HOMŒOPATHY:

ITS

PRINCIPLES AND PRACTICE

Explained and Illustrated.

A LECTURE

BY J. S. DOUGLAS, A. M., M. D.

MILWAUKEE:

STARRS' BOOK AND JOB PRINTING OFFICE, JUNEAU BLOCK.

1854.

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HOMOEOPATHY.

A Lecture

BEFORE THE FACULTY AND STUDENTS

OF

MADISON UNIVERSITY, N. Y.

April, 1845.

BY J. S. DOUGLAS, A. M., M. D.

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PREFACE TO THE SECOND EDITION.

The following lecture, intended as a popular exposition of the principles of the Homœopathic practice, was delivered at the Madison University, New-York, and published in 1845. Having met with the approval of the profession, and the large edition having been for a long time exhausted, a want has been felt by many physicians for some plain and condensed exposition of our principles, to place in the hands of laymen, which would correct the thousand ridiculous misrepresentations which are industriously circulated, respecting our principles and practice; and the author has often been solicited to publish another edition to supply the want. This second edition somewhat enlarged, is the response to this demand.

Milwaukee, Sept. 12, 1854.

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A CARD.

To Dr. J. S. Douglas—

Sir:—Believing that the public need correct information in regard to the Homœopathic practice and the philosophy upon which it is based, and learning that the edition of a Lecture published by you, intended to give this information, is exhausted, the undersigned respectfully request the issuing of a new edition to supply this want.

J. S. HEWITT,
D. T. BROWN,
J. GEO. GUENTHER,
HENRY PERLEWITZ,
J. P. GREVES,
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LECTURE.

GENTLEMEN:—It is a general truth that mankind are at least sufficiently solicitous in regard to their temporal interests, and that they proportion their solicitude with considerable accuracy, to the magnitude of the interests involved. But to this general truth, I have observed a remarkable exception for which it has been difficult satisfactorily to account. It is this: Men generally manifest much greater anxiety to ascertain the best method in use of constructing a coat or fashioning a boot, than they do the best mode of curing disease and preserving health; and take more pains to determine the comparative qualifications of hatters and dress-makers, than of physicians. Thus you shall see a particular disease in the hands of one physician, and under a particular treatment, almost uniformly fatal, while in the hands of another and under other treatment, it is almost never fatal. Examples of both these results shall repeatedly occur, year after year, and yet the public be perfectly unaware of the existence of such a fact. Could the constant failure of one tailor and the success of another in the cut of his coats, thus escape public observation? And are life and death really less conspicuous objects of observation to the public eye, than the fashion of a coat? The nearest approximation I have been able to make to a solution of this anomaly in human character, is based upon the supposition that men have been accustomed to view the subject of medicine as so mysterious and inscrutable, that an attempt to investigate any thing in relation to it would be utterly fruitless, and they have therefore blindly committed the immense interests involved, to whichever individual of the faculty, personal preference, or neighborhood or popular favor chances to suggest. It is well understood by the profession that various qualifications, foreign to medical knowledge and acquirements, and especially the faculty of humoring popular prejudices, and falling in with popular errors in relation to medicine, and thus flattering the popular vanity, are much more influential in securing favor and patronage to the physician, than any amount of knowledge he may acquire at whatever labor, connected with the independent and honest expression of correct opinions. Is it strange that this bribe of public favor to ignorance and deception should produce its legitimate results? There is no error greater or more dangerous than this supposed necessary ignorance of the principles of medicine, and even if true, is not a satisfactory solution of the difficulty, for men *may* observe the comparative *results* of different methods of treatment, even though they may believe themselves incapable of comprehending the *philosophy* of those results. I regard, therefore, both the premises and the conclusion equally false and equally dangerous. I hold that it is not only the privilege but the dutyof individuals, associations and communities, before making a decision so momentous in its consequences as the adoption or rejection of any system of

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medical practice, whether new or old, to which health and life are to be committed, to institute an investigation into its pretensions and its merits—to enquire and to ascertain whether it be a philosophical or an empirical system—whether its practical applications to the cure of disease are based upon legitimate induction drawn from a sufficiently extended and minute experience, or upon a theory which is itself hypothetical and unfounded—in short, whether it be entitled to the appellation of a science or a mere art. If those who practise it, claim for it the title of a science, it is your further privilege to ask of them a scientific exposition of its principles which you can understand; and this, notwithstanding the plea that the mysteries of the science of medicine can only be explained to the comprehension of medical men. This plea should not avail; for however difficult it may be to explain the principles of an art to one not experienced in it, an inexplicable science is a contradiction in terms. If this exposition is withheld upon this or any other plea, it is your further privilege, as well as your interest, to reject it.

It is in the exercise of this right that you have asked of me such an exposition of the system which I have adopted, and into which you propose, in the true spirit of philosophy, to institute an inquiry. Regarding it as your right to require, I must of course regard it as my correlative duty, as it certainly is my pleasure, to accede to this requisition, to lay before a body of young men, devoted to scientific investigations, the claims of a system of medicine to the title of a science. It seems to me a highly appropriate subject in a highly appropriate place, though I am perfectly aware of the fact, that popular lectures on the subject of medicine are deemed by many inappropriate anywhere. With the views which have too generally and too long prevailed on the mysterious character of the science of medicine, such queries as the following are perfectly natural:

What have the non-professional to do with, and how can they be expected to understand and appreciate and become interested in so complicated, obscure and occult a science as that of medicine—a science, about which, no two of its professors even agree—a science of which there have been more than two hundred general and distinct theories, not one of which survives, (the Homœopathic alone excepted,) that can boast an antiquity of half or even a quarter of a century? How preposterous, then, to expect to impart information or interest to a non-professional audience, upon a subject which the universal disagreement of its profoundest professors proves to be understood by none of them! I say, with the views which have been entertained on the mysteriousness of medicine, such queries are perfectly natural, and such, in substance, have been raised in this community, within the two or three days since this lecture was announced. We reply to them, that if the *principles* of a so-called science of medicine cannot be explained to the comprehension of a scientific mind of ordinary powers, and made interesting to such a mind, then no further proof is needed that it is no science. For if it be a science, it has its laws—its fixed principles; and these laws, are brought together and known by those who have examined them—they are capable of being made known to others, and like all the laws of nature, are necessarily interesting. Are not the laws of Chemistry, of Astronomy, of Botany, of Optics, and of the entire range of natural

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sciences, proper subjects for popular lectures and capable of being understood and appreciated by the popular mind? But the science of medicine, if a science at all, is but a branch of natural science, and does not constitute, in this respect, a solitary exception. If, then, the apprehension and contemplation of great principles in natural science, which have not been before apprehended and contemplated by you, be of any interest, we venture to believe that the subject before us cannot be destitute of interest to you, regarded in a merely scientific aspect. But when we superadd to this view of it, the fact that the laws which control the vital principle in man, and the laws which govern the action of remedies and of all unnatural agencies upon that vital principle, are intimately connected with our personal and individual well-being, with our physical, and by consequence, our mental comfort and efficiency, with health and life itself, it cannot be wanting in the most intense interest to every mind possessing the smallest endowment of philanthropy, or even of selfishness itself. My only fears that it may not prove interesting to you on this occasion, are based, not upon any misgivings as to the inherent interest of the subject itself, but a justly apprehended imperfection in the manner of its presentation.

It is my design on this occasion, as far as time and ability will permit, to present the distinguishing, the peculiar principles of the Homœopathic system of medicine. In doing this, I shall be obliged, not for the sake of invidious comparisons, but for purposes of necessary illustration, to compare these principles with the prevalent or Allopathic schools. In introducing a professedly improved system in the room of another, it is a very natural course to allude to the deficiencies in that other which it is proposed to supply. We therefore remark here, that in all former or existing schools of medicine, the practical application of medicine to disease, has been under the guidance of no fixed laws. Hence the familiar fact, that when a new epidemic has prevailed, it has always been for some time exceedingly fatal. Having no great law to guide us at once to a correct treatment, we could only employ such distant analogies as we could command, and commence a course of experimenting, trying one remedy after another, (of course at the expense of our patients,) until we at last approximated more or less nearly to a satisfactory treatment. How familiar is the remark, that such a disease was extremely fatal until physicians came, at last, to understand it. The epidemic of 1812, the ever varying forms of scarlet fever and the Asiatic Cholera furnish but too conspicuous and melancholly examples. In the last disease, physicians of the old school have not yet made and approximation to anything that can be called success.

The history of medicine is a history of theories, succeeding and supplanting each other in rapid succession—so rapid that there is no one now in existence, acknowledged by any respectable portion of the medical world, (the Homœopathic excepted,) of twenty-five years old. Let this be remembered by those who, fearing to trust the *new* theory of Homœopathy, place their ill-founded confidence in another not half as old. It may be well to take a hasty glance at one or two prominent theories to illustrate the character of medical theorizing, and to show on what uncertain, false and deceptive grounds systems of medical practice are founded. The famous theory of the *error loci* is one of these. It was founded upon the discovery of

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globules in the blood, which, like almost every discovery in anatomy, physiology or chemistry, was at once seized upon as the basis of a splendid theory. It was *assumed* that the various sizes of the globules were adapted to the various dimensions of the divisions and subdivisions of the blood vessels in which they were to circulate, and that disease was produced by an *error loci;* that is, the larger globules strayed into vessels of too small a calibre for their accommodation, and thus obstructed the circulation; or, on the other hand, the smaller globules found their way into the larger vessels, where, resistance being diminished, the circulation was dangerously accelerated. If the blood became too thick by an undue preponderance of its globular portions, one of these states ensued, if too thin, the other. Hence, the search became urgent, in the one case for medicines supposed to possess the property of thinning the blood, called diluents, and in the other for those supposed to possess the property of thickening it, called inspissants. The all important question in every case of disease was, whether it arose from the blood being too thick, or too thin, and then one or the other of these classes of remedies was in requisition accordingly. It is to be remarked that the supposed diluant and inspissant properties of these two classes of remedies was as purely hypothetical as every previous step in the theory, no such properties being proved to be possessed by them as were attributed to them, the only fact on which the whole theory rested, being the existence of globules in the blood. Traces of this theory are still visible in prevalent notions, and even in medical practice.

Another theory of great authority and prevalence, supposed disease to be the product of an accumulation of vitiated and unhealthy secretions in the various cavities of the body, which must therefore, by all means be removed—from the blood vessels by bleeding, from the stomach and bowels by emetics and cathartics, &c. This theory is not now generally acknowledged by the profession, but it continues to exert a powerful and widely extended influence on the popular mind, and even on the mind and practice of the profession.

The stomach and bowels enjoy the enviable pre-eminence of being the principal depositories of these vitiated secretions. Hence we so often hear complaints of foul stomachs and pressing demands for emetics and cathartics; and hence physicians continue to sanction the popular error by giving emetics and cathartics in every form of disease. No patient can be attacked with fever, influenza, head-ache, rheumatism or consumption without a foul stomach, which is to be drenched with irritating emetics and cathartics. A few physicians appeal to the old theory as the reason for this practice, and suppose they are thus directly attacking the cause of disease, and among the remainder, some assign one reason, some another, and not a few attempting no reason at all, except the authority of books, and the fashion. The practice resulting from this theory is of such universal authority and prevalence, we may, perhaps, be excused for devoting a moment to an illustration of its fallacy. Suppose, gentlemen, that one of you were to apply to me with a cold in the head, attended with a copious secretion of mucous from the nostrils and wish me to prescribe for you. I address you thus with due professional gravity: "Sir, your nose is foul, you have an accumulation of vitiated secretions in the nostrils. It is indispensible that

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this be evacuated. I advise you to blow your nose." You answer that you have done this every five minutes for the last twenty-four hours, but experience no improvement, and enquire what shall be done next? I reply, "This cause of your disease must first be removed—blow your nose as often as this accumulation takes place, until this is effected, then we will do something further." This prescription, I perceive, excites a smile. Why should it? I ask in all seriousness. It is but acting upon, and carrying out a principle with which we have all been familiar from our earliest childhood. It is just as amusing to hear a physician say to his patient, "Your stomach is foul—take an emetic, or a cathartic," as to hear him say, "your nose is foul. blow it." It will puzzle you or your physician to give a more philosophical reason for the practice in one case than in the other, for it is equally true of these and all similar cases, that these secretions are not the *cause*, but the *product* of disease, and the mere removal of this continually recurring product can have no effect in removing the disease which produces it, any more than emptying the waters of a reservoir can dry up the fountain that supplies it.

Among prevailing medical theories, one supposes all fevers to arise from inflammation of the brain, another of the stomach, another of the spleen, another of the arteries. &c. One supposes fever to be the product of local inflammation, another that the local inflammation is the product of the fever. The theories in regard to individual diseases, their nature and treatment. are innumerable. There are at least twenty of delirium tremens. There are no less than one hundred of fevers, and an equal number of cholera. But in the most important and only practical particular, all these clashing and contradictory theories agree. They are all directed in the application of medicine to disease by no higher or surer guide, than disconnected and insulated experiments at the bedside, or pure hypothesis. The *best* reason, perhaps, which a practitioner of these schools can assign for a given prescription is, that he has seen or known of its being beneficial in similar cases. But as no two cases of disease are ever alike in all their circumstances, we can scarcely speak of our experience in any given case, as we have never witnessed one which was in all respects like it. Experience here is but analogy at best, and in all new cases of disease, analogy extremely loose and vague. If there be any apparent exception to the remark that there are in the Allopathic schools no fixed laws controlling the application of medicine—if there be any approach to such a law, it consists in giving such articles of medicine as are supposed to be opposite in their effects to the disease to be treated. Thus if the patient is too hot, cooling remedies, called refrigerents are administered—if too cold, heating stimulants are applied. If he is weak, supposed strengthening remedies, called tonics are given. If the stomach is sour, soda or other alkalies, are prescribed. Diarrhœa is sought to be counteracted by opiates and astringents and constipation by laxatives. But this method of curing by contraries, expressed by the phrase "*contraria contrariis curantur*," could never be reduced to a law, for it did not fail to be observed that this mode of treating disease was generally but transient in its effect, leaving the system in a worse permanent condition than before, with the disease permanently aggravated. Thus a cathartic to remove constipation, generally left the patient more constipated—bleed-

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ing rendered a repetition the more necessary, and repeated repetitions placed him in a condition in which, apparently, he could not exist without it. But again, this practice could not be reduced to a law, because we were presented with the puzzling fact, and it has greatly puzzled physicians in all ages, that medicines frequently effected their most prompt, permanent and surprising cures, on a precisely opposite principle, viz: that "*like cures like.*"— Thus it was observed that instead of cooling a burn with cold water, as the first rule would require, it was much more speedily and effectually cured by heating stimulants, as turpentine or alcohol, or even by holding it to the fire. Diarrhœa was more effectually treated by small doses of laxatives than by opiates and astringents. Much more permanent warmth was given to the extremities by rubbing them in snow or plunging them in cold water than by a warm foot bath. A sour stomach was more effectually treated by small doses of sulphuric acid, one of the sourest things in nature, than by soda. Two laws thus in diametric opposition to each other, could not, of course, be both true. Thus all the opposing theories of the Allopathic schools converge to a common point of doubt and uncertainty. If I might be allowed the apparent egotism of a reference to my own experience, I would say that during twenty years study and practice of these systems, I have felt the truth of this uncertainty most painfully. Having a clear perception of the hypothetical and uncertain character of all prevailing systems of practice, I have felt like one in search of truth indispensible to the proper discharge of the fearful responsibilities, which crowd upon one who takes the health and life of others in his hands—truth which my reason taught me must exist in the established laws of nature, but which I could no where find. Besides an anxious examination of the hypotheses of the so-called orthodox schools, I have not considered an examination of the Thompsonian and Botanical systems and mesmerism as compromising the dignity of a searcher after truth. And though in all these there is more or less developed that is curious or wonderful, or in various ways useful, yet none of them supply the great practical desideratum—general and fixed principles on which we can depend in our fearful position at the bedside of those who are looking to us for the preservation of life and a restoration to health. With these results before me I have often said to my brother practitioners that all the systems of medicine extant appeared to me to constitute but one great system of learned empiricism. In an address before the Medical Society of this county I ventured to express the opinion, that medicine, in its present state, could prefer no just claims to the appellation of a science.* A science implies a collection and knowledge of the great principles or laws which relate to a given subject. The science of astronomy supposes a collection and knowledge of the laws which govern the motions of the heavenly bodies. They enable us to foresee what will take place among

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* In this view I am abundantly sustained by many of the brightest luminaries of the profession. Bichat, the father of pathology, says: "There is not, in the Materia Medica, any general system; but this science has been by turns, influenced by those who have ruled in medicine"—"hence the vagueness, the uncertainty which now present themselves. The incoherent assemblage of opinions themselves incoherent, it is perhaps, of all sciences the best representation of the caprices of the human mind. What do I say? It is not a science for a methodic mind: it is a shapeless assemblage of inexact ideas; of observations often puerile, of deceitful means, of formu-

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those bodies at a given future period—to foretell their future course and localities, and thus to predict an eclipse or the return of a comet. A science of medicine would suppose a knowledge of laws governing the action of remedies, which would enable us to determine that action under given circumstances. If a new and unheard of disease presents itself, the science of medicine, if it be a science, should enable the physician to select and apply the appropriate remedy and confidently predict its effects. *But such a law is unknown in any of the Allopathic schools of medicine*, and it was the painfully conscious want of it that induced the venerable Dr. Parr to retire from the profession, assigning as a reason that he was "tired of guessing."

Such a law, however, exists, and it was reserved for the immortal Hahnemann to discover and apply it to the cure of disease. On reading the great work of Hahnemann in which this law is stated, illustrated and proved, I felt for the first time during my twenty years search for a fixed, practical law in medicine, as thousands of others have felt, like exclaiming somewhat in the exulting spirit of its original utterance, "I've found it,—I've found it!"

The law may be thus stated: "*Every medicine acts as the appropriate and specific remedy for a disease, attended with an assemblage of symptoms closely resembling those which the same medicines produce in the healthy subject,*" It is expressed by the phrase, "*similia similibus curantur*"—"*like cures like,*" in direct opposition to the old doctrine, "*contraria contrariis curantur.*" To render this law perfectly plain by a single example: spirits of turpentine applied to the sound skin, produces heat, redness, pain and inflammation closely resembling a burn: it should, *therefore*, be an appropriate application for the cure of a burn. All experience proves this to be the fact.

Hahnemann, with powers of mind of a very uncommon order, and having been highly educated for the medical profession, soon became, as many men of sense have, disappointed and dissatisfied with the uncertainties of medical practice.* Possessing remarkable powers of observation, and with a highly logical and inductive as well cultivated intellect, a fact hitherto unnoticed, but to him remarkable, attracted his attention. While translating Cullin's Materia Medica into German, he was struck by some bold suppositions of this author about the Peruvian Bark, and, in order to refute them, he resolved to prove this drug on himself. But what was his surprise when he felt himself affected by the same symptoms which he had had the opportunity to observe, so many times in Lower Hungary during the prevalence of the Ague. In short, the bark which was used as the universal remedy for the Ague, had produced an ague in him. In this first proving, to use his own

las as absurdly conceived as they are fastidiously collected." The same idea is expressed more quaintly and keenly by D'Alembert. "The physician being truly a blind man armed with a club, who, as chance directs, the weight of the blow will be certain of annihilating either nature or the disease."

A present distinguished medical lecturer in London, does not hesitate publicly to declare the whole machinery of existing medical doctrines a sheer humbug. "Gentlemen," says he, "you now see the correctness of the late Dr. Gregory, that medical doctrines are little better than "stark staring absurdities." A volume might be filled with similar sentiments from the highest authorities.

*The venerable Hahnemann is flippantly spoken of as an insignificant quack by

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words, "there dawned to me the first ray of that method of curing, which soon was brightened into the most splendid day."

On examining the records of medicine, he found the writings of others to confirm his own observation. He found that medical writers had recorded oppression of the stomach, vomiting and diarrhœa, indigestion, debility and jaundice among the effects produced by the Bark, and yet that this was precisely the combination of symptoms for the cure of which, the highest authorities recommended and all employed the Bark with success. Here was a strange fact which could not escape the observant eye and the logical scrutiny of Hahnemann. He pondered and queried. The same article produced in the healthy oppression of the stomach and indigestion, and cured them in the sick—produced great prostration of strength and restored to strength, those who were debilitated by disease—produced jaundice and cured it. He asked himself: "Is this an anomaly in medicine? or do other articles act on this same principle?" He employed his own unrivalled powers of observation and his almost boundless reading to collect facts on this subject. The results produced astonishment which every day's investigation increased. He found the Bark far from being a solitary example. On the other hand, he found an example of the same law in almost every medicine, in the works of almost every medical author in every age, though not one of these authors, probably, had ever dreamed of the existence of the law of which they had furnished so many examples. The following examples will illustrate the character of these facts. He found from the medical records of that period, that the sweating sickness in England in the 15th century, carried off about ninety-nine out of every hundred attacked with it, until physicians, in the process of experimenting, resorted to the use of diaphoretics, that is sweating medicines, after which scarcely a patient died. Strange indeed, that a disease, the prominent feature of which is, that the patient is sweating to death, should be speedily cured by giving him medicines to make him sweat.

Tobacco, every one knows, produces giddiness, nausea, anxiety, trembling, and prostration, yet he found that the physicians, when attacked with this train of symptoms, while attending the victims of a peculiar epidemic in Holland, promptly relieved themselves by smoking.

upstarts in medicine and even by older members of the profession, as ignorant of his doctrines and the depth of his knowledge as they are of lunar botany. Not so with those who enjoyed the pleasure and the honor of his acquaintance or an acquaintance with his writings. Hear the testimony of Dr. Valentine Mott of New York, the boast and glory of American Surgery. During his tour in Europe, he visited and formed an acquaintance with him. He says of him: "Hahnemann is one of the most accomplished and scientific physicians of the present age."

Hufeland, the patriarch of German medicine, in his celebrated Medical Journal, bears the following testimony; "Homœopathy is advancing in importance, and its author is a man to whom we *must* concede our respect."

Kopp, a very celebrated physician and elaborate writer on legal and practical medicine, thus speaks: "Whoever has traced Hahnemann's career with a critical eye, whether as an author, teacher, or founder and master of a new school, must be struck with his genius for investigation, originality of reflection and gigantic powers of mind." "His researches respecting the specific virtue of medicines and the amount of susceptibtility in the human organization to their impression, are of imperishable importance to our art." We might multiply similar quotations to any amount. How ridiculous to hear small men in the profession, apply to such a man the epithet of quack!

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Medical writers had recorded attacks of epilepsy with tremors and convulsions produced on the inhabitants of Kamtschatka by the use of the Agaricus muscarius, a species of mushroom, while other writers had recorded examples of epilepsy, attended with similar tremors and convulsions, cured by the same article.

The oil of anise had been used for centuries to cure pain of the stomach and colic, but the examples were numerous in medical writers, of the oil of anise *producing* pain of the stomach and colic.

He found high authorities recommending, from their own observation, the use of Jalap and Senna to cure griping and pain of the stomach and bowels; but no fact is better known than that both these articles are extremely apt to produce these very symptoms, and hence the domestic practice of combining anise seed with them to prevent these effects.

One writer had published an account of the Solanum nigrum, taken by mistake, producing enormous dropsy of the whole body, while two physicians were publishing cases of the cure of dropsy by the same article.

He found, on equally good and equally numerous authorities, that Stramonium produced and cured, delirium, convulsions and chorea.

While some physicians had seen Hyosciamus produce convulsions resembling epilepsy, as many more had attested the cure of such convulsions with it. The same article had been seen to produce a certain variety of mental derangement, and just this variety of derangement had been frequently cured by it, while it had failed to cure other varieties. One of the most marked effects of the same article, as often observed, was a spasmodic constriction of the throat, so as to prevent swallowing; but the celebrated Dr. Withering, having such a case of constriction of the throat to treat, could make no impression on it, till he gave the Hyosciamus, which speedily cured it.

He found, among the acknowledged effects of the free use of Nitric Acid, salivation and ulceration of the mouth, while the same article was generally recommended for the cure of mercurial salivation and ulceration.

Tea produces, in those not accustomed to its use, anxiety, trembling and palpitation of the heart: yet every lady knows that a moderate quantity of tea, is an excellent remedy for these very symptoms. These few examples will serve to indicate the character of the facts which Hahnemann's reading and observation daily accumulated, until he found that what was true of the Bark was equally true of every medicine whose action he had been able accurately to ascertain by reading or observation. These facts had at length become as numerous as the medicines whose effects had been at all minutely detailed, and as numerous as their various applications, and they were all but so many examples and proofs of the law, "*similia similibus curantur*," not an exception to which he had yet been able to find. This would have been sufficient, and more than sufficient to satisfy any man who had ever constructed a medical theory. Not so with Hahnemann. His logical mind had already become thoroughly disgusted with the universal prevalence of theories based upon insufficient facts or undisguised hypothesis. These facts, numerous as they were, were not sufficiently numerous to justify his rigidly inductive and truth-loving mind in inducing from them the universality of the law. In order for *him* to be

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satisfied of the universality of the truth, that medicines cure in the sick, the symptoms which they produce in the healthy, it was necessary for him to know precisely what symptoms they were capable of exciting in the healthy. But here he, with the whole medical world, was sadly at fault. Physicians had not been accustomed to give medicines to the healthy. No experiments had ever been instituted for the purpose of arriving at this knowledge. Hitherto, the effects of medicines had only been observed in occasional cases of poisoning, or when medicinal substances had been taken by mistake, or when given to the sick. In the two former cases the instances had been too unfrequent and too loosely observed to be essentially useful. The latter must be a very imperfect method of ascertaining the effects of medicine, since it is impossible to distinguish the effects produced by the medicine from those produced by the disease. Besides, medicines were then, even more seldom than now, given singly, but in compounds of two, three, half a dozen or dozen articles combined together. In all these cases it is manifestly impossible to distinguish the effects produced by each of these ingredients in the compound, mingled, modified and counteracted as they are by each other. Such was the meagre knowledge of the properties of medicines possessed by the medical world but about half a century ago. In order, then, to arrive with certainty, at the truth of the Homœopathic law, it was indispensible to prosecute a long series of original and difficult experiments. It was necessary that persons should take, in succession, each of the remedies to be employed in medicine, until it should produce all the effects which it was capable of producing, compatible with safety. But the establishment of this great law of medicine, if true, was of inconceivable importance. It would, at once, convert the *Art* of medicine into a *Science*—endless conjecture into certainty. In view of its importance, the great heart, the philanthropic spirit, the truth-loving intellect of Hahnemann did not hesitate. He resolved to become, himself, the subject of experiment, and to offer himself, if need be, a sacrifice upon the altar of truth, of science and of humanity. With an insatiable thirst for certain knowledge, an unconquerable love of truth, and a self-sacrificing devotion to the interests of mankind never surpassed, he commenced administering medicines to himself, observing a rigid system of regimen, removing himself from all influences which could interfere with their action, and noting, with great exactness, all their effects. To his great relief, he was soon afterwards joined by several other highly scientific members of the profession and numerous pupils, who each, with their families, became the subject of experiment. Each of the medicines was given to persons of different ages, sexes and temperaments, until it had produced all the effects which it was capable of producing compatible with the safety of the subject, and all these effects were carefully recorded in the order of their production. All the properties of some two hundred articles of medicine were thus minutely ascertained under the scrutinizing eye of Hahnemann himself. Similar experiments have since been incessantly prosecuted by Homœopathic physicians, to the present time, and thus the Materia Medica continually enlarged. This process of experiment, even by the admission of the most learned and candid of the Allopathic schools, was the first reliable foundation that was

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ever laid for a correct Materia Medica--for a work containing a true record of the properties, and all the properties of the medicines of which it treats.

There was now an opportunity to test the universality of the truth of the Homœopathic law. It now only remained in the treatment of disease, to select and apply such medicines as had been found, by former experiments, to produce the same group of symptoms and in the same order as those presented by the disease to be cured. If, in curable diseases, these remedies, thus applied, always produced prompt and permanent cures, then this law of the action of remedies would be established. It must suffice to say, that Hahnemann's absolutely enormous practice—a practice perhaps exceeding in amount, that of any man in any age, and its amazingly successful results for more than half a century, fully satisfied even his perhaps over-scrupulous mind, and dissipated every doubt of the universality of the great law "similia similibus curantur"--of the final establishment of a principle upon which the physician could rely instead of spending his life in guessing and experimenting at the expense of his patients. The only thing in which Hahnemann hesitated was in publishing the results of his experiments to the world. In answer to the earnest entreaties of Doctor Guenther, one of his early friends, not to keep from the world the benefits of his discoveries, he used to reply: "My dear friend, you do not know what nest of wasps I shall stir thereby. The physicians will kill me." The same test has equally satisfied thousands of the most gifted minds in Europe and America, who have been converted to this doctrine from the Allopathic schools. Every day in the life of every Homœopathic practitioner, adds new and delightful confirmation to this truth. Not an exception has yet been found in relation to any article that has yet been employed in medicine. We claim, then, that no natural law is established by a more legitimate and unquestionable induction. With as much propriety might it be demanded of us, that we should elevate every individual ponderous body from the surface of the earth, to see if it will fall again, before we admit the truth of the law of gravitation, as that we should delay induction of the truth of the Homœopathic law until it shall be tested by experiments with every medicinal substance that may hereafter be discovered.

But I am fully sensible, from the experience of my own incredulity, of the difficulty of admitting it even after it is philosophically established. It is in such direct opposition to all our educational notions of the action of remedies! How preposterous to cure vomiting by giving emetics, and a burn by applying heating stimulants! But let us familiarize ourselves a little with the principle, inquire into its *rationale*, and see, if upon further acquaintance, it does not commend itself to our approval, by conforming to our common sense and experience.

We shall find that this law of "similia similibus," is founded upon, and necessarily grows out of, a law of vitality—a law regulating the vital principle. It is necessary that we become acquainted with the modus operandi of this vital principle. Let us in this, as in all other cases of science, question nature. My hands are of a low temperature, and I plunge them into cold water or rub them in snow. What is the result? In a short time they are glowing with warmth. Is this result a freak of nature—an anomaly?

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or is it an example of a law in nature, like all her laws, universal and invariable? Let us learn, if we have not yet learned, that nature has no freaks —no anomolies. This result is but an example of a law of vital re-action which it shall be our aim briefly to illustrate. The law may be thus stated: "Whenever any agent having the power to excite an unnatural action in the system, is so applied as to be felt, the vital principle is excited to oppose its effects, and to produce a state the opposite of that which this agent tends to produce." This vital re-action against unnatural agencies, (and all medicines are of course such,) invariably manifests itself, unless the power of the agency is so great as to overpower vital re-action altogether. Thus when I rub my hands, though already cold, in snow, by this law the vital principle re-acts against it, and endeavors to produce a state the opposite of that which the snow tends to produce; and it is so successful in this attempt that it not only overcomes the influence of the cold which I have applied, but it has acquired such an impetus in consequence of being rallied by the additional cold, that it overcomes that which previously existed, and my hands, in spite of this double opposition, become hot. Take an opposite example. I burn my hand. It is now hot, red, inflamed and painful. On the principle of the prevalent schools of medicine, ("contraria contrariis," &c.) I shall apply cold. And what would be the effect? Why, the heat and pain would be alleviated for a short time, but the vital principle is aroused in opposition to it, and it soon becomes more red, hot and painful than ever. Hence, experience, without a knowledge of the principle, has taught the profession that cold to a burn, though a comfortable temporary palliative, is a bad curative. But let us adopt an opposite treatment, and apply a highly heating stimulant, such as spirits of turpentine or alcohol. The vital principle re-acts against this also, and endeavors to produce a state the opposite of that which this application tends to produce. It succeeds in this, and in a short time the heat, pain and inflammation subside and a comfortable coolness comes on, in spite of the heat of the burn and the additional heat applied.

Take other and varied examples. A man takes a glass of brandy. Its tendency is to produce increased strength, activity and vivacity of mind and body. But there is a vital principle within which will certainly re-act against it, and overcome it, and establish a state directly the reverse of it, and a few hours afterwards, we shall find this man weak, languid and inactive.

A man is over-heated upon wine. The next day he shivers upon the slightest exposure to cold air. Strong coffee stimulates the faculties to unnatural activity, but it leaves behind a sensation of heaviness and drowsiness.

A restless patient is put to sleep on opium, but on the following night he is more restless and sleepless than before. A patient takes a laxative to relieve constipation; after its action constipation is increased. But we can only dwell on these examples sufficiently to illustrate the principle. Examples might be adduced as numerous as medicines and their applications. I have selected these few from their familiarity to those who have not made medicine a study. But a sufficiently extended examination will show the principle to be universal. It is to this re-active

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principle that the Homœopathist addresses all his prescriptions, while the Allopathist acts on a directly opposite principle, depending on the primary effects of his medicines which are always transient, to produce the desired state, while the re-active effect which is lasting and permanent is of a directly opposite character from that which he aimed to produce. How many examples of this deceptive and short lived improvement, followed, necessarily, by permanent and lasting injury, crowd upon the mind! Permanent constipation following the use of laxatives, lasting debility succeeding the use of tonics and stimulants, permanent irritability and restlessness the use of opiates, &c. &c., *ad infinitum*.

As it is my main object to imbue your minds with a knowledge of the great law of cure, as a sure and scientific basis of the treatment of disease by medicine, in contrast with Allopathic empyricism, you will pardon me if I enlarge on this branch of the subject a little farther, and contrast the manner in which the Allopathic and the Homœopathic physician treats disease.

What an Allopathic student learns of the practice of medicine amounts to this: He takes up the study, for example, of fever, with the view of preparing himself to treat it. He reads, first, a description of the disease, and then proceeds to the treatment. He reads that one distinguished writer recommends cold affusions, and another disagrees with him and thinks them dangerous. One advises wine, and another insists that the patient should have the most cooling drinks only. Many prescribe Peruvian bark, or Quinine, a part of them because they think it a febrifuge, and another part because they deem it a tonic. Others object to these remedies altogether, because they believe them heating and fever producing remedies. Some recommend a free use of cathartics, and others warn the young practitioner against their use. And so on to the end of the chapter, almost every remedy in the Materia Medica being recommended by some and repudiated by others. The author closes his lucid account of treatment by giving his own practice, and the student, thus furnished, goes forth to take the lives of men in his hands, at liberty, under the sanction of high authorities to employ just what remedies he pleases, and sadly puzzled to make a choice. But in all his study he does not get the first glimpse of a law of cure. The best reason he can give for administering any remedy is, that somebody thinks he has found it useful, without knowing why, in disease that seemed to resemble the case in hand.

Medicine has, therefore, certainly been no fitting study to any one as a matter of science, simply because there was no science in it, and it is not strange that the profession have discouraged the practical investigations of laymen.

But we repeat that the application of medicine to disease is, nevertheless, a science, with laws fixed, simple and easily understood, and therefore open to the knowledge of all.

Let us refer to two of these laws as intimately connected with the great law of cure, even at the risk of some repetition of thought.

First law. Every medicine produces two directly opposite effects in the order of time—the first primary and transient, the other, secondary and permanent. To illustrate by an example: A patient takes a cathartic.

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Its first or primary effect is, to stimulate the intestines to an unusual and unnatural effort to expel their contents. But this effect is transient, continuing only a few hours. The secondary effect is just the reverse, viz: unusual and unnatural inactivity and torpor, or constipation.

Again. An opiate is given to allay pain and procure rest by diminishing or benumbing sensibility to the causes of suffering. This purpose is transiently answered by its primary effect, but this soon ceases, and then comes the opposite or secondary effect, viz: increased sensibility to all the causes of annoyance. And so true is nature to herself—so inflexibly adherent to her own laws, that the physician may persist as long as he pleases in his infractions of this vital law, and she will have her own way and maintain her resistance to the last, or until the struggle ends in exhausted vitality and death. The same is true of all other remedies.

If you send for a physician who prescribes a cathartic, or laxative, you can very properly ask your medical adviser; "What, sir, is to be the primary effect of this dose?" If he answers: "To stimulate the bowels to greater activity," you may then very properly reply: "My dear sir, as I have learned the laws of cure, this effect will be but transient, while a secondary and opposite effect, viz: increased torpor and constipation will inevitably follow, which will be lasting, and the effect of your prescription will be to afford me temporary alleviation at the expense of a lasting aggravation of the very difficulty which you aim to cure. I should certainly be glad to be relieved of my present embarrassment, but this is obtaining present liquidation at a higher rate of interest than I can afford to pay. I prefer to suffer a little now to suffering so much more hereafter. I am obliged to you for your offer of present relief, even on such hard terms, but really, sir, I feel obliged to decline it." And the same reasoning applies to all remedies administered on Allopathic principles.

Second law. All medicines produce two exactly opposite effects, according to quantity; that is, small and large doses produce opposite effects. A small dose of Opium produces exhilaration and wakefulness—a large dose, languor, stupor and sleep. Very small doses of Rhubarb, Mercury and other cathartics allay irritability of the bowels, and thus cure diarrhœa and dysentery—large doses produce irritability and diarrhœa. Very small doses of Emetic Tartar, Ipecac, &c., allay irritability of the stomach and thus cure vomiting and cholera-morbus—large doses produce these very states.

The one is the disease-curing, the other the disease-producing effect. This law is equally practical with the first. Guided by it, the physician will so administer his medicines as to secure their secondary or curative effects, and avoid their primary or disease-producing effects. And patients when properly informed, will be wise enough to refuse a prescription made in violation of this law. They will say to the physician who prescribes for them large doses, (and *all* Allopathic doses are large, though they may call them small,) "Sir, I consulted you for the purpose of being cured, and you offer me a drug in a dose that will make me sick. The law of cure, as I understand it, makes it no part of the business of a physician to produce disease, but his exclusive business to cure it. The time is past when the proper inscription on the sign of the physician was, 'A disease

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manufactory,' and the appropriate title of the profession, 'The destructive art of healing.' I must insist on your treating me in obedience to and in harmony with the great and now well-understood laws of cure, or I must take the treatment into my own hands, or consult some one better informed."

A consideration of these two laws leads us again, by a slightly different process, to the same *great* law of cure, "Like cures like." We see a patient laboring under a disease characterized by a certain combination of symptoms. We inquire what medicine produces this combination of symptoms, given in large doses. By a careful comparison of the symptoms with those produced by various medicines, we find that they have a striking resemblance, for example, to those produced by Arsenicum in large doses. Arsenicum, then, must be the appropriate and specific remedy in small doses, because it produces, in small doses, effects just the opposite of those produced by large doses of the same remedy; that is, just the opposite of those under which the patient labors, and, of course, establishes an opposite state, that is, a freedom from those symptoms; in other words, a restoration to health.

But to return. Does not the great law of "similia similibus curantur," growing out of the law of vital re-action, commend itself to your philosophy, your common sense and your experience? But if this one great principle be admitted, *all* that Homœopathy claims as essential to it, is conceded. If this be true, the whole system which necessarily grows out of it, is a system of truth—if it fail, the whole system falls.

I doubt not that this remark will surprise and disappoint many of my auditors, for I am perfectly aware how industriously the falsehood has been circulated, and the community made to believe, that the principal, if not the only peculiarity of our system consists in administering infinitessimal doses of medicine, or what amounts to no medicine at all. My hearers are by this time sufficiently disabused of this misrepresentation, and see that our system is distinguished by great, peculiar and philosophically established principles. But I should perhaps not answer expectation or do justice to the subject, if I did not advert to this feature of the system.

Those who have apprehended the principle of "similia similibus curantur," cannot fail to see the necessary consequence of *small* doses. They will see that we do not give medicine to obtain its primary or direct effect, but to excite the re-action of the vital principle, and thus enable it to overcome the very slight primary effect produced by the medicine, and the disease at the same time, as in the case of applying cold to the hands to excite warmth. A patient is attacked with nausea and is on the point of vomiting. We give him an article which will produce such nausea and vomiting in a healthy subject, that is, an emetic. But will a large dose be likely to cure his sickness? Will it not on the other hand be certain to aggravate it? In like manner, will a patient with inflammatory fever bear large doses of stimulants with impunity? Another is laboring under head-ache, closely resembling that produced by Belladonna. Will he bear large doses of Belladonna without aggravating it? Medicine is commonly given to produce an indirect effect upon the diseased part, through sound and distant organs; thus a headache is treated by acting upon the healthy stomach or bowels by an emetic or cathartic. Here large doses may be

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borne; but very different is it if we give a remedy which acts directly and specifically upon the diseased organ itself, as Belladonna does upon a diseased head and an emetic upon a nauseated stomach. But in Homœopathic practice we always prescribe medicines which act directly and specifically upon the diseased part itself. How preposterous the argument that our doses can produce no effect upon the sick, because a man in sound health can bear a much larger dose with impunity! Suppose I meet one of these objectors with a burnt finger. I place my finger at a comfortable distance from the fire and invite him to place his by its side. He does so, but instantly withdraws it in an agony of pain. I ridicule his pretended sensitiveness to such a moderate degree of heat, because it produces no uncomfortable effect on me. I find him shut up in a profoundly dark room with inflammation of the eyes. I admit a ray of light by raising the corner of a curtain, and he screams with pain. I laugh at him for pretending to feel a powerful effect from such a quantity of light, because I have borne the full blaze of day without inconvenience. This is no more preposterous and absurd, than to ridicule the idea of small doses producing an effect when acting directly on a diseased organ which is therefore peculiarly sensitive to its effects, because the same doses produce no palpable effects upon an individual free from disease.

This one view of the subject is, perhaps, fully sufficient for our purpose, but there is another circumstance that greatly strengthens it. The active power of medicine is greatly increased by the Homœopathic method of preparation. We take, for example a grain of medicine, mix it with one hundred grains of sugar of milk and triturate in a mortar to great fineness. We triturate a grain of this mixture with another hundred grains of sugar of milk, and so on, as many times as we think proper. Mathematicians tell us, that it is mathematically demonstrable that the surface of a given solid body, when reduced to particles, is increased in the ratio of the diminution of its particles. Our first trituration vastly multiplies the number of particles, diminishes their size, and in the same ratio, increases their aggregate surface. The second trituration increases the surface from a quarter of an inch to very many feet. A very small part of a grain, thus prepared, presents a vastly larger surface to come in contact with the living organism than the whole grain without this process. Can it be doubted, that medicines act very much in proportion to the surface which can be brought in contact with the organism? Will not that medicine act with greater power that comes in direct contact with a surface of many feet—that can be spread over the whole internal surface of the stomach and bowels, thus coming in contact with every part of it, than that which presents only a surface of a quarter of an inch? The most learned Allopathists admit this. If then, instead of weight, we take surface as the standard of size, doubtless the more correct standard in this case, then the Allopathist who gives his grain, gives a small dose, while the Homoeopathist who gives his quarter or eighth or sixteenth of a grain, gives, in reality, a vastly larger one, so that we generally find it necessary to reduce the quantity much below these fractions.

But after all, independently of all these sufficient considerations, the objections to the smallness of the dose, are mere moonshine, for our system

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prescribes no quantity, and imposes no restrictions. It tells the young practitioner, that if he prepares his medicines properly, and always prescribes them on the Homoeopathic principle, he will find, from the double cause of their increased power, and the peculiar susceptibility of the patient, in all cases, to the appropriate Homoeopathic remedy, that very small doses will produce very prompt and salutary effects—effects, which, if he has only been accustomed to Allopathic prescriptions, will astonish him, and appear more like the result of supernatural agency than what he has been accustomed to consider the natural effects of medicine. But he is, at the same time, told that he is under no restrictions as to the quantity of medicines he shall give, but is at liberty, nay, in duty bound, to observe for himself, and give such doses as he finds necessary to produce the desired effect. This license is surely broad enough for all, except those who are resolved to give more medicine than they themselves find necessary.

A query naturally arises here. If the principles of the Homœopathic system are really so obvious and well established, why is it that the whole medical profession have not adopted it? To give a full answer to this question would require a lecture by itself. It must suffice here to say, that several causes, such as natural indolence—the dread of being obliged to go into new trains of laborious investigations, the pride of learning—an unwillingness to acknowledge that others have learned what they do not know; a veneration for old and supposed established doctrines; the reputed weakness of credulity, which can be easily induced to believe new things, with the supposed dignity of unbelief, have all conspired, in every age, to deter men from adopting, and to produce resistance to new discoveries. The history of discoveries and improvements in science in every age, not excepting our own, is a history of opposition—opposition from the professedly learned. There has always been a large class of philosophers who, having finished their education where it should have begun, and entrenching themselves behind their mighty acquisitions, have devoted the remainder of life to mulish opposition to all subsequent discoveries. Harvey was cruelly persecuted to the day of his death, by the professedly learned in the profession, for his discovery of the circulation of the blood, the early Chemists for their discoveries in Chemistry, and Gallileo by all the philosophers of the age, for announcing his then unpopular, absurd and heretical doctrine of the revolution of the earth. Recent does not differ from former history in this respect. It is not strange, then, that a modern improvement in medicine should share the common fate. It is much more strange, in my estimation, that it should constitute so much of an exception to the general rule—that within little more than fifty years from its first discovery by one man, and within but little more than half that time from its general announcement to the world through the press, it should number its thousands of converts from among the most learned and scientific of the medical profession in Europe and America—that it should already boast its seven hundred volumes of medical literature, its twenty or thirty periodicals, monthly and quarterly, its professorships in European Universities, its numerous Court physicians and Counsellors, and its hundreds of thousands of grateful patients from the most intelligent in every community;

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that it should be already sustained in Europe by imperial decrees and royal enactments—that most of the crowned heads upon the continent have already chosen Homoeopathists as Court physicians, and that the system is exclusively patronized by almost the entire of Continental nobility.* And who are they who oppose it, and on what grounds? I venture the reply: Those alone who have not rendered themselves competent judges of its merits by a thorough practical examination of it, and wholly upon theoretical grounds. We challenge the instance of a single faithful examination of its principles and practice resulting in their rejection. And even these objectors are paying unwitting homage to its great principle, in their daily practice. In compliance with what other principle is it, that they give Iodine and Nitric Acid in mercurial salivation and sore mouth, when these articles are well known to produce a similar salivation and sore mouth when freely given to the healthy subject? On what other principle is it that they universally employ mercury for the cure of inflammation and enlargement of the liver, when it is well known that a free use of mercury produces a similar state? Or that Balsam of Copavia is in general use in the treatment of irritation and inflammation of mucous membranes, when the same article is universally recognized as possessing the property of producing the same state? Or that Opium, notwithstanding it has been so often observed to produce a state closely resembling delirium tremens, is with them the sheet anchor of hope in the treatment of this formidable disease? Or, that such articles as Emetic Tartar and Ipecac, in small doses, are found to be effectual and are daily employed to cure irritation and sickness of the stomach? Or that laxatives are in daily use to cure Diarrhoea? In all these and a thousand other instances, of daily occurrence, they, unknown to themselves, act upon and therefore practically acknowledge the truth of the Homoeopathic law, "similia similibus curantur." They do so every time they employ vaccination, which is purely Homoeopathic. If Small Pox can be prevented by any other than a Homoeopathic remedy, let them inoculate their patients with the Itch, or give them a Rheumatism, and not confine themselves to the only disease which closely resembles Small Pox, and is therefore exclusively Homoeopathic. We think it but just to ask of those who condemn our system, either to cease

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*The following statistics are offered for the benefit of, and an answer to those, who, either ignorantly or wickedly, are raising the cry that Homoeopathy is going down in Europe. They represent its state in 1842, since which time, it is well known, it has increased with unprecedented rapidity.

At the above date, there were about forty distinguished professors in the European Universities who had declared their conversion to the system and become its firm advocates.

"The distinction of Counsellors of State and Counsellors of Medicine is conferred by the Sovereigns of Europe, upon such physicians alone as are distinguished for their acquisitions in general science and medicine, and is esteemed a compliment of the highest order." Of this class of learned and distinguished men, there were no less than fifty-five Homoeopathists.

The distinction of Court physicians is only conferred by the European sovereigns for highly di-tinguished and unequivocal *success* in the *practice* of medicine; but at the above date, there were not less than twenty-two Homoeopathists enjoying that high distinction. There were seventeen Professorships of Homoeopathy in the Universities and Medical schools and eighteen Homoeopathic Hospitals.

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to avail themselves of our great principle in their daily practice, or cease to denounce it. The frequent instances of the action of the Homœopathic principle in their own experimental practice, is a sad puzzle to the profession. A well-known and scientific Allopathic writer details several cases of the prompt cure of a severe disease by a remedy which is well known to produce similar disease when taken incautiously by the healthy subject. In commenting upon them, he frankly acknowledges that he can give no satisfactory or scientific account of the *modus operandi* of the remedy in these cases. "Indeed," he adds, "according to the established principles of our science, it should have acted far otherwise." How firmly "established" those principles of science must be, which are contradicted by daily facts! What a pity it is that nature will not so far accommodate us as to conform her facts to our "*established* principles" of science! But to be serious. How readily would a knowledge of the Homœopathic principle have relieved the learned Doctor of all his difficulty, and taught him that his strange remedy cured the disease *because* it possessed the property of producing similar disease.

It would be extremely amusing, if the subject were not too serious to amuse, to contemplate the puzzling, confused and contradictory accounts which different Allopathic writers give of the same remedies in consequence of a want of knowledge of this great key-truth in medicine, which explains all the mystery, harmonizes all the discrepancy, and reconciles all the contradiction. Take a few examples in relation to one or two articles only. One writer warns us against the use of Antimony because its use produces inflammation of the lungs, while the profession generally rely mainly upon it to cure inflammation of the lungs. One says it should not be used, because it produces irritation of the skin, while another laughs at the idea and recommends it to cure irritation of the skin. One cautions us not to use it in inflammatory affections, because it is a heating and inflammation-exciting remedy, while others scout the idea, because they have always employed it with success in the treatment of these very inflammations. One gives us solemn warning against its use because it excites profuse mucous secretions, while another praises its use in mucous fevers to check profuse mucous secretions.

One writer, treating of the Arnica montana, says that it excites dangerous inflammation of the mucous membrane of the stomach and bowels, and *therefore*, must never be used when that state exists, as it could only aggravate it. Another, of equal authority, evidently supposes this to be a great mistake, because he has long employed it with signal success in the treatment of those very inflammations. Thus unsettled and indefinite is the Allopathic Materia Medica—the knowledge of the properties and effects of medicines, in regard to almost every remedy which they employ. How uncertain must be their application to disease! There is nothing settled respecting them but settled difference of opinion and consequent controversy. Every one will see how clearly and satisfactorily a knowledge of the Homœopathic principle reconciles the whole difficulty. Antimony *does* produce inflammation, and it is by virtue of that very property, that it cures it. It *does* excite profuse mucous secretions and *therefore* cures them. It *does* produce and *therefore* cures irritation of the skin.

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Arnica *does* produce violent disturbance of the mucous membranes of the stomach and bowels; and it is in virtue of this property that the Homœopathist daily and promptly cures such disturbance with it.

In this view of the subject, how clear it is, what infinite mischief the Allopathic physician must produce when he happens to choose a really appropriate remedy; that is, a remedy which produces a similar disease if given in Allopathic doses, for then he is sure to have the medicinal disease superadded to the original one, or what appears an aggravation of the original one. The Homœopath has occasion to see such instances almost daily.

I cannot deny myself the pleasure of making a few short extracts from a letter of Dr. Dunnel giving an account of his conversion to Homœopathy. It is in perfect correspondence with my own experience and that of thousands more. "You desire me to give you my reasons for believing Homœopathia; you well know I ought to have good reasons for that belief; because no person entertains a more contemptible opinion of the science than I once held.

Contempt arose in me from the same cause that produces the same opinion among a majority of physicians, viz: the most profound ignorance of the *facts* adduced in its support." "Thus, when urged by yourself, years ago, to examine the subject, I deemed it of too small import for serious examination, and went from year to year groping along the dark and devious tracks of Allopathy." He at length "*consented*" to read the work of Hahnemann—the Organon. "After perusing the introductory chapter, I began to devour the contents of that work with intense interest; for it recalled circumstances in the cure of disease I had in vain endeavored to comprehend, and gave form and shape and fashion to various doubts and day dreams that had often floated over my brain, without the possibility of assigning to them "a local habitation and a name." "The Homœopathic law reconciles a million of otherwise discordant facts, gathered by observation and experience, and combines them into one harmonious whole." He resolved to test the Homœopathic law practically, and proceeds to give a most interesting detail of two months' practice, and then proceeds: "Two short months of examination into the truth or falsity of the law, 'similia similibus curantur' had resulted in effectually cu ing more diseases than I had been able to do in as many years. The truth of the law flashed over my mental vision with a light, brilliant and intense as the sun at noon-day, and in the centre of its effulgence, appeared the venerable features of the sage of Meissen, Hahnemann! a name destined to outlive the names of those medical predecessors whom he has not embalmed in his own immortal works.

It has, I assure you, cost me quite a struggle to believe my long imbibed and cherished ideas of disease erroneous, especially as regards inflammation. I have watched the patients I have treated, with inflammatory diseases, as closely as the pilot watches the breakers under his lee, and stood ready to draw the lancet in their aid, if necessity required it, until I have verified, in numerous instances, the truth," &c.—"so that the *most violent pleuritic fever*, with all its attendant alarming symptoms, is cured in the space of *twenty-four hours at farthest, without any loss of blood or any antiphlogistic*

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whatever. I have only to add, that my first few months of experience have been confirmed, and my conviction daily and hourly increased ever since."

This is in substance the experience of all the thousands, who, like Dr. Dunnell, have *consented* to go into the examination.

Permit me to refer, more directly, to a few of the advantages which this system possesses over any other. I pass over the obvious advantage of the greater ease and pleasure with which sugar plums are administered to children and irritable stomachs, than nauseating doses of Jalap, bilious pills, &c. &c., and observe:

1st. That our experiments upon the properties of medicine are made, in advance, upon the healthy subject, and consequently the cure of the sick is not delayed and life endangered by a course of guessing and experiment at the bedside. An anomalous case of disease, entirely new to us occurs. We are not obliged first, to construct a hypothetical theory of its uncertain pathological character and then select a medicine, which, agreeably to our uncertain notions of its properties, is adapted to that hypothesis. But we act instantly upon the principle upon which we have learned to rely with confidence. We refer at once to our Materia Medica—our perfected record of the precise properties of medicines, ascertained by deliberate, cautious and minute experiment. We select that article whose known effects correspond with the group of symptoms which characterize the disease in question, and when we have determined on this correspondence between the remedy and the disease, we feel certain of its effects. The Asiatic Cholera, wherever Homoeopathy was practiced, was thus treated, from the very first, with pre-eminent success. Cases of disease, the precise nature of which it is impossible to determine, are constantly occurring, which give the superior advantages of the system in this respect, a most palpable and delightful pre-eminence.

2dly. The strength of the patient under this system, is never considerably reduced by treatment. The most acute attacks of pleurisy, inflammation of the lungs and inflammatory fever are cured in a few hours, without any of that debility and prostration produced by profuse bleedings, cathartics and nauseating remedies, supposed to be indispensible in the prevalent practice, and which leave the patient in a state requiring weeks or months to recover the strength of which he has been robbed, not by the disease, but by the treatment. To the truth of this advantage multitudes in this community, and in every other where the system is practiced, can testify.

3dly. Our system never produces artificial or medicinal diseases. We have seen that upon this system, medicine is never given with a view nor in sufficient quantity to produce its primary or medicinal effects, but to provoke the vital power to react and overcome the slight effect of the medicine and the disease at the same time—in other words, to excite nature to do her own work. Not so with other systems. They depend for all their cures, upon the primary effects of medicines, against which effects, we have seen, the vital principle never fails to react. This reactive power, the only curative power in nature, they place no dependence upon, and lose sight of altogether, while it is making perpetual and strenuous efforts to counteract and overcome every dose of medicine they give. If in this double strife against both disease and medicine, the system so often succumbs, it should

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not be matter of much surprise. But every artificial state produced by medicine is a diseased state. The sleepiness and stupor produced by opium is no less disease than the same state occurring spontaneously. The action of an emetic is but an artificial cholera morbus, and the action of a cathartic but an artificial diarrhœa. All other prevalent systems aim to produce these medicinal diseases—to cure one disease by producing another, of an *opposite* character; as sleeplessness, restlessness and irritability by artificial stupor—constipation by inducing artificial diarrhœa, &c. But look at the inevitable results according to the invariable law of vital reaction. The primary effects of all medicines, unless given in directly ruinous doses, must be temporary, to be certainly followed by a permanently opposite condition. Thus opium is given to a patient to relieve him from restlessness, nervousness and sleeplessness. He is relieved while the primary effect of the remedy continues, but as surely as there exists a law of vital reaction, it will establish a state the reverse of that produced by the opiate, and within twenty-four hours, when the primary effect has ceased and the vital power has reacted, the patient will be more nervous, more restless and more sleepless than before. The dose is repeated with the same temporary relief and the same vital reaction as before, and so on, until obstinate nature gains the ascendancy and the patient is placed permanently in a condition the very reverse of that which the medicine was given to produce; that is, in a state of such permanent restlessness and irritability that life is a burden unless he is perpetually under the artificial stupor of opium. The physician leaves him, recovered, if you please, of his original disease, but laboring under the infliction of its artificial substitute, than which, no natural disease could be more deplorable, whether contemplated in its physical or its mental aspect.

A patient takes a cathartic to remove constipation. The object is effected for a short time. But the vital principle, ever at its post, ever on the alert, and never failing to act in obedience to its own law, reacts against this artificial disturbance and establishes a state opposite to that produced by the disturbing agent, viz: a state of constipation. This calls for a repetition of the cathartic, and the vital principle fortifies itself in its second reaction, more strongly and more permanently than before, against its influence, and so on, until the habitual use of cathartics becomes indispensible. He is now, as might have been predicted, a permanently, artificially diseased man, a victim to medicinal disease, and unless he gets his eyes open in season, like the opium-taker, he will drag out a miserable existence and meet with a premature end. Who cannot point to melancholly examples of both these cases in every community?

An individual is attacked with indigestion. A laxative is given, followed by bitters. This is the usual practice. Cannot my hearers predict the result? Constipation follows the laxative, and increased weakness of the stomach succeeds the artificial stimulation communicated to it by the bitter. He thinks himself cured for a short time. But when the treatment is suspended and the primary effect ceases, and reaction has followed, he has what he very probably calls a new attack, worse than the first. He again applies for relief. The artificial, medicinal constipation is now taken as evidence of torpor of the liver, and Blue pills or some other form of mer-

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cury is given to rouse it to action, to be followed by more laxatixes and bitters. He is again cured and is pleased and grateful! But what next? Why, the vital reaction reproduces all these difficulties with increased intensity, with the addition of real torpor of the liver, produced by the reaction against its mercurial stimulation. The case now becomes complicated. Mercurials, laxatives and tonics are repeated with temporary palliation and eventual aggravations of the disease, until the patient becomes a confirmed and miserable dyspeptic, with the usual complication of diseased liver. Despairing of a cure by orthodox treatment, he now applies, perhaps, to a Thompsonian, who drugs him with pepper and other stimulants which create such an unnatural power within him, that he can almost digest grind-stones, and Thompsonian practice is heralded as almost a performer of miracles. What next? Why, when the treatment is suspended and the system has reacted against it, there is found such debility and torpor of the digestive organs, that they can neither digest food nor be acted on by medicine unless of the most powerful character, and in the largest doses, and powerful cathartic pills by the dozen or by the box, or enormous daily quantities of cayenne pepper are indispensible to keep the machinery of the organism in motion. Who, in every neighborhood, does not know of persons who are moving, living, dying examples of this form of artificial disease, passing under the name of dyspepsia and liver disease! How many such cases have I seen within the last eighteen months who are now showering blessings upon Homœopathy!

I select these examples for their familiarity to those who have not made medicine a special study. If I were addressing medical men alone, I would refer to examples of a still graver character.

But what is true of the remedies in these cases is equally true of all medicines not administered in obedience to the Homœopathic law. And when we reflect on the great number and energetic properties of the medicinal substances which are daily prescribed with such an unsparing hand, and when we keep in mind the law of vital reaction, can we be surprised that every community is full of the victims of artificial medicinal disease, often of an intractable character? We believe, on what we think good authority, and the result of careful study and observation, that a large proportion of all the obstinate chronic diseases we are called to treat, are of this artificial character, and they are found of all diseases, the most difficult to cure. Is it not time that a practice attended with such confessedly enormous evils was either wholly abandoned or so reformed as to avoid them? *Can* that be a true system of medicine, a prominent portion of whose every day effects is, to *manufacture* disease instead of *curing* it? Is it not the duty of medical men, at least to examine a system of which thousands who have fully tried it, testify that it is free from all these dangers, and besides incomparably more prompt and permanent in the cure of disease? I speak thus, not to reflect upon those who have not condescended to examine it, but to justify myself for not only *condescending*, but for having had the hardihood to *dare* to examine it for myself, and then for having yielded, against my strongest inclinations and prejudices, to the clearest convictions of truth and duty, in adopting it.

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4th. A fourth advantage of this system arises from its greater definiteness in the treatment of disease from the specific character of its remedies. Specific remedies for a few diseases have been long known. Sulphur has been regarded as a specific for the itch. Peruvian Bark for intermittent fever, and mercury for certain affections of the liver and some other diseases, &c. It has frequently been predicted that specific medicines would be eventually discovered for the great mass of diseases. The Homœopathic law has realized the prediction with a definiteness never dreamed of. It announces this realization of a long cherished hope of the profession, and (strange exhibition of human nature!) that profession, without stopping to inquire into its truth or falsehood, set themselves in hostile array against it, and cry, impossible, humbug! The prediction is not fulfilled in the precise shape their philosophy had supposed it should be. This feature of Homœopathic practice is doubtless clearly perceived by those who have followed us thus far in our exposition of it. In all cases of disease, giving the very remedy which is capable of producing the same disease, with the same symptoms, these remedies are of course, in all cases of the character of specifics. Though this may be sufficiently clear already, we will illustrate it by an example or two. Several articles of medicine, as Belladonna, Hyosciamus, Opium and Stramonium have been famous, but have enjoyed a very variable reputation for the treatment of mental derangement. While one physician has extolled one of these articles for the great success with which he has employed it in the treatment of this affection, another has declared his entire disbelief in its efficacy, having, in his hands entirely failed. And so of them all. The reason of this disagreement is perfectly obvious. Not aware of the fact, that each of these articles is a specific remedy for mental derangement characterized by a certain distinguishing train of symptoms, they have regarded them as remedies for mental derangement in general, however characterized. Hence both their success and their failure have been alike accidents. Belladonna, when given in sufficient quantities, produces derangement with such symptoms as the following: excessive anguish and inquietude, loss of consciousness; frightful visions, as of spectres, devils, war, &c., with desire to run away or to hide; ridiculous buffoonry; wildness of the eyes with fixed and furious look; trembling of the limbs, &c. For derangement thus characterized, Belladonna is the specific remedy, and when a physician has accidentally employed it in *such* cases he has been successful and praised Belladonna as an efficient remedy for mental derangement. Another has tried it in the same disease, but with a different train of symptoms and has of course failed, and hence has declared Belladonna of no use in this disease.

Hyosciamus produces the disease marked by paroxysms of mania, alternately with epileptic fits; sleeplessness with loquacious delirium, great anguish and fear, especially at night, with fear of being betrayed or poisoned; visions of persons who are dead; jealousy; fury, with desire to strike and kill; raving about one's affairs, &c. In just this form of disease, Hyosciamus is the specific remedy, but totally inapplicable in other forms. But not knowing this fact, some have pronounced judgment for, and others against it.

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Opium produces derangement with lethargic drowsiness, mania with fantastical or fixed ideas which induce a belief that one is not at home, frightful visions as of mice, scorpions, &c.; inability to sleep, notwithstanding the greatest sleepiness, &c. For this form of the disease, opium is the specific remedy, but is inappropriate in any other form. The same is true of a multitude of other remedies, each of which produces and cures a distinct form of mental derangement, but which are only applied specifically by the Homoeopathist. Cures performed by others with these articles occurred because they were, without their knowing it, Homoeopathic to the disease. What is true of this disease is equally true of all others. We never give a medicine because a patient has a disease called by a particular name, as dyspepsia, typhus fever, or influenza, but because he has a disease marked by a particular group of symptoms which specifically indicate a particular remedy.

5th. But the fifth advantage I will name is, that the Homoeopathic is the only *directly curative* method of treating disease. If the examples of the law "similia similibus curantur" which I have adduced, and ten thousand more which might be adduced, are not all lawless freaks of nature, then the treatment of disease on this principle must be the only directly curative one, unless nature has established two laws that are in direct and irreconcilable conflict with each other. All remedies given upon the Homœopathic principle act directly and specifically upon the diseased organ. Contrast the opposing methods in a given case as an illustration. Take a head-ache which is not sympathetic of disease of some other organ. The Homoeopathist gives a minute dose of Belladonna, or some other of the numerous articles according to the symptoms, which acts *directly and specifically* upon the diseased organ, and in a few minutes, its effect becomes evident by a removal of the pain. Very different is the course under other systems of treatment. Here the remedy is directed to a distant and sound organ for the purpose of acting *indirectly* upon the diseased one. An emetic or a cathartic is given to excite disease in the stomach or bowels and thus indirectly affect the head. We do not deny that disease may be cured in this indirect way; but with what delay, with what uncertainty, with what expense, and often with what danger to the before healthy portions of the body!

Nature herself sometimes cures one disease by inducing another. But let it never be forgotten that, unlike the Allopathist, she never fails to act according to her own law, similia similibus. In other words, she never cures one disease by inducing another of an *opposite*, but always of a *similar* character. She cannot cure Small Pox by Rheumatism which is of a different character, but does by Cow-pock, which is of an analagous character. She often *suspends* one disease by producing another of a different character, or in a different and distant part of the system, just as the physician suspends a sore throat, a pain in the side, a diseased spine, an habitual head-ache and a hundred other ailments, by inducing an opposite internal disease, or by blisters, plasters, issues, emetic tartar, or croton oil sores, &c. &c. But in the first case, when the second disease which nature has induced is terminated, the first resumes its course as before its interruption; and in the second, when the blisters, issues and sores are sus-

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pended, the diseases they were intended to cure, resume their original course as though they had suffered no interruption. How many have undergone, for months, this species of torture for the cure of chronic disease, and been flattered by its temporary suspension, only to be cruelly disappointed, when their torture was suspended, by a return of all their former symptoms. How irrational it now seems to me, to continue to attempt what nature herself has never been able to perform, and what centuries of experience have proved to be impossible for us!

Besides what we have here said, and when speaking of dyspepsia, constipation, &c., we may refer to the two great classes of local and cutaneous diseases, the reputed cures of which are most calamitously deceptive. Though a volume might be filled with examples of so-called cures of these diseases by external applications being followed by serious and often fatal internal disease, yet the practice is still general. These internal attacks, in consequence of external cures are sometimes sudden, but more frequently slow and insiduious, the patient seeing no connection between them—nay more, he is often congratulating himself upon his happy riddance of his external disease, while that same disease, not cured, but only repelled, is preying, in fatal disguise, upon his internal organs. No matter whether this external disease be an ulcer upon the ancle, a chronic inflammation o, the eye, a discharge from the ear, a sore throat, a salt rheum, or an itchf the consequences are similar. In these cases a few doses of a Homoeopathic remedy will often restore the disease to its original locality and bring immediate relief to the internal organs. A continuance of the treatment cures, not repels, the external disease also.*

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*Some are willing to believe that this system may do well in chronic diseases, but are afraid to trust it in severe acute cases—the very cases in which it has demonstrated its superiority most triumphantly. Is the Asiatic Cholera a sufficiently acute and severe disease to furnish a satisfactory test of its efficiency? Let us look at a few facts, then.

Le Moniteur (the official organ of the French Government,) announces that Dr. Mabbit, a Homoeopathist, has been created Knight of the Legion of Honor in consequence of his distinguished success in the treatment of Cholera in Bordeaux. Dr. Mabbit has collected the results of the two systems of treatment of Cholera in different places. The general result is as follows:

Treated Allopathically, - - - - - - -	405,027
Cured, - - - - - - - - - - -	254,788
Died, - - - - - - - - -	240,239

giving a percentage of 49 deaths out of 100.

Treated Homoeopathically, - - - - - -	2239
Cured, - - - - - - - - -	2069
Died, - - - - - - - - -	170

giving 7 1-2 as the per centage of deaths.

It was witnessing the successful treatment of Cholera that first led Dr. Mabbit and many other distinguished physicians to adopt Homoeopathy. It is officially announced by a commission appointed for that purpose, that in Vienna, under Allopathic treatment, two-thirds of the patients died, while, under Homoeopathic, two-thirds recovered. The Prussian State Gazette announces, that, within a certain district, Homoeopathy cured 86 out of 109, Allopathy 60 out of 199, while nature, without a physician, cured 16 out of 49. That is, Homoeopathy cured about 80 per cent. Allopathy 30, and nature 32. The Cholera broke out with great violence in the territory of Raab in Hungary. The result of all the cases was: cured by Homoeopathy 97 per cent., by Allopathy 56 2-3 per cent. We might indefinitely extend

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6th. A sixth advantage possessed by the Homoeopath is the minute and accurate knowledge he possesses of the properties of the medicine he employs, contrasted with the exceedingly meagre knowledge possessed by the Allopath.

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similar statistics in regard to Cholera as well as other diseases in Europe and America. In Cincinnati during the season of the greatest prevalence of Cholera there, the results were even more striking. The fatal cases under Allopathic treatment was about 45 per cent., while under Homoeopathic it was but 5 per cent. We believe the result of the two systems of treatment of Cholera in this city during the present season, if they could be fully made known, would be quite as striking as in Cincinnati. No one conversant with the facts will deny that the Allopathic treatment of this disease has been terribly unsuccessful, and there are hundreds of witnesses to the fact that the Homoeopathic has been most delightfully successful. A multitude of cases have occurred here to which the Allopathic physician has been called at an early stage of the premonitory diarrhoea, but which have gone steadily on through all the stages of the disease and ended in death, the sooner and the oftener, I firmly believe, by the Calomel and Laudanum treatment, and sometimes, if possible, by worse treatment still.

On the other hand we challenge the production of cases of this disease terminating fatally under circumstances that afforded the least ground of a reasonable hope. And among those that have recovered has been a large number who had been under Allopathic treatment till all hope was abandoned and the patient left cold, collapsed and pulseless, and in some instances they have been pulseless for several hours when the Homoeopathic treatment was commenced.

We have already intimated our belief that the popular treatment, not only of Cholera, but of most diseases. was worse than no treatment at all. And this belief is confirmed by the trials which have been fairly made.

In the Infirmary of Wieden, a suburb of Vienna, were 350 patients with acute inflammation of the lungs, from the year 1842 to 1846. Of these, 85 were treated by the popular method of bleeding, 106 by the equally popular method of large doses of emetic tartar, and 189 by the expectant plan of harmless or merely dietetic remedies.

Of the first and second classes, 20 per cent. and a fraction died, while of the third class only 7 per cent. and a fraction died. Here nature outdid the giver of drugs in saving her patients by 13 per cent.

But Homoeopathy, in every trial, has done better than nature, proving that it is not as some suppose, a mere negative treatment.

Thus, in the Homoeopathic Hospital at Linz, a city of Austria, of 99 cases of acute inflammation of the lungs, only one died. And in another Hospital at Gumpurdorf, near Vienna, of 284 patients with the same disease, 10 died—a loss of less than 3 per cent. What is true of cholera and inflammation of the lungs, we believe to be very near the truth in the general range of diseases.

In view of such facts we are obliged to believe either that Homoeopathy is very efficient in the treatment of this most dreadful of all diseases, or that Allopathy is horribly destructive. We might greatly extend a similar comparison in regard to almost any other disease. But in regard to most acute diseases we need not go far from home. We confidently appeal to facts within the reach of all, if they choose to avail themselves of them—facts which show that almost every variety of acute disease, such as inflammation of the lungs, pleurisy, fevers, dysentery, croup, scarlet fever, neuralgia, diseases of the skin and of the eye, &c. &c., have been repeatedly cured with a promptitude not hitherto dreamed of. Small Pox may be added to the list. Nine or ten cases in an adjoining town, occurring unexpectedly and consequently unprepared for, in a severe confluent form, have all been treated Homoeopathically, by a physician who never treated a case of small Pox before, and there have not only been no deaths, but scarcely an appearance of danger for two hours together. Who can point to a like result under Allopathic treatment?

But there are those who conceive it impossible that internal treatment alone can cure local diseases of the skin and the eyes &c. If the anomaly referred to in my introduction did not exist, I need not exhibit foreign statistics in regard to such affections, but as it does, I quote the following:

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We make the assertion deliberately that *the Allopathic physician does not know, and all his sources of information, without resorting to Homoeopathy, do not furnish him with the means of ascertaining the properties of any one of the remedies he employs.*

The properties of medicines consist in the powers they possess of producing changes of sensation, of function and of structure in the human organism. All the properties of a medicine are not known till all the changes it is capable of effecting are known. But how have the changes of sensa-

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Stapf, by his extraordinary success in the treatment of Egyptian ophthalmia, (the most obstinate and destructive form of inflammation of the eye,) which raged among the soldiers in the garrisons of the Rhine; attracted the attention of the Prussian Minister of War, who prevailed on him to visit Berlin and take charge of the Military Hospitals, Lazareth and La Charite. He did so with distinguished honor and success Stapf was a Homoeopathist. There is, in the city of New York, a charitable Institution called the Protestant half Orphan Asylum. Its inmates became affected with an incorrigible disease of the eyes, and an incorrigible eruption of the skin. They were for a long time, under the treatment of a distinguished and skillful Allopathic physician of the city. but with such discouraging results that the managers were compelled to resort to *some* other treatment. They made choice of Dr. Wright, a Homoeopathist. The following is a description of the inmates given officially, when Dr. Wright commenced his charge.

"The general aspect of nearly all of them, was that of bodily and mental torpor; their skin dry, flabby and pale; the eyes of many, dull and down-cast; these morbid appearances, together with a settled sadness of expression, a disinclination for all juvenile sports, and their sitting about in *silent* groups, so unnatural to healthy children, suggested the idea that disease more than met the eye was inwardly at work." "Ophthalmia was the predominating disease. Out of 162 children, 53 cases were found requiring treatment, and 20 of these were of an aggravated form, presenting the following characteristics: eye-lids inflamed and swelled, some of them entirely closed, others nearly so; a thick crust of adhesive matter upon the margins. The outer coat of the eye ball red with inflammation, the eye painful and most intensely so when exposed to the light. Five had ulcers on the cornea, and four granulations of the upper eye-lid." The following table exhibits the progress under the purely Homoeopathic treatment without a single external application.

When received.	*New cases.*	*Cured.*	*Under treatment.*
1842, August 11,	—	—	53
From 11th to 30th,	12	26	39
September,	13	33	19
October,	5	16	8
November,	7	8	7
December,	0	5	2
January,	1	2	1
February,	0	1	0

Thus in this brief period was this obstinate affection eradicated from the Asylum, by internal treatment alone. But this is not all. There were no less than 142 cases of the cutaneous disease to be treated. The following is the concluding portion of the first official annual report after Dr. Wright's entrance upon his trust. "The general health of the children during the past year has been gradually improving and they are now *all well and in excellent spirits.*" What a contrast to the gloomy picture at the beginning of the year. It is added, "There has been no change in ventilation or regimen from former years, except the prohibition of pepper with food. No external medicinal applications have been made. The medical treatment in every instance, has been strictly Homoeopathic." Were these great results the effect of imagination? or of treatment? or of merely withdrawing the patients from all treatment?

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tion, of function and of structure which the hundreds of medicines have the power to produce, been examined and sought to be ascertained by the Allopathic physician? By giving them to the sick—to those who have already, as the effect of disease, a hundred unnatural sensations and derangements of feeling, of function and of structure. When a medicine is given during the existence of such a confusion of diseased sensations, no one will pretend that it is possible for the patient to distinguish what sensations are produced by the disease, and what by the medicine. And it is obviously equally impossible for the physician to discriminate which of the thousand changes of functions that are going on in every organ and tissue of the body are produced by the one cause or the other. And when death terminates this confused living experiment, he is no better able to say which of the organic changes that he finds are to be charged to the disease and which to the medicines. And yet this course of vague and fruitless experiment upon the sick is the great source of Allopathic knowledge of the properties of medicines.

But this method, fruitless as it must be, is rendered still more hopeless by the fact, that even this observation is seldom made upon a single remedy, a prescription being much more frequently compounded of from two to a dozen articles mingled together.

Is it conceivable that when a patient, already suffering a hundred unnatural and diseased sensations, swallows a dose of medicine compounded of half a dozen drugs, each one of which is capable of producing a hundred new sensations, he can distinguish the multiplied and confused effect of each one of these in distinction from all the rest, and all of them from the confusion of sensations resulting from the disease? Or that the most acute physician can any better discriminate the effects of each in the production of the multiplied disorders of function and structure? Impossible! The physician closes the treatment of a patient by this method, no wiser in regard to the properties of each of his remedies than he was before. Who cannot see that a tolerable knowledge of the properties of medicines can *never* be obtained by this process! The great Dr. Forbes confesses that knowledge in this department has scarcely made any progress in the last two thousand years! and that this branch of science is yet in its infancy! And by this method it will continue in its infancy for ten thousand years to come.

In contrast withthis, Homoeopathy has, during sixty years of existence, a vastly more perfect Materia Medica, an incomparably better knowledge of the properties of medicines than Allopathy has obtained in two thousand years, or can obtain while the world stands, by its present method. We have a minute and complete knowledge of all the medicines we employ. There is more knowledge to be obtained from one work of Homoeopathic Materia Medica, than in all the Allopathic libraries of the world. And this knowledge of the properties of medicines is obtained in the only possible way of obtaining it, viz: by each medicine being taken by persons in perfect health sufficiently long and in sufficient quantity to produce all the effects they are capable of producing compatible with safety, and carefully recording all these effects.

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Let us look a moment at the consequences of this difference, in the use of one of the most familiar articles, say Ipecac. In the latest and best works of the Allopathic school, we find the sum total of the knowledge attained in regard to this article to consist of *six* properties or effects, which we copy from the great work of Wood & Bache, viz: It is emetic, diaphoretic, expectorant, stimulant to the stomach, produces nausea and acts on the bowels. These six properties, then, comprise the whole of Allopathic knowledge of Ipecac. On the other hand, the Homoeopath is familiar with between one and two hundred properties of this same article, as obvious, as palpable and as important as the *six* known to the Allopath. The following are a few of them: Pain in the bones, bleeding from different organs, great sensibility to heat and cold, spasms and convulsions, eruptions and violent itching, agitated sleep, with the eyes half open, groans and jerking of the limbs, frightful dreams with sudden starts, shuddering and coldness of the limbs and face, thirst, cries and howling in children, moroseness, peevishness and irritability, head-ache as though all the bones of the head were bruised, dilated pupils, confused sight, convulsive twitchings of the face, tooth-ache, tongue coated, sore throat, difficult swallowing, cough especially at night with painful shocks in the stomach and head, cough resembling hooping-cough, with bleeding at the nose and mouth, with fits of suffocation, stiffness of the body and bluish face, anxious short breathing, spasmodic asthma and panting breath, loss of breath on the least movement, cramps in the muscles, &c. &c.

Now suppose an Allopathic physician treating a case for which he thinks proper to give Ipecac. It is given freely, and at length the patient begins to complain of pain in the bones, pressing pain the forehead, great sensibility to heat and cold, his sleep is disturbed with frightful dreams, groans and starts, dry shaking cough with fits of suffocation, anxious breathing, &c. What is the conclusion of the physician on seeing this alarming complication of symptoms? Why, he never dreams that they are produced by the harmless Ipecac he is giving, for he has never learned that Ipecac is capable of producing any such effects. His inference is, that the disease is making alarming progress, is becoming dangerously complicated and calls for a more vigorous treatment. As many of these symptoms are the very ones for which he is accustomed to give Ipecac, he very probably continues it in larger and more frequent doses, and thus increases the difficulty. This is not a fancy picture. We have seen the original from which it was drawn, and the patient in imminent danger of death, while the physician had not dreamed of the cause of danger. But this article is one of the most innocent, and physicians suppose that it can be given with perfect safety if not carried to the extent of producing excessive vomiting and purging. In Allopathic works there is not a hint of any other danger.

But if this comparatively innocent article often produces such dangerous results while the physician is unaware of the fact from ignorance of its properties, what shall be thought of the dangers and calamities resulting from the daily use of such powerful articles as Mercury, Copper, Lead, Arsenic, Iodine, Belladonna and a hundred other articles, each of which produces a longer catalogue of much more formidable and deadly symptoms, and of which physicians are even more ignorant than they are of Ipecac.

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We are daily witnessing the most formidable and often fatal medicinal diseases, the nature and origin of which are totally unsuspected by the physicians who have produced them. They are seen in the every day treatment of diarrhoea, dysentery, inflammations, fevers, &c. &c., most of the fatal cases of which are so, not from the original disease, but from medicinal complications.*

But the Homoeopath, instead of giving remedies, the properties of which are unknown to him, gives his remedies with a perfect knowledge of all the effects they are capable of producing. Having determined the precise changes that require to be effected, he selects just that remedy which he knows to be capable of effecting the exact changes required. Does not this difference furnish a good reason for the demonstrated superior success of Homoeopathic treatment?

7th. The last advantage of the system to which I will briefly allude, is its antidotes—its remedies for medicinal diseases. In some portions of this department, the Allopathists have done themselves credit. They have thoroughly investigated the antidotes for a limited number of the most destructive poisons, especially the chemical antidotes. What they have begun, Homoeopathists have finished. Guided by their great principle, they have ascertained the appropriate antidotes for all the medicinal substances employed in practice. When we have occasion to treat a patient laboring under medicinal disease, our first care is, by appropriate antidotes to free him from this artificial portion of his malady. Hence the superior success which has been honestly conceded to us in the treatment of medicinal diseases, which constitute so considerable a portion of the chronic diseases to be treated. It seems almost necessary to remark that when we find a patient laboring under disease produced by too free a use of any medicinal article, we do not counteract it by giving him a little more of the same article. I say it seems almost necessary to make this self-evident statement, because physicians who consider themselves competent to pronounce judgment upon our system, are yet so profoundly ignorant of it, that they believe our principles require us to cure medicinal diseases by giving the patient more of the medicine which produced it; and our claims to common sense are effectually disproved by the triumphant interrogatory addressed to one as ignorant as themselves: "Can you believe that a man drunk on a pint of of brandy, will be made sober by taking an additional drop"?

In conclusion, I cannot but ask: If the Homoeopathic system be what we think we have shown it to be, and if other systems be what we have represented, whether a well-informed and conscientious Homoeopathist can comply with the demand sometimes made of him, to make use of both or all these systems in his practice? What sufficient reasons can be assigned why one who understands what these systems are, should amalgamate truth and error—science and empyricism—certainty and uncertainty—safety and danger—induction and hypothesis—a disease-curing and a disease-creating system? It is urged by some that they have not full confidence in Homoeopathy. Though they believe it to be efficient in some cases, they are afraid to trust it in others. As we understand both systems, and they have a right to choose for themselves, we ought to yield to their wishes, as

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*This is fearfully true in the treatment of Cholera.

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to what practice shall be followed in particular cases. I freely admit the premises, that all have the right to choose their own system of medical treatment; but I ask if the physician is under obligation—nay, if he is not absolutely forbidden by correct moral principle, being made the instrument of practising, and thus sanctioning and perpetuating a system of treatment which he knows to be comparatively inefficient, and productive of great evils and even great danger to the patient, when he has a system at his command which he knows to be incomparably superior to it in all these respects?

The Homœopathic system requires much laborious and minute study. This is indispensible. No amount of learning, or judgment, or tact can supply its place. This truth will be conceived at a glance. We must depend, wholly, in the choice of our remedies, upon their known properties—upon all the effects which they are found, by a long and difficult course of experiment, to produce upon the healthy subject. This is all a matter of record. No judgment, however acute, no learning, however profound, could possibly pronounce *a priori*, what these effects would be. Our only resource is the record, in other words the Materia Medica. But to acquire a familiar knowledge of all the thousands of symptoms produced by some hundreds of articles, is a work of no small magnitude. For some time, then, and for a long time, if he is not laboriously studious, the practitioner may meet with cases for which he may not, at once, recognize the appropriate Homœopathic remedy; and if he is a little indolent, he may fail to search it out. In such cases he must, of course, pursue the treatment at his command. But let him be honest and assign the true reason for departing from a system founded on a law of nature, and therefore of universal application. Let him say, ingenuously: "My partial acquaintance with the system does not enable me to determine the appropriate remedy in this case—I will do the best I can."

We wish, however, to be distinctly understood on this point. There are rare cases in which we not only think it proper but necessary to resort, temporarily, to palliatives. This is sanctioned by the highest Homœopathic authorities. Thus Dr. Black, of London, after strongly reprobating a combination of the two systems and saying that such combination cannot be practised with success, says: "But we admit that there are some few cases in which we must resort to other measures.

For example, in cases of poisoning it is necessary to have recourse to emetics, or the stomach pump, and then to counteract the effects of the poison by Homœopathic means. In asphyxia, sincope and such conditions, when the power of reaction is almost destroyed, it is necessary to have recourse to speedy stimuli."

"When life seems almost extinct, the ordinary measures must be employed to excite action. Nay, according to the opinion of some Homœopathists, there are instances in which blood-letting acts beneficially in rousing the vital activity; (as in apoplexy of the lungs,) but this reaction once established, we fall back upon the employment of specific remedies. It sometimes happens, in individuals who have long labored under constipation, aggravated by the use of purgatives, that the Homœopathic remedies fail for a few days in procuring relief; in such cases, an enema of tepid

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water may be employed till the *tendency* to constipation is gradually removed by Homoeopathic means.

In no cases is it necessary to administer opium or any such sedatives in order to relieve pain; rarely will Homoeopathic means fail; and often we have seen them succeed when Allopathic means had no effect.

Frequently have pulsatilla, conium, &c. procured relief in cases of advanced cancer, when opium had completely failed; and these medicines possess this advantage also, that their employment is followed by none of the prejudicial secondary effects which so constantly succeed the treatment of neuralgia," (the most painful of all diseases,) "the great superiority of specific remedies to the ordinary Allopathic sedatives is familiar to every Homoeopathist."

There is one accusation against us to which I think it proper to advert. It is said that we make a free use of water upon our patients, and thus far we depart from our professed principles, and practice Hydropathy instead of Homoeopathy. The only reply we wish to make to this objection, because it is sufficient, is, that we claim the right to the use of every remedial agent which Heaven has furnished us, including even water. Every substance which can effect changes in the human organism may be employed as a remedy when such changes are required. The only restriction to their use is that they shall not be used in violation of, but in strict accordance with the laws of vitality and the great law of cure. No one not possessing a knowledge of these laws can use water as a curative agent any more safely or successfully than he can any of the other powerful remedies in daily use.

I cannot dismiss this subject without making one appeal to my readers. I do not ask you to adopt or believe the principles or laws of cure or any theories which I have propounded, unless, in your judgment, they are reasonable and scientifically established, and thus lay reasonable claim to your credence. I do not ask you to implicitly believe in the statements I make in relation to a system of practice to which, both from theoretical convictions and a somewhat large experience, I am exceedingly partial. But there is one request I may make to which no one can object; and this I do most-urgently make to all my readers who reside where Allopathic and Homoeopathic practice are exhibited side by side. And this request is, *that they will observe for themselves, the comparative results of these two systems of treatment in the same diseases.* And we venture the predication that this comparison will result, in relation to every prevalent disease, in a verdict in favor of Homoeopathy—that it will be seen and acknowledged that in Cholera, Cholera-morbus, Diarrhoea, Croup, Inflammation of the lungs, Pleurisy, Fevers,* Measles, Scarlet Fever, Small Pox, Rheumatism,

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*The Homoeopathic treatment has, perhaps, been more frequently charged with want of success in Intermittent fevers, than in any other disease. We believe the charge unfounded, and that it manifests its superiority as clearly in this disease as in any other. It is said that our treatment is often long in effecting a cure, while a few large doses of Quinine cure it at once. If the stopping the chills and fever was really a radical and permanent *cure* of the disease, we should be obliged to acknowledge that the treatment was often more successful than our own. But herein lies the deception.—This stopping of the chills and fever by large doses of Quinine, Cholagogue, Strychnine, &c., is, in nine cases in ten, no cure at all, but a mere temporary palliation. The patient, after such a cure, continues on for days or weeks, pale, sallow and sickly, and then the chills return. Many undergo what is called a cure every few days or weeks through the season, and are not cured at last, never experiencing during all this time, a feeling of real health. After this process has been repeated a few times, the treatment has made its unmistakable mark. None need mistake the pale, sallow, ghastly, wretched, solemn, dejected, looking being before him—he is a victim of Quinine.—

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&c. &c., a *much* smaller proportion of cases prove fatal; that those cured are much more quickly and more perfectly cured under this treatment than under Allopathy; and that while the former recover free from all disease, many of the latter will be found to suffer for a long time the uncomfortable and often distressing effects of poisonous and life-disturbing drugs. Such is the result of the observation of thousands, and will be of all who carefully observe.

The properties of Quinine, in other words, the effects which it produces on the human system, like those of other medicines, are accurately and minutely ascertained by Homoeopaths, and placed on record. Let me enumerate some of these effects: It has a specific action on the spinal marrow and nerves. Its first effect is to excite the nervous system to unnatural activity; its secondary effect is directly the reverse, viz: great depression of the nervous power and vital functions. Its effects extend to every part of the body, and of course, to the mind. We will particularize a little:

Mind.—Attacks of anxiety. Paroxysms of anguish and apprehension, sometimes rousing him from sleep Great despondency, melancholy, discouragement, &c.

Sensorium.—Slowness of sense, and inability to collect one's senses and to retain an idea. Empty, stupid feeling of the head. Confused, wild feeling of the head, dizziness, humming and roaring in the ears and tottering gait.

Head.—Head-ache, with languor, debility, yawning, drowsiness and ill-humour, numbness, trembling in the limbs, throbbing of the temples, paleness.

Face.—Pale, miserable complexion. Suffering expression of countenance and sunken eyes. Sallow face and dinginess of the whites of the eyes. Jaundice complexion, &c.

Stomach.—Nausea with belching. Loathing of food or canine hunger, vomiting, oppression of the stomach, heart-burn, &c. Fulness of the stomach and oppression after eating even the lightest kind of food. Heat and pressure in the stomach, &c. Swelling and pain in the region of the liver and spleen.

Abdomen.—Various cutting and tearing pains in the abdomen; rumbling and chronic inflammation of the mucous membranes If continued to a great extent, consumption of the bowels with nausea, gagging, loss of appetite, distension and constant pressure of the abdomen, constipation, emaciation, hectic fever and delirium.

Chest.—Irritation of the bronchiae, cough, tightness of the chest, shortness of the breath on taking exercise, feeling of suffocation, asthmatic complaints, pains of the chest, palpitation of the heart, &c.

Sleep.—Restless sleep and profuse night sweats.

Fever.—Chilliness even to shaking, followed by heat and redness of the face, head-ache, thirst, &c. and then sweat.

Limbs.—Tearing pains in the limbs, cracking of the joints, weakness and trembling of the limbs, and dropsical swelling of the feet.

These are only a few out of a large catalogue of the effects of Quinine. One patient does not experience them all at once. It affects different organs and parts of the body in different persons, as one or another part of the system happens to be the weakest or most sensitive. One after being *cured!* by it, goes about for weeks or months, with ringing or roaring in the ears, and dizzy head; another with constriction and fulness around the region of the stomach, occasioned by congestion and swelling of the liver or spleen, or both; another with constant drawing pains of the limbs aggravated by every change of weather; another with jaundice, sallow face, want of appetite, distress of the stomach after eating, with constipation or diarrhoea; and not a few with a great number of the above symptoms at the same time.

Now we invite our readers to make their own observations on this subject They have a part of the effects of Quinine before them. Compare them with the symptoms of the cadaverous specimens of humanity which they will see so plenty around them in the latter part of autumn wherever ague prevails, and enquire if they have not been *cured!* by Quinine. And we earnestly invite them to contrast with these, those who have been cured by Homoeopathic treatment. It will be observed that those who have had the patience to be cured, very soon exhibit a healthful appearance and remain healthy.

Most persons suppose they must be cured in a much shorter time of an intermittent than is required to cure a billious, gastric, or any other fever. This is an error. In very many cases an intermittent is attended and preceded by as extensive and serious derangements of the various organs of the system as any other fever, and there is no reason why it should not take as long to bring these various derangements back to a state of health as in other fevers. Until this is done the patient is not cured, and any violent suppression of the chills and fever by large doses of Quinine or any other drug is not a cure, and the patient still continues sick although his chills and fever may be stopped and he is *called* cured. The Quinine treatment effects this temporary suppression,—Homoeopathic treatment restores the organism to health, and effects a radical cure. Some cases of ague are unattended by much derangement, being suddenly induced by exposure, violent changes of weather, &c. These may be *cured* by a cold or hot water or brandy sling sweat, a dose of Boneset or Quinine, or any one of a hundred other things. There is a sufficient number of such cases cured by Quinine to unfortunately encourage its use in other cases in which it its entirely inapplicable and mischievous.—Strychnine and some other ague medicines are equally injurious.

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DIETETIC DIRECTIONS.

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As Homoeopathic remedies are given in small doses, they are liable to be counteracted by a variety of dietetic articles in common use. *While under treatment*, therefore, patients should not only avoid all other *medicines*, herb-drinks, &c., but likewise the following articles, unless with the knowledge and consent of the physician, as they more or less disturb the action of, or act as antidotes to certain medicines, in regard to which the physician is the only judge.

All acids, as sour fruits, &c, Cabbage, cauliflower, asparagus, parsnips, radishes, mushroom, tomatoes, onions, green corn, oysters, hard boiled eggs, veal, pork, geese and ducks. The liver, heart, lungs and tripe of animals. All kind of nuts, coffee or green tea, old smoked salted meat, rancid butter, old strong cheese, fish without scales, as cat-fish, eels, &c. Sausages, veal cutlets and the flesh of all young animals. Cakes prepared with much fat or aromatics. All kinds of spices, pepper and aromatics, nutmeg, ginger, horse-radish, cloves, cinnamon, fennel, anise seed, sage, &c. All kinds of distilled and fermented liquors and mineral waters.

Perfumery, especially musk, hartshorn, camphor, cologne water, and all medicated tooth-powders should be avoided.

In all internal diseases the use of stays, corsets or tight dressing, interferes with the cure. When admissible the patient should use moderate exercise in the open air. Every strong passion or powerful emotion whether of an exciting or depressing character, tends to impair the health and impede a cure. A good moral regimen and agreeable but not severe employment greatly facilitates recovery, in chronic diseases.

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HOMOEOPATHY.

A Lecture

BEFORE THE FACULTY AND STUDENTS

OF

MADISON UNIVERSITY, N. Y.

April, 1845.

BY J. S. DOUGLAS, A. M., M. D.

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