

- A consideration  
of the leading tenets of  
Kuhnemann and his followers. -

by  
Forbes Dick  
Professor Simpson.

"O poor blind race of miserable men,  
How many among us at this very hour  
Do forge a life-long trouble for ourselves,  
By taking true for false, or false for true;  
Here through the feeble twilight of this world,  
Groping, how many, until we pass and reach  
That other, where we see as we are seen!"

- Idylls of the King (Enid)

## Introduction.

We live in an age that prides itself in its advancement in science and art, in its learning and intelligence - We live amongst men who glory in their orthodoxy and <sup>their</sup> liberalmindedness, who shunt in being neither sceptics nor dogmatists, ascetics nor sensualists, neither bigots nor latitudinarians - We are a people apt frequently to retrace the path of time and scanning the page of Antiquity to read the doctrines of Astrology, Polytheism and Metempsychosis, to examine the delusions of the Middle Ages and call to mind Superstition, Witchcraft and Alchemy, and comparing these former ages with our own blessed nineteenth century, with upstretched hands and an air of supreme satisfaction bewail the times and thank our stars we live while no such things exist. We cannot but think, however, that with all our increase of knowledge, that in spite of the belief of a great improvement in

T and our knowledge increases

our moral and intellectual features, we ~~will~~ yet have occasion as much to cry out "O Impura! O Inore!" concerning our own days, as of those of more olden times. We are almost inclined to think that as science and art progress, so are the more portals opened whereby heresies may enter and schisms be promulgated. On what footing we would ask, shall those gigantic deceptions of to-day, Mormonism, Spirit Rapping & Homeopathy be reckoned, where exists the distinction between these and the delusions of earlier times that should entitle them to graver considerations. With credulity as their festerparent, and the interests of sensuality, gain and ambition as time-servers for their propagation, we could easily predicate that like all similarly engendered deceptions, they will flicker for a time upon the broad horizon of delusion, but must finally succumb to the advance of moral and scientific truth. And had we space to compare the history of delusions in mass with those of medicine in parti-

cular, we should at once become impressed with a deep sense of a similarity in the nature of their birth, in the stimuli to their progress, and in the manifestation of their fate. We cannot but believe that these latter creeds that we have now together noted, will be together transferred to be recorded in future times, as the former ones are now, amongst the blots on the historical page of the nineteenth century.

Let us however, endeavouring to rid ourselves of all preconceived notion that Homeopathy a delusion will share the fate of all delusions, and that like the doctrines which assigned special virtues to the lineal sons of Aesculapius, or the secret mysteries of the Cabala, it will as an ignis fatuus disappear on the break of a brighter day, endeavour to grasp aright its doctrines, and consider their merits. We trust that we shall do so, fairly, impartially and truthfully, and not as a fisher for faults, predisposed to carp at some things, to dab at others, and

to flounder in all" It would here re-  
 mark that while we may admire the  
 zealous indignation that characterizes many  
 of the expressions in discussions on Homoeo-  
 pathy, it is yet a matter of abate that  
 there are clever men, who in clever idiom dis-  
 represent, pervert and misstate facts, as well  
 as frame funny anecdotes more fit to amuse  
 women and children, than useful as conclusive  
 arguments against their opponents tenets.

~~It is~~ It is a matter also to be regretted  
 that so few of the acknowledged able men  
 of the Medical Allopathic School (to use  
 the title with which our bastard brethren  
 hath guided us) show up this deceptive de-  
 ser Homoeopathy. Not a few amongst them  
 acknowledge the existence of this opposed  
 system of medicine merely by a sarcastic  
 smile or an occasional poor-poor of con-  
 tempt, and they will tell you that to  
 maintain a dignified silence is the best  
 mode to treat such a set of blackguards  
 as Homoeopaths. But by doing so we ignore  
 the fruits of Homoeopathic practice, and

7 argument with

at the same time acknowledge our want of a philanthropic spirit. In answer to the question which a right minded practitioner might ask himself 'Can I condescend to lower myself to the squalling level of a brash Homœopath?' we would say that should he examine statistically the influence of Homœopathy, he would at once see with what grave concern he must deal with it, and in addition the manner in which his dealings with it must be conducted. We are convinced he would be called upon to descend to this level of argument. We have already tried two ~~forms~~<sup>systems</sup> of conquering and subduing it, and their signal failure has proved their utter inadequacy to do either. We have passively preserved this dignified science so-called, and in our more active form of treatment we have been rather stigmatisers, explosive of oaths, and deniers of opprobrious epithets. It is true that in Edinburgh here our tactics in this respect have been different, and we may justly congratulate ourselves in forming

6.

Exceptions to the above rules, when we find  
such men as Simpson, Gairdner & Wood,  
picking up the dirty little glove, which  
has been now for upwards fifty years  
lying at our feet, a memorable Memorial,  
say they, of our utter discomfiture. We also  
claim to advance ~~our~~ <sup>our</sup> feeble voice to join  
issue in the conflict, when time will dis-  
close if our adversary can maintain his  
position, and how long can float upon  
the breeze his banner with the vaunted  
 motto "Homoeopathy! eternally true,  
for ever triumphant!"

"He who attempts great matters with small means hopes for opportunity to keep him in heart." -

Bacon's 'De augmentis scientiarum'

# Chapter I.

In commencing the consideration of Homeopathy we naturally at once turn to Enquire concerning its originator Samuel Hahnemann. He was born near Dresden in Germany in 1755, graduated at the university of Erlangen in 1779, practised his profession for some time, but not being able to do so with a clear conscience abandoned it, studied chemistry and pursued literature. These attainments he followed for a time, but whilst doing so we are told that the old embers of his zeal for the 'ars medicinae' though seemingly *slumbering* were being indeed revived amidst the different processes of his reflecting genius which finally led to the consummation of the law 'Similia Similibus Curantur'. I do not think it would be a matter of gain to us the inquiry into whether it was solely the reflections and reasonings of his mind apart from general inductive causes, that suggested this to Hahnemann as a law, or whether, as is also averred, it was the accidental observation of the similarity of the

See ~~#114~~ "Le Brésilienne Pathogenesis" relative  
to attributes bestowed on Hahnemann

effects of Prussian Bark on his own person, to the symptoms of ague; we will find it matter sufficient for our consideration that it has been claimed as a law a "law universal," "coeternal with time, - and coextensive with space." I must here claim the premises that Hahnemann was indeed a mortal man, appointed to perform a man's mission and a man's duty; I grant you him genius, perseverence and research, but these premises I must claim. This remark may seem to many quite superfluous, but when we call to mind the many epithets in vogue amongst not a few of the Apostles of Homeopathy's indicative of Hahnemann's divine inspiration, it would seem to be a necessary preliminary step in the consideration of Homeopathy the possessor of these premises. Let us endeavour to discover Hahnemann's own opinion on this matter. Note his mode of reasoning and frame your conclusions: he writes; "There must be a sure and trustworthy method of treatment, as God is the best and wisest of beings, for it would be indifference to the tortures of his best beloved creatures, to have denied to the gen

9.

ius of man the discovery of positive and certain remedies with their easy, sure and trustworthy application to the cure of disease. It has therefore by the beneficence of the divine will been permitted to me to make the discovery of this infallible law." "Here," as Dr Gairdiner observes, "Hahnemann plucks from the Creator's grasp under the threat of an accusation of injustice, thinly disguised in reverential language, the elixir of life for which the Alchemists laboured in vain." Here, we would add, Hahnemann in the form of <sup>any</sup> pronomaniacal species of peroration we take it, declares his mission to issue in, a new era in medicine, a doctrine and a practice all-potent and all-curative because specially under the Divine sanction. We would epitaph these our last remarks on Hahnemann by significantly reminding his deluded encomiasts that

"Great wits to madness nearly are allied,  
And thin partitions do their bounds divide."

From Hahnemann we turn to consider and that cursorily the times in which he lived, and the state of medicine when first he promulgated and reduced to a practical application his infallible law 'Similia similibus curantur.' We may calculate

The date of the first general sensation of Homeopathy  
 from the beginning of his residence in Leipzig, and  
 the publishing of his Organon, which simultaneously  
 occurred in 1810. At this date, numerous were the  
 pathological theories that had been advanced and  
 were being advanced relative to the etiology and  
 constitution of disease. Iatro-Chemistry, Iatro-Math-  
 ematics, Iodidism and the Irritability of Haller  
 were some of these. Inflammation in some form  
 stage or process was the type which disease was  
<sup>universally</sup> ~~generally~~ supposed to assume. In respect therefore  
 of treatment, <sup>we find that</sup> universal antiphlogism was the rage  
 and that the routine practice of excessive deple-  
 tion by Bloodletting Purgation & Mercurialization  
 was three-fourths at least of the total practice of  
 the time. We cannot, therefore wonder that  
 some practitioners dissatisfied with the results of  
 their own practice and piqued at the mutability  
 of its tenets, should have fled to a contrary  
 extreme, and endeavoured to extract a res vitæ  
 in a system of medicine, whose virtue was its  
 harmlessness, and its great good its total inac-  
 tivity. Some men by nature are sceptics, some  
 are so constituted that they must possess a dogma,

11.  
and concerning those of the latter order we cannot wonder that at a time, when men's minds were whirlpools of opinion, relative to the science and art of medicine, some should be found eagerly clutching at straws with the belief that they had obtained a real life-preserving life-sustaining element.

## Chapter II.

We shall now advert for one moment to the statistical position of the public and professional supporters of Homeopathy, and although many difficulties prevent us from giving their exact estimate, still we have reason to believe that that, which we now tabulate, does not lie far without the realm of accuracy.

There are at present in this year 1862 four homeopathic colleges in the United States, one in Rio Janeiro, South America and another in Palermo, Sicily. Those in the U.S. are respectively located and named as follows—  
 The Homeopathic Medical College, Philadelphia,  
 The Kuhnemann Medical College, Chicago,  
 The Homeopathic Medical College, St. Louis, & ~~the~~  
 The Western Homeopathic College, Cleveland.  
 The first three of these U.S. Colleges have respectively in their order, for the past medical session 1860-61, graduated 25, 13 & 16 students. Statistics concerning the last one or of the College in Rio Janeiro & Sicily we have been unable to obtain. Granting however ~~a similar number~~

See 'The American (North) Journal  
of Homeopathy' and the  
Homeopathic Directory for  
Great Britain'.

The mean of the former three, as the number of graduates from the Western College, then there shall have been 72 licensed homeopathic practitioners set afloat upon the U.S. for the past year, a number equal to the yearly graduates of the University of Edinburgh. But this will not likely comprise all the licensed practitioners that yearly begin homeopathic practice in the United States, for not a few study at the ordinary colleges and thereafter practice homeopathy. The Homeopathic Directory informs us that in 1855 there were upwards of 3000 duly qualified homeopathic practitioners engaged in practice in the U.S.; that there were there also in that year, 3 Public Hospitals, 30 associations & societies, dispensaries in all the large towns, and 9 quarterly and monthly journals; that in Great Britain in the same year there were 140 homeopathic practitioners, dispensaries in the larger (English) towns, and 9 combined homeopathic and hydropathic establishments. We are inclined to believe moreover, that in the U.S. of America homeopathy is rather pro-

<sup>†</sup>I make this remark advisedly, for I can substantiate it by proof.

gressing than retrograding, but whatever may be the case there, we are fully certain that it has been gaining ground here. The space of seven years has added many names to the professional lists of Homeopathy, for instead of numbering 1140 as in 1865, they now number at the very smallest computation 200. Now if we grant 1000 of the population to each practitioner, which is a low allowance, there shall be 300,000 of the inhabitants of the United States, and 200,000 of those of Great Britain, who are so far as regards the welfare of their health, the safety of their lives and the weight of their purses, at the mercy of the tiny sugar-plum and the keen fist of the Homeopath. But besides these graduated practitioners, there are throughout the two countries not a few amateur practitioners of Homeopathy. These flourish in the form of, now well-established D<sup>s</sup> who have lost their diplomas from Shipwreck, or of philanthropic 'fathers of families', as well as wise mothers or detached aunts famed for curing 'the Spasms & Sic'; and it is even reported that not a few of the more youthful of the same gentle sex are so

far qualified as to prescribe Acou. and Bell. for Ears, Acou. and Arsen. for aches, Speer for Coughs, Arnica water for bruises and Arnica Liniment for sprains. There is one other mode for the propagation of Homeopathy which I would merely state, that is in the form of 'books for the million' and 'advertisements'. To elucidate the nature of them I may just copy one or two from a recently published homeopathic work. They are

"Homeopathy, and its advantages to the working classes. A lecture delivered in Manchester by the Rev. Francis Smith. Stitched, 3d."

"Ten Reasons why I prefer Homeopathy to the common system of medical treatment. By the Father of a Family. Third Edition. (Thirty thousand). In wrapper 2<sup>d</sup>.

"Geldham (Dr. Stephen). The Homeopathic Treatment of Syphilis and Gonorrhoea. Stitched 6d.; post free for 7 Stamps."

We shall make no comparisons, but allow these examples to tell their own tale.

The schools of Rio Janeiro and Palermo though not so extensive as those of the U.S.

16.  
are interesting in so far as they claim to the fact in the following statement "L'école de Sicile est la seule, avec celle du Brésil, où la doctrine Hahnemannienne soit pratiquée dans toute sa pureté" We have now looked at Homœopathy as it exists in its most powerful and increasing condition, when however we turn to the Continent, its declining side is presented to us. Austria supports an Hospital, and a corresponding staff of Physicians, but further we do not hear of it; Spain flourishes in the possession of a Madrid Hahnemannian Society, which is so precious, as on the 106<sup>th</sup> anniversary of the birthday of Hahnemann, (10<sup>th</sup> April 1861) to be mightily excited and pleasantly surprised at the wonderful demonstrations of Mr. Butler's wonderful magnetoscope: France can show comparatively little in its support, and Germany is so ungrateful to its own offspring, as now scarcely to recognize even a trace of the Author or the tenets of Homœopathy. It would be an interesting study to compare in the different nations the different causes at work for the advancement of Homœopathy. We might find

147

in one nation a prominent source in the credu-  
lousness of its public, in another in the inferior val-  
ue or deficiency of common sense in the <sup>the</sup> profession  
al men, in a third we might find that the chief  
aim to which all others were subservient, was to  
make money &c. Now whatever of these causes singly  
or combined, operate in making Homœopathy most  
peculiar to the United States and England, we would  
not venture ~~but~~ to say, but with the fact we would  
deal, with those statistics before us, and with the  
additional belief that it is on the increase, we ask,  
Are not these reasons sufficient why every medical  
man should examine the doctrines of Homœopathy  
and so ~~be~~ <sup>be</sup> able plainly and clearly to refute  
them in argument? This, we believe, is the only  
mode by which we can hope to ~~conquer~~, pre-  
vent the spread of Homœopathy or to conquer  
and subdue it.

# Chapter III.

We have now reached that stage in our thesis when we shall attempt to consider fairly and impartially the principles of homeopathy. As we do so we shall see that its professors are at variance with one another in every point in their creed except in reference to their supreme guiding principle the law 'Similia similibus curantur'. We can however rank them under two heads, firstly, those who profess homeopathy in all its purity, secondly, those, who, though maintaining the law do not profess the whole creed of Hahnemann. We <sup>may</sup> have yet occasion to take advantage of this distinction. As we have previously stated, the Schools of Rio Janeiro and Palermo teach and practice homeopathy in all its purity, we will take for the left of reference throughout this thesis, the Profession of Faith, to which the graduates of the former school adjure themselves. It is as follows -

" La main sur la conscience et les yeux au ciel,  
 j'embrasse l'homéopathie, et déclare, après avoir  
 examiné et étudié avec attention et impartialité  
 les divers systèmes de médecine,  
 1° Reconnaître la doctrine de Hahnemann comme la

seule véritable doctrine médicale;

- 2° Je crois que toutes les fonctions de la vie sont dirigées par une force essentiellement spirituelle, que je désigne par les mots de dynamisme vital;
- 3° Je crois, que le perturbation de cette force constituant la maladie, la seule manière de la ramener à son état ordinaire, appelé santé, consiste à la stimuler par des agents doués du pouvoir de produire chez l'homme sain des symptômes semblables à ceux manifestés par cette perturbation appelée maladie;
- 4° Je crois que toutes les substances de la nature, mêmes celles que l'on regarde comme les plus inertes, possèdent la propriété d'agir sur le dynamisme vital, parce que toutes elles renferment un principe spirituel qu'elles tiennent de Dieu;
- 5° Je crois que la distillation, la succussion et les autres procédés qui ont pour but de désagréger de plus en plus les molécules de la matière, développent leurs propriétés dynamiques;
- 6° Je crois que l'expérience de ces substances ainsi préparées, faite sur l'homme sain et la femme qui jouissent de santé, est le seul moyen possible de connaître leurs propriétés dynamiques et de posséder des médicaments efficaces;

4. Je crois que c'est un devoir sacré pour tout homme, principalement pour tout chrétien, de se soumettre à des épreuves pures, en tant que sa santé le lui permet, en se rappelant que notre divin Rédempteur a consenti à souffrir une mort ignominieuse sur la croix pour nous racheter du péché et obtenir " pour nous la félicité éternelle; &c. &c. &c."

As the first is the summary belief, we pass to the second, and to understand it more thoroughly we shall develop its meaning by the assistance of a few Extracts from the Organon of Hahnemann.

1. "When he can neither see the spiritual essence, the vital power which produces the disease, nor yet the disease itself, but simply learn its morbid effects"
2. "During health the system is animated by a self-moved vital power, which preserves it in harmonious order."
3. "In disease this spontaneous and immaterial vital principle pervading the physical organism, is principally deranged by the dynamical influence of a morbid agent, which is inimical to life."
4. "To presume that disease is a distinct something residing in man is an absurdity that has rendered Allopathy so pernicious."

See "The Index to Organon" &  
"Bachemann's Lesser Writings"

5. "I merely pretend to point at that which diseases are not and cannot be, or to express what I have just proved that they are not mechanical or chemical changes of the material substance of the body, that they do not depend upon a morbid material principle, & that they are solely spiritual and dynamic changes of the animal economy."

6. "It is only by means of the spiritual influence of a morbid agent that our spiritual vital power can be diseased; and in like manner only by the spiritual (dynamic) operation of medicine that health can be restored."

7. "This dynamic action of medicines, like the vitality itself by means of which it is reflected upon the organism is almost purely spiritual in its nature."

We cannot but recognize in this Profession of Faith and these Extracts an amount of unproved assumption and theoretical speculation, not in consonant perhaps with the German metaphysical mind, but certainly not consonant with the ideas of such 'material-headed reasoners' as we claim to be. We are told by the author of this Profession of Faith that the functions of life are directed by <sup>an</sup> essentially spiritual force

designated by the words vital dynamism; we are told by the Organon that during health the system is animated by a spiritual self-moved vital force by a 'spiritual essence' a 'vital force' and a 'dynamic influence', all being used as convertible terms. Now whether such language is intended to mean the same thing, something, anything or nothing it is not at first sight so easy to make out. We believe, however, that these <sup>terms</sup> are intended to mean something, and all the same thing, but this we say, that if this 'spiritual essence' means anything at all, it must mean the 'soul,' the 'spirit' the 'mind' peculiar to the human body, and not to be confounded with the 'vital power' which man enjoys alike the lower animals. The Organon also tells us that this 'spiritual essence' can become diseased by the dynamic influence of a morbid agent operating on it. Thus Hahnemann avers that the 'soul,' the 'spirit' the 'mind' can become diseased, and indeed if the ~~soul~~ is a part of the Divine essence as revelation and philosophy inform us, then God is made no better than a mortal, and Hahnemann in ignorance blasphemes the holy attributes of his divine Creator.

Or, if the author of the Organon means to say that

The vital power being disturbed constitutes disease solely and wholly, which No. 3 in the Profession of Faith also reiterates, here is surely also an error. We know that the vital energies fall below their normal standard, when any of the functions of the body are deranged or disturbed, but this does not constitute disease; it is the varied and various manifestations of these deranged functions, and likewise the varied and various disorganizations which these produce, which constitutes disease, for disease is a something which we can 'see' (i.e. perceive) being neither a disturbed 'spiritual essence' nor a weakened 'vital power'. Our fourth extract warns us not to presume that disease is a distinct something residing in man, for the doing so "is an absurdity that has rendered Allopathy so pernicious". If it is not a distinct something residing in man, then must it be an obscure nothing somewhere out of him, in which case, wherefore the existence of the Edinburgh Medical School or the Edinburgh <sup>Superiority</sup>? Must not such institutions be objectless, and their offices, sinecures? They must be, since we have at last hit upon the happy fact, that disease is an obscure nothing, for out of nothing, nothing comes 'Ex nihilo nihil fit'.

Hahnemann would thus, in his usual style of declamatory authority, rid us of our ~~own~~ reason and perceptive faculties, and then endeavour to blind and lamboogle our minds into a similar state of stupefaction with his own. But we are happy yet to think <sup>and</sup> ~~that~~ it is to the glory of medicine and to the pride of every physician, that we can ~~yet~~ diagnose an Itch from a Syphilis, a Chancre from a Diphtheria, or a Gonorrhoea from a Scoury, which we could never do on the assumption of the grounds on which Hahnemann argues the prime cause and constitution of disease. And if we could not diagnose diseases which we believe to be diametrically opposed in their Pathology, how could we distinguish those whose pathological and symptomological differences are less apparent. He tells us that these are merely the 'symptoms' of disease, its 'morbid effects' 'Where are we to discover the 'thing itself'?' are we in our treatment in endeavouring to remove the cause, to engage in a wild-goose chase after a 'spiritual essence'; we must do so, if we are to pursue a course of treatment, compatible with the grounds on which it is based. Such a chase however would not be such a wild one after all, for here

lies a clue to the whole matter; inasmuch as "it is  
 only by means of the spiritual influence of a morbid  
 agent, that our spiritual vital power can be  
 diseased; so, in like manner, <sup>it is</sup> only by the spirit-  
 ual operation of medicine that health can be re-  
 stored" Hahnemann, accordingly, found that ~~when~~  
~~he shook~~ <sup>by shaking</sup> any given substance in a glass vial, he  
~~would~~ develop ~~ped~~ another 'spiritual influence' that was able  
 to cope either fugaciously or pugnaciously with any  
 disease, no matter what. This discovery must have  
 come very handy, to such a unique mind as  
 Hahnemann's. We would not hesitate ourselves to  
 believe that if the above theory of disease was true,  
 the spiritual operation of medicine would be likewise  
 true, for as we are accustomed to 'set a thief to catch  
 a thief' so we would ~~rather~~ require to employ a  
 spirit to catch a spirit. But since we <sup>have</sup> found  
 that we land ourselves into a tangle of absurdities  
 if we admit the former, we can as conclusively as-  
 sert a flat contradiction to the latter. Chemistry,  
 Physiology and the Microscope have taught us,  
 concerning the most elementary atoms of our con-  
 stitution, how that from a blastema molecular  
 matter is deposited and coalescing forms the cell ele-

could

ment, how that cells ~~may~~ dispose their constituent parts to form the fibrous and tubular elements, as well as the mode in which these build the organ element, and how the whole in a state of action defines what we know as life. But these sciences alike with all others, have never demonstrated to our understandings the existence of a 'spiritual essence' or a 'dynamic influence', ruling in harmonious order the organism in health, or constituting disease, when the dynamic influence of a morbid agent operates on it; ~~and~~ nor have they been able to show that putrefaction or succussion ~~have been~~ <sup>can</sup> able to develop from substances another 'spiritual influence' capable of acting curatively on those which are affirmed to constitute disease. This, however, is the grand <sup>of medicinal dynamical force</sup> theoretical basis, on which not a few of the leading tenets of Homeopathy are super-structured; this is the first in a series of wild assumptions and speculative vagaries, which taking root in the homeopathic mind, ends in the practical belief that the administration or olfaction of the decillionth part of a grain or drop of an appropriate drug, is able to turn the tide against the operations of the most inveterate disease.

## Chapter IV.

*Similia Similibus curantur*

is the great guiding principle of homeopathic treatment, - the distinct fundamental basis on which Homeopathy stands. Hahnemann proclaimed in 1810 in the pages of his *Organon*, that it was an "unerring universal law" and the sole law in Therapeutics, & his followers of the present day reiterate the claim. The 'Profession of Faith' to which we have adverted, thus formulates the creed - "I believe, that as the disturbance of this force constitutes disease, so the only mode of bringing it back to its ordinary condition, called health, consists in stimulating it by prescribed agents, that have the power of producing in the healthy Organ symptoms resembling those manifested by this disturbance termed disease."

We will in the first place elucidate in Hahnemann's own words, the mode of reasoning whereby he advanced the law in theory, and after remarking on it, we will turn to consider how far he may have been correct in establishing it as the universal and only.

See "Hahnemann's Organon of  
Medicine" - Pages 133-4-5.

concerning

24  
27.  
law in true medical practice. He writes

"All pure experience, and all accurate research convince us, that persisting symptoms of disease are so far from being removed and annihilated by opposite symptoms of medicines, (as in the antipathic, palliative method) that on the contrary after transient apparent alleviation, they break forth again only with increased intensity and become manifestly aggravated": and again ~~speaking~~  
~~ing~~ of the Allopathic method, he writes,

"Medicines are given quite heterogeneous to the disease" "being merely an imperfect and injurious imitation of the highly imperfect efforts of the irrational, merely instinctive vital force, which made ill by injurious agencies strives to save itself at whatever sacrifice by the production and continuance of morbid state in the organism": and since a medicine must be sought which has a tendency to produce similar or opposite symptoms "in order that it may be curative," "There remains, therefore, no other mode of employing medicines in diseases that pro-

In order to be of service, show the Homoeopathic,  
 by the instrumentality of which a medicine must  
 be sought for the collective symptoms of the  
 case of disease, which among all the medicines  
 (whose pathogenetic effects are known from having  
 been tested in healthy individuals) has the power  
 and the tendency to produce an artificial morbid  
 state, most similar to that of the case of disease  
 in question": which conclusive truth is further  
 established by the following "homoeopathic law  
 of nature" that, "A weaker dynamic af-  
 fection is permanently extinguished in the liv-  
 ing organism, if the latter (whilst differing in  
 kind) is similar to the former in its manifesta-  
 tions" We do not require to say that these  
 are merely assertions theoretically credited by few,  
 and practically we believe by none. For if any  
 Homoeopath really does believe such crude assump-  
 tions and loosely reasoned deductions, what an  
 sneer can he give to the testimony of this man  
 who affirms that when he laboured under a  
 constipation he swallowed a purgative prescribed  
 for him, and was at once speedily and perma-  
 nently cured; or of that man who when chilled

out of spirits and uncomfortable on account of a  
 persisting Diarrhea, was advised to a dose of Cat-  
 echu and Ammoniated Tincture of Opium, and  
 shortly quite cheerily expressed himself that he  
 felt warm, and was no longer troubled with the  
 disease. Or again ~~what~~ ~~man~~ how many are  
 there, who, when labouring under vascular ex-  
 cited or the ushering symptoms of Inflamma-  
 tion in some part of their body, do not at  
 once express a great relief by the local or con-  
 stitutional abstraction of blood, and also rejoice  
 by their rapid recovery to health, its permanent  
 beneficial effects? or, again, who have not, when  
 exudation ~~is~~ taking place into some organ,  
 been benefited by the derivative or vesicant  
 effect of a Mustard poultice, a blister, or a dry  
 cupping? Or again, what mother, who, when  
 suffering under distressing after-pains, does not  
 in the morning when you call to see her, with  
 gratitude in her smiles thank you for the Opium  
 Pill you gave her overnight. These instances, let  
 us multiply them further, show that the rem-  
 edy employed relieved the sufferings of the Patient,  
 and that it proved not only palliative but

curative. And although Hahnemann himself tells us that the physician's mission is to relieve suffering humanity, yet such a treatment is "highly obnoxious," and "sows the seeds of thousands of future maladies." One of the reasons ~~for~~ which he adduces to show that the Allopathic mode of treatment must be pernicious, is, that it is merely a copying of nature, for if she ever effects cures at all, it is after a very bungling fashion. But it is to the very opposite reason to this that Dr Currie and many others profess to have embraced Homoeopathy viz, because they thought they could discover in it a better adjunct to the vis medicatrix nature. And the general belief now is that it is Nature that cures, and that that treatment is most successful which assists and pilots her course. It is thus after a careful study of her operations of her in Inflammation that we now do not ignore her so much as formerly was our wont, but rather use means whereby we may assist and direct her - hence, our greater success nowadays. It would be use-

less to quote instances to disprove Schuenemann's  
 statements about "the imperfect efforts of the  
 irrational vital force" to cure, the resolution  
 of every disease simplifies the highly wond-  
 erful and intelligent character of Nature in  
 her processes of cure. But even presuming  
 upon the falsity of Allopathy, is that reason  
 sufficient ~~sufficient~~ to prove the truth of  
 Homoeopathy, because a dog is not black  
 must it be white, because Allopathy is  
 wrong must a contrary mode of treatment  
 be the right one. Oh, we are neither  
 without many advanced laws in medicine,  
 nor yet lack ingenuity to manufacture more.  
 At least I don't think it would be  
 difficult to display as much as Schuenemann  
 has done. Allopathy has perhaps as much a  
 shew of truth as Homoeopathy and perhaps  
 Hydropathy or Kinesipathy more than either.  
 The <sup>what</sup> sort of reasoning is that which out  
 of a number of proposed Therapeutic laws  
 selects a false one and asserts that its op-  
 posite must be the true one. Yet it is by this  
 selective and exclusive mode of reasoning

that Hahnemann avers the unerring truth of *Similia Similibus Curantur*. I should suppose that our last quotation viz "A weaker dynamic affection &c" is a Homoeopathic perversion of John Hunter's law that 'Two diseases cannot affect the same tissue at the same time'. In reference to Hahnemann's *Principles from Nature in illustration* of his supposed law, we may say, that we lack sufficient vulgarity to condescend to ridicule them, so we must therefore pass them by, as if we knew not they had ever been propounded. There are many theories and principles so-called, in medicine, which though certainly false are not easily proved to be so; this Homoeopathic principle, this law of simile, however, both in its theoretical basis & superstructure is so glaringly fragile that in its consideration we are inclined to halt and ask ourselves whether it is really worth while giving it a practical trial. But now now, though we have presented it as a very shattered spectacle in theory, let us in our minds again superstruct and cement its walls, and even roughcast its super

ficial, certainly its most lacking aspect, in order to present it in its original condition, when we shall try how far its practical application may be proof against a little ball practice.

'Similia similibus curantur' is claimed by Homoeopaths as a universal law, and the only law in Therapeutics. To ascertain if such be the case, let us endeavour to answer the three following propositions

1. Is 'I.P.C.' a law universally applicable in the cure of every disease?
2. Is 'I.P.C.' the only law to which the cure of all diseases is referable?
3. Is 'I.P.C.' a law cognizable in the cure of disease?

Firstly, If 'I.P.C.' is a universal law of cure, then there can be no instances in which a treatment rightly based upon it can be inefficacious, or can indeed do ought but cure the disease. But thanks to Hahnemann himself, for he furnishes us with instances, where "it is permitted" (!) to depart from the letter of the law and these are, viz. 'Some instances of Poisoning', 'Chirurgical Affections' and

See 'Gahremann's Lesser Writing'  
Page 530. &c.

'When substances of a completely indigestible nature, oppress the stomach, it is permitted, ~~to~~ in some few cases, to effect their expulsion by irrelevant remedies'

In 'urgent cases, also, when life seems almost extinguished,' it is admissible to stimulate with mild electric shocks, hot coffee, the gradual application of heat &c.' I would reiterate what Dr Wood says in reference to this matter, "I wonder how those who have abandoned the legitimate mode of medicine & practice under the great guiding principles of His universal law appear the accusations of their conscience when they require as in these instances to deviate from it"

I suppose their great master's authority to do so, is their Papal Bull, which grants forgiveness for such slight deviations in practice.

But Homeopaths of the present day give a much wider range to the admissibility of the use of Allopathic ~~many~~ remedies. Dr Black states that according to some Homeopaths there are, instances in which blood-letting acts beneficially in rousing the vital activity." In the cure of syphilis also "the application of a caustic may appear repulsive to most of the homeopathic school, but a similar

Hahnemann's 'Lesser Writings'. Page 736-7.

'Homoeopathy amongst the Allopaths' by  
Dr. Donmond Page. 67.

course is followed by Hering (one of Hahnemann's followers most ardent) in the prophylaxis of hydrophobia, where he recommends heat to be applied to the wound." This, however, is merely recommended by Dr Black as a "modification" of the practice inculcated by Hahnemann; An idea of the extent of this 'modification' may be gathered from the following among Hahnemann's statements "Not a single patient escapes syphilis if his chancre have been only locally destroyed" "I would ask (then) if it be not very foolish, nay sinful, to destroy the chancre by external desiccative and corrosive applications, seeing that thereby, ~~we deprive ourselves of this conclusive sign~~ not only is no part of the venereal disease removed, but we deprive ourselves of this conclusive sign of a perfect or imperfect cure &c." In further illustration of when it may be expedient to depart from the law, I will quote a passage from a lately published Homeopathic <sup>work</sup> intitled 'Homeopathy amongst the Allopaths'. It is the following "Dr Simpson in a work which is professed to be a candid examination of homeopathy, adduces an argument, which he believes must strike a triumphant blow

"Organon, Introduction" Pap 22.

at our system. Referring to the diseases arising from the presence of tapeworm in the intestinal canal, with a sneer, he asks, "Do we possess any medicine which can in large doses produce, and in small ones expel it?" As the founder of our principles limited their adaptability to those cases only originating from a dynamic aberration of the vital force, we can answer that we are not acquainted with any drug of the kind, without damaging the system in which we place such confidence." One of two things must this ardent follower of Hahnemann profess; either that he knows what was the mind of Hahnemann better than the latter himself did, what it ~~was~~ that constituted a disease to be an aberration of the vital force, <sup>or the confes</sup> or that he was brought up in his faith by a 'leading-string' not from a study or even a perusal of the Organon, for in the introduction, page 22, is written the following —

"But the tapeworm" methinks I hear some one exclaim, "every effort should be made to expel that monster, which was created for the torment of mankind" Yes, sometimes, it is expelled; but at the cost of what after sufferings, and with what

34.

danger to life! I should not like to have on my conscience the deaths of so many hundreds of the human beings as have fallen sacrifices to the horribly violent purgatives directed against the tapeworm, or the many years of indisposition of those who have reaped being purged to death. And how often does it happen that after all this health and life destroying purgative element treatment, continued for several years, the animal is not expelled, or if so, that it is again produced! The various species of tapeworm are only found along with the same taint, and always disappear when that is cured."

- Can 'Similia similibus curantur' with so many granted exceptions be a universal law of cure ???

Secondly, if 'S.S.C.' be the only law of cure, then the following deductions must be true viz. that the "stability of symptoms" produced by any substance on the healthy, ought with certainty to indicate that it will relieve a similar stability in the sick; and also the converse of this, that if a substance cures a disease, it must invariably possess the power of producing in a healthy person a similar 'stability of symptoms' to those which occur in that disease. Do H simplify

Hahnemann's 'Lesser Writings'. Page 520.

The former, Opium produces somnolency and insensibility, and consequently ought invariably to relieve such conditions; and according to Hahnemann "An insensible, prostrated, comatose, & plus Patient, unroused by any shaking, deaf to all calling, will be rapidly restored to consciousness, by the smallest dose of Opium, were it a million times smaller than any mortal ever yet prescribed"

Such a statement as that, is past our utmost credibility; it is a flight beyond the regions of our reason, and the compass of our common sense. Allowing ~~this statement~~ <sup>it</sup> to stand upon its own merits, unshaken by any refutation on our part, we pass to answer the statement contained in the latter deduction. Antiquarian research informs us that Colchicum has stood the test of 2500 years experience as our best remedy in Rheumatic Gout; has it invariably been found to excite in the healthy a 'totality of symptoms' simulating those of Gout? Lemon juice, fresh fruits and vegetables cure Scurvy, but who ever saw it result from their use? Iodine cures Goitre but who ever produced a Goitre or its nearest simulation in a healthy woman by its administra-

tion. Bathing, Exercise in the open air, and Iron cure Chlorosis, or as the treatment has been facetiously likened to the stages in washing, the patient like a shirt undergoing the various processes of washing, airing and ironing; but who ever indicated these as the causes of Chlorosis?

Cod Liver Oil is our best remedy in Phthisis; but who can satisfy us with an example of its having caused it? But not to pass through the general range of Practice of Physic, let us advert to the Homoeopaths special Practice of Physic, and select two instances + Aconite and Belladonna in the cure of Erysipelas and Camphor in the cure of Cholera - (I select these two instances, because they are two of the best specimens of what they consider their successful practice, and, <sup>also</sup> because they are generally agreed upon their being examples of sound Homoeopathic practice. We may say that we believe that those Homoeopaths who use the lower potencies or appreciable doses will be partly successful, but those who use the higher will not affect the patients condition for better or worse). . . . . If Homoeopaths do not have sharp ears and quick eyes for physical diagnosis, they

at least have them for a detection of the nearest  
 semblance of a sanction of their system. They  
 produce Mr. Liston's testimony to the usefulness of  
 Aconite & Belladonna in the cure of Erysipelas, and  
 then aver that the greatest Surgeon of his time could  
 not but have been imbued with a deep sense of the  
 truth of Homoeopathic principle and practice for as  
 Dr. Homer informs us "he not only practised Hom-  
 oepathy in the University College Hospital, towards  
 the close of his life, but as I have already told  
 you, testified to its wonderful efficacy, and in his  
 lectures to the Students recommended them to invest-  
 igate it". They hint at Dr. Simpson's unavowed  
 sanction of their system by surreptitiously joining  
 from their Materia Medica Actea Racemosa to  
 cure Phurmatism, and Aconite and Kratonum Viride  
 to cure Inflammatory Fever. But daring not to  
 damp the ardour of the battles of the living great,  
 by commingling with them any feeble sentiments,  
 and so, to afford a weak point of attack for our  
 mutual adversary, I think I may yet, with  
 partial success, as a slight tribute to the memory  
 of a departed great man, endeavour to <sup>rectify a</sup> grand mis-  
 construction and perversion on behalf of Homoeopathy.

I quote the above assertion in brackets from "The great fact, examined and disproved, or Homeopathy unmasked" by Chirurgus, being a reply to D-Horne's letter on <sup>the</sup> reasons for his conversion to Homeopathy, when it is stated as a literal extract in D-Horne's own words. On the next page in the same pamphlet, Mr Cadge, (who was House Surgeon at University College Hospital, and private assistant and intimate friend of Mr Liston to the day of his death) in reply to inquiries concerning the truth of this assertion writes "For a considerable period of time, every prescription of Mr Liston's passed through my hands and I beg to say emphatically that D-Horne's assertion is simply untrue, and I challenge him to show that Mr Liston ever prescribed a Homeopathic dose of any remedy in University College Hospital. If however he was ever induced to try some few Homeopathic remedies, then it is certain that he soon discovered the worthlessness of this system as a means of cure, for it is incontestably true that he did not continue the experiment, and I declare most solemnly that towards the close of his life he had no shadow of belief in so singular a

delusion." I also quote the following remark of the author from whose pamphlet I take these extracts "Comment of ours can add nothing to the force of this testimony - it is conclusive, unimpeachable, irresistible." I would, <sup>not</sup> here have again denied the story of Mr Liston's attachment to Homeopathy, had I not met with a like resuscitation in a lately published Homeopathic pamphlet to which I have before referred viz "Homeopathy amongst the Allopaths" and where along with <sup>those</sup> super-scribed instances of Meptomania in Professor Simpson, it is patented as an instance in question. It is there also stated that "it was owing to the suggestion of one of the oldest and most respected practitioners of Homeopathy in this country that Mr Liston was prevailed upon to use Acute Belladonna in Erysipelas"

This is a statement though unimportant in itself is not unlike the former one of D-Homers, and to its falsity we can adduce as incontrovertible evidence as in the former case. The respected Homeopath referred to, we have no doubt is D. J. of Magnetoscopic Society, & that for the reason of his intimacy with Mr Liston. I have, however, the

undeniable testimony of Professor Miller, who was formerly also an assistant and warm friend of Weston's that it was on the suggestion not of Dr. Quin but of Mr. Dalrymple, Eye Surgeon, that he tried these remedies in Corpipelas. But now to prove that whilst Weston used these remedies in Corpipelas, he did not practice Homeopathy. And in the first place, & more especially for the benefit of those interested, on this matter subscribe his usual prescription, for which I am also indebted to Professor Miller. It is the following -

R. Extracti Aconiti gr̄ss - a dose every 3 or 4 hours.  
 To be continued for 3 or 4 days, and followed by,

R. Extracti Belladonnae gr̄ss - do. do. do.

This prescription bears on the face of it, that at least Weston did not believe in attenuating his medicines by 10's or 100's, nor by thus attenuating by the agency of a certain number of "downward shakes" or "with powerful stroke of the arm descending" in being able to potentize or develop the spiritual curative power of the drug. In fine, he could <sup>not</sup> have believed in the homeopathic theory of 'medicinal dynamic forces', nor the spiritual doctrines, which spring from it. I think

Jahr's Manual of Materia Medica  
as edited by D. Curie. Page 2.

There is also good reason for believing, as the dose attests, that he stood in great awe of the "immense supersensibility of diseased parts," or believed that from the very close identity (for allow me to remind some acopaths that Similarity is not enough here) of the disease producible by the giving of Aconite for a few days and the subsequent administration of Belladonna, to Corymbelias, the remedy must have gone "right to the parts affected." But the more special question at issue is: <sup>do</sup> ~~whether or not~~ these drugs produce in the healthy, 'collective symptoms' simulating Corymbelias? We emphatically answer, No. The homoeopathic Materia Medica itself with its long lists of provings of these substances fails to show this. The 'general symptoms' in the provings of Aconite as there tabbed, I transcribe "Shooting pains, ~~but~~ attacks of fainting, Uneasiness as if in consequence of a chill Sensation of cold and stagnation of blood in all the vessels - chiefly on rising from recumbent posture, buzzing in the ears; deadly paleness of countenance and shuddering" These I do not select as a condensation of the general mass of symptoms, but I copy them verbatim as they are classified under the heading of 'general symptoms'

Indeed we have known long before Homeopathy  
 was ever heard of that the prominent feature of  
 the action of Aconite is to produce depression of  
 the vital powers, which ultimately leads to a fail-  
 ure in the circulation. If the homeopathic  
 mind is so imaginative as to detect a similarity  
 between this list of symptoms & Erysipelas, we  
 can say no more but confess to a much more  
 matter of fact stupidity, such as leads us to  
 quite a different conclusion. To enumerate the  
 hundreds of symptoms in the different forms of  
 cramps and spasms and sensations attributed  
 to Belladonna by homeopathic provers would  
 be a lengthy task. We merely require to call  
 to mind the fact that Belladonna is considered  
 by Homeopathy to be the specific remedy not only  
 for Erysipelas, but also for Delirium, Madness,  
 Hydrophobia, Scarlatina and Amaurosis. It will  
 be true enough after we are informed of the  
 great similarity existing between these diseases,  
 to disprove a supposed similarity between Erysi-  
 pelas and the effects of Belladonna. If these  
 foregoing statements be true, then the infer-  
 ence is likewise necessarily true <sup>viz.</sup> that the

Hahnemann's 'Lesser Writings' Page 8/146.

effects of these remedies bear no homoeopathic or pathogenetic relation with the disease Erysipelas. ----- So much then for this alleged homoeopathicity in the treatment of Erysipelas, and so much for the attempt to drag Mr. Liston into the meshes and absurdities of homoeopathy. -----

Camphor is a remedy for Cholera much lauded by Hahnemann and his followers. Hahnemann for the first time thus prescribes it "The patient must get as often as possible (at least every five minutes) a drop of Spirit of Camphor (made with one ounce of Camphor to 12 of Alcohol). Some Spirit of Camphor must be rubbed into the skin of the arms, legs and chest of the patient; he may also get a Clyster of 1/2 pint of warm water mingled with two teaspoonfuls of Spt. Camph. From time to time some Camphor may be allowed to reaporate on a hot iron, so that if the mouth be closed, <sup>by trismus</sup> and he should be <sup>un-</sup>able to swallow, he may draw in enough of Camphor vapour with his breath" We of course read this with astonishment, and naturally ask why in this instance a drop of the Mother T. of Camphor



every five minutes, and those other accessory  
 modes to get the drug in quantity into the system  
 rather than the all powerful all-curative de-  
 cillionth dose? why manifest the physiological  
 highly destructive effects of your drug rather than  
 the potentized therapeutical, of which the former  
 as you say are merely the indications? We  
 ask these questions of the clan proud of their purity,  
 and the grand simplicity and complete coordination  
 of their system, and we wait an answer. We turn  
 to ask of those homoeopathic practitioners, who profess  
 to march with the increasing knowledge of the times,  
 and who, we have reason to believe, smile at the  
 transcendentalism of their potential brethren, the  
 proof that Camphor in the healthy produces a  
 stability of symptoms the image of Cholera. It is  
 impossible, <sup>that homoeopaths</sup> can with credit to herself, satisfactor-  
 ily answer these questions. We trust then that  
 the brain of our argument, and the facts con-  
 tained in it are sufficient to show that,  
 Homoeopathy alike with the legitimate prac-  
 tice of medicine proves to say the least of it,  
 that cures are effected, otherwise than in ac-  
 cordance with this law of 'simile'; that

'*Similia similibus curantur*' is in truth neither the sole law of cure, nor a universal law of cure.

# Chapter V.

While we are thus limiting and narrowing the field of action of this law of simile, let us endeavour to discover its whereabouts, let us fulfil the examination of our third proposition, and see what claims it has to be one of the general laws of cure. ~~Let~~ There can be little doubt but that, even now in the comparatively advanced state of our knowledge of medicine, we are <sup>vastly</sup> deficient in general Therapeutic laws. No better evidence can be given of that, than our system of poly-pharmacy. This fact is taken great advantage of by Homeopaths, as an argument against Allopathy, and in favour of their system, and we are constantly rated by them on account of the heterogeneous nature of our practice, and the monstrous delusiveness of the combination of remedies. In answer to this, ~~As~~ we would remark, that it is an observation in the handiwork of art that complexity precedes simplicity, for as we note that the workmanship of the mechanic for the furtherance of any ingenious project is gradually reduced from its primary highly artificial redundant form, <sup>until</sup> it assumes a condition

of beauty, symmetry and simplicity, so in the development of science is it a fact that only by judicious selection and truthful reasoning from an extensive collection of the crude materials of previous observation, can we hope to arrive at its undiscovered facts, or dogmatize laws to govern its anomalies. Thus is it with medicine, and thus with drug-giving. And if this be so, then we say that the medicated globulism, <sup>of promiscuity</sup> may be beautifully simple, but we deny that it has arrived at this simplicity by the true road of scientific induction; on the other hand we affirm that the legitimate practice of drug-giving is gradually attaining this character, and that because we are gradually gaining a better acquaintance with the natural course of diseases, the effects of diseases, and the specific operations of drugs in diseases. We have only to compare the increasing tendency to comparatively simple prescriptions, with the multifarious compound ones of our forefathers, and at the same time the increasing success of our treatment, <sup>to be</sup> ~~and we are~~ at once satisfied that we are travelling on this true path of improvement. All for all this, we think, that we are yet deficient in more definite laws to

guide us in our practice. We must not however build them <sup>upon</sup> theories, and collect some loose facts to parade in their support; we must <sup>rather</sup> reason out their existence upon an extended series of incontrovertible relative facts. We grant that a theory may suggest observations which might result in the establishment of a law, but we deny that Homoeopaths have furnished us with ~~these~~ observations. ~~The doctrine then, which Hahnemann introduced and dogmatized as a law, able in any way to support such a character.~~ We have <sup>already</sup> shown that in the treatment of ~~many~~ <sup>those</sup> diseases, in which both Homoeopaths and legitimate practitioners use the same remedies, these remedies are not homoeopathic to their diseases; we have also shown that, in two other diseases, whose treatment is supposed to be especially homoeopathic such is not the case; and we are satisfied that we <sup>can</sup> also shew that the observations alleged by Hahnemann and his followers to establish a law of a theory, fail <sup>totally</sup> to do so. But not only is such the case, but these ~~very~~ observations, which are paraded as so many facts all patent and convincing in their proof of the truth of Homoeopathy, fail to affect even its practice. Let us examine them.

Introduction to Organow *Pape*

The introduction to Hahnemann's Organon contains about thirty examples of cure by remedies alleged to be homoeopathic to the disease. Some additional examples are to be found in all later published works on Homoeopathy. These are the 'observations' which we <sup>have now</sup> said, fail to establish 'Similia' a law, and fail to affect homoeopathic practice. Time and space prevent us from entering fully into a consideration of them, but I may briefly enumerate one or two to show how irrefutable is the evidence, which warrants the homoeopath to believe in his principles, & to bind himself to their observation in his practice.

"Hippocrates mentions a case of Cholera Morbus that resisted every remedy, and which he cured by means of White Hellebore alone, <sup>however specific</sup> Cholera of itself, as witnessed by Forrest Ledebius Bernand & others."

"The English sweating sickness could not be cured, subdued, until physicians administered sudorifics"

"A case of dysentery was cured by a purgative"

"Colchicum cures a species of dropsy, because it possesses the power of diminishing the urinary secretion and of exciting at the same time a conterminal desire to pass water"

"Nutmeg has been found efficacious in

hysterical fainting fits, because in a person in health it produces suspension of the senses and general insensibility" &c. &c. &c.

Now, if these observations fail to establish 'Similia' a law, <sup>as Hahnemann said</sup> what is their explanation? This can be obtained by keeping in view the following propositions, which space prevents ~~us~~ from adapting to their several and individual applicable cases.

Many substances given as remedies are merely antecedent to not the cause of recovery, the patient getting better independent of them, perhaps in spite of them.

'Similia similibus curantur' requires that there should be a similarity residing between the symptoms of the disease, and the effects of the remedy on the healthy man. — In not a few of these observations, such is not the case. —

For the full fulfilment of 'Similia' a 'Stability of Symptoms' is required, not single symptoms, or small groups of symptoms — In many of these observations such is not the case —

The signs and symptoms of diseases differ in <sup>separate</sup> ~~distinct~~ diseases — If all the requirements of 'Similia'

are to be fulfilled, this must ~~be~~ preclude the possibility of one remedy being homoeopathic to several diseases. Belladonna is however the remedy for Delirium, Madness, Hydrophobia, Paralysis & Amaurosis diseases totally dissimilar in their character. Instances could be quoted in the case of every homoeopathic remedy —

“People liable to be peculiarly affected by certain drugs or other substances, do not show the real action of remedies — Many of these ‘observations’ are instances of idiosyncrasy. —

All the adduced instances of cure on the principle ‘I.P.C.’ are, ~~we have shown~~ <sup>consequently</sup>, not thus cured, but capable of satisfactory explanation upon those propositions which ~~we~~ <sup>we</sup> have now enumerated. Can we fail to believe, then, that that doctrine which Hahnemann introduced and dogmatized as a law, he was only able to propound as a theory, that the same doctrine after having stood the test of fifty years ~~observation~~ <sup>research</sup>, is still more by a theory, in fact a false one and incapable of support by observation. Perhaps some may say, could we not apply a similar set of propositions to all alleged instances of cure, and thus do away with the <sup>idea of the</sup> possibility of a cure being effected at all.

Let us for a moment grant the truth of those observations which we have enumerated; still, we say, they do not affect homoeopathic practice.

Else would we not expect, that, White Hellebore was the homoeopathic remedy so extensively used, and so eminently successful in the cure of Cholera; that, Dover's Powder and the like were in homoeopathic use, being of special virtue, to check sweating when it occurs as a prominent feature of disease; that, homoeopaths ~~homoeopaths~~ cured dysentery by purging their patients; that, a dropsy should invariably result from diminished urinary secretion and a continual desire to pass water, and that Colchicum should be an infallible specific for such a condition; that, suspension of the senses and general insensibility more resembled a definition of hysteria than of any other form of disease, and that for such a condition nutmeg was the remedy.

Such are a few of the happy observations the homoeopaths ~~dearly~~ <sup>prize</sup> and cherishes in support of his tenets, but such are the unhappy though the natural inferences, deducible from granting their truth, which however he fails to credit or in his practice to fulfil. Now as we have before

Hahnemann's Organon Page

asked ourselves the explanation of these observations, we in turn, <sup>to support the homeopathic principle</sup> granting them ~~truth~~, ask ourselves, their value. Their value must be nil, for in "a practical science, such as medicine, a principle is a nonentity, a *vox ignis fatuus* - except inasmuch as it influences practice and produces results."

But Hahnemann himself furnishes us with two reasons for disbelieving the truth of this law of 'simile' when he states, that "a homeopathically selected remedy" "produces a perceptible aggravation" in the condition of the Patient; and again when ~~he states~~ that in Chronic Diseases our remedy is not to be directed against an existing 'stability of symptoms,' but against the unmanifested effects of one of three imaginary diseases, which had previously tainted the Patients' constitution, these being, *Tub.*, *Syzeris* & *Syphilis*.

These theories are merely loopholes of retreat for the explanation of instances ~~xxx~~ which Nature, not Homeopathy, has failed to cure. The 'aggravation' theory holds that the appropriately selected homeopathic remedy, however infinitesimal in quantity, produces a disease of greater intensity than the original one, that the latter is overcome by the former, which being more amenable to a natural resolution thus ends in a complete cure.

Hahnemann's Organon Part

How simple and pretty, were it only true! Such nonsense, however, is not worth an argument. The Peoric theory contends, that, with the exception of a few diseases produced by the chronic miasms Syphilis (Condyloma) and Lymphatic, Psora or the Itch is "the only real fundamental cause and producer of all the other innumerable forms of disease, which, under the names of nervous debility, hysteria, hypochondriasis, mania, melancholia, imbecility, madness, epilepsy and convulsions of all sorts, of rickets scoliosis & cyphosis, Caries, cancer, fungus haematodes, gout, haemorrhoids, jaundice, Dropsy, deafness, urinary calculus, and paralysis &c. &c. &c. figure in systematic works on pathology as peculiar independent diseases." All of these and numerous other forms diseases, Hahnemann also holds to be merely modifications of one another, the effects of certain conditions such as climate, varieties in the corporal and mental condition of the youth, an improper employment or circumstances of life, dietetic regimen, passions, manners, habits &c. so influencing the transformation of this filthy Itch (which had at some previous period affected either <sup>the</sup> your skin, or of that of his progenitors) as in one instance to result in mania, in another in haemorrhage, in a third in deafness,

See Dr. Williams' 'Principles of Medicine'  
Page

and in a fourth in urinary calculus. Hahnemann required twelve years diligent investigation, before he arrived at the truth of these brilliant discoveries, at the end of which time, *Gratias Deo*, he was also lucky enough to hit upon remedies "which collectively are nearly a snatch for this thousand-headed monster of disease, in all its different developments and forms." Now, whether Homeopaths of the present day say they believe in this Psoric doctrine or no, it matters not, for they practically avow their belief in it by the use of these same Antipsoric remedies. The theory altogether reminds us of that of an empiric, who was formerly a garden or — "Every man, woman & child eats mutton, beef or butter, or drinks milk; every cow and sheep eats buttercups with its grass; buttercups are rank and acid weeds; *ergo*, all diseases proceed from buttercups." Now though Hahnemann does not vouchsafe to edify us with this same style of argument, it is however clearly the only line which he could adopt; and to complete sustain the analogy <sup>in right eye</sup> further, the result is an empiric practice, antipsoric in seven-eighths of all chronic diseases, in little one instance, and anti-buttercupic in the whole of these diseases on the other.

It has become a proverb that clergymen as a class like to 'rule the roost' not only in matters within their special province, but also in matters without. It is especially true that in medicine they not unfrequently come forward to stamp their veto upon this doctrine or this ~~principle~~ practice, or to sanction and uphold this system or that. The history of the introduction of Vaccination and the use of Anesthesia in labour, show this. In the one case, according to their prophecies we were to become infected with all manner of beastly diseases, and in the other we were told that the use of Chloroform in parturition was derogatory to the commands of our Supreme Author, for in sorrow was the woman to bring forth children. In connection with this same theory also, we find that the Reverend Mr. Ernest of Wickwar has made it out that when our Saviour commanded his disciples to 'cleanse the lepers,' it was meant that they should cure this monster-headed Heb. And by way of fulfilling the command, Mr. Ernest proposed that every one should undergo a course of treatment by means of duly medicated antipeptic globules, in order that he or she might be in a condition more fitted "to receive the saving truths of the Gospel" Mr. Ernest proclaimed, in fact, that such a medical

"Homoeopathy & Medical Reform" by D. Madden  
See Page 132.

treatment, would be a great aid to spiritual conversion. We suppose that Mr. Corroet amongst his many other good qualities, will cherish that one which inculcates that 'Example is better than precept'; in which case we further suppose that he uses this auspicious medication as a means for the purification and sanctification of the itch-infected sinners of his own pastoral flock.

- We would drop the curtain over this subject, by characterizing such "great gadabouts of grace" as "Quacks, not physicians in the cure of souls, leaguers, who sniff out mortal taints, And call the devil over his own evils."

Let us before we sum up the results of our consideration of the law 'Similia Similibus Curantur' advert for one moment to the prominent features assigned by Homoeopaths to 'Symptoms'. Physical signs are <sup>not</sup> included in the ideae of Symptoms, for according to Hahnemann Pathology is a science "it were madness to investigate." After a Homoeopath has obtained an upper bound of symptoms sufficient as he thinks to establish the nature of the disease, "he dives deeper and by cautious individualizing endeavours to ascertain the exact sufferings of his patient with

all their little peculiarities" and against the collection of symptoms thus gathered he directs one drug chosen with reference to the principle *'Similia'*.

Such a minute investigation is certainly very praiseworthy, but the question comes to be, is it sensible to recognize the disease as the object of your cure, or its symptoms with all their little peculiarities, and is it sensible to prescribe remedies for the pathological condition, not forgetting in their selection in some Chronic diseases the patients diathetic tendency, or attack the symptoms and expect restoration to health on their removal.

The fact that many organic lesions of a grave character occur without the manifestation of symptoms at all, is surely a sufficient guarantee of the falsity of the latter method. The condition of Euphoria which frequently occurs in patients labouring under Pleurisy, Latent Pneumonia or Phthisis sufficiently indicate that symptoms are not enough to guide us in treatment. Symptoms merely, do not enable us to ~~propagate~~ diagnose a truly diseased heart from any functionally deranged one, and we could from them alone never be able to prognosticate ~~that~~

whether a patient was likely to live one day or a natural life-time, that is to say so far as the prospective condition of the heart was concerned. It is to pass beyond the contrast of physical signs and symptoms look at a case of diabetes.

By placing a patient so affected on a purely animal diet, we can mitigate or all and thoroughly do away with in many cases the symptoms, but we fail entirely to cure the disease.

Relief of symptoms therefore, and cure of disease are two things, totally distinct of one another, a fact however which the Homœopath totally ignores in his practice.

We have now presented this law as we find it presented to us in the Organon of Hahnemann; we have considered it in the abstract, and in connection with its application in medical practice; we have endeavoured to discover wherein it fulfills the edicts of Homœopaths, in reference to its <sup>alleged</sup> universality and unity; and we have briefly adverted to those subtleties which doctally themselves so as to form part and parcel of this all-important one. However rude our

representations have been, however imperfect our  
 illustrations, and however faulty we feel our  
 mode of reasoning to have been, we still dare to  
 hope that, what we now have written concerning  
 this law of cure, will more thoroughly awaken  
 the medical mind to the spirit and effects of  
 Homoeopathy, and should these pages ever come  
 under the observation of a conscientious Homoeopath,  
 that they will rouse in him a degree of rati-  
 onal scepticism in his creed, <sup>which</sup> ~~that~~ by further in-  
 vestigation and comparison, will lead him  
 to seek another banner of treatment than  
 that, which points to an infusion of human  
 lice for the treatment of Stib, <sup>to</sup> putrified  
 leucorrhœal matter for the cure of Leucorrhœa;  
 and <sup>to</sup> the ~~for~~ duly prepared juices of Cholera  
 patients as the remedy for Cholera.

## Chapter VI.

When we began in this thesis the consideration of the doctrines of Hahnemann by taking as a text of reference the Profession of Faith of the School of Rio Janeiro, we were then not fully alive to the prodigious amount of work before us. We have even now only got the length of a consideration of the doctrines contained in two of these Articles, while four others still remain. Such however has been the important and fundamental character of these, and so dependent on them are the doctrines contained in the following <sup>articles</sup>, that we shall be able to consider the latter much more briefly, and on account of their own inherent dependencies, we shall find it most suitable in our (perhaps representative rather than) consideration of them to group them En Masse. ~~And in doing so~~ <sup>On considering them</sup> we shall see, that, in whatever light pro or con- a homeopath views Hahnemann's theory of disease, in either <sup>case</sup> the same theory must be at the root of his own practice of infinitesimal doses, ~~and~~ <sup>for</sup> that he can by no aid

of science, by no light of reason, and no dictate of common sense, explain their action except upon the untenable assumption of a "spiritual influence" imparted from his drug.

Returning then to the Profession of Faith, we find stated in the last four Articles the doctrines, that ascribe to 'pure experiment' or the proving of substances on a healthy <sup>man</sup> ~~man~~ the only indication of their ~~mode~~ <sup>mode</sup> and selection, of ~~the~~ application in disease; and to Trituration and Succussion the power of dynamizing or spiritualizing a drug, and of developing the "hidden spiritual curative power of those substances, usually regarded as inert" - that is to say, they embrace the peculiar homeopathic theories of 'pure experiment' of 'attenuation' of the curative properties of inert substances' and the consequent practice on the principle 'Similia' of 'infinitesimal doses'. In considering these we shall be brief, and endeavour at the same time to distinguish between the differing opinions of different Homeopaths.

'Pure experiment' consists in administering a drug to a healthy <sup>man</sup> and noting

The symptoms are effects produced. The likeness  
 of those symptoms to <sup>those of</sup> any disease characterize  
 the drug as the remedy for that disease, and  
 against the disease the drug thus selected, must  
 be administered in infinitesimal doses. The  
 dose of the drug to be employed, so far as we  
 can make out, is a matter of choice, for in  
 the records of Homeopathic Proving, no mention  
 of dose is made, and ~~there~~ we additionally find that  
 terrible effects, such as, paralysis and gangrene, are  
 placed alternately with all sorts of little pe-  
 culiar sensations. We know that Hahnemann  
 used infinitesimals in his Proving; this however  
 has not been <sup>solely</sup> the case in the compilation of the  
 Homeopathic Materia Medica in present use.  
 The matter of dose to Homeopaths is however  
 of little moment, whether ~~with the idea of pro-~~  
 ving or curing, one grain or one billionth  
 of a grain being much the same thing. In fact  
 in their practice we shall see that they jump  
 about ~~from~~ <sup>amongst</sup> billionths to quadrillionths and decillionths  
 with a sort of playful freedom that is quite  
 amusing; and the same seems to be the case,  
 in their ~~matter of~~ 'Proving'. Certain re-

Hahnemann's Organon Page

See. - Hahnemann's Materia Medica Pura  
Page 210.

67.

strictions are to be submitted to on the part of the subject of Experiment. He is to abstain from "Coffee, tea, beer (containing vegetable substances not fit for the patient); liquors prepared from medicinal aromatics, chocolate, spices, sweet waters and perfumery of all kinds; preparations for the teeth; perfumed bags, strongly seasoned viands, pastry, and ice with spices; vegetables consisting of medicinal herbs & roots, old cheese, stale meat, pork, goose, duck and young orl." If these conditions, and some others which Hahnemann details, be thoroughly complied with, then the substance employed, whether a large dose of *Veratrum*, *Stux* or *Aconite* or an infinitesimal one of *Chalk Salt* or *Sulphur* has entire control over the intellectual and moral sense as well as the physical system of the man, and those "changes of the health, that are visible during the action of the medicine, depend upon that substance alone, and ought to be noted down as properly belonging to it." These changes of the health constitute the entire mass of the homeopathic *Materia Medica*. Now we might advance not a few modes of argument to show

The utter want of dependence we can place upon these 'proving', and their consequent uselessness.

We do not <sup>however</sup> require to do more than to point out that these 'proving' maintain a self-evident impossibility, in the assumption that it is possible, <sup>so</sup> to insulate the system as to be able to recognize the effects of an infinitesimal dose. It is well known how very difficult it is to distinguish between the effects of large doses and those independent of them, how infinitely impossible must it be then to recognize even, the effects of a dose a million or decillion of times smaller in size. But independent of this, these 'proving' involve another error, in the non-acknowledgement of the fact, that substances identical with many of those which possess long lists of pathogeneses, exist in as material a manner in the food we eat, in the water we ~~drink~~ and in the air we breathe as the substance to be proved does in the Sugar of Milk <sup>in</sup> ~~with~~ which it is mixed.

It is <sup>a</sup> difficult <sup>matter</sup> to understand why <sup>for example</sup> Slicca, should present such a mingled array of trivial occurrences and frightful disorders, <sup>as is detailed in the homeopathic Materia Medica</sup>

† Where millstones are used of soft material, the flour may contain as much as  $\frac{1}{1000}$ <sup>th</sup> part of sand, that is the homoeopathic attenuation B or  $\frac{1}{10}$ <sup>th</sup> of the attenuation 1; ~~which~~ <sup>there is consequently</sup> ~~contains~~ 1000 times more silica in the same quantity of flour as is contained in ~~the~~ an equal quantity of the attenuation Silica 3. with which experiment is made.

See "Homoeopathy; an examination of its doctrines and evidences" by  
D<sup>r</sup> Worthington Hooker - Connecticut -  
Page 6<sup>th</sup>.

when we know that the bread we eat, contains  
 much more of the sand, much more thoroughly  
 triturated with it, than the partick of Milk  
 Sugar (marked Gibber 3) with which ~~the~~ experiment  
 is made. In the same manner we could <sup>include</sup> all  
 those inorganic substances that exist in nature  
~~and~~ which are to be found in the homoeopathic  
 Materia Medica. Upon this subject, Dr Hooper  
 makes the following beautiful remarks. —

"But even if it were possible that substances  
 should be so excessively diluted as homeopaths  
 pretend, and that an infinitesimal dose of any  
 substance thus diluted should exert some con-  
 siderable influence upon the system, that influence  
 would inevitably be neutralized by the world  
 of influences coming upon it from other substances  
 as minutely divided and as thoroughly agitated  
 in the moving elements around us. Every breeze  
 would come to us charged with attenuations of  
 endless variety, gathered from far and near, and  
 the water of which we drink would be impreg-  
 nated with infinitesimal doses of the thousands  
 of minerals and medicinal plants which in the  
 lapse of years have been laved in it by the

See "Blakes' Principles and Practice  
of Homoeopathy."

side of lake, or sea, or river. The succussions and triturations of the constantly agitated wind and water would be quite as effectual in emanating and potentizing the substances suspended in them, as the Homeopath's rubbing with the Sugar of Milk, or his downward shakes with the thirty fohials. The world would be a great laboratory of Homeopathic remedies, and we should be subjected to an endless and confused variety of secret but all-pervading influences."

There exists no small amount of confusion in the writings of Homeopaths concerning the action of their remedies. Dr. Black, for instance, in answer to the statement that any one can devour the contents of an entire armamentarium of homeopathic remedies without being in any affected case; "to this absurdity we reply, that the peculiarity of these remedies is not to operate upon the healthy, but only upon individuals whose disease bears to them a specific relation and affinity"

How come we then to have the 'Proving's' of infinitesimal doses at all? How come we then to have such a case as the following in

See the 'British Journal of Homoeopathy'  
July 1<sup>st</sup> 1861. Page 519.

The proving of Nitro-glycerine, or as it is termed by Homoeopaths *Elonovine*. I insert the case as a sample of these 'Proovings', and of the superstitious belief we would call it, residing in the mind of the homoeopath in reference to them.

"When about to sit down to dinner, D Wood, from mere curiosity, bucked his tongue to the open mouth of a small vial containing the first decimal dilution of the drug. No results were anticipated. The proving: is all the more reliable and interesting; and every symptom both subjective and objective, may be safely regarded as the effect of the drug unimpeded by the imagination.

The first and immediate effect was a lightness and buoyancy of the body, as from the inhalation of ether, followed immediately by a full crowding, pressing sensation in the brain accompanied by digging and whirling; entire loss of appetite, though strong five minutes before taking the drug. Head felt enormously large; great mental agitation; pulse ordinarily 64, immediately went up to 96; trembling of the hands and arms, unable to hold the knife and fork steadily. Visionary objects passed before the eyes; great difficulty in

converging from diminished power of the tongue  
 and confusion of ideas; pulse rapidly ran up  
 to 130, and carotids pulsated violently. Cracking  
 sensation in the brain, obliging him to hold  
 on to the head during every <sup>mo</sup>ment to pre-  
 vent an apparent threatened rupture of the  
 cranium" &c. &c. on to the manifestation of  
 a frightful list of symptoms that occurred during  
 several succeeding days. A number of homeopaths  
 attest their signatures, amongst whom is the famous  
D<sup>r</sup> Dudgeon, to this as being a beau' ideal speci-  
 men of a homeopathic proving; From this ex-  
 ample, no one could form an estimate of the  
 ridiculously fantastical character of some, or of  
 the beastly lawdy or frightful nature of others,  
 of the effects of remedies ~~so published~~ which form  
 the list of 'proving' published in the Homeopathic  
 Materia Medica. Our object, however, has not been  
 to present Homeopathy in its most vulgar aspect,  
 but rather to present and consider those traits  
 in it, which are recognized by its own supporters  
 as being specimens des beaux idées. Now in refer-  
 ence to this example that we have given, to  
 make a short story <sup>of it</sup> we have merely to state

43.

That it is a self-evident fact, that all of these symptoms occurred independent of the touch of the tongue to the open vial, and that they were merely the evidences of a threatened ~~and fulfilled~~ attacks of apoplexy dependent on its own special causes. But whether or not homeopaths are agreed as to their being a necessary susceptibility on the part of the subject of experiment, to the influence of the drug, enough to constitute him a prover, we believe (at least their practice would make us believe) that they are all agreed, (though concerning this also, according as they are 'material headed reasoners' or immaterialistic in their ideas, they give different explanations) ~~that they all are agreed~~ <sup>concerning</sup> the imparting virtue of Trituration and Succussion. This as we shall see is not the Allopathic virtue that requires Albes or any other substance to be minutely pulverized, but something far more potent, a virtue in fact of which it is impossible to conceive; it so happens <sup>however</sup> ~~to be~~ <sup>the</sup> same one, only slightly modified, that produced the above list of symptoms. This leads us then to ~~the~~ present for consideration the practice of Attenuation and the theories relative to the effects of Trituration and

and Succussion.

Attenuation is that process to which remedies, in order to fulfil all the requirements of homoeopathic ~~practice~~ principle, are subjected. It is as follows - The expressed juice of all indigenous plants used as remedies, is mixed with an equal quantity of Alcohol and "after this has stood a day and a night in a close stoppered bottle, and deposited the fibrinous and albuminous matters, the clear supernatant fluid is then to be decanted off for medicinal use" (Org. Page 315). This is termed the mother Tincture, and to it is appended the mark  $\mathcal{Q}$  or  $\mathcal{T}$ . One drop of the mother tr. is mixed with 100 drops of Al, is the first attenuation and is marked 1. One drop from 1 is mixed with 100 drops of Al. and this is the 2<sup>nd</sup> attenuation and is marked 2. One drop from 2 mixed with 100 of Al is the third attenuation and is marked 3, and so in this same geometrical progression up to the 30<sup>th</sup> 100<sup>th</sup> or even 2000<sup>th</sup> attenuation. Metallic substances, and "those which are regarded as inert" are most commonly administered in the powdered form, Sugar of Milk being the vehicle with which the substance

43.  
is saturated. The same ratio in the attenuation  
is preserved, one grain of the substance being  
mixed with 100 of Sugar of Milk, and so on.

Hahnemann's belief and that of the greater no.  
of his followers is that in thus attenuating their  
medicines by a due amount of Succession or  
Poturation that they could thus 'potentize' or  
'spiritualize' them or develop "to an unheard of  
degree" their curative properties; and that they also  
thus awakened "medicinal properties that lie  
dormant in natural bodies during their crude state  
which then become capable of acting in almost  
a spiritual manner upon our life". "Multiplied  
experience and careful observation" had so fear-  
fully convinced Hahnemann of the all-inspir-  
ing effects of Succession & Poturation that he  
latterly adopted only two shakes in the prepara-  
tion of each attenuation, and <sup>denounced</sup> those 'wiseacres'  
who carried about with them homœopathic re-  
medies, and who yet asserted that they did  
not become more highly potentized in the course  
of time. But Hahnemann is <sup>not</sup> only explicit in de-  
tailing the number of shakes, but he also states  
with equal precision the manner in which these

are to be effected. The bottle containing the attenuated drug is to be rapidly moved from above downwards with a "single smart jerk of the arm" or it is to be effected with "a powerful stroke of the arm descending". Concerning the Trituration of Powders he also says, "not to rub them down too much in a mortar". Hahnemann was at first an out and out Shaker, but 'multiplied Experience', or to speak the truth an illogical mind running riot upon a wild speculation dictated to ~~him~~ him that shaking ad libitum must be horribly pernicious, for he observed that "one drop of croscera diluted 30 times, each of which dilution had been shaken 20 times put in jeopardy the life of an infant to whom it was given". Homeopaths nowadays however prefer medicines which have been subjected not to two but to a million & a half of shakes as is illustrated in Jenichen's far famed high potencies, and for effecting this instead of the arm, ingenious instruments are used. I have previously in my third Chapter hinted at the Hahnemannian theory ~~in~~ <sup>in</sup> relation of this developed power from Trituration & Succession in its bearings with

<sup>homeopathic</sup>  
 that of the theory of disease. By the greater number  
 of homeopaths nowadays, this theory of disease,  
 and the 'spiritual action' of an attenuated drug duly  
 succussed or triturated, are discarded as being un-  
 tenable. ~~It might well surprise us.~~ The natural  
 inference would then be that these same attenuated  
 remedies would also be discarded as entirely useless,  
 and it is a matter of surprise to us that such is  
 not the case. Instead of this, however, they adduce  
 the incontrovertible dictates of experience, and also  
 propound a new theory which I now attempt to  
 lay down. Genuine, say they, the silkworm's cocoon,  
 the spider's network, the seed of the Lycopodium,  
 the perfume of the musk, or the milk of the nurse  
 who has <sup>received</sup> Mercury to cure the suckled infant of  
 Syphilis, and note how infinitely minute are the  
 atoms in which these substances are capable of  
 'producing' undeniable effects, astounding combina-  
 tions, and seemingly miraculous results." Or, again,  
 they ask us, Is it not beyond our knowledge to  
 compute how infinitely <sup>minute</sup> must those malarious  
 and miasmatic particles be, which cause such  
 virulent diseases? and is it not wonderful to con-  
 sider how infinitesimal a portion of vaccine

matter is capable of so affecting the system as  
 to give it an immunity from the most loath-  
 some of diseases? Does not reason then whisper  
 even to you, to all of us as 'material-headed'  
 'reasoners' an analogous action in our remedies?  
 It would be asking too much to enter into a  
 refutation of all of these so-called analogies; we  
 merely state they are analogies neither in reference  
 to quantity nor quality, and we entirely concur  
 with D-Madden when he says that "no number  
 of such analogies could prove that a decillionth  
 of a grain would of necessity act." The former  
 are evident to our senses, or are capable of being  
 made so by scientific aid, but no field of science  
 can demonstrate to us the physical existence  
 of these attenuated substances (medicines), and  
 consequently we cannot upon such grounds  
 presume to grant them a physical action. Home-  
 opaths are thus driven to the watchword of the  
 sublime author of their tenets, 'Infallible Expe-  
 rience' that oft repeated cry, which clamours like  
 thunder ~~from~~ <sup>in</sup> the Organ. 'Medical Experience'  
 might be a fit and happy subject for a  
 Bennet to discourse on, 'homeopathic medical

experience' could be only fully treated by a second  
 Moliere. Here <sup>we see</sup> & table here the recorded experience  
 General homoeopaths regarding the effects of an  
 infinitesimal <sup>mitissimi</sup> dose of any one remedy, it would either  
 present effects widely different in their character  
 or be a condensed caricature of the total effects  
 of every remedy, and such is in truth the nature  
 of the <sup>mitigations of the</sup> Homoeopathic Materia Medica. To endeavor  
 to give an idea of the infinitely infinitesimal  
 character of these remedies, we will merely quote  
 a calculation from Professor Simpson's view  
 of Homoeopathy. Referring to the decillionth  
 dose he says "It would require a ray of light  
 to travel millions of millions of millions of years  
 before it could pass from one end to another of  
 one single grain of Sulphur, or of any other homoeo-  
 pathic drug, laid out in homoeopathic decillionth  
~~doses~~ globules, such as Kalmemann used and  
 declared to be both in acute and chronic diseases  
 the proper medical dose "not to be refuted by  
 any experience in the world" That is to say  
 such a medicated homoeopathic globule, <sup>of Sulphur</sup> perhaps  
 the most commonly administered drug in all  
 homoeopathic practice, is <sup>swept</sup> ~~fully~~ millions of mil-

lions of millions of millions of millions of millions  
of millions of millions of millions of millions  
of <sup>times</sup> smaller than that dose which as little boys  
we were accustomed rightly to receive when  
our blood was in such a morbid condition,  
as required to be purged of all its bad humours.

These globules are composed of starch and sugar,  
are about the size of a millet seed, and are ~~de-~~  
~~ly~~ medicated by being saturated for thirty  
six hours in the <sup>(Hornby, Turner & Co. Manchester)</sup> several attenuations. They are  
then shaken upon different sheets of blotting  
paper so as to dry them, when they are in a  
<sup>fit</sup> condition for administration. Pilules are large  
globules. It is in the administration of these  
same globules by olfaction that Homoeopathy  
~~is~~ shines out in its most ludicrous form.

"It is especially in the form of vapour, by smel-  
ling the medicinal aura that is always eman-  
ating from a globule, impregnated with a  
medicinal fluid in a high development of power,  
and placed, dry, in a small phial, that the  
homoeopathic remedies act most surely and  
most powerfully. The homoeopathic physician  
allows the patient to hold the open mouth of

81.

the phial first in one nostril, and in the act of inspiration inhale the air out of it, and then if it is wished to give a stronger dose, smell in the same manner with the other nostril, according to the strength it is intended the dose should be; he then cork up the phial and replaces it in his pocket case, to prevent any misuse of it, and unless he wish it, he has no occasion for an apothecary's assistance in his practice." (Organon Page 331-2.)

We have now finished.  
We much <sup>deplor</sup> having been unable from want of time and space to advance several other topics of consideration bearing on this subject, more especially that of homeopathic practice. Previous <sup>in this direction</sup> opportunities would have enabled us to write with authority on this subject. It remains for us, however, to develop our knowledge concerning it in the future. We have endeavoured in our handling of those tenets which we have now had under consideration, to be free from invective and the use of opprobrious epithets, well knowing that a faithful representation of Homeopathy would stand equivalent

to its refutation and condemnation. How much  
<sup>soever</sup> we might inveigh against its doctrines and  
 its practice, against its spirit of radicalism  
 and its alienation from science, all we could  
 write would never be sufficiently powerful  
 to counterbalance the physical effects and the  
 moral tendencies of Homoeopathy. These are ~~great~~<sup>powerful incentives to the</sup> ~~to the~~  
 fostering the dissolution of our race, and <sup>in</sup>  
 endangering the character of our religion. Such  
 considerations, <sup>however</sup> we merely name and submit to  
 the study and the watchful care of the philan-  
 thropist, the moralist and the preservers of our  
 religion. In the light of medicine we review  
 it, and this we would say, that whereas for-  
 merly we were inclined to look upon Homoeo-  
 pathy as an ingenious mixture of truth and  
 falsehood, with the truth so prominently placed  
 by its supporters, as to absorb all the falsehood,  
 we now after a more thorough sifting and analy-  
 sis of its doctrines do not grant ~~it~~<sup>it</sup> this charac-  
 ter of ingenuity, but rather believe it to be worth-  
 ing more now less than a weaved tissue of nonsense,  
 thoroughly and truly 'a pyramid of Kettle's'.

Forb & Dick.

Extending - Witchcraft

40 Acta - Politics

Roberts

Page - Small

Read Enclosure 1882