx to the individual soul.

If, for example, in the midst of those oppressive traditionary customs which assign thousands of acres as the private and exclusive property of one man, while disinheriting hundreds of any hold upon the soil, which keep the poor producing without enjoying the fruit of his labor, while cloying the rich with unearned luxuries—if in the midst of this great social lie which is a necessary consequence of the separation of interests and isolation of families, individuals should all be so honest and moral as never to poach or steal by force of organic reaction against such oppression; the social lie might never be suspected, but continue to pass for a truth to the latest generations. But, by the grace of God, the thief, the robber, the poacher, are raised up, and operate as organic criticisms upon the established order, more numerous and more active in proportion as this order sins against natural justice, until such time as enlightened and vigorous minds, drawn to investigate the social problem by the aspect of these evils, put society in a way of correcting itself, when the crime disappears, toge-

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ther with the passional compression which occasioned it.

In the combined order where each capacity receives according to its works, and where all enjoy an ample minimum, theft will become absurd and even impossible.

The characteristic of societies based upon isolation or separation of households and workshops, is incoherence of individual interests, which converts self-preservation and the striving for self-development, into hostile and narrow selfishness, rendering every man the natural enemy, because competitor of his neighbor in the same business, and falsifying all his passions, so as to bring about what the church calls total depravity, which is not far from the truth. Now, in such a society, the most valuable members in a certain point of view, are those in which it sees its tendencies most clearly exposed, who, being victims and creatures of circumstance, disguise nothing, but tell it the naked truth of itself, without mincing.

This sort of candor is an unconscious virtue, peculiar to the criminal, for the strong and virtuous man, who lives superior to temptation, is not the representative of the social tendencies or of the pressure which he successfully resists. He is the representative of the absolute ideal of truth and goodness, which God takes care shall ever be presented to society on the one side, to show what he means man to be; whilst on the other, he admonishes society through the criminal, of the errors and defects in its institutions. Thus we have the desperado, the robber, the pirate, exhibiting in odious flaring colors the false principle, that might makes right; or the thief, the swindler, the courtezan, the drunkard, depicting two characters

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organic in policed societies,—namely, fraud and the subordination of the spirit to the flesh.

There is a very absurd kind of optimism prevalent which affects to ignore the most poignant evils of society, in blaming the individual representatives of the evil, and declaring that they ought to have acted otherwise, as though that changed one iota the facts of the case. The same brilliant geniuses always pretend to mistake the exception for the rule in order to prove the goodness of those social institutions amidst which these exceptional characters are formed.

Remark to one of these persons that the separation of families and of interests has the property of engendering meanness and cupidity, he will point you to such men as Howard, or such women as Dorothea Dix, to show that you are mistaken. If you observe to him in connexion with the wretchedness and destitution of the laboring masses of England, or Ireland, that two-thirds of their soil remains untilled, being appropriated to the pleasures of the nobility and gentry, that the whole of the soil is owned by a comparatively small number of persons, the rest of the people having no right in law or fact to any spot on the surface of the soil, or below to the centre of the earth, or above as high as the heavens, whereon to build, abide, sit, or lie down; thus being thrown absolutely under the control and at the mercy of landlords and capitalists, who employ them at starving prices; if you farther observe that the same laws, principles, and trains of causation are at work among ourselves, allowing the capitalist here as in Europe, to monopolize vast tracts of soil, and already compelling the poor settler to travel thousands of miles to seek a farm and dwelling, a chance which each

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succeeding year finds more difficult; we are answered, O look at Stephen Girard, or Abbot Lawrence, who began poor boys, without a rood of land or a dollar.

Look at many another in England who now rolls in state, see what energy and perseverance accomplish. If a man remains poor it is generally his own fault, and so forth. They seem not to be able to understand the impossibility that the masses should acquire wealth individually, for the very simple reason that the means of producing wealth are limited on the one hand, and the talent for swindling others out of it is limited on the other, and that even in the most energetic and thriving States, such as that of New York, general statistics show the increase in real values from year to year to be within two per cent., while capital draws openly seven per cent. and really, in very many investments, ten, fifteen, twenty, and thirty per cent. interest: that the Lawrences, Girards, Astors, and other exceptions to the general fact that the mass of the civilized people is poor, have not produced the wealth which they possess, but only obtained it by speculation on the labor of poor producers who remain poor; through commerce, law, and other more or less moral or fashionable methods of securing the results of the labor of others without rendering therefor a quid pro quo.

Thus it is necessary, in order to correct the silly optimism which is an insuperable barrier to the investigation of social evils and their causes, and methods of cure, that Social Homœopathy should exhibit in the sin-begrimed multitudes who throng those characteristic institutions of civilization, its jails, brothels, and grogshops; the real impersonations of its

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character and tendencies, those who have yielded to its temptations, and exhibit its results in their most intense and unmitigated form.

When we consider that the worst and meanest characters equally with the noblest and purest are only phenomenal of the same humanitary life under varied conditions of birth, circumstances and education, that human nature is every where the same in its essence, and that any particular moral as well as physical expression in the individual, results from the natural and social sphere in which it has been developed, combined with the spherical and humanitary conditions which has furnished the type of its organiza tion by modifications through hereditary descent, we are inspired with an immense and universal charity, we even come to thank nature for her frankness, and go to work in good earnest to redeem those spheres in which we desire to see regenerate human expressions.

This does not in the slightest degree interfere with the permanent fact of individual responsibilit;—but it underlies it and overlies it. The man continues to be and to suffer as are his thoughts, affections and actions, but you influence all these for good or for evil, according to the sphere in which you place him.

Civilization is yet to learn, that it can no more cure itself of crime by punishing criminals, than one can cure a cold by blowing his nose.

The superficial thinker, if asked what application or procedure would be homœopathic to the cure of crime will answer like a parrot, Similia Similibus—commit another crime.—Even civilized governments have learned so much as this of Homœopathy: the only measures of which they seem yet to have any

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conception in their criminal courts, are the commission of new crimes against the person and family of the criminal, whom they deprive of his liberty and subject to corporal violence, sometimes to the extreme of death. But as we have shown, page 44, the curative or preventive in order to be effectual, must apply to the cause of the crime and remove or extinguish its motives by absorbent substitution. The motive causes of the immense majority of crimes are found in poverty, either material or passionai, or both, and their removal necessitates the increased production, the vast unitary economies and the large, free and benevolent social sphere, which can be provided only by association, agricultural and domestic some of whose features are explained in my "Passional Hygiene" and in my "Solar Ray."

In the art of raising a crime through all its potential degrees to the highest dynamization, the civilized law and its system of tribunals exhibit a truly marvellous instinct of the scientific procedure, considering that they have made no study of homœopathy.

Given: a criminal, or fact of crime; the problem is, to diffuse as widely as possible through society the tendencies to that crime, to leaven with it the whole social mass, and determine its reproduction in kind with the greatest frequency. To which end, modern civilization proceeds by the following means:

First, to prevent the escape of the criminal, lest coming under better influences he should become again an honest and innocent member of society, as perhaps before the commission of the crime; a catastrophe, the more probable from the natural tendency to react which the soul experiences after being driven to any violence against its instincts of harmony.

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To prevent this, a bloodhound police is immediately set upon the track of the criminal, whilst all the newspapers open in full voice to disseminate throughout society the details of the crime and to prepare or predispose susceptible characters to its imitation. The grain of crime is thus rubbed up with successive multiples of the sugar of the milk of human nature, until by dint of contemplating and discussing the crime the people are ready to re-enact it. During this process of trituration and dilution, the criminal or person *supposed* to be such; (for algebraical *hypothecations* of legal x's and y's, answer the purposes of social medicine quite as well as the intercalary pellets of sugar of milk, generally employed by homœopathic physicians to amuse their patients between the doses of real drugs;) is caught and carefully corked up in jail with other criminal pellets, to prevent their aroma from escaping until the day of trial arrives, when the cork is removed by the sheriff, and the contents of the jail vial applied to the noses of the judge, jury, lawyers and people, in the social sick-chamber called court of justice.

Now the public patient having been prepared for operation according to Dr. Travers' advice in his excellent work on "Constitutional irritation" by a meagre newspaper diet of details; the initiation, heretofore merely intellectual, becomes dramatic and empassioned; crime is galvanized for this august occasion by the eloquence of the bar, and made to breathe and move in the popular sight and hearing.

Meanwhile an immense number of new crimes are incidentally developed in the way of false evidence or perjury in behalf or against the prisoner; and of hatred and malice; the reputation and emolument of

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the lawyer depending on this success in mystifying the evidence on the other side, and blackening their characters. How much better than the murderer is he who works for the price of blood? The morbific excitement of the general mind through the newspapers is now revived with tenfold energy, so that in a rich case, like the Parkman murder, it is impossible to take up a paper without its meeting your eye, or listen for a moment to conversation in the streets without hearing the same theme.

This continues to the third act of the drama, which is the legal re-enaction of the original murder upon the person of the criminal. The first murder being a private and selfish satisfaction of the appetite for destruction and vengeance, the criminal is very properly punished for his want of hospitality in not inviting his fellow-citizens to participate. In the fun of the second murder at the public execution, which they have been prepared to appreciate through the discipline of the press and the court; every one is permitted to share; and if the seeds of crime are not quickened by these procedures, it is clearly due to the inaptitude of individual character, and not to any apathy or inefficiency in our social methods of indoctrination or dynamization.—In effect, statistics clearly prove, that the number of crimes multiplies in proportion to the number of public punishments, and every one who understands the laws of homœopathy and of neurology, sees, a priori, that it cannot be otherwise.

Such is the vicious circle in which all the brilliant geniuses, strong characters and sophistical philosophers of our bar and bench and legislative halls revolve, and the talents of a Calhoun or a Webster serve to

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consecrate the most pernicious of social blunders. So true is it that a corrupt tree can only bear evil fruit, and that societies founded upon the separation of families and of interests must ever continue to be as Christ called them 1800 years ago—"*A generation of vipers.*"

CONCLUSION.

In the body of this little treatise I have shown rather the differences than the connexions between Homœopathy and the older routine systems of practice which are summed up under the general title of Allopathy. The æsthetic mind, however, practical hostilities forgotten for the nonce, will perceive that Homœopathy is in truth no schism, but only a natural development of the cruder forms of medical practice. Thus it was not like so many other discoveries of the highest value foisted upon the profession by one of the laity, but a systematic induction by one of its members in full standing. Indeed, its difference from the routine practice is not greater than that between the butterfly and the caterpillar. It is the same creature, but very prettily transformed. It has laid aside all its disgusting attributes, sloughed the drug-shop, and enduing the wings of a more spiritual potency, flies on aromal nerve-currents, freely permeating every organ and tissue by instinctive polarities.

Nor is it only in the form of the drug that we trace this metempsychosis of medicine. In theory, leaving

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the groping empiricism of the schools to fight with symptoms and effects—to ease me that neuralgia with a little opium, or to modulate with calomel and jalap, Epsom-salts and Castor-oil on the sensibilities of torpid viscera, Homœopathy steps a grade higher into the region of proximate causes, whence it investigates the symptoms in their collective unity or totality, and calls from nature's therapeutic arsenal the analogical drug, to the selection of which the New Science of Comparative Psychology may soon guide us more directly than our painful experimentations, whose crucifixion is adapted only to the subversive social periods, while evil prenominates.

The chief cause of charlatanism, and the barrier to exact science in medicine, is that civilization makes a trade of it! I cannot speak for all, but I know, that I for one cannot condescend to practice my profession, if I must regard myself in any lower light than that of guardian-angel to my patients. My unbounded devotion in every faculty of mind and body is theirs, if I once undertake their treatment, but in return I require a confidence wholly unfettered by any mercenary consideration. I cannot sell myself by the visit, nor is there any humiliation more painfully abhorrent to my instinct, than to receive money from a person to whom I have sustained the position of a mediator of life. We must live by our labour, it is true, as well as labour to live, but it is no bargain between individuals on which we should have to depend for a just compensation. Man cannot act divinely, cannot manifest his noblest powers under the stimulus of material interest. Secure by the intervention of a *Social Providence*, of an abundant dividend in proportion to the health of the Public, of which

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he is an accepted minister, of the particular section under his supervision, the Physician of Harmony will operate chiefly by sanatory measures of prevention in a sphere which the civilized physician cannot enter; and when pure air, pure water, wholesome food and attractive industry is guaranteed to all, the amount of disease remaining will be reduced to an infinitesmal minimum. Here begins the true office of Hygenic science in the art of raising the organism of of races to their maximum of vigor and perfection. It is then that the physician will be the minister of nature.

NOTE.

SINCE this little book has been stereotyped, there has appeared a physiological treatise by JOHN GARTH WILKINSON, of rare merit and highly amusing as well as bold and original in its investigations. Wishing to call the attention of my readers to it, I here extract by way of Appendix a few of its pages on Homœopathy, which, though containing nothing new and by no means even a fair average of his book, will yet justify its extraction and show the manner of the man.

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APPENDIX.

BURIED, as the existing medicine is, among fuming acids, sharp stimuli, chemicals and caustics, it cannot believe in the power of gentleness, or the first smallness of good causes. Widely extended though it be, we must pass it by; but not without the recogni tion, that it is the chaotic mother of children fairer than itself, and on their account deserves to be respected. But now that these have come, it only keeps them out of their fortunes by lingering too long above ground, and cumbering the earth with its age and infirmities.

The first considerable child which it has born, is that science which HAHNEMANN delivered—we mean HOMŒOPATHY, or the treatment of "likes by likes," which was a legitimate fruit of the previous drug medication. For in the whole, the idea of medicine itself is homœopathic; it does not give health-producing agents to engender health, but poisons which would issue in disease: it is, therefore, the general application of the law, by which like is to be cured by like. It is in the particulars that medicine does not recognize the application of the Hahnemannian formula; and thence, whenever it comes into details, it is in contradiction with its own idea. It is homœopathic in theory, and allopathic in application—a house divided against itself. And in the matter of doses, it is subject to the like remarks; for no one gives physic in the same quantities as food, but a few grains of calomel, or a few fractions of a grain of arsenic, are considered sufficient even by "heroic practitioners" of the old school. Why is this, but that there is a working in these poisons, which takes them out of the category of the ordinary materials which we put into our mouths? And if a grain will produce results upon a man of fourteen stone weight, where is the absurdity to end, without experiment, which may choose to show that the millionth or decillionth of a grain will have even better results? I marvel how men who lift fourteen stone by the equipoise of a skillful grain, can sneer at other men, who do the same nice balance by incalculably lesser weights. For it is evident that all medicine is on

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this railway of smallness, and is more perfect and harmless for every fresh terminus that it reaches. If the allopathists were accustomed to give calomel porridges, their wrath against small doses would be consistent; but when they are themselves reduced to grains, why should they cavil at other healers, who, by experiment, have found out the value of grains of grains.

It was Hahnemann to whom all the world is indebted for the scientific deepening of medicine in both these fields. He, first of men, saw that if poison *in genere* is given to disease *in genere*, the aim will be more nearly hit if poison *in particulari* be administered to disease *in particulari*. This conception of his, involved the working of a very peculiar "science of correspondences" between the effects of drugs and the symptoms of diseases, so as to discover exactly what poisons, and what order of them, would answer to the symptoms and flux of special maladies. In the ideal of this great sportsman, each shot in the gun was cognizant of its own part of the prey, and the line of sight was the science which brought poison level with disease.

The matter of doses depends upon the fineness of the aim. In everything there is a *punctum saliens* so small, that if we could find it out, a pin's point would cover it as with a sky. What is the meaning of that invisible world which is especially versed about organization, if there be not forces and substances whose minuteness excludes them from our vision? We have not to batter the human body to pieces in order to destroy it, but an artistic prick—a bare bodkin—under the fifth rib, lets out the life entire. Nay, had we neater skill of deadliness, a word would do it. The sum of force brought to bear depends upon precision, and a single shot true to its aim, or at most a succession of a few shots, would terminate any battle that ever was fought, by picking off the chiefs. If our gunnery be unscientific, the two armies must pound each other, until chance produces the effects of science, by hitting the leaders; and in this case a prodigious expenditure of ammunition may be requisite; but when the balls are charmed, a handful will finish a war. It is not fair to count weight of metal when science is on one side, and brute stuff on the other; or to suppose that there is any parallel of well-skilled smallness with ignorance of the most portentous size. The allopathic school is therefore wrong in supposing that our "littles" are the frac-

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tions of their "mickles;" the exactness of aim, in giving the former a new direction, takes them out of all comparison with the unwieldy stones which the orthodox throw from their catapults.

But again, there is another consideration. Fact shows that the attenuation of medicines may go on to such a point, and yet their curative properties be preserved, nay, heightened, that we are obliged to desert the hypothesis of their material action, and to presume that they take rank as dynamical things. A drop of aconite may be put into a glass of spirit, a drop of this latter into another glass of spirit, and so on, to the hundredth or the thousandth time, aud still the aconite-property shall be available for cure. Here then we enter another field, and deal with the spirits of things, which are their potential forms, gradually refining massy drugs, until they are likened to those sightless agents which we know to be the roots of nature, and feel as the most powerful in ourselves. How can such delicate monitors be looked at from the old point of view, or assimilated to the violence that is exercised by materialistic physic? If the latter would stir the man, it does it by as much main force as it dares to use; whereas the former moves him by a word, through the affinities and likings of his organization.

It would be curious to consider how it is that medicinal substances so attenuated are still true to themselves, and exert their properties upon the body; for the fact is beyond question. Although we cannot resolve this enigma, yet there are analogies which somewhat domesticate it in our understandings. In the body, for instance, a grain of any substance, or a spot of any feeling, is participatively present throughout; a dose of calomel influences the frame, and if we may use the expression, calomelizes it; the wound inflicted by a needle point gives a sensation to the man, or hurts the great body itself. It is not that the agent is materially everywhere; but the patient is set in the attitude of the effect, and feels it universally. We may therefore look on organisms as universes that vibrate from one end to the other with every force that assails them; and thus in their own way become the magnitudes and propagations of the force. This is plainly shown in contagions, which engrafted upon the smallest part of the body at first, in the next place run morbidly through it, and ferment the frame into a new but greater vesicle of a mor-

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bid kind; after which the social propagation begins, and a continent may be infected from that first grain of disease, thus shaken and dynamized in human body after human body, and not diminished but aggravated by its propagation. In this we have a clear image of the dynamization of medicinal powers, which received in any vehicle (*e. g.*, alcohol), and properly vibrated, seem to convert it into their own likeness, just as if it were an organism capable of transmission of effects or community of feelings. But let our explanation stand for no more than it is worth, and be considered as a word to those only who like to see, not merely that the fact is so, but that besides being true, it is also not improbable.

Whatever be the hypothesis of the properties of drugs in infinitesimal doses, the fact remains the same, and Hahnemann has the credit of testing pharmaceutical substances with a rigor of which his predecessors had no conception. The vagueness of medical practice disgusted him, offending intellect and conscience alike, and for a time he retired from a profession in which he had so little faith. His own discovery—that like is to be cured by like—then came forth, and by an easy process the whole strangeness of homœopathy developed itself. The diminution of the doses took place by degrees along a road of linked facts, in which there was little room for fallacy: there is no case in inductive science in which experiment was more minutely perfect. Cures followed, and have ever since followed, on a scale to which the orthodox medicine was a stranger: the statistics of homœopathy, taken in government hospitals, and under military strictness, show a lessened mortality as compared with the tables of its rival. And wherever it is fairly practiced, the same average results occur; so that in spite of much opposition, it spreads from the healed to the sick, and the rumor of its beneficence is stronger with a sensible public than the diatribes of a very active and influential profession arrayed against it.

The practical blessings of the New Medicine are dependent, as we conceive, firstly upon the science of correspondence, which bringing poison and disease together with a completer fitness, poisons the disease, and kills it; and secondly, upon the smallness of the doses, or we would rather say, the use of the spirit and not the body of the drugs; which use gains its cause not by

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destruction of our tissues, but by giving the body an attitude that neutralizes the disease, and then itself ceases after a certain duration of effects. Drugs given in the latter way are more like ideas than material bodies, and when they have served their purpose, they either vanish of themselves, or may be countermanded by their appropriate antidotes.

I suppose it is impossible to overrate the consequences of Hahnemann's life. Even the negative results are vast for our future well-being. How different, for example, from the pale faces that we note in every street, will be those which belong some day to undrugged generations! What vigor may we not expect from the later posterities of those who have not hurt mind and body by supping on material poisons? How much better those childhoods will be, whose parents and grand-parents have neither been bled nor salivated *secundum artem*, but who have kept their own life current in their veins, and given it entire to their race? And on the positive side, what another gain it will be, when hereditary maladies begin to be displaced, and the crust that hides man drops down from his skin by degrees! What virtues may we not expect, when with all higher helps to good, the body itself seconds the monitions of the soul! What talents also, and what happiness, when the frame is set in parallelism with the order of things! For though we do not attribute everything to body, yet a sound body has consequences which make it needful to speculate upon it in all views that concern the advancement of our species.

On the theoretical side, Hahnemann has approximated drug-healing to the pure sciences; and by instituting experiments on the healthy body, he has expanded the properties of each medicine to a human form of symptoms, naturally, by that form, applicable to man. I think of medicines now as curative personalities, who take our shape upon them to battle in us with our ills. The testing of their characters is also capable of being carried to the utmost exactitude; for drugs may be "proved" upon many persons in different places and at different times, and their symptoms curtailed, sifted, and if we may use the phrase, pared and sculptured down, until only their essential and nude form is left. When we get these heroes on their feet, they, and not their discoverers, will be the great men of an ever-young physic.

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It is hard to imagine how any profession can disregard the service that Hahnemann has begun, in the constitution of a rational pharmacopœia. When we look to what was known of medicinal properties before his time, and then compare it with the state in which he left the subject, the difference is like that between light and darkness. No one had imagined that each drug ran through the frame, and evoked fresh symptoms from organ after organ; nor indeed without the *similia similibus curantur* would any application come from the fact. But it is an attestation of that formula, that it leads to a knowledge of drugs infinitely special and diversified compared with the science that preceded it.

The number of superstitions also that Hahnemann slew, entitles him to the gratitude of all those who dislike to be frightened by unreal shapes which a strong man can walk through. He made the true experiment of doing relatively nothing in medicine and found that it was abundantly successful and humane. Purgatives were one nasty superstition which he banished. Bleeding was another of these vampires. Long before we met with homœopathy, we wondered why we bled our patients in inflammations, according to the common practice, when yet the attack struck in a moment, and there was no more blood in the body after than before it occurred; and we thought that it was but a wrong distribution which caused this rapid assault upon life, and not a plethora of blood; and that skill would lie, not in butchering the disease, but in restoring the harmony which was lost. We had seen some of our best beloved friends sacrificed to the murderous lancet, and our's was the hand which let out their life—though under the legalizing sanction of the most accredited physicians. Would that we could recall the dead; but they sleep well! Who has not had similar experiences? And who, in the long run, will not reproach himself, if he does not accede in an inquiring spirit to the New Medicine, which has availed to exorcise this host of killing superstitions?

Among the other benefits of homœopathy, we reckon this also —that it tends to make us think more worthily of our bodies. I defy any man to be a physiologist who is in the habit of bleeding, purging, and poisoning the human frame. The body abhors him, and dies rather than tell him its secrets. What idea can a

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man have of life, if he is accustomed to take blood, which is the soul's house, in pint basins from the frame; and to think that he is doing nothing extraordinary? What notion of living cause and effect can any one entertain, if he deems that such an abstraction of our essences can ever be recovered from so long as we are on this side the grave? What imagination can be felt of the music of man, by one who orders purgative pills *pro re nata* to play upon our intestine strings, in the delusion that their operation is temporary, and confined to the first effects. I see in the whole physiological science the large written evidence of these stupid sanguinary methods; the doctrine has followed the works with a vengeance, and the science has been purged and bled away until nothing is left but chemical dust on the one hand, or germ-cells on the other. This has gone so far that it is doubtful now, whether the medical profession has any further power of pursuing human physiology; doubtful whether that great knowledge must not pass to the laity and the gentiles, and become a non-medical science. Certainly, the hands that have least been crimsoned in the bowels of the living man, seem by nature most fit to receive his tender and amazing secrets.

Another department also is that of mental effects, in which homœopathy stands preëminent. If each drug evokes symptoms throughout the body, it also effects the mind wherever it touches the organs; and hence the new pharmacopœia groups around it mental and moral states so far as they depend upon the body. In this respect homœopathy opens a field which was untouched before, and includes the healing of moods, minds and tempers under the action of medicines. How valuable this is as an adjunct of education, will suggest itself at once to all fathers and mothers; and how new a power it is, those best know who have become converts to homœopathy after practicing the old system of medicine.

It is, however, in the eradication of chronic diseases and hereditary taints, that homœopathy promises perhaps the greatest of its benefits. On this subject the views of Hahnemann deserve the attention of philanthropists of every degree, whilst at the same time they are highly interesting to the medical philosopher. Nay, there is a touch of the sublime about them, such as only comes into the scientific spirit in its happiest moods. As Hahnemann

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teaches us of the trine contagions that have come down with man from early days, we seem to hear echoes of every mythos that has struck us with significance before, from the Parsee dualism of Ahriman and Ormuzd, to the blue-white Hela of Scandinavian faith; nay also we are let into the understrata of that evil which throws out sulphurs and geysers in the human and inhuman worlds: and we cease to wonder that no cure comes, when the pit of disease is so deep. What a chasteness of genius too in Hahnemann, that instead of swerving to speculation, he forced these conceptions through the outlets of his method of cure, and thought nothing sacred enough for his attention, but the recovery of the body from its ancient pests. If there be such a thing as bodily disease distinct from psychical, then he was right in his devotion, and is rewarded already in contributing to the whole sanity of his kind.

In a strictly medicinal point of view the Hahnemannian theory of chronic disease comports with principles which are beginning to be admitted on all hands. The multiplicity of diseases and epidemics is suspected to be the mask of a unity of which so-called distinct maladies are but symptoms: just as on a large range, different languages are but dialects of some common stem. Whether Hahnemann has hit the central forms of malady of which the rest are the procession, it would be presumptuous in us to say; but at least he has put us upon the search, and indicated that the confirmation of what he has deemed, or the suggestion of something truer, will grow, as his own views did, out of the bosom of practical healing. Moreover, his science of medicine has the advantage of springing from both the roots of the past, for as we said before, it germinated from the scholastic side; and as it grew, it took in, and retains, the traditional medicine which is found among the people. In fact, the homœopathic law gives specific justification of the popular usage of many herbs and simples, which accordingly now reappear as parts of a scientific system, affording new evidence of the probability that should be acceded to practices which are immemorial and of world-wide acceptation. And in another respect it unites with the instincts of animals, as well as with the pharmacy of the "old wives," in prescribing simples and not compounds, in order that pure operations may ensue, and causation or cure touch the ailment with a finger-end of tact, and not with a rude indiscrimi

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nate hand of confusion. The homœopathic law also accounts for the cures that have taken place under the other practice, and shows that they are owing to a latency of homœopathy in the common sense of its predecessor.

We are indeed convinced that the law of treating like with like, is the one intellectual formula to which the healing art has attained. Nevertheless, we do not assert that at a given time any art is prepared to stake itself completely upon practice dictated by science. The genius of man walks willingly with positive knowledge, but there come times and cases, when he falls back upon the unknown chaos, and trusts for instinctive revelations there. We would not therefore cut connection with allopathy; because there will be a certain number of instances where there is no knowledge, and where chaos is a resource. When these arise, it is a comfort that they can be committed to that respectable body, the old medical profession, which to do it justice, has its own stars in its own night. We think however that it is a mistake to call its art, *allopathy;* it should be termed *chaopathy*, because it is without a formula, and welters down time by that set of falls which are vulgarly known as good and bad luck.

Homœopathy requires many changes, and new brains of the Hahnemannian order, before it will do itself justice according to the conception of its founder. I know no set of problems which would better repay severe thought founded upon observation, than the properties of the drugs *quoad* the human body. It is not routine practice, but penetrating investigation, which will introduce the next highly necessary improvements. New views of the human frame are requisite before the science of pathogenesy can attain to any degree of perfection. Among the first of these, we reckon that natural pathogenesis which the powers intrinsic to the body daily exercise upon it: viz., the powers of the mind, soul, and the inner man. By eliciting this, we shall get at the leading idea of pathogenesis, and also obtain rules for the succession of symptoms and states as welling from a single fountain head. Otherwise, unless our eyes be thus armed by these greater knowledges, the various symptoms that drugs evoke in different parts of the frame, will seem to have no connection with each other, and the memory will be unable to retain them, at the same time that they will lie as so much incoherent dust in the

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way of the intellectual powers. The subject is so important that we must take leave to illustrate our remarks in a few words.

If the effects of medicines should be decided upon the healthy body, it will be conceded, that the knowledge of the healthy body itself is the canvas upon which our medicinal science must be drawn. But the body is tenanted by various lives, each of which pervades it; and hence these also come to be the subject of any physiological investigation which seeks wholeness as its aim. We may liken the powers of man to drugs that produce symptoms all through his frame. These symptoms are the basis of the science of health, and of the corresponding art of healing. But who has ever studied so much as one of them? Where is the natural pathogenesy which is the foundation of the morbid pathogenesy in the body itself? It is not yet extant in science. But we must strive after it, or verily we do not know the human subject to whom medicine is to be applied. There is a brilliant mine to be worked here, and one which in giving a deeper basis to our art, will also constitute a knowledge of psychology such as the world will be glad to receive.

In our Chapter on the Heart we took occasion to trace the passion of Fear through some of its pathogenetic states. Let us explain our present meaning by following some of the symptoms of Grief in the same way. First, what is the index-symptom here, of which the bodily state is the sequence? Weeping from the eyes is the finger that points to all the other signs: *the falling tear* is the beginning of the propositions of grief. The voice wails, and the sentences fall out of the mouth through plaintive lowering cadences which end in sobs. The head is depressed, and the hair weeps over the face. The chin falls, and the lips melt as if they were big drops of sorrow; the saliva also trickles forth as though the mouth cried. In children the mouth does cry, and sobs, like tears of tone, roll heavily forth; the lungs weep out both words and breaths. The blood and excretions are wept away, and pallor and loss of bodily spirit are manifest; and in long grief, the body itself pines or falls away. The arms hang at the side, the knees totter as though they would trickle down, and the frame droops with willowy sadness. In extreme effects, no tears flow, but the spirit weeps itself out; just as in the last cases of fear, the man runs away not outwardly but inwardly.

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Now the points to be noted in this slight outline of the pathogenesy of fear, are two-fold: in the first place, the mind, the body and the organs are each affected in their own manner by the emotion: in the second place, the cardinal phenomenon gives the cue to the other signs, and we find that in grief the whole man weeps. We have, therefore, the best known term of all to interpret for us the kingdom of grief. The like is attainable with regard to the bodily train that accompanies every other passion, and in each case the head sign will run through the entire phenomena that belong to it. This is what we mean by the pathogenesy of the inner man.

Now apply this to the action of drugs, and observe that it demands two conditions, only one of which is at present fulfilled. For not only are all the symptoms to be recorded and grouped in their places round the organs, but a head symptom must be found which is their common denominator; a principal fact from which the remainder flow. When this is done, you will have in your mind a portrait of the drug, as the painter has within him an instinctive limning of the faces of the intellects and passions; and you will then become acquainted with your pharmacy, be enabled to divine symptoms by insight without cumbersome catalogues of them impossible to remember, and to apply them with something like genius to the moving facts of each case as it arises. Until this be accomplished the heart of our drugs is unrevealed to us. First, however, we repeat, it will be better to begin with the study of the healthy body and mind, and with the effects of healthy agents, not only because this is the *presupposition* of a knowledge of diseased manifestations, but because the mind's actions are so much more intelligible than those of drugs, and the easiest lesson should be learned first. Afterwards, when we have accustomed ourselves to the new mode of working, we may approach the drug problems with a little more chance of success.

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A THEORETIC DEMONSTRATION

WITH SOCIAL APPLICATIONS.

BY

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