

HOMŒOPATHY

AND

THE HOMŒOPATHS.

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BY

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TO
JOHN FORBES, M.D., F.R.S.,
ETC., ETC., ETC.

MY DEAR DR. FORBES,

To whom could I dedicate the following pages more appropriately than to you who have ever been the champion of truth and the antagonist of error;—to whom the old of the Profession look up with confidence and respect, and in whose path the young desire to follow?

I am conscious that, judged by your logical

and vigorous mind, my attempt to overthrow a pernicious creed may appear deficient in force and completeness; but such as it is I offer it to you—trusting that it may prove not altogether unworthy of your name, nor inefficacious in repelling a mongrel doctrine, the daughter of mysticism and absurdity, whose recognition by many would appear among the strange signs of these marvellous times, did we not know that gross superstition was not incompatible with high intellect.

I am, my dear DR. FORBES,

Yours most faithfully,

J. STEVENSON BUSHNAN.

7, *Nottingham Place, Regents Park.*

May 1, 1852.

P R E F A C E.

It appears to be an established rule, that a man must not publish a book without at the same time informing the public why he has written it. The “wherefore” constitutes the subject-matter of his preface. Mine shall be short.

I frequently receive letters to the following effect :—

“I am a country practitioner. I buy few

books, and the only journal I see is the *Medical Times and Gazette*. On the other hand, I am often teased by questions about Homœopathy, and am called upon to explain or to refute its doctrines. In the *Medical Times and Gazette* I find little beyond generalities. Will you, then, tell me where I may procure a brief account of Hahnemann's theories, and a succinct refutation of them?"

The only work on the subject with which I am acquainted is Dr. A. Wood's "Homœopathy Unmasked;" but as it, however excellent, does not exactly supply what I consider to be, at the present moment, much wanted, I venture to offer the following pages to my professional brethren, in the hope that they may find in them what I believe they require ;

and perhaps I may be permitted to add, that the public also may reap some benefit from their perusal.

The reader will here find a faithful analysis of Hahnemann's doctrines, and a calm refutation of their errors. A more elaborate and complete exposure might easily have been written. But this I do not think necessary to my purpose ; and, moreover, I intend the present work to be a companion volume to my refutation of the blasphemies of Miss Martineau and Mr. Atkinson. It will thus form one of a series of publications in which I contemplate exposing the prevailing quackeries of the day, while I chiefly address those who cannot devote much time to controversial discussions.

J. S. B.

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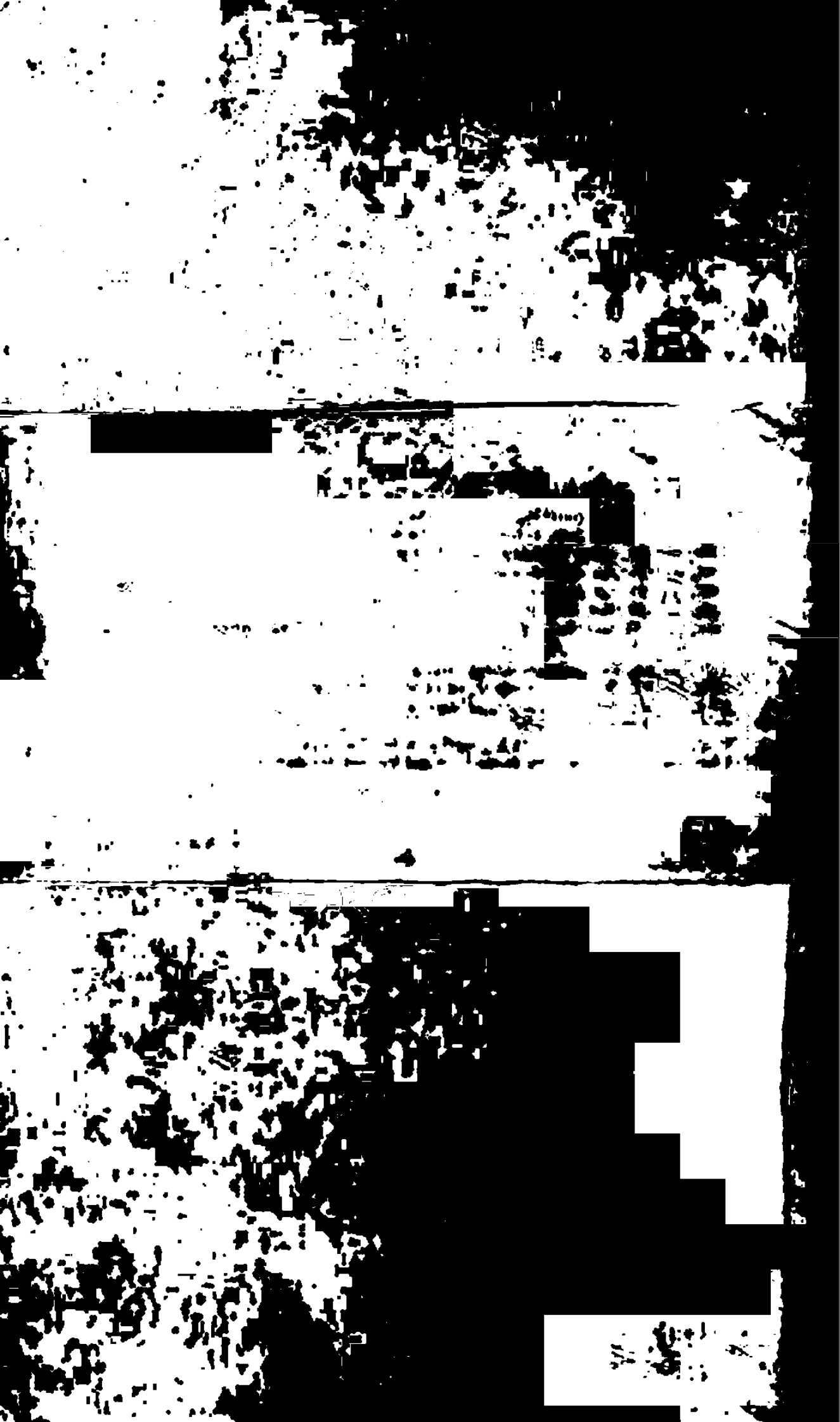
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ERRATA.

- Page 21, — 15, *for* existing *read* exciting.
27, — 12, *for* how is he, *read* how he is.
30, — 24, *after* healthy, *insert* body.
34, — 15, *for* enable, *read* enables.
62, — 18, *for* course, *read* cause.
80, — 16, *for* shut up, *read* reduced
94, — 8, *for* disturbance of function, *read* disturbance of its
function.
104, — 21, *for* changes, *read* change.
109, — 27, *for* the principal, *read* their principal.
114, — 10, *for* external, *read* eternal.
160, — heading, *delc* is.
162, — 21, *for* any notice, *read* any further notice.
206, — 4, *for* in sore throats, *read* to sore throats.



HOMŒOPATHY

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WHEN Homœopathy was first introduced to this country from the transcendental soil of Germany,—prolific of systems of every kind,—the profession despised its absurdities too thoroughly to lead them to take any steps either to oppose or to denounce them. Nor did they feel that the state of matters was very much changed, when one after another of the hangers-on of the profession,—the men who had failed in practice,—betook themselves to this forlorn hope, and contrived, in a country proverbial for the success of imposition, to divide with the charlatan the gains of successful quackery. They trusted that time would put the matter right; and that, sooner or later, the eyes of the public would be opened to the manifest deception palmed upon them.

Moreover, those who were in a position to observe homœopathic doings, were soon aware that the great proportion of its practitioners merely used it as a means of gaining patients; and that, as soon as this object was secured, they gave large doses as fearlessly, and prescribed allopathically as decidedly as the most determined practitioners of the heroic school. It was further seen that those who embraced Homœopathy soon became infected with the worst vices of charlatanism, and violated every precept of medical ethics, and every law which regulates professional intercourse. Homœopathy has, however, now reached a point which renders it incumbent on every member of the medical profession to pronounce on one side or the other. The conduct of the homœopaths renders no other alternative possible. If their pretended system had any—the smallest—claim to be regarded as a medical dogma; if their practice were a mere absurdity, and not evidently an imposition; if they evinced the slightest tendency to conduct themselves as members of a scientific profession, and to enter honourably on the arduous career through which medical practitioners usually pass before arriving even to competency, far less to wealth and honour; in such case, while deeply deploring errors which must retard by obscuring the progress of truth, we should have patiently borne with them. But it has now become evident that Hahnemann's

system is simply used as a means of obtaining lucre, all other considerations being thrown aside: that it displays quackery in a form the more disgusting and redoubtable, because the members of the fraternity are, for the most part, Doctors in physic, and thus introduce themselves under false colours, being merely doctors in name, and pretending to comprise their whole system of medicine in an obscure axiom, while they reduce their whole practice to the administration of pure alcohol.

That the science of life, of health, and of disease, can be embraced in "three words" we peremptorily deny. That the administration of "infinitesimal doses" after the homœopathic fashion, is a pure imposture, we firmly maintain. The error might be overlooked; but the imposture cannot be pardoned.

A plain exposition of Hahnemann's doctrines taken from the *Organon*, suffices to show on what a foundation of sand his system has been built up, and creates astonishment that any should be found to favour it.

Almost every sentence—framed to support a false theory—brings its own refutation with it; while in the wildness of his imagination Hahnemann has adopted doctrines so absurd touching the origin of local diseases, and the enormous power of imaginary substances, that no man having any pretension to common sense, much less to the name of a physician,

can consent to make them the guide of his practice. Let the public swallow the delusion if they will; medical men are bound to disown it.

“If Homœopathy is to exist as a bitter satire on the folly and credulity of man, let it have schools and colleges, diplomas and professors of its own. One thing we must declare; our license must not be given to cloak such imposture; our right hands must not be stretched out to encourage quackery; nor must our youth be tampered with and their principles undermined by the folly, meanness, or dishonourable manœuvres of men who teach pure medicine in our universities, while they practise Homœopathy in the chambers of the sick.”*

It is acts such as these, and the conduct pursued by so many homœopaths to obtain practice, *per fas et nefas*, that must ever raise an insuperable barrier between homœopathic adventurers and the members of an honourable profession. This should be clearly and on all occasions stated to the public. We find no fault with any man simply because he embraces what we deem erroneous doctrines. We do not feel called upon to withhold from him, upon such grounds, the courtesies due to every citizen. We recognise fully the right of the public to employ whatever practitioner they please, and freely to dismiss one and summon another,—physician,

* *Medical Times*, No. 67, new series, p. 384.

surgeon, or apothecary,—homœopath, hydropath, or mesmerist. This is a privilege most sacredly to be preserved against all assaults, from whatsoever quarter they may come. So long as we believe all parties to be honest, our duty is simply to avoid any conduct or expressions which might lead to the inference, that we deem the difference in our doctrines and practice to be one of trifling importance ; but the decisive cause of our repudiation of homœopaths—that which leads us to decline all professional intercourse with them, is the violation, on their part, of all those moral restraints which are submitted to and enforced by every professional man who values his own character. “ For to associate with men whose characters you traduce,” as is observed in the *Medical Times* of Oct. 11—“to use all arts to gain admission to a body, and thereafter to vilify and affect to despise it—to profess certain opinions in order to acquire a professional status, and, when the status is acquired, to ridicule and denounce them—to swear adherence to a profession in order to acquire the right to practise it, and thereafter to embrace a professional heresy, the more successfully to pander to the follies of the rich and the fashionable—to adhere neither to the one nor to the other, but to practise either, as the absence of all principle admits, and the whim or caprice of a patient demands ;—these are the achievements of this modern philosophy,—these the triumphs of homœopathic morality.”

“To heap abuse, impute vile motives, and denounce in every possible way, during years of mistaken forbearance, the members of an honourable profession, and yet to raise the cry of persecution, when the pretended bond of union is severed ; to print whole volumes, and to circulate journals to prove that regular medicine and homœopathy are diametrically opposed and can never be brought to agree in any one point whatever, and yet to complain of injustice when medical men, acting on this information, decline to be parties to deceiving the public by allowing them to suppose that a regular and a homœopathic practitioner have aught in common ; to call in a surgeon to cure intractable external cases where the powerlessness of a pretended treatment can be the more readily observed, and then to denounce surgical appliances as cruel, barbarous, and unnecessary ;—these are the characteristics of a science which comes, as one of its eloquent advocates affirms, having as ‘its errand, mercy ; its means, love ; its object, peace ; its emblem, hope.’ ”*

“If men believe Homœopathy to be true, we do not blame them for practising it ; but we call upon them to take their stand on the merits of their new system, and not to support themselves on ours, like

* Sermon preached in aid of the Hahnemann Hospital, by Rev. Thomas R. Everett, rector of Wickwar.

the parasite which clings to, while it injures, the noble tree. We have no objection to their sharing, with the Morrisons, the Gosses, and the Perrys of the present generation, the fruits of fashionable folly or popular credulity ; nor do we forbid their eclipsing the glories of the Doctors Solomon, St. John Long, and Greatrex of the past ; but we do declare, that they shall not do this in the guise and garb of the regular practitioner, or that he shall, in any way whatever, give the sanction of his name and character to the means by which the homœopaths seek advancement."

" We do not object to colleges which shall rival the ' British College of Health ;' but we do denounce this monstrous absurdity,—that any homœopath shall hold professorships in our colleges, shall teach there doctrines which he cannot believe or he would not practise as he does, and shall have the audacity to defend this incongruous union—this outrage on all morality."

" We have seen these men as needy practitioners, outstripped in the race for legitimate practice, their hearts doubtless sickened with hope deferred and long-delayed success, and we hardly wondered at their secession. We have seen them again, in some cases transformed in a single night into practitioners of a system which boasts of the study it requires and the patient investigation which it demands, and we

marvelled at their audacity. We have watched them yet further, and have observed in them the obsequious servants of fashionable caprice, trimming their sails to suit each breeze that blew,—now homœopaths, now hydropaths, now anything else,—and we were not surprised at their success.”

“Hitherto Homœopathy has been the toy of the fanciful, when the disease was slight and likely to cease spontaneously, and its victims have lulled themselves with the hope, that if serious disease did attack them, they could fall back on the appliances of legitimate medicine; now this delusion must be dispelled, and they must be taught that their alliance with this quackery is for better and for worse, and that if, while it subsists, the ordinary treatment is required, it must henceforth be administered by those mongrel homœopaths who practise indifferently either way.”*

The violation by homœopaths of all the decencies of professional intercourse has, moreover, become so flagrant that the only way of assuring ourselves against contagion is to avoid contact. It were unnecessary to point out examples; the memory of almost every practitioner will furnish him with proofs of the underhand modes by which the homœopath endeavours to supplant his neighbours;

“Omnia novit Græculus esuriens.”

* *Medical Times*, No. 67.

He hesitates at nothing; and it may be asked, are such the practices of men who are conscious that they are the repositories of new and important truths, and above all things anxious to benefit mankind by taking means to insure their reception?

Is the course pursued by the homœopaths calculated to destroy the prejudices, appeal to the understandings, and enlist the sympathies, of the enlightened members of our profession? Are they not rather the expedients of men, who, for the most part, having failed in their efforts to compete in an honourable way with their professional brethren, have made up their minds to purchase gold at any price? whose motto is,—

“Rem—

Recte, si possis, sin non

Ullo modo rem.”

Men who practise the tricks familiar to a certain class of homœopaths are *quacks*; and, if they possess the diplomas of Medical Colleges,—however they may wince at the application of the name,—their quackery is only the more infamous; because they must be well acquainted with its tendency to degrade their profession in the estimation of the enlightened portion of the public, as well as to deceive and injure their suffering fellow-creatures. The truth seems to be, that the practice of homœopathy cannot, in general, be sustained or propagated without

the adoption of expedients which are universally reprobated by honourable men. We say not that there are no exceptions. There may be some upright and sincere, although feeble-minded individuals among them ; but all who seek to live by homœopathy are exposed to a strong temptation to which too many of them yield,—to disregard every restraint which the true interests alike of practitioners and of patients have imposed upon the cupidity or the vanity of individual members of the profession. Most of them find themselves excluded—justly, as they well know—from the society and the sympathies of all respectable professional men ; and, being placed in a class of practitioners, higher or lower in it as the case may be, which includes among its members the vilest specimens of humanity,—those who fatten upon the miseries of other men,—too many of them soon cast away every remnant of restraint, and apply themselves deliberately to the infamous traffic of turning to the best pecuniary account the fears, the hopes, the prejudices, and the credulity of the suffering sons and daughters of men. They have chosen their calling and their company—let them be contented ; but let them not affect to feel surprise or indignation when they find themselves repudiated and avoided by those enlightened, and benevolent, and self-denying members of our profession who justly abhor both.

As for the birth, progress, and probable fate of Hahnemannism, taking it in its general sense as a system of charlatanry, it may be observed that in the two first phases of its existence it has followed the laws which govern all quack triumphs, and will, sooner or later, complete the resemblance by meeting their fate.

We have had systems more successful than that of the German enthusiast; and their history, like Falstaff's love letters, is the same for all.

A system of imposture, in the first place, should always appear simple. Unity and simplicity constitute its main force. Men easily believe in what they readily comprehend; while sciences which require long and laborious study, are neglected or ridiculed.

Reduce the healing art to a system comprised in three words, as—“*similia similibus curantur*”—and it becomes immediately accessible to the meanest intelligence. People understand, or what comes to the same thing, fancy they understand; and the elaborate science of the regular practitioner is voted as little better than the laborious trifling of the schoolmen.

Since the origin of civilization men have been puzzling their brains to discover a perfect medical theory. The homœopath exclaims “Eureka,”—I have found it. Nature has long been ransacked in a

vain search after specific remedies. Here they are :
 a single dose is a certain cure in a few hours !

What though the phenomena of animated nature, are complex in the highest degree, and infinitely diversified ! What though the agents which influence life are as varied as they are numerous, and produce modifications in living man of the most diversified kind ! What though the vital force, by virtue of the existence of which within him man is an animal being, is being modified in various ways by external agents at almost every instant, all this never embarrasses the system-maker ! His genius reduces all principles to a universal law, and his experience includes all practice under a single axiom. By the simplicity of his system, the idleness and impatience of the human mind are flattered, and it therefore eagerly seizes the theory offered to it, and, neglecting to examine it in its consequences, fails to discover that they are opposed to the nature of things and to the nature of man.

Homœopathy is also altogether unscrupulous as to the means it takes to ensure popularity or success ; its victims are ready made ; they abound in every society. First come the enthusiasts—men of ardent imagination but of feeble intelligence, who take fire from the slightest spark ; these men always jump at their conclusions ; that which has happened once or twice must, for them, happen always ; they have

seen or heard of a lucky hit, and lo! the system becomes omnipotent. In the fervour of their conversion they attribute everything to the system, and magnify its merits a thousand-fold. The slightest indisposition, which nature would have cured without the aid of the physician, is for them a most serious case, and its cure under the system little less than miraculous. On the other hand, any imperfection in the theory, any error in the practice of opponents, is at once set down either to gross ignorance, or to homicidal medicaments. What man of common sense, they ask, would not prefer being cured by a wet blanket to the outside of his body, or a thimbleful of spirits to the inside, rather than by the arsenic, prussic acid, and poisonous compounds of rival practitioners?

After the enthusiasts come the numerous herd of dissatisfied hypochondriacs, to whom each new system is "the promised land;" who wander about in search of rest, but never find it; for whom the very absurdity of the system is its greatest recommendation.

Lastly come the incurables,—that unfortunate class to whom regular medicine can only offer relief without hope of cure, and who therefore eagerly catch at anything which promises relief, as the drowning man will grasp the floating straw; these, together with the curious, the idle, the patronising

public, make up the ground from which the system reaps a rich harvest.

The seeds are easily sown. The press, that grand agent of modern civilization, for evil or for good, is set to work. A journal is founded, and the public deluged with reports of cures, each more marvellous than the preceding, the names and addresses of the high priests being carefully emblazoned at every corner of the work, that the public may not be ignorant of their benefactors. The enthusiasts are set to work, and become active missionaries of the new faith. The prophets, themselves, are not idle. They glide about, sowing distrust in families, and exciting suspicion against every rival; they address themselves to the hopes and fears of the sufferer; if the imagination fail, they work on the reason; their promises are boundless; no malady can resist the means at their command; the inventor of the system was a second Saviour; his appearance on earth a special dispensation of Providence. Even religion itself is often made subservient to the ends of the systematizer. But his reign, however brilliant, has its limits. They are determined by the very nature of the thing. The unity of the system confines it to certain and limited series of phenomena; whenever it passes beyond these, error, fatal error, is the consequence. But the phenomena of health and disease are infinite; hence the system is

at fault when tried on a grand scale, and hence its very success is the most certain forerunner of its approaching downfall.

The history of medicine affords abundant proof of the truths just enunciated; and if they apply to regular medicine, how much more strongly must they apply to such manifest quackeries as Mesmerism, Hydropathy, and Hahnemannism?

This latter may be denominated *the* system, *par excellence*; for every resource which bygone experience had proved to be successful, has been brought into play, and unremittingly worked for its advancement. We have the prophet brought from abroad, because he had no honour in his own country. We have a system, apparently of the plainest kind, which embraces, in a few words, the whole practice of medicine. We have the richest ground in the world where ignorant and credulous dupes may be worked upon. We have a mendacious press to deceive, mislead, or inflame. The noblest in the land have lent themselves to the delusion, as they had previously done to St. John Long and every empiric in turn; and we live in a country where the weight of noble example has overpowering influence.

Under such circumstances it is no wonder that Homœopathy enjoys a portion of the success that has invariably attended every new system. Yet if the public were only sufficiently versed in the laws of

life to enable them to examine the foundations on which the dogma rests, it would become evident to all that Homœopathy is false as a system, and delusive in practice.

These two points we have endeavoured to establish in the following critical examination; and for the better understanding of the whole subject, the remarks are prefaced with an analysis of the *Organon*, taken from the latest edition of that work. Thus, the reader, having in the following Hahnemannian aphorisms, a condensed view of the homœopathic doctrines, will be better enabled to follow the reasoning whereby it is proposed to refute such of them as are at variance with the received doctrines of Medicine, for Hahnemann was too sagacious not to admix a very considerable portion of truth with the gross absurdities which his work enunciates.

1. The first—and indeed the only duty of the physician—is to restore sick persons to health, rapidly, gently, permanently, and on easily comprehensible principles. (*Org.* sects. i., ii.)

2. When the physician clearly perceives what he has to cure in every individual case of disease (*knowledge of disease, indication*), when he is acquainted

with the curative powers of medicines (*knowledge of medicinal powers*) ; when he knows how to apply, according to clearly defined principles, remedies to diseases, so that recovery must ensue ; also properly to choose the suitable remedy, and to administer it in the appropriate dose ; when, in fine, he knows the obstacles which oppose a cure, and the means of removing these obstacles, then he is a true practitioner of the healing art. (Sect. iii.)

3. All diseases depend on an internal alteration of the vital force,* and this alteration manifests itself by outward symptoms. The alteration of the vital force is a spiritual one, and must be changed by the spiritual (dynamic) force of medicines.

The following are the ipsissima verba of Dr. Dudgeon's translation : "Our vital force as a spiritual dynamis, cannot be attacked and affected by injurious operations on the healthy organism from external inimical influences, that disturb the harmonious play of life, otherwise than in a spiritual (dynamic) manner ; and, in like manner, all such morbid derangements (the diseases) cannot be removed from it

* In the earlier editions of the *Organon* Hahnemann defines disease in the following manner :

"We can conceive that each disease supposes some change in the interior of the body ; but we only suspect this change in a vague and deceitful manner through means of the morbid symptoms, and hence the latter must be taken as the only basis of practice."

by the physician, in any other way than by the spiritual* (dynamic, virtual) alterative powers of the suitable medicines, acting upon our spiritual vital force, which perceives them through the medium of the sentient faculty of the nerves everywhere present in the organism, so that it is only by their dynamic

* For the sake of such of our readers as are not versed in the language of German transcendentalism, we beg to subjoin the following pregnant sentences from Dr. Wood :—

“ But the grand solution has been expounded, and Dr. Curie, its discoverer, announces that ‘every remedy is composed of two principles, one material, the other essential or imponderable’ (body and soul?) That ‘the lower dilutions place the organism under the influence of the material particles,’ the higher under that of the imponderable.’ (Dr. Laurie’s Introduction to his translation of Jahr’s Manual.) This,” continues Dr. Wood, “explains to us a passage in Broacke’s Practical Observations on Homœopathy, which we did not before understand. The ‘homœopathic remedies are merely stripped of their bodies—of their matter, that the spirit only may be employed.’” This borders closely on another doctrine promulgated by a *German philosopher*, M. Von Martius, who *proves* that there are in the essence of every plant a body and a soul. All these things are doubtless strange to Dr. Wood ; and Von Martius explains how they should be so, when he tells us “that many scientific men, to whom the power of comprehending the transcendental has been imparted in a lower degree, will regard the consideration of such a subject as a digression, and that it can in no case be deduced from any proof derived from the nature of plants, but it *must be peculiarly the conception of the individual mind.*”—*Sequel to Homœopathy Unmasked*, p. 13.

action on the vital force, that curative agents are able to re-establish, and do actually re-establish, health and vital harmony.” (Sect. xvi.)

4. The unprejudiced observer takes note of nothing in every individual disease, except the changes in the health of the body and of the mind which can be perceived externally by means of the senses, that is to say, he notices only the deviations from the former healthy state of the now diseased individual, which are felt by the patient himself, remarked by those around him, and observed by the physician. All these perceptible signs represent the disease in its whole extent, that is, together, they form the true and only conceivable portrait of the disease. (Sect. vi.)

5. We have only to look to the totality of the symptoms in the treatment of the disease; if we cure the symptoms we cure the disease, because the affection of the morbidly-deranged vital force in the invisible interior, the sum total of the outwardly cognizable symptoms produced by it in the organism, and representing the existing malady, constitute a whole; they are one and the same. (Sect. xv.)

The practitioner, therefore, only needs to take away the totality of the symptoms of a disease, and he has removed the whole disease. (Sect. xvii.)

6. Diseases are nothing but changes in the general state of man, showing themselves by morbid signs.

They are not derived from a material principle, but are always and solely the special result of a virtual and dynamic alteration of the vital force. This definition, however, does not pretend to explain the nature of disease, but merely to affirm that it is a spiritual or dynamic alteration of life; to point out what diseases are not and cannot be; to express that they are not mechanical or chemical changes of the material substances of our bodies. The causes of disease cannot be material, because the slightest foreign matter that we introduce into the blood-vessels, is at once repelled by the vital force as a poison, or, if it cannot be repelled, occasions death. Thus life is endangered by the injection of a little pure water into the veins. (See Dudgeon's translation, p. 17 and note.)

7. Diseases, then, being nothing but alterations in the health of the healthy individual, which express themselves by morbid signs, and a cure being only possible by changing the health of the diseased individual to the healthy condition, we can readily conceive that medicines could not cure diseases unless they possessed the power of effecting a change in the general state of man, consisting in sensations and functions; and that their curative virtue resides solely in this power. (Sect. xix.)

8. On the other hand, the curative spiritual powers of medicines are not evident from their chemical or

physical nature; and as experiments on the living man do not reveal in them any other properties than those by virtue of which they excite manifest changes in the general health, it follows that whenever medicines act as remedies they can only do so by their faculty of modifying the general state of the economy in giving rise to particular symptoms. Hence we have only to consider the morbid changes which medicines produce in the healthy body (because these are the only possible manifestations of their curative virtues) in order to learn for each medicine what malady it can produce, and, subsequently, what malady it can cure. (Sect. xxi.)

9. Again, as we can discover nothing in diseases (from which no manifest ^eexisting or maintaining cause is to be removed) except certain symptoms, the removal of which converts them into health; as we can discover nothing curative in medicines except their faculty of producing certain morbid symptoms in healthy persons, and of removing other morbid symptoms in sick persons, it follows that medicines become remedies only in virtue of their power to produce certain artificial maladies which destroy the natural ones. (Sect. xxii.)

10. From a consideration of the preceding, it follows, that to cure disease, we must oppose to it remedies capable of producing either similar or contrary symptoms, according as we shall have learned

by *experience*,* that the most certain and durable manner of removing the symptoms of disease is to oppose to it similar or contrary symptoms. (Sect. xxii.) A third method is the allopathic, in which remedies are given which have no relation whatever to the symptoms of the disease.

11. Now all pure experience shows that persistent morbid symptoms, when combated by contrary remedies, return with increased intensity, and are aggravated in a very manifest manner, after having appeared to be mitigated or benefited during a certain time.† (Sect. xxiii.) It has also been proved in the Introduction, that the allopathic method is an imperfect imitation of the imperfect efforts made by a blind vital force to save us from disease. All the cures obtained under this method when examined, will be

* “Having thus obtained a perfect image of the disease and chosen a proper remedy, we employ the latter in the smallest possible dose, and *experience* proves that we thus cure disease better and more perfectly than by any other method.” (p. 324, 2nd edit.)

† Again, p. 48, *Mat. Med.* :—“Next let us ask *experience*, to know from her what are the artificial morbid elements on which we can count for cure in certain natural morbid states; and let us also ask *experience* whether the most certain and durable method of curing disease be that of employing Allopathic (different); Antipathic (contrary); or Homœopathic (similar) remedies.” And again pp. 72, 73, “This problem (*viz.*, what are the morbid symptoms which nature has designed as a cure for natural diseases) can only be solved by *experience* and observation.”

“*Experience* proves that these morbid symptoms must be Homœopathic.”

found to have been effected homœopathically. The allopathic physicians are constantly referring to experience, and on seeing the use of certain remedies often followed quickly by the recovery of health, they have been induced to attribute the result to the curative virtues of such remedies. But this mode of studying the medicinal properties of curative agents can never lead to complete or positive results, because with the exception of some diseases arising from invariable miasmatic causes, (plague, small-pox, syphilis, itch, &c.,) each morbid state is an individual, particular case, characterized, not by the predominance of one or more symptoms, but by their totality. Hence a means found useful in one case will not be suitable in another case, unless the totality of the symptoms be the same. But as this correspondence hardly ever happens, the above method of ascertaining the remedial virtues of drugs, gives for result nothing but a multitude of individual cases' and cures (with few exceptions) from which no analogical induction can be drawn.*

* Again, Hahnemann says, "We can never arrive at a knowledge of the specific effects of remedies from trials on the sick body, because the cases are individual and altogether isolated, or are epidemic maladies, which never reappear exactly in the same manner. When the images of disease are made up by abstraction, *i. e.*, by the physician observing numerous symptoms in several individuals, and then comprising these symptoms under a certain name, which allopathic physicians call disease, we have a

12. The homœopathic principle, then, founded on the relation of similitude between the natural disease and the effects of the medicines on the healthy body, is the only advantageous one which remains,* mere phantom without any real existence ; and hence the virtues attributed to remedies in these factitious maladies have no certitude whatever."

And in the *Materia Medica* we find, pp. 33, 34—"The method *ab usu in morbis* can never be of the slightest use to the practitioner, and can never reveal anything true or useful as to the curative powers of each medicinal substance. In some few diseases, where the malady always presents itself under the same aspect, we may discover a specific, by giving a great number of remedies, and thus determining which one cured in the most complete and perfect manner. This has been done for syphilis, ague, the effects of blows ; yet it took many thousands of trials, and many centuries, to arrive at this limited knowledge. But for other diseases we cannot discover specific remedies in this manner, because each case is totally isolated from each other case, and because the cases never present themselves twice running in exactly the same manner."

Again, p. 47 of *Materia Medica*, " With these few exceptions all other diseases are isolated cases, *i. e.*, appear under the form of a different assemblage of symptoms. The case before us never existed anteriorly such as it now is ; it will never exist again, such as it now is ; and hence the success of a remedy in a given case can never authorise us to conclude that it will effect a cure in another case which will be different."

* " Now I have proved that the modification which we expect to derive from a medicine should not be allopathic, because this gives rise to a still greater disorder, as we see in vulgar practice ; nor antipathic, because it gives rise only to palliation, soon

and which gives us the following law, viz. "A weaker dynamic affection is permanently extinguished in the living organism by a stronger one, if the latter (whilst differing in kind) is similar to the former in its manifestations." * (Sect. xxvi.) In other words, to cure in a mild, prompt, and durable manner, we must choose in each case of disease a medicine capable of exciting in the health of a human being an affection similar to the one against which we propose employing it, and the more perfect the similarity, the more perfect is the cure obtained, provided always that the symptoms are at the same time stronger than the disease. (Sect. xxvii.)

13. Hahnemann avows that he attached little importance to the manner in which we may attempt to explain this law. He offers, however, the following, as one that suggests itself. (Sect. xxviii.)

14. All diseases (except surgical) are dynamic (*spiritual*) alterations of the vital force, in sensations and functions. The homœopathic remedy converts this alteration into another medical malady, very analogous, but more intense; the natural morbid

followed by inevitable exasperation of the malady; it must be homœopathic, because (p. 48) these are the only three possible ways of modifying the economy."—*Mat. Med.*, p. 53.

* "The change produced by the malady in the intellectual and moral faculties of the patient must also be included, and the remedy must correspond to this change."

force, which was a force without matter, has then ceased to exist, and the medical malady soon ceases, because it is of such a nature that the vital force soon triumphs over it.* (Sect. xxix.)

* In the *Materia Medica*, p. 54, Hahnemann gives a more ingenious explanation of his theory in the following words:—"Now since the dynamic affections of the economy, depending either on diseases or remedies, can only be seen through changes produced in our modes of feeling and acting, and consequently since the resemblance between these dynamic affections can only be expressed by resemblance between the symptoms; and since also the economy is more easily affected by the artificial disease, than by the analogous natural one, it follows incontestibly that the economy must be relieved of a morbid state, when we influence it by a remedy which produces another morbid state,* differing from, but resembling in symptoms the other as closely as possible, because 'the organisation being a living unity, cannot admit two or more similar dynamic affections at the same time, without the weaker giving way to the stronger.' In other words (p. 56) the unity of life does not admit of the simultaneous existence of two general and similar disordered states. Hence the present dynamic affection (*the malady*) ceases as soon as a second dynamic power (*the remedy*) more capable of modifying life acts on it, and provokes symptoms having a great analogy to the former."

Again, in Sect. xlv. of the *Organon* (5th edition), we find—"Invariably, and in every case, two diseases differing in kind, but very similar in their phenomena, annihilate each other whenever they meet in the organism, because the stronger morbid power

* "This natural difference is necessary, because if the two affections were identical, then the malady might be exasperated."

15. Having thus proved that diseases are to be considered merely as groups of symptoms, and that they may be annihilated by medicines which are capable of producing symptoms similar to and stronger than their own, it follows that to cure a patient we have merely to consider,

1st. In what manner the physician is to ascertain what is necessary to be known in order to cure the disease?

2nd. How he is to gain a knowledge of the instruments (medicines) adapted for the cure?

3rd. How is he to employ these instruments in the best and most appropriate manner? (Sect. lxxi.)

16. With respect to the first point some preliminary observations are necessary. Diseases may be distinguished into acute and chronic. (Sect. lxxii.)

Acute diseases are those which are disposed to run their course more or less quickly; but always in a moderate time. (Sect. lxxii.)

Acute diseases, again, may be divided into several kinds. Some attack *individuals* only, the *exciting* cause being certain injurious agencies, as insufficiency acts, from its similarity of action on *exactly the same parts* as those affected by the weaker morbid power, which latter is consequently extinguished; or, in other words, whenever the vital force, deranged by the primary disease, is attacked by the new, stronger, and morbid agency, it remains affected by the latter alone, while the former, being a mere dynamic power, without material substratum, ceases to exist."

or excess of food, physical or mental impressions, chills, &c. (Sect. lxxiii.)

In reality, however, these acute febrile diseases are generally nothing but "a transient explosion of latent psora (itch), which spontaneously returns to its dormant state." Other acute diseases attack several persons at the same time, here and there (*sporadically*); or acute diseases may attack a great number of persons at the same time, in the same way, and from the same cause (*epidemically*). These latter generally become *infectious* when they prevail amongst crowded populations; arising from the same origin, these fevers invariably produce an identical morbid process, and they arise either from peculiar *acute miasms* (small-pox, plague, yellow-fever), or the ravages of war, famine, &c. (Sect. lxxiii.)

17. *Chronic* diseases arise from infection with a chronic *miasm*. They often begin by small beginnings, and gradually alter the living organism (each in its own way), more and more, until the latter is destroyed, because the vital force is unable, of itself, to extinguish them. (Sect. lxxii.)

Other chronic diseases there are, but these, though so numerous, are artificially produced by the abuse of drugs in the allopathic treatment of disease, and hence the *post-mortem* appearances in so many cases which arise from the pseudo-art of these practitioners. When these chronic diseases, thus

produced by the abuse of medicine, have reached any considerable height, they are the most incurable, the most deplorable, and it is apparently impossible to discover any remedies for their cure. Because “only for natural diseases has the beneficent Deity granted us in homœopathy the means of affording relief.” (Sects. lxxiv.—lxxvi.)

18. We should not class amongst chronic diseases those morbid states produced from constant exposure to noxious agencies that may be *avoided* (as alcohol, dissipation, unhealthy localities, &c.) These states of ill health disappear of themselves (unless chronic miasm exist in the body), when the mode of living is improved, and they cannot be called chronic diseases. (Sect. lxxvii.)

19. Syphilis was the only chronic miasmatic disease hitherto known; to this has been added sycosis (the condylomatous disease); and to the two I have added a third, incalculably greater and more important. (Sect. lxxix.)

20. This is the chronic miasm of psora or itch, the only real, fundamental cause of all the numerous, one might say innumerable, forms of disease which have been described under the names of “nervous debility, hysteria, hypochondriasis, mania, melancholia, imbecility, madness, epilepsy, convulsions, rachitis, caries, cancer, fungus hæmatodes, malignant organic growths, gout, piles, jaundice, cyanosis,

dropsy, amenorrhœa, hæmorrhages from various organs, asthma, ulceration of the lungs, impotency and barrenness, deafness, cataract, amaurosis, urinary calculus, paralysis, defects of the senses, and thousands of kinds of pains." (Sect. lxxx.)

21. Keeping in mind these general indications, the physician passes to the case which he is called on to treat.

Before thinking of a remedy he must form a correct image of the disease, in the particular or individual case before him. To do so he must examine the patient with the most scrupulous care in every point and circumstance, taking care to make allowance for such symptoms as arise during or soon after the use of any remedy. (Sects. lxxxiv.—xc.)

22. Still, in epidemic diseases, a perfect image can only be obtained by a consideration of numerous cases, from which we obtain a perfect picture by abstraction. Having once obtained this image, which should comprise the totality of the symptoms, we seek the remedy whose effects are most like it.* (Sects. c.—cv.)

23. Each remedy is peculiar in the effects which it produces on the healthy, and consequently also in

* Yet at page 391, 2nd edit., Hahnemann says:—"In this perfected method (the homœopathic) diseases (unless they can be reduced to some anterior fixed malady) are regarded, each time they present themselves, as new events, and as things that never appeared before."

its curative effects. This precludes the possibility of confounding one with another. (Sect. cxix.)

24. Medicines must therefore be most carefully and thoroughly distinguished from one another, and for this purpose treated by careful experiments for the purpose of ascertaining their powers and real effects on the healthy body. The subjects of experiment should be persons free from disease, and who are delicate, irritable, and sensitive. On these experiments depend the exactitude of the whole medical art, and the weal of all future generations of mankind. (Sects. cxx.—cxxii.)

25. To perform such experiments properly, each of the medicines must be taken in a perfectly simple, unadulterated form, without the mixture of any foreign substance,* and without taking anything else of a medicinal nature the same day, nor yet on the subsequent days, nor during all the time we wish to observe the effects of the medicine.† (Sects. cxxii.—cxxv.)

* Of course an exception must be made in favour of the alcohol used in tinctures, a million times more powerful than the drug it is alleged to hold in solution, and the detritus of the mortar (silica, alleged by homœopaths to be a powerful medicament) used in the preparation of the powders. We have yet to learn why they do not influence the body, existing as they do in much larger quantity than the alleged medicinal substance, and having been with it subjected to all those shakings and triturations by which they are potentized.

† If taking anything of a medicinal nature would prevent ac-

26. The person who is proving the medicine must during the whole time of the experiment avoid all excessive exertion of body or mind, all sorts of dissipation and disturbing passions ; he should have no urgent business to prevent him from making his observations with due attention ; he must do his best to direct most particular attention towards himself, and not be disturbed while so doing ; his body must be in what is for him a good state of health, and he must possess a sufficient amount of intelligence to be able to express and describe his sensations in accurate terms.* (Sect. cxxvi.)

curate observation, we should think the same objection would apply to culinary articles also. They too influence the body, often more powerfully than medicines. How is the experimenter to decide whether the symptoms he feels, or imagine he feels, are due to the dose or the food ? Hahnemann indeed says the diet must be severely regulated. Young green pease, green French beans, and in all cases carrots are allowable, as the least medicinal vegetables. (Sect. cxxv., foot-note.) The non-medicinal character of these vegetables is, of course, a mere assumption, and serves but clumsily to cover Hahnemann's escape from an awkward dilemma.

* Well may Dr. Wood observe, " When we find 930 symptoms ascribed to a medicine which hitherto has been believed to be inert, we feel that this, to the professional inquirer at once stamps the character of the system. For who is he or who are they, who *can* assign so many effects to any substance ? This destroys our confidence at the very outset. Suppose, however, this enumeration to be one of real feelings, we have still the true discovery to make. Whether *any* of them, or *which* be cured by the drug ? In short, these are not experiments at all, but a mere record of

27. The medicines must be tried on both males and females in order to reveal the alterations of the health they produce in reference to the sexual system.* (Sect. cxxvii.)

every feeling which can occur in the living body, and can be expressed in words. We are told, indeed, that Hahnemann was so particular as to require the address of those who sent him such details. This might secure their respectability ; but what has it to do as a credential of their fitness for such a delicate inquiry ? Every physician knows that one of the most difficult tasks assigned him is to determine the effect of drugs, and that more particularly (for many reasons) when tried upon himself."—*Sequel to Homœopathy Unmasked*, p. 7.

* We presume we have to thank this law for the abominable and filthy character of many of the homœopathic writings. In the work of Hahnemann on Chronic Diseases, and in the Manual of Jahr, the impure and abominable thoughts which Satan, working on "hearts deceitful above all things and desperately wicked," suggests, are set down with a disgusting minuteness of detail. Strange to say, some of these revelations are alleged to have been made by females. What sort of characters they could be, those who have read the passages to which we refer, and which abound in almost every page, are best qualified to decide. To our mind they invalidate the character of the whole experiments, for we would rather believe them to be the impure inventions of one "given to devising mischief in his bed," than suppose that any female would so far shake herself free of every requirement of modesty as to volunteer such statements, or that any number of respectable physicians would put to a female interrogatories demanding such replies. We are aware that these have been defended by a trio of homœopaths on the ground "that there is no limit to the measure in which the investigation of

28. As a medicine cannot develop in one person all the symptoms it is capable of causing, it is only by numerous experiments on numerous

the structure and functions of the sexual organization may become the duty of the physician, the surgeon, and the accoucheur." (*Defence of Hahnemann*, p. 10.) It is not to such investigations that we object, though even to them there ought to be a limit. What we refer to are neither investigations into the structure nor the functions of the sexual organs, but unparalleled confessions of mental emotions and passions, and that not by sick patients anxious to obtain health at any price, but by experimenters in perfect health gratuitously supplying these unwonted details. On this subject there is but one opinion among all unprejudiced men who have waded through these volumes. *Dr. Wood* says, "the immorality with which some of them abound enable the licentious to pander to their degrading tastes and indulge their prurient curiosity under the guise of scientific investigation." (*Homœopathy Unmasked*, p. 17.) And again, "In Den's theology questions are suggested which roused an indignant nation,—he gives the *questions* only—the homœopathic experimenters furnish suitable *replies*." (*Sequel to Homœopathy Unmasked*, p. 35.)

In the *Medico-Chirurgical Review*, No. LI., p. 144, it is said, "As the allopaths have not arrived at the happy pitch of disregarding common decency and common sense, we must in deference to such prejudices quit the subject." *The Medical Gazette*, vol. xix. p. 244, "We have quoted their beastly descriptions in the *ipsissima verba* in which they express their pruriency, their flatulency, and their filth." And again, at p. 305, "We quote Hahnemann's *pure Materia Medica*, so called, we presume, from its astounding impurity." *The London and Edinburgh Monthly Journal*, p. 266, says, in reviewing a passage in *Dr. Black's Principles of Homœopathy*, "These rules exhibit a disgusting

subjects of both sexes and various constitutions, that we can arrive at anything like a complete knowledge of the symptoms which any remedy is capable of producing; yet, although the remedy cannot produce all its symptoms in a single person, it is an eternal law of nature that the remedy has a tendency to excite these symptoms in all men; a few, perhaps, from idiosyncrasy, not manifesting the effects. Hence it happens that a remedy will produce all its effects (even those very rarely seen in the healthy subject) when we give it to a patient labouring under a disease similar to the one it is accustomed to produce. Administered in such cases, in the most feeble doses, it will (if homœopathically chosen) produce in the patient an artificial disease, analogous to the natural one, which rapidly and permanently frees and cures him of his original malady. (Sect. cxxxvi.)

29. The smaller the dose is (without, however, passing certain bounds) the more evident will be its

pruriency." Lastly, *The Chemical Record*, No. 8, p. 56, says, "We have not read Hahnemann it is alleged. Wherefore not? Is it because we do not pollute our paper with obscene quotations from that empiric? * * * * *

We well remember portions of the writings of Hahnemann having been read to us, under the apology of our lecturer for the necessity of enunciating so much offensive bestiality." And in the same article these writings are denominated "the fountain-source of pollution."

primary effects,* which are the most important to be known. (Sect. cxxxvii.)

30. All the sufferings, accidents, and changes of the health of the experimenter during the action of a medicine (provided the above conditions, Sects. cxxiv.—cxxxvii., essential to a good and pure experiment be complied with) are solely derived from this medicine, and must be regarded and registered as belonging peculiarly to this medicine, as symptoms of this medicine, even though the experimenter had observed, *a considerable time previously*, the spontaneous occurrence of similar phenomena in himself. (Sects. cxxxviii.)

31. One or two insignificant symptoms of recent date are not to be regarded as a perfect malady. These will disappear after slight modifications of the diet, &c. But when the symptoms, though few in number, are violent, the observant physician will commonly discover several other symptoms also, the sum total of which give him a complete image of the disease. (Sects. cl., cli.)

* All medicinal substances—indeed everything that acts on life—produce two effects; one is primary, and so long as this continues it seems to subdue the vital force. The other is a secondary effect, in most cases contrary to the primary one, and arising from the reaction of the vital force against the primary effect. Strong doses of medicine produce these two effects; but the healthy body gives no sign of reaction from feeble or homœopathic doses. (Sect. cxii.)

32. Having obtained this image, (which is generally easily found for acute diseases,) we next seek our remedy, and amongst the series of symptoms produced by a great number of remedies, it is not difficult to find one which contains morbid elements from which we can compose an artificial malady very analogous to the natural one. (Sect. clii.)

33. In thus comparing together the natural and artificial symptoms, we must pay chief—almost exclusive attention—to the remarkable, singular, extraordinary, and peculiar (characteristic) symptoms of the diseases; for it is to these that the symptoms of the medicine should correspond. The vague and general symptoms (headache, *malaise*, agitated sleep, &c.) demand but little attention, because they are common to nearly all maladies and nearly all medicines. (Sect. cliii.)

34. When thus properly chosen, a single dose of a homœopathic remedy is usually enough to cure diseases in recent cases, and without any grave inconvenience. It is true that the remedy may have the power of producing a number of symptoms beyond those which correspond to the disease, but these hardly show themselves at all. The reason of this is that the dose of the homœopathic remedy, on account of its feebleness, has not force enough to manifest its homœopathic effects in those parts of the body which are free from disease; but it produces

its homœopathic effects in the points that are already subject to irritation from the natural malady. (Sects. cliv.—clvi.)

35. Although the small doses seldom exhibit their superfluous homœopathic symptoms, yet they almost always produce in a few hours an apparently unfavourable change, which the patient may mistake for a relapse or an aggravation of his disease. This is the medical malady slightly surpassing the natural one. The more feeble the dose, the more feeble and the shorter is this apparent augmentation of the malady, for acute diseases at least. In chronic diseases the augmentation may reappear at various intervals from six to ten days. (Sects. clvii—clxi.)

36. As the number of medicines of which we know the true and pure action is small, it may happen that we cannot find any one which will cover the totality of the symptoms. In such cases our cure will remain imperfect, because the remedy can remove only a part of the malady, *viz.*, the morbid symptoms similar to the medical ones. (Sects. clxii., clxiii.)

37. On the other hand, should the medicine excite accessory symptoms of some gravity, we must proceed in the following manner. We take the new symptoms produced by the medicine, and add them to the symptoms of the original malady ; having done so, we obtain a new image of the disease, for which

we seek a new remedy ; and so on till we arrive at a result. (Sect. clxvii.)

38. A similar difficulty in the way of the cure occurs from the disease presenting itself with few symptoms. Such cases are generally chronic, and the chief symptoms may be either an internal evil, (as old headache, inveterate diarrhœa, &c.,) or an external lesion, which is denominated “a local disease.” (Sects. clxxii.—clxxiv.)

39. Here, although we may select our remedy according to all the rules of homœopathy, it may so happen that it shall not correspond with the disease in a perfect manner, but may produce several accessory symptoms due to its own action. In reality, however, these latter symptoms belong to the disease ; although they may have been hitherto rarely or never felt.* Having thus brought them out, and completed the image of the disease, we seek another remedy, which we easily find, because the group of symptoms has now become more numerous and more complete. (Sects. clxxix.—clxxxiii.)

40. It has hitherto been theoretically and absurdly

* Some may object that these new symptoms are produced by the remedy : this is true in one sense, because the remedy has excited them ; but they are nevertheless symptoms which the malady is apt to produce, and which the remedy has only brought out in consequence of its power to cause similar symptoms. (P. 247).

taught that in those changes and affections which appear on the external parts of the body, they alone were morbidly affected.* (Sect. clxxxv.)

41. It is only injuries of the most trivial kind, and at the first period of their occurrence, that deserve the name of local diseases. If severe and long continued from the constitution sympathising, the whole living organism requires dynamic aid. Surgeons are only of use to give mechanical aid. (Sect. clxxxvi.)

42. No external malady (not occasioned by some particular external injury) can, without the co-operation of the whole organism, arise, remain in its place, or even grow worse. (Sect. clxxxix.)

43. The external application of remedies, even when specific and homœopathic, is to be condemned, for the simultaneous local application, along with the internal employment of the remedy in diseases whose chief symptom is a constant local affection, has this great disadvantage, that by such a local application this chief symptom (local affection) will usually be annihilated sooner than the internal disease, and it

* What British writer ever maintained so absurd a doctrine? Does not every text book of surgery teach the opposite? Hahnemann may be pardoned for his ignorance of such a book as Abernethy's on the *Constitutional Origin of Local Diseases*, the very name of which belies his monstrous assertion; but what are we to say to his translator, Dr. Dudgeon, who endorses the falsehood without explanatory note or comment?

will be difficult to determine whether the general disease is destroyed or not. If after the appropriate internal treatment has been used there still remain in the affected spot a relic of the disease, notwithstanding good regimen, an appropriate anti-itch or anti-venereal treatment should be adopted. The *merely* local application of medicines that are powerful for cure when given internally, is, for the same reason, also inadmissible. (Sects. cxciv.—cxviii.)

44. The presence of a local affection, or the artificial issue made by the surgeon, silences for a time the internal disease, without being able either to cure it, or to diminish it materially, and if the external symptom be removed, a suitable homœopathic remedy is rendered very difficult of selection. (Sects. cxcix.—cci.)

45. Every external treatment, the object of which is to remove local diseases from the surface, without affecting the body internally, as driving off the skin the eruption of itch, burning away the chancre externally, &c., &c., this pernicious external mode of treatment hitherto so used, has been the most prolific source of all the innumerable named or unnamed chronic maladies under which mankind groans; it is one of the most criminal procedures the medical world can be guilty of. (Sect. cciii.)

46. Deducting all chronic diseases depending on an habitual unhealthy mode of living, and all maladies

produced by drugs, the remainder, without exception, result from the development of these three chronic miasms, internal syphilis, internal sycosis, internal psora; these, if deprived of their local symptoms (chancres, buboes, condylomata, scabious eruptions), are inevitably destined, by mighty nature, sooner or later to become developed and to burst forth, and hence propagate all the nameless misery, and the incredible number of chronic diseases which have plagued mankind for hundreds and thousands of years. (Sect. cciv.)

47. The homœopath never treats either the primary disease, or the resulting secondary affections of these diseases by local remedies, but professes to cure the miasm on which they depend. (Sect. ccv.)

48. Hence, before treating such cases, an investigation must be made into the constitutional depravity, whether any of these three exists simply or combined with another, and also into the treatment previously employed, and then an endeavour must be made to trace the picture of the disease, and to select in accordance with the most striking and peculiar symptoms, the first anti-itch or other remedy having the greatest symptomatic resemblance. (Sects. ccvi.—ccviii.)

49. The distinction between mental and corporeal diseases is absurd. In all corporeal diseases, the condition of the disposition of mind is *always* altered, and the so-called mental and moral dis-

eases are all almost nothing more than corporeal diseases, in which the peculiar derangement of the mind is increased until it becomes a local disease in the organ of the mind. Itch lies at the root of almost all those diseases. In treating such diseases a remedy must be chosen homœopathic to the mental as well as to the corporeal symptoms. Sudden insanity or mania, caused by fright, vexation, abuse of alcohol, almost always arises from internal itch, like a flame burst forth from it, but should not be treated with anti-itch medicines until it has been cured by other means, when the anti-itch treatment may be begun to remove the constitutional taint. No insane patient was ever really or permanently cured in an asylum. (Sects. ccx.—ccxxii.)

50. Intermittent and alternating diseases are generally a manifestation of developed itch alone, or of itch complicated with syphilis. As they are composed of two or three alternating states (heat, cold, sweating), so the remedy selected must be able to produce in the healthy body similar alternating states, or else must be homœopathic to the strongest, best marked, and most peculiar alternating state; but the symptoms of the patient during the interval must be the chief guide to the most important homœopathic remedy.* (Sects. ccxxxi.—ccxxxv.)

* Hahnemann alleges that he was led to the discovery of the law "*similia similibus curantur*," by observing that bark taken

51. The third point requiring the attention of the physician is the judicious employment in disease of medicines that have been proved on the healthy. (Sect. cxlvi.)

52. The most certain homœopathic remedy for a disease is that one which produces in a healthy person the greatest similarity to the collective symptoms of the disease. (Sect. cxlvii.)

53. A medicine so chosen, and given in suitable doses, affects in its dynamic (spiritual) action those very parts and points of the organism suffering from

by a healthy person produces fever. There is not a shadow of evidence to prove that it does. Hahnemann alleges it produced it in him; but did he repeat the experiment with sufficient frequency to be sure that the fever depended on no other cause? The only other evidence they can produce is that of one Walther, who "mentions" (where we are not told) "internal cold, and periodic shivering and shaking of the whole body." (*Defence of Hahnemann*, p. 63.) Now it is a fundamental principle of Hahnemann, "that every real medicine acts at *all* times, and under *all* circumstances, on every living being, and produces in him the symptoms peculiar to it." (Sect. xxii.) And yet of the hundreds who have taken *bark*, or its active principle *quinine*, only two cases can be brought forward in which it was found to produce any symptoms resembling that disease which it frequently successfully cures. All observation and all experience concur in proving that bark can cure ague, and all observation and all experience equally concur in proving that it is not able to produce in the healthy body "similar alternating states" to ague, as it should do did it really fulfil the above quoted homœopathic law.

the natural disease, and produces in them its own artificial disease, and thus, on account of its great similarity and preponderating strength, occupies the place of the natural morbid derangement, and being in its turn, on account of the small dose of the remedy, overcome by the increased energy of the vital force, soon spontaneously disappears, leaving the patient permanently cured.* (Sect. cxlviii.)

54. In choosing a remedy, the more striking, singular, uncommon, and peculiar symptoms of the disease are chiefly and almost solely to be kept in view, and it is similar ones to these that must be sought for in the remedy chosen. The more vague and indefinite symptoms require little attention. (Sect. cliii.)

55. A single dose of a medicine so chosen will ge-

* Thinking men will be apt to see a difficulty in this to which we shall return in due time; we content ourselves with simply indicating it here. The vital force is unable to master a natural disease; the homœopath administers a medicine which on account of "its preponderating strength," expels the natural disease, and takes its place, and then the vital force, too weak to expel the weaker disease, finds no difficulty in removing the stronger!! This is said to be "on account of the small dose of the remedy;" but this is only an ingenious attempt at mystification. Doses are large or small comparatively, and in proportion to their effects. The selected dose is alleged to produce an effect in the system so much more powerful than the disease, that it overcomes it, and yet the vital force, which was too weak to expel the natural disease finds no difficulty in overcoming the stronger medicinal disease!!!

nerally extinguish a disease of short duration, and without any considerable disturbance, because it is only the symptoms of the medicine that correspond to the symptoms of the disease that are called into play.* (Sects. cliv., clv.)

56. In consequence of the superior power of the disease produced by the medicine, it generally causes some aggravation during the first hours after being swallowed. This, however, is a good omen of its probable success, and by diminishing the dose we diminish the severity of the aggravations. (Sects. clviii., clix.)

57. When the remedy chosen only resembles a *part* of the symptoms of the disease, it will not cure completely, but only remove the symptoms which resemble those of the medicine; unless it covers all the peculiar and uncommon symptoms, and leaves uncovered only the vague indefinite states. (Sects. clxii.—clxv.)

58. In chronic diseases arising from itch, we often require to give several anti-itch medicines in succession, each successive one being chosen in consonance with the then existing group of symptoms.

59. The proper homœopathic medicine being

* Notwithstanding this confident assertion, we have searched the records of homœopathic cases in vain for one solitary instance of a single disease worthy of the name, being cured, even on homœopathic showing by one single infinitesimal dose.

chosen, agreeably to the directions formerly given, it next becomes our duty to apply this remedy in a proper manner. It has been already shown that a single remedy only should be given at a time. The effects of the *first* dose must be carefully observed, and if this dose has produced "perceptibly progressive and strikingly increasing" melioration in any acute or chronic disease, we must never repeat it so long as that melioration continues, because the dose taken has not yet produced all its effects. (Sect. ccxlv.)

60. Several remedies take from forty to one hundred days for the first dose to accomplish all the good it is capable of. Hahnemann, in the first editions of the *Organon*, recommended that a medicine should always be allowed first fully to expend its action, before a new medicine is given or the same repeated. Now, however, he recommends that it shall be repeated at suitable intervals, not, however, so as to "stimulate and convulse to contrarious reactions." Sometimes, however, these small, frequently repeated doses accumulate within the system, so as to act as an excessively large dose, and with the worst results. (Sect. ccxlv.)

61. It holds good, and will continue to hold good, as a homœopathic therapeutic maxim, *not to be refuted by any experience in the world*, that the best dose of the properly-selected remedy is always the

very smallest one in one of the high dynamizations, a truth that is the inestimable property of pure Homœopathy, and which will keep it separated as by an impassable gulf from allopathy and the new mongrel system made up of a mixture of allopathic and homœopathic processes.* (Sect. ccxvi., foot-note.)

62. In chronic diseases, resembling acute diseases, the remedy may be repeated, with the best, often with incredible results, at intervals of fourteen, twelve, ten, eight, seven days, or where rapidity is

* And yet Dr. Henderson writes as follows :—"In the first place, then, infinitesimal doses form no necessary, and did not form an original part of the system. * * * He who is satisfied with the homœopathic principle—*similia similibus curantur*, is therefore at liberty to employ any dose he finds to answer the best, and he still, however large his doses, remains a consistent homœopath. * * * My own firm opinion is, that in his eagerness to get beyond the possibility of doing injury to any one in any form of disease, Hahnemann overstepped the limits of attenuation that are the most suitable for the speedy and effectual cure of the majority of the sick. * * * Holding these opinions, which I do after long and careful investigation, I cannot but rejoice that homœopathic practitioners are gradually descending to the lower dilutions of the medicines, and generally reserve the higher for cases of unusual susceptibility to medicinal action."—*Reply to Dr. Simpson*, p. 38. But Hahnemann's law was "not to be refuted by any experience in the world ;" it was "the inestimable property of pure Homœopathy ;" it constituted "the impassable gulf which kept Homœopathy pure." But, alas ! the Edinburgh professor sweeps it clean away, and sings a jubilate over its destruction.

requisite at still shorter intervals ; but in acute diseases every twenty-four, twelve, eight, or four hours, and in the very acutest cases even every five minutes ; in all cases in proportion to the more or less rapid course of the disease or action of the medicine employed. (Sect. ccxlvii.)

63. In cases where some particular medicine is urgently indicated, but where the patient is very excitable and weak, a more efficient and certain procedure than giving substantial, though ever so small doses of the highly potentized medicine, is a single smell of a dry globule, the size of a mustard seed, that has been impregnated with the same medicine ; this is effected by holding the mouth of the phial that contains it, first in one, and then (if it is wished to give a stronger dose) in the other nostril, and giving a momentary inspiration ; the action of the medicine thus administered lasts just as long as that of the medicine that has been taken in substance ; hence even this olfaction ought not to be repeated at shorter intervals. (Sect. ccxlvii., footnote.)

64. After the first dose has produced all its effects, if we examine the patient, we shall find (unless the dose has cured him) the group of symptoms reduced in number, and so changed that the same remedy would no longer be useful homœopathically.

Hence we must give a new remedy each time.* (Sect. ccxlviii.)

65. The only exception which the above rule admits is in cases of dangerous disease, when the symptoms become aggravated by a remedy, though apparently well chosen. Here it is evident that the remedy has not been well chosen, and we must give a new remedy suited to the new state. (Sects. ccxlix.—ccl.)

66. On account of the minuteness of the doses employed in homœopathic treatment everything must be removed from the diet and regimen which can have any medicinal action. (Sect. cclix.)

67. As to the regimen, it may be remarked that in chronic diseases great care must be taken to remove every obstacle to recovery, and to promote the return of health by active exercise, recreation, suitable food, drinks, &c.; in acute diseases, except those affecting the mind, the regimen may be regulated according to the instincts of the patient. (Sects. cclix.—cclxii.)

68. Substances belonging to the animal and vege-

* Hahnemann does not follow up this rule in the treatment of chronic diseases, for he says, "the weakest doses of the sulphur should only be given every seven days, or if the patient be feeble, every nine, twelve, or fourteen days; generally speaking, from four to six, eight, or ten doses are necessary for the cure."

This deviation from his rule may, however, depend on the fact of his regarding nearly ALL chronic diseases as retrocedent or hereditary itch.

table kingdom are most medicinal in their raw state. The juices of indigenous plants, and such as can be had in the fresh state should be mixed immediately with equal parts of spirits of wine ; the medicinal power is thus retained perfect and uninjured for ever. (Sects. cclxvi., cclxvii.)

69. The homœopathic system of medicines develops for its use, to an unheard of degree, the *spiritual* medicinal powers of the crude substances, by means of a process peculiar to it. (Sect. cclxix.)

70. For vegetable juices the following process is employed. Two drops of the fresh vegetable juice, mingled with equal parts of alcohol, are diluted with ninety-eight drops of alcohol, and potentized by means of two succussions ; this gives the first development of power. This process is repeated through twenty-nine more phials, a drop being taken from each preceding phial, and added to the ninety-nine drops of alcohol (the whole being shaken twice) when we arrive at the thirtieth development of power, or decillionth dilution X, which is the one generally used. (Sect. cclxx.)

71. All other substances adopted for medicinal use, except sulphur, as metals, minerals, phosphorus, animal substances, &c., are first potentized by trituration for three hours up to the million-fold pulverulent attenuation, and of this one grain is dissolved, and brought to the thirtieth development in

twenty-seven phials, in the same manner as the vegetable juices. (Sect. cclxxi.)

The true physician will never think of giving as a remedy any but a single, simple medicinal substance. (Sect. cclxxiv.)

72. All remedies should be given in solution, wherever their nature permits solution, because they act most perfectly in this state. The propriety of the remedy depends, also, on the smallness of the dose; for if we give too strong a dose of a homœopathic remedy we will injure the patient, and that the more surely since the remedy acts on those parts of the organization which have already sustained the attack of the natural malady (p. 322). It is therefore important for us to know how we are to arrive at this proper feebleness of the dose, *i. e.*, how we are to lower the homœopathic dose in a given case of disease. (Sects. cclxxvi.—cclxxi.)

73. We can only learn this by pure experiments and by strict observation. (Sect. cclxxviii.)

Now experience proves in an absolute manner that whenever the malady does not manifestly arise from a considerable alteration of an important organ, and that when we can remove all foreign medicinal influences from the patient, the dose can never be too feeble to effect a cure by exciting an artificial malady which exceeds the natural one. This rule, solidly founded on experience, teaches us that

we are to reduce all homœopathic remedies, without exception, to such a degree that when taken they shall only produce an almost insensible aggravation of the disease. (Sects. cclxxix.—cclxxx.)

74. Innumerable efforts have been made to throw ridicule on the action of these excessively feeble doses ; but all the ridicule and argument in the world cannot overthrow the results of solid experiments. Besides, it is absurd to deny the action of bodies merely because they are imponderable. (Sect. cclxxx.)

75. In addition to this, it is certain that remedies, at each dilution or division, acquire a new degree of power from the friction or from the shock communicated to them. This means of developing the inherent virtues of remedies was unknown to any one before me ; it is so energetic that more recent experience has forced me to reduce the number of shocks at each dilution from *ten* to *two*. (*Ibid*, note).

76. The change thus produced by friction and shocks is incredible, and salutary beyond all imagination, so much so that this exaltation of the dynamic virtues of remedies should be placed amongst the grandest discoveries of the present age. (P. 335, 2nd edit.) Thus, the most sensitive person may take several grains of gold, silver, charcoal, &c., without feeling the least effect ; but if you rub up one grain of gold with one hundred grains of sugar for an hour, you have a pre-

paration of much medicinal virtue ; if you continue the operation in the same way until each grain of the last powder contains a quadrillionth of gold, you have then a medicine of such power that it is enough to take a grain, enclose it in a bottle, and allow a person labouring under melancholia (whom the disgust of life has pushed so far as almost to make him commit suicide) to smell the bottle ; in an hour afterwards the unfortunate man will be cured. (P. 338, 2nd edit.)

77. An example of the increase of this dynamic force of medicines—a force which friction exercised homœopathically exalts to an infinite degree—is seen in *Drosera*. A single drop at the thirtieth dilution (at each dilution the mixture being shaken twenty times) will endanger the life of a child labouring under whooping-cough ; but if the diluted fluids be shaken only twice at each dilution, then a comfit, about the size of a poppy-seed, if saturated with it, will effect a cure. (P. 339, 2nd edit.)

78. It should likewise be observed that the effects of doses do not become feeble in direct proportion to the dissemination of the medicinal substance. Thus, two drops of a tincture do not produce effects four times less than eight drops. Again, if you add a drop of a tincture to ten drops of water, and administer one drop of this mixture, you will not have ten times the effect produced by a drop of mixture

ten times more diluted, but only twice the effect. In general terms, it may be stated that the effects of a remedy are only reduced about one-half for each quadratic diminution in the quantity of the medicine ; and hence the greatest dilution will still produce a considerable effect.* (Sect. cclxxxiv.)

79. Again, the effects of a homœopathic dose increase with the quantity of fluid mixed with it when given to a patient, because the remedy is then placed in contact with a greater number of nervous filaments. Hence, although it is held in theory that the action of a remedy is diminished by diluting, yet experience proves the contrary, at least for its homœopathic effects.† (Sect. cclxxxvi.)

80. It is especially in the form of vapour by smelling and inhaling the medicinal aura that is always emanating from a globule, impregnated with a medicinal fluid in a high development of power, and placed dry in a small phial, that the homœopathic remedies act most surely and most powerfully. (Sect. cclxxxviii., foot-note.)

* The small homœopathic doses act with greater force than other remedies because they affect by preference and almost exclusively the disordered parts of the organization, which are already very irritable and disposed to feel any irritation similar to the one they labour under.

† Wine and alcohol, the most simple of all excitants, are the only two substances the exciting effects of which diminish by dilution. (Note, p. 329.)

81. A globule, of which ten, twenty, or a hundred, weigh one grain, impregnated with the thirtieth potentized dilution, and then dried, retains for this purpose all its power undiminished for at least eighteen or twenty years (my experience extends this length of time) even though the phial be opened a thousand times during that period, if it be but protected from heat and the sun's light.

82. All that homœopathy is at all capable of curing will be most safely and certainly cured by this mode of olfaction. I can scarcely name one in a hundred out of the many patients that have sought the advice of myself and my assistant during the past year, whose chronic or acute disease we have not treated with the most happy results solely by means of this olfaction. Its power is *at least* as strong and lasts as long as when the dose is taken by the mouth. (Sect. ccxxxviii., foot-note.)

83. Lastly, Hahnemann avows his belief in Mesmerism. This cures disease homœopathically. In giving the smallest or homœopathic dose, the palms of the hands are passed slowly from the summit of the head to the soles of the feet, and in this form Mesmerism is suited to internal hæmorrhages, even in their last period, when they are about to cause death.

84. Mesmerism also acts by the Mesmerist communicating directly vital force to a part or to the whole of the economy—an effect which no other agent pro-

duces in so mild and certain a manner. Acting in this way it has restored persons apparently dead, many hours after they had, to all appearance, ceased to exist.

We have thus given a concise but faithful analysis of Hahnemann's doctrines, as laid down in the *Organon*. If these doctrines contained nothing beyond a system of therapeutics they might be allowed to pass unnoticed; but as Hahnemann affects to create a new system of medicine, which is opposed, in all its parts, to the accumulated knowledge of physicians since the commencement of the healing art; and as his assumptions, like all other brilliant but baseless theories, have been received as truths, not only by the ignorant, but by men who are legally medical practitioners, it may not be useless or inopportune to examine how far the system of Hahnemann is entitled, we will not say to take rank with, but to supersede all those which have preceded it, or which now exist.

In submitting this system to examination we shall follow the order of propositions laid down by Hahnemann himself, and wherever his doctrines seem to

us inconsistent with *established* facts, we shall endeavour to point out the error. This simple method may be received as a substitute for a more elaborate refutation, because no system of medical, or any other science, can be of value unless it comprehends the sum total of the principal facts connected with the science, which have been established up to the time when the system has been promulgated.

Let us then compare, one after another, the dogmas of Hahnemann with the *established* facts of medical science, leaving all theory aside ; and let us endeavour to ascertain whether the Homœopathic system comprehends all the principal facts established since the time of Hippocrates, or whether it does not in all its main points, run counter to the elementary and well known facts of medicine and the accessory sciences.

Now let not the reader imagine that we intend to deny the truth of every sentence which Hahnemann has penned. Quite the contrary. He was far too shrewd an observer, and had studied human nature far too well, not to be aware that folly requires the admixture of a considerable portion of truth to make it pass current. Like an ingenious forger, he slips off his bad money between two pieces of genuine coin, trusting that the purity of the one may serve to conceal the baseness of the other.

Thus the paragraphs from the *Organon* which we

have numbered 1 and 2 are unexceptionable. They are not peculiar to Homœopathy, but have been again and again enforced by many writers long before Hahnemann and Homœopathy were dreamed of. No doubt "the principal duty of the physician is to cure disease." (Sect. 1.) On this point we are all agreed, and it is also agreed that before attempting a cure, the practitioner must obtain as perfect knowledge as is possible of the disease or thing which he proposes to treat. How are we to obtain this knowledge? and what is disease?

Disease, according to Hahnemann, is a deviation from the natural state of our functions or sensations, and this deviation is to be ascertained by careful examination of the sick body. Against this, likewise, there is little to object. The proximate, or essential cause of disease is hidden from us, and will, in all probability, ever remain beyond the reach of our limited researches. We can only obtain a knowledge of diseases through their phenomena or symptoms; and it was a vain endeavour to determine their essential nature, which retarded the progress of medicine for so many centuries. The *ultima ratio* of disease is a point beyond our reach.

Diseases, then, are to be studied in their phenomena; but here at once a wide and fundamental difference between Hahnemann and all other professors or students of the healing art presents itself.

Living man is a machine of most exquisite workmanship, kept in action by a divine principle, which we denominate *life* ; of this principle we know absolutely nothing ; all positive knowledge is confined to the structure and actions of the living body, the latter of which are technically called functions. These numerous and highly varied functions (or actions) are performed through the instrumentality of several organs, the mechanism of which is always of a most complicated and delicate nature. The ear and eye may be mentioned as examples. Now, (accepting for reasoning-sake the Hahnemannian definition of disease) we find that nearly all important deviations from the healthy state of the body, or any of its chief organs, are accompanied by two things, *viz.*, a material change in the nature, structure, or arrangement of the part or organ ; and a corresponding derangement in the functions and sensations peculiar to them. These, taken together, constitute the morbid symptoms or totality of the disease. But Hahnemann considers the external* symptoms alone, whereas *we* take into account the external phenomena and the internal likewise. Here is the main difference between us on a matter which may be regarded as the foundation of medical science, *viz.*, a correct knowledge of disease.

* The sum total of the outwardly cognizable symptoms, representing the existing malady. (Sect. xv., 5th edit.)

To common sense it would appear clear enough that if a total be composed of two parts *A* and *B*, the person who acquires a knowledge of *A* and *B* must have a better idea of the total than the individual who confines his studies to *A* or to *B* separately. This point is so plain that we shall not insist on it. If disease consists in a sum total of morbid phenomena, we are evidently bound to study the *whole* of the morbid phenomena which constitute the disease, and the man who confines his examination to a portion of these phenomena only, must have a limited, and therefore erroneous notion of the totality.

This is independent of any reasoning which might be entered into to show that an internal change of structure probably precedes all important external symptoms, just as we know that some part of an engine is broken or deranged when the machine itself works irregularly. Considerations of this kind, and other proofs of the value of pathological anatomy, we throw aside, because we desire, as has been already stated, to confine ourselves, as far as possible, to established and incontrovertible facts; and of these facts, none in the whole range of medical science is more certain, than that, in the majority of cases, disease is made up of two parts, *viz.*, change in the structure of the body, and change in its functions. Wherever disease is visible, we can follow the material change

with the naked eye ; when invisible to the eye, we can often follow the material change through means of the hand or ear (*physical signs*), and an immense accumulation of experience has enabled us to trace after death the coincidence of the two changes in such cases as have not been accessible to our senses during life. No one, perhaps, has ever seen during life the effused clot of blood which co-exists, as an internal sign, with the outward and visible signs of apoplexy ; but we can produce the external symptoms artificially by introducing fluid to represent the effused blood ; we have seen, and we have given issue to the matter (pus), which, representing a clot of effused blood, has produced apoplectic symptoms ; in persons instantaneously cut off by the disease, we have discovered this same effusion coinciding with a series of symptoms which we can produce artificially on bringing into play their assumed material course ; and we thus obtain a body of evidence as convincing as the nature of the subject will admit of, evidence more than sufficient whereon to found a system of rational treatment.

Hahnemann was not ignorant that the internal changes now alluded to should be considered part and parcel of the “ totality of morbid signs ” which constitute disease. In the earlier editions of the *Organon* he admitted these internal changes, but he omits to take them into account for two reasons :

1st. Because being internal, they are invisible, and therefore give rise to nothing but “vague and deceitful indications.” 2nd. Because it is unnecessary to consider them, “inasmuch as the internal changes must have disappeared whenever the whole of the external morbid symptoms have disappeared, the latter being so intimately connected with the former, that one cannot stand or fall without the other.”

In the last (5th) edition of the *Organon* Hahnemann has carefully erased all allusion to any such thing as an “internal change,” and makes all disease to consist in an “affection of the morbidly deranged, spiritual vital force, which animates our body in the invisible interior, and the sum total of the outwardly cognizable symptoms.” (Sect. xv., 5th ed.) The reason of this substitution is manifest. Medicinal substances may excite certain symptoms more or less similar to the “external cognizable symptoms” of disease; but they do not produce anything similar to the “internal changes of structure;” hence the reason why Hahnemann has rejected these latter, and substituted for them “an internal alteration of the vital force on which the disease depends.” (Sect. xviii., 5th edit.) This imaginary creation of the homœopath’s mind is, of course, easily dissipated, and enables him to assert that diseases are cured on the disappearance of their external symptoms.

But to return to the two reasons, on the strength of which Hahnemann presumes to reject one, and that the main foundation of our knowledge of disease. According to his most recent theory, diseases are not accompanied by any change of structure. This he endeavours to prove in the sixth to the fourteenth paragraphs of his fifth edition, although for external diseases at least any one may assure himself of the contrary. But taking his earlier views as the more rational, let us see whether the reasons adduced are satisfactory.

“The internal changes, being invisible, can only lead to vague and deceitful indications.” This only points to the difficulty of determining the internal signs of disease, and in no way affects their importance, or the necessity of considering them as making a constituent part of the whole disease. The difficulty, instead of leading to neglect, should only stimulate us to increased researches. Besides, the changes, although internal, are not always invisible, and when invisible may be appreciated by other senses besides the eye. Internal parts, formerly considered invisible, can now be seen, and many changes in them exposed to the eye. By the aid of Mr. Avery’s speculum we can see into the interior of the bladder and uterus. We can see, without artificial aid, into the interior of the eye, and for that organ, at all events, determine that

many changes of function are accompanied by a corresponding change of structure. We can see and touch the cataract which causes blindness. If it be objected that this is a surgical disease, we may reply that diseases of the anterior chamber, as iritis, &c., can be seen, and that the changes of structure follow as satisfactorily as if they occurred on the surface of the body.

Will any medicine in the world produce cloudiness of the crystalline lens, or an effusion of anything "similar to, though not identical with," the coagulable lymph of iritis? Are not these signs of the disease, just as much as the impaired vision? and is it not a pitiful evasion to call them "products" of the disease, under the hope of evading the difficulty, since the functional signs are, in this sense, likewise products of the disease?

Again, is it necessary to enumerate the various and well-known cases in which the ear determines the internal signs of disease in one situation as satisfactorily as the eye in another? Are not the crepitating râle and the dull sound on percussion much more decided signs of pneumonia than the fever and oppressed breathing? Are they not changes in the mode of action and being of the part different from the healthy modes? Yet, we ask what medicine can produce, or does produce dullness and crepitation in a particular part of the lung; and are not these—to

use the Hahnemannian phrase—much more “striking, characteristic, singular, and peculiar” phenomena (sect. cliii.) than the pain in the chest, cough, or hurried breathing?

Will they not reply, Any medicine that causes inflammation of the lungs will, of course, produce these symptoms. Phosphorus produces inflammation, and therefore produces these symptoms, and therefore cures them?

It were, in truth, a waste of time to pursue this argument further. Let us turn to the second reason which Hahnemann gives for neglecting to take into account material changes, and confining his view of disease to functional symptoms only. The reason is a plausible one. “Derangement of function is so intimately connected with alteration of structure that one cannot stand or fall without the other. Hence, if we remove the functional derangement, we necessarily remove also the internal structural derangement on which the functional one depended.”

This is certainly a new reading of the old axiom, “*sublata causa tollitur effectus*.” It told us that the cause being removed the effect would often cease. Hahnemann reverses this, and tells us that the effect being removed the cause will cease. Every-day experience, and not in medicine alone, confirms the one, and every-day experience abundantly refutes the other. The truth is, that in very many cases dis-

eased structure precedes and causes diseased function, and the latter may be restored without the former being remedied. Or take the example of latent pleurisy, or latent pneumonia. With the exception of changes of structure, these diseases have no symptoms, or at least none which, to recur to homœopathic phraseology, can be esteemed “striking, characteristic, and peculiar.”

If we admit Hahnemann’s recent definition of disease, *viz.*, “a spiritual derangement of the vital force,” then the reason just adduced might be received as satisfactory; but it does not apply to numerous and incontrovertible cases of organic disease. It does not apply to intermittent fever, nor to intermittent neuralgia. Here the very nature of the complaints necessarily removes them from the homœopathic rule. During the intervals of attack, every perceptible morbid symptom may have disappeared; yet we know that the disease has not disappeared with them, but will to a certainty return after a given interval. The reason does not apply to latent tubercle of the lung; to tubercle of the brain in children; to numerous cases of internal tumours, &c.; to incipient aneurism; in short, to a multitude of cases which the experience of the practitioner will readily suggest. It is for the most part true, as Hahnemann asserts (note to sect. viii., 5th edit.), that “when no morbid symptom remains, and all the

signs of health have permanently returned," the patient may be considered cured; but this is not universally the case, and in converting the fact into a general rule, Hahnemann has fallen into the radical error which pervades his whole system, *viz.*, that of drawing universal conclusions from particular premises.

We have thus endeavoured to show, that in his fundamental idea of what constitutes disease in the abstract, Hahnemann has fallen into the error of confining his view alone to the external symptoms.

Let us next follow him to the bed-side of the patient, and consider his views of disease, such as it may present itself to the observation of the practitioner.

These are altogether peculiar to the homœopathic professor.

Before we think of applying a remedy, says Hahnemann, we must form a perfect idea of the disease which we propose to treat. This is an elementary truth which no one will be disposed to dispute; and it may be remarked, *en passant*, that Hahnemann has always some axiom of this kind at his service, which he employs to conceal, as it were, and cover the absurdity that immediately succeeds it.

How, then, according to Hahnemann, is this "perfect idea or image" of the disease obtained? What constitutes particular disease?

Here, again, the eccentricities of the homœopathic doctrine manifest themselves.

We have already shown how Hahnemann obtains only half an idea of disease in the abstract ; yet with this mutilated moiety does he construct individual diseases, as countless in number as are the fractions of his infinitesimal doses.

According to Hahnemann, the physician must regard "each morbid state which presents itself before him, at the given time of examination, as a particular disease, differing from all others which may have preceded it, and totally isolated from every other case, though apparently of the same kind. In order to constitute sameness of disease between two cases, the totality of the symptoms should be the same—identical. But as this never occurs, the homœopathic practitioner has only to regard the symptoms of the case before him, and leave all other considerations aside as foreign or imaginary."

The multitude of absurdities and errors involved under this principle is almost beyond conception.

We might, in the first place, observe, that it is totally opposed to all the principles of natural science which relate to organic beings. If absolute identity were required to constitute sameness, we could never arrive at any general laws, for no two individuals throughout the organic world are identically the same, either in structure or in modes of action.

In the second place, we might remark, that with such a principle the practice of medicine would be impossible for Hahnemann as well as for others, and a strict adhesion to it would logically force the homœopath to renounce—not only the formation of any system, but—the treatment of a single patient. If each case be totally distinct from each other case which preceded or is to follow it, then the practitioner would only flounder from one *unknown* to another *unknown*, and all experience would be absolutely impossible. If, we repeat, this principle were correct, we should only have to burn our books, cast our physic to the dogs, and leave the sick to the Dispenser of all blessings, whom, under the name of “Nature,” Hahnemann libels in the most unmeasured terms.

The absurdities, we have said, involved in this “individual” theory of disease are innumerable. If the theory “that each sum total of symptoms constitutes a different disease” be correct, then a hysterical person will labour under fifteen or twenty different diseases in as many minutes; and ere the homœopathic apothecary could compound his “infinitesimal,” another remedy would be indicated.

Hahnemann himself would thus be reduced to the hopeful task of one who hunts after an *ignis fatuus*. His globules could never bring down the hydra-headed monster.

Again, would it follow that if two homœopathic physicians examined the same patient at the same moment, and if one (as is highly probable) should write down a single symptom more than his coadjutor, the patient would be regarded by each as labouring under a distinct disease, requiring different remedies?

At morning and evening, during the night and during the day, at its origin, its growth, and decline, the same disease would be transformed into a multitude of other diseases, all requiring distinct modes of treatment, and thus, perhaps, giving us some insight into the reason why the homœopaths split up their remedies into algebraical quantities. Assuredly no corporeal substance could suffice.

We are almost ashamed to treat in a serious manner assertions such as are now before us. The healthy functions of no two individuals are performed in an identical manner. Why then should we expect that to occur in disorder which does not happen during health? If the natural state presents minor differences, how can the morbid states be identically the same?

Is it reasonable to expect that *disorder* should give rise to *uniformity* in a series of phenomena, instead of *disturbing* the series?

If the same specific miasms affect different individuals in different ways, yet still preserve a number of characters peculiar to the miasm, which en-

able us to distinguish its effects from all others, why may not the same occur for other diseases as well as the miasmatic?

If, as Hahnemann asserts (note to sect. lxxxi), psora may be so modified by climate, by varieties in corporeal or mental education, by regimen, passions, manners, habits and customs, as to form nearly all the chronic diseases of man, madness included, and yet remain psora, is it too much for us to demand that a disease arising from some other cause, as cold—pneumonia for example—may exhibit some insignificant differences in different individuals, and yet remain the same disease?

But out of his own mouth can we refute the homœopath. In a very great number of cases Hahnemann abandons his theory of “individuality,” and adopts the ordinary method of forming a perfect idea of the disease by abstraction from numerous cases.

Thus for all diseases which depend on a specific miasm, he admits the “abstract” process. Again, he admits it for all epidemic diseases. The passage relative to this deserves quoting—

Sect. ci. It may so happen that the physician may not be able to obtain a knowledge of the complete picture of an epidemic disease from the first case that presents itself to him, because it is only by close observation of several cases that he can become

conversant with the totality of their signs and symptoms.

And again, Sect. cii.—

The totality of the symptoms cannot be learned from one single patient, but is only to be deduced (abstracted) in a perfect manner, and ascertained from the sufferings of several patients of different constitutions.

Lastly, for all chronic diseases Hahnemann allows the necessity of arriving at the totality of the symptoms from the observation of numerous single patients, because one patient may exhibit only a portion of the symptoms, and so on. (Sect. ciii., 5th edit.)

From the above it appears clear that Hahnemann admits “abstraction” for all chronic diseases, for epidemic diseases, and for all complaints which depend on a specific miasm. The only maladies which he excludes from abstraction and confines to individuals are *sporadic* diseases; but he does not bring forward a single reason to show why this class of diseases should not be submitted to the same process of generalization or abstraction as the others.

The origin, or at least the origin to which *he* attributes all local diseases, *viz.*, a specific miasm, cannot explain this difference, because diseases that arise from the same miasmatic origin — syphilitic for example—present just as many, if not greater,

points of dissimilarity in different cases than sporadic affections do. Compare any two cases of constitutional syphilis with two cases of pneumonia, and say whether the difference be not much greater in the former than in the latter.

We have dwelt at some length on this point, because Hahnemann founds his main objection to our medical experience on the alleged absurdity of admitting "abstraction" to form pictures of disease. Diseases thus formed are, according to him, "mere phantoms of the imagination;" yet these phantoms he creates for more than three-fourths of human maladies, and moreover creates similar phantoms to constitute his "artificial diseases," which he makes up by abstraction from the effects of the same medicine on different individuals. It is, besides, impossible to conceive how a homœopathic practitioner can form any idea whatever of the probable duration or termination of a given case of disease, under the system laid down by his master. Compelled to regard each case as an unknown entity—as a thing which never existed before, and never can exist again, such as it is at the moment of examination (*Mat. Med.*, p. 47), he is deprived of all the light which experience is wont to throw on analogous subjects. He cannot say to himself, "The natural or ordinary duration of such a disease is three weeks: it has now lasted two weeks, and will therefore probably terminate soon."

His master's theory compels him to regard all patients, even at the point of death, as curable. If a faithful follower of the system, he would be forced to say to a man in the last stage of pulmonary consumption—to a man whose internal aneurism is about to burst, and pour forth the vital fluid with instantaneous fatality — “I have remedies which cover your cough, your impeded respiration, your nightly fever, and your night sweats; I have remedies which cover the intermittence of your pulse, your short, dry cough, your accesses of suffocation; here is a globule, here is a drop; swallow it and you will be cured.”

Suppose another case! Here is a patient who has laboured under violent inflammation of the bowels; mortification has ensued; the symptoms have undergone a momentary melioration—a calm, the certain forerunner of death. A homœopathic practitioner arrives at this critical moment; by the rules of his system he is forbidden to take into account the anterior diseased condition of his patient; he has only to ascertain and combat the symptoms which exist at the moment of examination (sect. clxviii., 5th edit.);* he is forbidden to compare the

* We shall then be able much more readily to discover a medicine analogous to the morbid state *before us*, a single dose of which will advance the cure, if it do not entirely destroy the disease. And thus we go on, examining again and again the

case with any previous case which may have presented apparently similar symptoms ; he is told to consider the internal lesion, whose existence he can only determine by inference, as a “phantom of the imagination ;” he composes an artificial malady, gives the corresponding globule, and the patient dies.

For the death we blame him not ; it was inevitable ; but such cases, and they must frequently occur, might teach him, were he open to conviction, that his system has been erected on a foundation of sand.

No ! This theory of the individuality of morbid states is, we repeat, a monstrous error, which would render all science impossible.

It is directly opposed to a fact established since the earliest days of medicine—a fact which the most ordinary observer can himself ascertain, *viz.*, that the phenomena or signs of disease follow each other in a given order, and in such a manner that the existence of the first phenomenon is necessary for the existence of all those which follow it, and morbid state that still remains, and selecting a homœopathic medicine as suitable as possible for it, until a cure is obtained. (P. 242.)

Hence in this, as in every case where a change of the morbid state has occurred, *the remaining set of symptoms that* is present must be inquired into, and a homœopathic medicine, as appropriate as possible to the new state now before us must be selected anew. (P. 243.)

hence (although we might admit disease to be constituted by the totality of its phenomena) it is not necessary to embrace this totality in order to arrive at an indication of treatment ; but merely to attain a knowledge of the first phenomenon of the series. In a great many cases, it is true, we are only made aware of the existence of this primary fact by the manifestation of its consequences ; but since experience has taught us that these signs necessarily involve the existence of the primary fact, we infer the cause from its consequences. In a large proportion of cases organic alterations though, in one sense, a consequence of diseased action, nevertheless constitute the primary phenomena in the series of morbid signs, and to these alterations we endeavour to ascend, deducing from them our indications of treatment. It is from this primary symptom of the series, likewise, that modern pathologists usually derive the name of the disease.

Hahnemann, as we have seen, rejects organic changes altogether, and throws himself on "the totality of the symptoms ;" yet, when he comes to practice, he often alludes to the "distinctive, peculiar" symptoms of the case of disease before us, and says these should be our chief guides in treatment. (Sect. clxv.) This is nothing more or less than ordinary practice. The "distinctive, peculiar" signs of disease are those which lead us to a knowledge of

the primary phenomenon, and in accepting these signs as his guide, Hahnemann implicitly abandons his doctrine of individuality. The *Organon* is full of contradictions of this kind, rendered inevitable by the necessity of bending facts to suit an erroneous theory.

It is a characteristic of Hahnemann, as of most men of his stamp, that with him nothing is deficient, nothing impossible. The *questiones vexatæ* which have perplexed the wisest and profoundest thinkers of the profession, are treated by him as too simple to require either consideration or explanation; he seldom attempts to unloose the Gordian knot by any process of reasoning, but at once cuts it through by dogmatic assertion.

Thus in our sixth paragraph (p. 19) we give a summary of sect. xix. of the *Organon*, which treats of the nature and causes of disease: "Diseases are nothing but changes in the general state of man." Truly a most profound remark; but all changes are not diseases. But these changes are found "showing themselves by morbid signs." Profounder still! To be recognised at all, the change must have signs, and the change being a morbus (disease) there is no deep philosophy in applying to them the adjective "morbid." "They are not derived from a material principle, but are always and solely the special result of a virtual and dynamic alteration of the vital

force.” This is undoubtedly true ; but is only part of the truth. We believe that in order to constitute disease, the vital force must be altered, or, in other words, that the causes of disease act by continued changing of the vitality of the parts on which they act : or, more simply still, that disease is a deviation from the normal healthy process or mode of being. To stop short at this definition, however philosophically correct, would nevertheless afford a very imperfect view of the actual entity which the physician has to combat under the name of disease, and to accept such a definition as a basis for treatment, as the homœopaths do, is alike false in theory and erroneous in practice ; for, with the exception of those who, like Hahnemann, sneer at the study of pathology, every one acquainted with disease must be aware that it exhibits a very different character, according as it affects the functions of animal, or those of organic life. In regard to the former (abnormal states of the functions of animal life) their alterations are purely functional, as far as we know ; they are not necessarily connected with change of structure ; they are never directly fatal, but induce death by exhausting the vital organs by their continued existence, or by depriving the sufferer of objects indispensable to his existence.

Were these the only diseases met with, the doctrines of homœopathy in regard to the morbid action

would not be so objectionable, and a purely expectant treatment not so dangerous.

It is otherwise, however, with our second class. The diseases of organic life are localised in particular organs, and they never exist without adhering more or less permanently to the structure in which they are seated. They destroy the patient by the structural changes which they produce in those organs which minister to the vital functions.

Hahnemann's plan of diagnosis, of which sufficient has already been said, would seem to strengthen the supposition, that he had confined his theory of diseased action solely to the first of these classes. It is plain that no light can be thrown on them by any physical examination of the affected organs, and that the physician is ~~shut up~~⁷ to the necessity of discovering them by the symptoms narrated by the patient, or by such changes of function as he could himself observe. And this was the limited range of Hahnemann's diagnosis.

But in the investigation of the second class there are no such restrictions. The physician can, by the aid of his own senses, especially sight, touch, and hearing, explore the physical condition of the organs, and even in many cases ascertain the structural change by which the functional symptoms are produced.

Hahnemann's idea of disease is therefore as one-

sided as his diagnosis, and affords another instance of those rash generalizations so delightful to the superficial mind, so destructive of all scientific investigation.

But to proceed. Having now established, to his satisfaction, that diseases, or rather that each individual case of disease is constituted by the totality of the symptoms observed at a given time, Hahnemann proceeds to a consideration of remedial agents. Here, if we translate his peculiar language into the vernacular, we find little which is not perfectly common-place. Medicines become remedies in virtue of their effects on the living body. We all acknowledge the truth of this proposition. These effects of remedies on the body, Hahnemann denominates "morbid symptoms," or "artificial maladies," for the evident purpose of seducing the imagination of weak-reasoning persons by a play upon the words "natural maladies and artificial maladies."

As we have no similar interest to serve we shall beg leave to employ the ordinary and more legitimate term "effects."

In what manner, then, are we to ascertain the effects of medicinal substances, and on what principle or principles are we to apply these ascertained effects to the cure of disease?

The above questions lead at once to the heart of the homœopathic system.

Hahnemann ascertains the effects of medicines by experiments on the healthy body.

We, practitioners of the modern school, ascertain their effects by experiments on the healthy body, it is true, but likewise on the sick body. Although we are ready to admit that our knowledge of medicinal substances has been greatly increased by the numerous experiments on the healthy body which have been made since the time of Hahnemann, thus enabling us to determine more accurately than had hitherto been done, the specific action of each substance on our several organs and tissues, still it must strike every one, at the first glance, that as the physician has to deal with the sick body and not with the healthy, it is of greater importance to determine the effects of remedial agents on the former than on the latter. In the homœopathic system, it is assumed that medicines produce the same effects on the sick body which they do on the healthy body.* Now this is

* Yet when he comes to practice, Hahnemann shows that medicines act in a perfectly different manner on healthy and sick bodies. This axiom he carries much further than any modern physician would be inclined to do. Homœopathic medicines act only on the affected parts. (P. 146.) A homœopathic medicine, when properly employed, will only bring into play, the symptoms of the medicine that correspond to the symptoms of the disease; the other symptoms, often numerous, do not appear at all. (P. 235.) Here is a manifest and important difference, according to the homœopathic professor's own views. Again, a

far from being true in all cases. It were easy to point out numerous examples to the contrary; but our present limits will not permit us to enter into an examination of this interesting and difficult matter.

The plain truth is, that the experiments of the homœopaths with medicines on the healthy body are felt to be utterly valueless, and that in point of fact they are guided in their use by their effects on disease.

It has been already shown (p. 32, foot-note) that these experiments are quite fallacious. Certain people of whose aptitude to make so delicate a scientific inquiry Hahnemann knows nothing, nay, many of whom he has never seen, of whose corporeal and mental idiosyncrasies he is quite ignorant, and whose state of health has never been ascertained, swallow certain medicaments, and chronicle every passing change and every mental emotion as the result of the drug. And, as if such absurdity was not enough, Hahnemann himself puts the fool's cap on the whole, by giving his volunteers this pregnant guide to teach them the true from the false: "All the sufferings, accidents, and changes of the health of the experimenter during the action of a medicine are solely derived from this medicine, and must be registered homœopathic remedy can develop symptoms of the disease that may have been hitherto never or very rarely felt. (P. 246.)

as symptoms of it, even although the experimenter has observed, *a considerable time previously, the spontaneous* occurrence of similar phenomena in himself.” (See *Organon*, sect. cxxxviii., or more fully quoted at p. 36.) It is of little consequence how observations thus collected were subsequently arranged; but Hahnemann has done his best to make “confusion worse confounded,” by jumbling them all up together, so as to reduce them to a chaos, the only significance of which would appear to be as a test of the unphilosophical character of the mind by which such experiments could be originally designed, subsequently so executed, and finally so detailed.

We believe the truth of our statement will not be impugned even by homœopaths. At all events, a number of them have banded themselves into a society for re-proving all their medicines, and have just issued their first part in the shape of a handsome quarto. Moreover, we find another of them, Dr. Black, with such grammar as he can command, thus writing: “Nor are we ignorant of the deficiencies in the arrangement of the symptoms adopted by Hahnemann. Commingling the symptoms of the various experimenters, without noticing what doses were employed, what symptoms were primarily manifested, in what groups or orders of succession they were observed by different individuals, and the slight regard paid to the objective symptoms, render

it impracticable to know the organ primarily affected, the generic relation of many individual symptoms, or, what is more important, *the character, the total operation of the medicine*, so that it may be viewed as a difficult task for one who refers to these records of symptoms to select the right remedy." (*Black's Principles*, p. 59.)

Homœopaths abroad speak out still more decidedly. Thus, Dr. Routh informs us that "a new periodical has been established at Vienna to re-prove all the medicines, *because Hahnemann's views are not to be depended upon.*" "Nay," he continues, "I even go so far as to say, that in no case are the peculiar and characteristic symptoms of a medicine to be found except in such cases as Hahnemann borrowed from the allopaths for want of original observations, and that his own symptoms may be all referred to sobriety, fasting, ill-humour, and sleepiness, caused by continual attention to *nothing*, mixed with those innumerable sensations which crowd every hour of our life." *

In truth, Hahnemann appears to have made as great a jumble of his experiments as Dr. Black has done of the English language in the sentence we have quoted from him. Now to prove our assertion, that in point of fact the homœopaths do really test their medicines, and ascertain their powers by

* Routh's *Fallacies of Homœopathy*, p. 4.

trying them on their sick patients, we quote another sentence (the next in order) from Dr. Black, and place it next to one from Hahnemann, in order that the simplicity of the pupil may bring out in relief the honesty of the master.

DR. BLACK.

To *prove* that the homœopaths become acquainted with medicines by trials on the sick.

“Less embarrassment, however, occurs in practice, because, *after years of experience at the bed-side*, homœopathists become gradually acquainted with the characters of each (medicine), its total operation, and its particular tendency.”—*Black's Principles*, p. 60.

HAHNEMANN.

To *assert* that no benefit can result from studying the effects of remedies on the sick.

“The method *ab usu in morbis* can never be of the slightest use to the practitioner, and can never reveal anything true and useful as to the curative powers of each medicinal substance.”—*Materia Medica Pura*, p. 33.

Let us arrive, then, at once at the corner-stone of the system—the grand principle of “*similia similibus*,” upon which Hahnemann has built up the fabric of homœopathic practice. “Each individual case of disease is cured by a medicine which produces symptoms as similar as possible to the sum total of the existing symptoms (whilst differing in kind), provided the artificial symptoms are stronger than the natural ones.” (Sects. xxvi. and xxvii., 5th ed.)

We shall presently see on what grounds Hahne-

mann establishes this principle or law ; the manner in which it acts he thus ingeniously explains,—

“Diseases are dynamic or spiritual affections of life. Life being an unity does not admit of the simultaneous existence of two similar dynamic affections. If two such present themselves, the weaker must give way to the stronger. Hence the present dynamic affection (*malady*) ceases as soon as a second dynamic power (*the remedy*), more capable of modifying life, acts on it, and provokes symptoms having a great analogy to the former.” (*Mat. Med.*, p. 54.)

However ingenious this explanation may be, it is far too vague to satisfy the mind ; and hence our author brings forward a more precise one in the 45th and 148th sections of the *Organon*. (5th ed.) Here we find, not only the local seat of diseases, but the local action of remedies clearly laid down. We are told that the medicinal substance which has the power to produce symptoms the most similar possible to the disease to be cured, affects those *very parts and points* in the organism hitherto suffering from the natural disease ; it produces in these points its own artificial disease, and as the latter preponderates in force, it not only, from its similarity, occupies the place of the natural disease, but, from its strength, drives out the latter, and substitutes itself in its place. The vital force has now

only to deal with the artificial or substituted malady, and soon gets rid of or overcomes it, because the effects of remedies on the human body are of short duration, and consequently easily dissipated.

This, it must be confessed, is an hypothesis calculated, from its brilliant simplicity, to seduce the imagination. But is it a general expression of established *facts*?

Before answering this question, attention may be drawn to the contradiction—one of so many—into which Hahnemann falls in giving “a local habitation” (the “name” he refuses) to disease. It was hardly worth while spending so much argument and vituperation on regular practitioners who presume to localise disease in organs and tissues, if the great master himself were to fall into the self-same error which he endeavours so vigorously to combat.

But this is a minor point: let us hasten to the theory, and see whether we understand it correctly or not, before we proceed to its appreciation.

Here is an individual case of disease, characterised by the sum total of certain symptoms which the physician has carefully observed.

Here are a variety of medicinal substances, the various effects of which we have previously determined by careful experiment.

We can only cure the disease by availing our-

selves of the effects of the medicinal substances on the economy.

How are we thus to avail ourselves of them? in other words, on what particular effects of remedies are we chiefly to rely for obtaining a cure? Hahnemann answers,—“on those effects which are as similar as possible to the symptoms of the morbid state to be combated, provided they be somewhat stronger than the latter.”

Hence, under the head of each medicinal substance, he enumerates a long list of effects, which he denominates “artificial symptoms,” the sum total of these symptoms being “an artificial or medicinal disease;” he then compares together the two sets of symptoms, selects the medicine whose effects are the most similar to the symptoms of the disease to be treated; administers his remedy in a proper manner, and cures his patient in a few hours. The medicine is chosen on account of the similarity of symptoms which it produces—*similia similibus* (we shall find the reasons for selection presently): in virtue of the similarity it attacks the same parts of the organism as the natural disease; being stronger* it at once expels the latter; but being of shorter duration, it cannot long hold the place which it has

* That the medicinal disease is stronger than the natural one is shown by the fact that natural diseases are overcome by suitable medicines. (*Organon*, sect. xxx., 5th ed.)

usurped, but soon disappears before the vital force, which now advances to the attack, and soon triumphs over the enemy.

This is a fair statement of the homœopathic doctrine—at least it is as correct a one as we have been able, after much study, to draw up. Let us now examine that doctrine in each of its parts ; and as every medical system is composed of two parts—a theory and a practice—let us grapple with the theory first ; and then take the practice.

The first objection which presents itself against our accepting the theory of “*similia similibus*” as the basis of medical practice is this :—We admit the principle to a certain extent, and would apply it to a certain number of cases ; it has been received and acted on by medical practitioners for several centuries ; but we deny the propriety of extending this principle so far as to make it the basis of a system of therapeutics, still less to proclaim it to be an universal law ; we deny the propriety of applying it from “*particulars to universals*,” as the logicians say ; and, lastly, we refuse to acknowledge that this principle, which in modern language we call “*substitutive medicine*,” admits of being applied in the manner of the homœopaths, much less to the extent in which they employ it.

The principle of substituting a medicinal disease for a natural one has, as we have observed, long

formed part of regular therapeutics ; and we can readily perceive why, in several cases, the medicinal disease should bear more or less resemblance to the natural one.

The treatment of local diseases and local inflammations by the nitrate of silver, affords perhaps the most striking example which could be adduced of the value of this principle when properly applied. But even in these cases, although the theory be the same as that of Hahnemann, the practice is different ; for we apply the substance which is to produce the artificial inflammation directly to the affected part ; we hold the agent and its effects completely under our command ; we treat a local malady by a local application, and do not pretend that if administered internally the same advantages could be derived from it.

Again, if we consider the *rationale* of many therapeutic agents, several reasons will be discovered why the effects of remedies and the symptoms of disease should often bear more or less resemblance to each other.

In the first place, many symptoms of a disordered state are merely results of nature's efforts to get rid of the *causa mali* ; and it is not astonishing that the medical practitioner, who takes nature for his guide, should administer remedies calculated to produce the same or similar results, and therefore the same or

similar symptoms as those which accompany the disordered state. Thus, when an indigestible or irritating substance offends the stomach or bowels, nature endeavours to get rid of the offending cause by vomiting or purging. These are the more common symptoms of indigestion from overfeeding, &c., and the medical practitioner has recourse to remedies which produce the same symptoms, *viz.*, vomiting and purging. Yet even here the analogy is more apparent than real. The practitioner does not give emetics or purgatives in the cases alluded to for the purpose of exciting vomiting and purging *per se*, but to effect the expulsion of offending matters ; and as this is most readily attained by emetics or purgatives, he has recourse to these remedies. If the offending matter could be removed in a more easy and effectual manner by any other means, the stomach-pump for example, the latter might be, and occasionally is, employed to attain the desired object. Besides, no sane practitioner would employ purgatives or emetics for colliquative diarrhoea or for vomiting in pregnancy.

Again, when any system or organ is disordered, the practitioner often seeks to act on them through remedies which are known to influence the affected organs or tissues *directly*. If, for example, the nervous system be affected, we have recourse to remedies which act upon that system ; if the circulation, we often choose medicines which act upon the heart ;

if the uterus be the seat of hæmorrhage, instead of employing a general styptic, we select a remedy, as the ergot of rye, which addresses itself more directly to the organ affected, &c.

Now as disorders, (distinguished from diseases,) consist mainly in disturbance of the functions of an organ or system, and as remedies likewise produce disturbance of function, it is not astonishing that the two disturbances should present many points of similarity, whenever the remedy employed is of such a nature as to act *directly* on the organ or system affected; and this the more readily, since the principal phenomena which characterise the disturbances (natural and medicinal diseases) are of limited number.

To give an example: one of the functions of the nervous system is to regulate or excite muscular contractions; when the latter become disordered (if we are unable to ascertain the cause), we often select such remedies as act on that part of the nervous system which regulates muscular movement, and among the phenomena of the latter it may not unreasonably happen that several are analogous to those of the physiological action of the remedy. Thus, convulsive movements are a frequent form of disordered function in this part of the nervous system; and hence it can readily be understood how remedies which disturb the same system should, among

their effects, give rise to some convulsive movements likewise.

The above examples, and they might be multiplied greatly if space permitted, show how a similarity between the symptoms of disease and the effects of remedies is a necessary consequence in many cases where the remedy acts directly on the affected organ by disturbance of function; but this comprehends only a limited portion of phenomena, and therefore has no claim to be erected into a general law. It does not apply to those very numerous cases where treatment, directed against a local disease (the proximate cause of which is unknown to us), cures at one and the same time the local disease and the general or sympathetic phenomena depending on it.

Hahnemann, indeed, has altogether omitted from his system the consideration of sympathetic symptoms of disease, an omission which must lead to innumerable errors in practice. But we have not yet arrived at the "practice;" let us return to the magistral formula and its developments.

"Diseases are cured by medicines which produce symptoms as similar as possible to those of the disease they are intended to overcome."

If precision of terms be necessary in matters connected with science, it is much more necessary in the expression of any general law which is intended to

embrace a multitude of facts ; because any error at the source, like an error in the calculation of an angle, becomes magnified as we recede from the original point.

The homœopathic dogma embraces a fundamental error of this kind, arising from ambiguity of terms. In no part of the *Organon* can we find any attempt made to lay down in a precise manner the *degree* of similarity which is required to convert a medicinal substance into a suitable remedy. We are told that the symptoms must be similar, without being of the same kind, and we are informed that they should be *as similar as possible*. Beyond this “possibility” we find nothing—absolutely nothing.

A case of disease may present the sum total of, say, twenty symptoms ; the medicine likewise may produce twenty symptoms. How many of the latter series should correspond with an equal number of the former, in order to convert the medicine into a curative remedy ? Hahnemann says, “as many as possible ;” and there certainly he leaves us sufficiently ill-informed. The *Organon* furnishes no further information on this fundamental point than “as many as possible ;” yet, as we shall presently show, this vague limit of “possibility” renders it utterly impossible for him to draw any logical conclusion from the “pure experience” which in so unblushing a manner he vaunts.

If we take the spirit of the system, it would appear that each medicinal symptom annihilates each natural morbid symptom, and consequently that the coincidence of a single symptom in each series is enough to constitute similarity.

Hahnemann acknowledges this to be the case for what he calls "chief symptoms." Thus dysentery has been cured by a purgative (p. 59); *dictamnus* cured leucorrhœa, because it sometimes provokes a mucous discharge from the vagina (p. 62); ipecacuanha produces asthma and cures it (p. 69); opium produces lethargy and removes lethargy (p. 79); cowpox, a peculiar symptom of which is to cause tumefaction of the arm, cured, after it had broken out, a swollen, half-paralysed arm (p. 149).

If, then, it be true that the coincidence between one or two symptoms of each series constitutes similarity, it follows, according to the homœopathic doctrine, that diseases may be broken up into fragments and cured in detail. Hence a man labouring under inflammation of the lungs might have his cough cured by a remedy which produces cough, the fever and oppression, &c., remaining indefinitely; or the fever and cough might be cured, leaving the oppressed breathing behind them for some other more fortunate potency. In the brain fever of children, lethargy might be removed by opium, while squint-

ing and other signs of cerebral effusion remain; in short, there is no end to the minute anatomy of symptoms which such a doctrine is capable of effecting.

That this is really done in practice, we are informed in that choice addition to theological literature,—“A Sermon preached in aid of the Hahnemann Hospital, on April 9th, 1851, by the Rev. Thomas R. Everett, rector of Wickwar.”

After showing, by sundry of the vague analogies with which homœopaths are for ever running away, that the law “*similia similibus curantur*” is true in the main; but, nevertheless, that like every law of nature, it requires certain corrections before it can be applied to practice, “abstractedly,” Mr. Everett says, “it is true, that like cures like; but practically it is like the observation of the place of a star, untrue until certain corrections are applied.” He then proceeds, in the following words, to point out what are the necessary corrections:—“The first is that you select the remedy which is appropriate to the whole of the symptoms, and not to a part of them. You will say at once that this is manifest. Yes; but in what cases is it attended to? You will see at once that *it excludes the use of aconite*, for instance, in almost every case in which it is now employed. Take, as an example, a case of scarlet fever. You begin with

aconite to destroy the feverish state that accompanies it. What then? What remains? A scarlet eruption **WITHOUT FEVER**? Is belladonna homœopathic to *that*? No! You can find no agent in nature that produces a scarlet eruption similar to that of scarlet fever without any fever. So, by the exhibition of aconite you have destroyed the homœopathicity of your true remedy, and left behind a complaint which has no analogy in nature; and then children have long tedious convalescences, and the parents are gravely told what a cure has been made.” (Sermon, p. 12.)

“But,” continues Hahnemann, “the medicinal disease, though similar, must not be of the *same kind* as the natural disease.” Here again, we find the same vagueness and want of precise meaning to which we have already alluded.

If the two series of symptoms be as similar as possible, why are they not of the same kind? Surely no two things are more similar to each other than those which are of the same kind. In what manner do they differ? How are we to ascertain this essential point, *viz.*, whether the symptoms which we produce by our remedy are not of the *same kind* as those already existing? How is the practitioner to draw a line of demarcation between “as similar as possible” and “of the same kind”? From intuition apparently, because he will search the *Organon* in

vain for a glimmer of light on the subject. Yet concealed somewhere in a note to an early edition of the *Organon* we find the reason,—“if the two morbid states were of the same kind, then the medicinal disease might only aggravate the natural one instead of annihilating it.”

Hahnemann, we see, has not been without his misgivings, though, like a prudent general, he has taken good care to conceal them from the enemy. According to his doctrine, two similar affections must have the same seat in the human body; and as two similar diseases cannot occupy the same place at the same time, when an artificial disease is added to a natural one, the stronger (artificial) must carry the day.

It is clear that two diseases, whether they be similar or dissimilar, or even opposite, cannot occupy the same place at the same time, but that the stronger must displace the weaker, if we are to regard diseases as being independent of the organization. But if we consider diseases as conditions of an unhealthy organ, manifested by disordered functions, then the artificial malady can only either increase or modify the natural one, whenever the affected organ is acted on by some new morbid agent. Hahnemann's real object, then, is to increase the natural malady by agents which produce a similar affection in the healthy body. Having done so, he pretends

that he has got an artificial disease which soon disappears ; but if his remedies had really the effect he attributes to them, it would be difficult to discover anything more in the new complaint than a natural disease artificially augmented. To avoid this difficulty he affirms a distinction between sameness and similarity, which he leaves his followers to discover if they can ; for ourselves we cannot, under the system.

If a disease be merely a spiritual change of life consisting of symptoms, say *a, b, c, d* ; if a remedy produce these same symptoms *a, b, c, d*, we cannot possibly discover why the two effects should be only similar and not identical. We now speak, of course, homœopathically. It is not enough to say that the causes are different ; for different causes may produce the same derangement of function ; besides the homœopathic system does not admit of causes. Nor is it enough to say that the effects are not of the same kind, though similar in appearance, because one series is evanescent, while the other is permanent. This is not true in the case supposed ; for whenever remedies produce a series of symptoms exactly similar to those of natural disease, then their effects are permanent, and not to be distinguished from the main characters of natural maladies. Let arsenic produce “ violent burning pain in the stomach, excessive thirst, constant vomiting, &c., ” and we may be certain that the inflammation which it has excited is

not of an evanescent character "to be easily overcome by the vital force." We may be certain that if superadded to, or substituted for, a spontaneous inflammation of the stomach, the patient would have little cause to congratulate himself on the change.

But is it possible to substitute* one disease for another in the way described by the homœopaths? Is it probable that a mere dynamic potency can eject a material potency,—that a ghost can take the place of a corporeal substance? We might consider such a metamorphosis possible were all diseases merely spiritual changes of the vital force; and hence we can perceive why Hahnemann insists, against the evidence of his senses, that diseases are unaccompanied by any change of structure; but in modern medicine, we, who still adhere to the homely doctrine

* The only example of true and perfect substitution—the only plausible argument in favour of "*similia similibus*" is to be found in the substitution of cow-pox for small-pox; but the researches of Mr. Ceely have cut this ground from beneath the feet of the homœopaths. It is now clearly established that cow-pox and small-pox are the same, not similar diseases, and hence the clear reason why the former guarantees us from the latter. The vaccinated person has, in fact, had small-pox, and small-pox occurs only once. Vaccination does not *cure* small-pox, it prevents it, and it does so, not in virtue of the law "*similia similibus curantur*," but because small-pox usually obeys a law to which all the eruptive fevers are more or less subject, and only attacks the same person once.

that “seeing is believing”—we who can demonstrate to the most humble capacity that for external diseases, beyond a shadow of doubt, and for some internal diseases (the progress of which we can follow by the eye, the ear, or the touch), the machine is deranged as well as its mode of action—that a material change of structure accompanies the outward symptoms, growing with their growth, declining with their decline, and cleaving to them as indissolubly as does the body to its shadow—we who prefer facts to assertions, and would avoid “unintelligible words or abstract modes of expression,” cannot admit that such changes of structure may be dissipated in the twinkling of an eye by any decillionth dilution, however highly potentized. We know that the admirable machine of the human body has not been created in a day such as it exists at manhood; we have seen it gradually developed from imperfect infancy to mature age; we see it decline in the same gradual manner; we find in it a number of organs or accessory machines which perform distinct actions; we find that the perfection of each action depends on the integrity of the organ; we know by experience that if we inflict any injury on the organ or machine, so as to alter its structure, the function or action of the machine is at once disordered; we can trace the relation between cause and effect in a great variety of cases we can see how nature (the vital force, call it

what you will) proceeds to repair injuries or cure spontaneous diseases; we know that the internal tissues of the human body are animated by the same life, nourished by the same blood, directed by the same nerves (each according to its kind), as the external tissues; and we cannot therefore see why the mere difference of position should create an essential difference in all the laws that govern the action or mode of being between structures, which are not only "similar," but often identical; we cannot see why the laws of nature should be reversed to please the homœopaths. No. This doctrine of substitution in the Hahnemannian sense, is an idle dream; for even if the symptoms of the artificial malady could be substituted for those of the natural malady, (and how are we to guess the substitution since both are "as similar as possible?") the corporeal change which forms the better half of the disease would still remain, and defy all the potencies in the world. No. There are natural limits to human power, which man's pride, however great, should respect. We neither made man, nor can we make the most infinite particle of his body. We cannot build up a healthy tissue to replace a diseased one. In the way of substitution we can go little beyond a wooden leg. But we can often remove the causes of disease; we can modify the actions going on in the diseased structure; we can, it will even be allowed, sometimes

substitute a medicinal disorder for a natural one ; but the changes of structure which remain, after or during the modified disease, these we cannot touch ; if external, they may be extirpated ; this is not a cure of the diseased tissues, it is a removal of them ; if internal, or even external (when destruction is not had recourse to) we are compelled to leave the removal to nature, who acts in a gradual and methodic manner, laying down a healthy particle of new substance for each morbid atom which she removes, and proceeding in the same silent way in which she built up the body, until a perfect cure is attained.

A whole volume might be written on this part of the subject. Enough, however, has been said to show, that the substitution, as imagined by Hahnemann cannot take place in organic affections. The effects (" medicinal disease ") of a feeble dose of a mild remedy cannot last beyond a few hours ; the vital force overcomes it easily enough. How many hours will nature require to remove the clot of blood which forms the principal change in apoplexy ? Can any artificial potency in the world remove it ? and if not, what becomes of the doctrine, or rather its practical application ?

We have said that any obscurity in the terms of a general law must lead to great obscurity and error when we apply it to the numerous facts comprehended under the law. This is illustrated by the

confusion which pervades minor homœopathic writings, and has even reached Hahnemann himself with respect to "similarity and sameness" between the symptoms of disease and the effects of medicines. Although Hahnemann clearly declares that by "similibus" he means only the greatest possible likeness, yet many of his followers apply the principle sometimes in one sense and sometimes in another. Thus Hahnemann (Introd. p. 100) must mean sameness, and not similarity of effects, when he talks of curing recent cases of frost-bitten limbs by friction with snow. In the note, it is true, he gives the true explanation of the manner in which this agent acts; but it is easy to see that, notwithstanding his artifices of language, he abandons the homœopathic principle altogether. What "similarity as great as possible" is there between the effects of intense cold and of a temperature gradually, but very rapidly ascending to that of the surrounding atmosphere, at 33° Fahr.? Either the example is an unworthy play on the words "frost-bitten" and "frictions of snow," (as we believe it to be,) or it is a homœopathic example. In the latter case, the effects are "as similar as possible," according to homœopathy; according to common sense, they must be of the same kind or identical. In other cases the similarity is taken to exist between the nature of the substance employed and some product of the disease treated; as

when we are told how “a fatty discharge from the intestine was cured by olive oil;” or between the name of the agent and the complaint, as in cases where “the application of cold water to the body has cured cholera, because the surface of the body in that disease is cold.” Yet even Hahnemann himself would confess that the object of thus momentarily applying cold is to produce reaction, accompanied by heat and not cold. The “medicinal disease,” then, or, in vulgar *parlance*, the effect sought to be attained is heat not cold—a curious illustration of “similarity.”

The above examples show how similarity may easily pass into sameness, and how, as a necessary consequence, it follows that the best and most certain way of curing any disease would be to repeat its exciting cause. This absurdity is an unavoidable consequence of the doctrine when rigorously applied. We are sorry for the disciples, but the fault is not ours.

That the consequence is logical, we prove in another way—thus. No two cases of disease are the same, even in the same individual, unless they present themselves with identical symptoms. Keeping in mind this homœopathic dogma, let us suppose a case of poisoning from lead. To re-poison the unfortunate patient with lead, the first time we see him, would not perhaps be homœopathic, because we may

imagine that the symptoms would be identical, and the medicinal disease therefore of the "same kind" as the natural one. Let us wait, then, a day or two. Some of the symptoms have now disappeared—a few others replace them. The effects of the poison and the symptoms of the disease have now ceased to be identical; they would merely be "as similar as possible;" and if logic can touch the soul of an homœopath, then should the body of the patient be submitted to a repetition of the process which is conducting him to the tomb. Besides, what possible harm could the decillionth part of the scraping of a pewter spoon inflict on him? *

Before passing from the doctrine of homœopathy to its practice, some minor points connected with the former remain for examination. These lesser theories are found in the development or explanation of the fundamental law. Two similar diseases cannot exist together in the organism. (Sect. xlv.) Here, again, the difficulty arising from want of a precise meaning for the word "similar" assails us; and a further difficulty from the disingenuous manner in which Hahnemann sometimes locates disease when it suits his purpose, and sometimes makes it a modification of the vital force, "a dynamic change of the organism," when he desires to confound his opponents.

* Let the allopathist ask himself what risk he runs by giving such small doses? (P. 325.)

We have already noticed this. Two diseases, whether similar or dissimilar, cannot occupy the same points at the same time, if we localise morbid changes and morbid symptoms. The dissimilar disease, if excited in the parts, would annihilate or change the pre-existing disease, just as much as a similar disease would do. We must therefore assume, that similar diseases always tend to occupy exactly the same points in the body, while dissimilar diseases tend to occupy different points ; but nothing in the history of medicine justifies such a theory.

Yet, although this is the general explanation which Hahnemann gives of the term "similarity," he lays it aside altogether in application, and returns to the theory of similarity between one or more symptoms, the seat or locality of the disease being disregarded. In this latter sense, nothing prevents two similar diseases from co-existing together. For local diseases this occurs every day ; for general diseases I may mention, as examples, gout and rheumatism ; measles and scarlatina ;—complaints which sometimes bear so strong a resemblance that the most experienced physicians are unable to distinguish them from each other ; yet have we numerous instances of their co-existence.

Again, in sect. xli., we are told that dissimilar diseases have a greater tendency to amalgamate with each other than similar diseases, a thing which passes all comprehension.

But let us see what Hahnemann considers similar diseases, practically speaking.

Small-pox cured ophthalmia and amaurosis because it often has a tendency to produce these symptoms (p. 147). Are small-pox and ophthalmia similar diseases? do they involve exactly the same parts of the organism whereby the weaker morbid potency is forced to give way before the stronger? (Pp. 146, 147.)

Measles cured a chronic herpetic eruption—a burning miliary rash (p. 150). Are herpes and measles similar diseases, or are they only similar in the single fact of both being accompanied by an eruption? or, does the similarity between small-pox and ophthalmia merely consist in the possibility that small-pox may give rise to ophthalmia during its course? If so, and we see no other interpretation that we can give to these examples, here are two diseases denominated similar from the coincidence of a single symptom—a rash—although the rashes are essentially different; and here are two diseases regarded as similar because of the possibility that one *may* produce a single symptom similar to the other.

In ordinary language we should say that complaints were dissimilar whenever the majority of their principal phenomena, or the whole of them, were dissimilar. Not so Hahnemann; when it suits

his purpose two alphabets become similar to each other if a single letter in one does, or even at some future time *might*, resemble a single letter in the other. He has evidently been bitten by Timon of Athens.

We get disgusted with fighting against a shadow—with perpetually meeting verbal equivocation in a matter where facts alone are entitled to regard. If words could decide the war, it might be retorted on Hahnemann that everything which is merely similar is at the same time and of necessity dissimilar, being *like* to another thing in its points of resemblance, *unlike* it in its points of dissimilarity. The terms similar and dissimilar do not exclude each other.

But we must not, in the ardour of argument, be unjust to the chief of the homœopathic school.

But let any of our readers who are carried away by a laudable desire to possess a universal and infallible law in therapeutics, observe in addition to the evident absurdity of the manner in which the law “*similia similibus*” is stated, the strange fact that these medicines which are believed by the homœopaths to cure particular diseases do not really produce similar ones.

Bark cures ague, but it does not produce similar symptoms to it.

Lemon juice cures scurvy, but it does not produce similar symptoms to it.

Iodine cures goitre, but it does not produce similar symptoms to it.

Mercury given to ptyalism will sometimes cure the remote effects of lead poison, but it cannot produce them.

Mercurial ptyalism may be relieved by chlorate of potass, but that salt cannot produce the symptoms of a similar disease.

This was long ago pointed out by Dr. Wood, in his *Homœopathy Unmasked*; and so mightily has it told against the homœopaths, that ever since they have been making vain efforts to wriggle out of the dilemma. They produce cases of men seized with shivering in countries where agues are endemic while taking bark, but fail to give a single instance among the thousands who take it in various ways, and for various purposes in this country where the exciting causes do not exist. To such miserable shifts are they driven, that, in the very last number of the *British Journal of Homœopathy*, they seek to rebut the argument of Dr. Wood, by proving that sailors exposed to the causes of scurvy do, in certain cases, take it *in spite* of lemon juice. Their argument, of course, is, that the known exciting causes of scurvy did not, in these cases, produce the disease, but that it arose from the lemon juice taken at the same time as a prophylactic!!

The ideas and theories already noticed form part

of his doctrine as a medical system. They do not affect his therapeutics. The practical value of the law—*similia similibus*—must be determined by experiment at the bed-side of the patient—by that experience to which we all, in common, submit. Hahnemann expressly declares this in several passages of the *Organon*, and to experiment or practice we now, therefore, follow him.

The workman is known, not only by his works, but by his manner of working, and by the excellence of his tools. The instruments of the physician are medicinal agents, and, in the most extended sense, everything may be regarded as a medicinal agent which is capable of effecting a change in the modes of being, actions, or sensations of the human body. Medicines, or at least the principal among them, give rise to two effects. The first, or *primary* action, belongs chiefly to the medicinal agent, and continues for a certain time, after which a state of reaction, or *secondary* action, sets in; this is generally the exact opposite condition to the primary action (p. 166), and arises from the efforts of nature to get rid of the primary effect or to recover its lost balance. Homœopathic medicines are supposed to produce the *primary action* only, not the secondary, for this latter, if it do exist, is so small that it need not be taken into account. Besides, these secondary actions are not the product of the medicine, but of the antagonis-

tically acting vital force, and they are not made available in homœopathic practice, because whenever they occur they aggravate the symptoms instead of relieving them. (Note, p. 173, 5th ed.)

It is important to bear in mind this distinction between the primary and secondary effects of remedies, and that in Hahnemann's system, the latter are not to be employed with the object of composing an "artificial malady." "No reaction whatever takes place from the employment of homœopathic remedies." (P. 171, 2nd ed., p. 209, 5th ed.)

Admitting, for the sake of argument, that the true effects of remedies can only be discovered by experiments on the healthy body, it next becomes our duty to examine the manner in which Hahnemann has determined these effects for different medicinal agents.

The substance must first be potentized by proper trituration and succussion, because recent experience shows that their latent powers are thus developed in the most perfect manner.

The experimenter then takes, on an empty stomach, daily, from four to six very small globules of the thirtieth dilution (we shall see presently what this is) of the substance, moistened with a little water, and he continues this for several days. (P. 218.)

If the effects of such a dose are slight, a few

more globules may be taken daily, until they become more distinct. The sum total of all the elements of disease which a medicine is capable of producing can only be ascertained in anything like a perfect manner, by numerous experiments on persons of both sexes and various constitutions. The medicine, it is true, may not, cannot develop *all* its symptoms in one person, yet the disposition (tendency) to excite all these symptoms in every human being exists in it, according to an external and immutable law of nature, agreeably to which all its actions (even those which are but rarely developed in the healthy person) are brought into operation in the case of every individual, if administered to him when he is in a morbid state presenting similar symptoms. (Sect. cxxxvi., p. 222, 5th ed.)

The effects thus produced by several medicines being carefully noted down, we have a series of "artificial maladies," and it is not difficult to find amongst these latter one whose symptoms correspond in a close manner with those of the case to be treated. The medicine which presents this similarity will be the homœopathic remedy. Having selected the medicine upon this principle, we prepare and administer it according to the rules laid down in Sections cclxvii. to ccxc. of the *Organon*. For these we must refer to the original work, or to the analysis we have already given.

It is evident that the same principles on which the effects of medicines are determined, serve, in great part, for their application to the treatment of disease. The physiological and therapeutical applications of the homœopathic system may, therefore, be examined together, the objections to the one being equally valid, in many points, for the other.

In the preparation of medicines, whether for experiment on the healthy body, or for the treatment of disease, Hahnemann employs a single and extremely simple formula, *viz.*, solution in alcohol. This mode implies two facts, into the truth of which we have not space to examine, and shall therefore content ourselves with asking—

1st. Are the remedial principles of all medicinal substances soluble in alcohol?

2nd. Are all substances of the animal and mineral kingdoms (used in medicine) soluble in alcohol, even after trituration?

To these two questions the answer, we believe, must be negative. If this be the case—and it were easy to furnish examples—it is evident that Hahnemann incurs the risk of administering to his patients either imperfect tinctures or pure alcohol, for the sake of being able to give infinitesimal doses of his remedy. Ask a druggist's shop-boy what becomes of phosphorus if you "potentize it for three hours by tri-

turation up to the millionfold pulverulent attenuation.” (P. 318.)

But this is a minor matter. When we pass from general to particular considerations, and examine in its details this part of the homœopathic system, we are overwhelmed with the weight of absurdity, false reasoning, disingenuousness, and unblushing perversion of truth, which we meet with at every step we take. The homœopathic theory, we have acknowledged, is exceedingly simple, well reasoned in the author’s point of view, and developed with an apparent sincerity which might seduce many superficial understandings. The practical part—the application of the dogma to practice—is, from beginning to end, a tissue of “vain imaginations”—“a deception (to use Hahnemann’s words) of suffering mankind with mere talk.” So strange, indeed, so transcendental, so devoid of all substance, are the theories and assertions advanced in this, which ought to be the substantial, part of the homœopathic system, that one finds a difficulty of grappling with them from their very mistiness. You might as well attempt to wrestle with your own shadow. In one point only is the system consistent with itself. As diseases are dynamic, so is their treatment also; both being spiritual aberrations of a disordered imagination. For it is impossible to conceive that the mind

of Hahnemann should have fallen into the wild mystifications of his latter days had it not been that, like Don Quixote, his reason had given way before the fixed idea that he was destined to be a regenerator of mankind. "Similia similibus" is his "Dulcinea del Tobosa;" "hereditary itch" his "wind-mills;" and "potentized decillionths" his "helmet of Malbrino."

In dealing with such evident symptoms of insanity, we find ourselves almost compelled to fear that the case is hopeless. And then, where shall we begin? for at every step incontestable signs of monomania arrest us, and we have no inclination to treat the malady with a means capable of producing "similar effects," lest haply the public conclude that we be mad likewise.

How does Hahnemann ascertain the effects of medicinal substances on the healthy body? By careful experiment. Good. But how are the experiments made? What effects has he noted down to form what he calls his "artificial maladies," or, as his followers say, the "pathogenesis" of each substance? In what quantities were the medicines employed during each experiment?

These are important, nay essential, points to know. Now it is impossible to ascertain from the *Organon*, the *Materia Medica*, or from the majority of the homœopathic works, any knowledge of the precise

doses administered for the purpose of ascertaining the pure effects of medicines.

In the earlier editions of the *Organon* Hahnemann says, the doses given are “those which practitioners commonly order in their prescriptions;” but he does not specify what kind of practitioners, whether homœopathic or allopathic. In the fifth edition (Dr. Dudgeon’s translation, p. 218), however, he speaks more distinctly.

“The plan we adopt is to give to the experimenter, on an empty stomach, daily, from four to six very small globules of the thirtieth dilution of the substance, moistened with a little water, and let him continue this for several days. If the effects that result from such a dose are but slight, a few more globules, daily, may be taken, until they become more distinct and stronger.”

The above passage warrants the assumption that Hahnemann’s experiments to determine the primary effects of medicines were made with homœopathic or infinitesimal doses; for the increase of “a few globules daily” of a thirtieth dilution could never in millions of years reach anything approaching to our ordinary doses. If this be the case—if the pathogenesis of a medicine be derived from experiments with infinitesimal doses, let us see for a moment what these effects are. We may take them at hazard. *Camphor*, for example. This medicine produces—

“Insensibility, confusion of ideas, vertigo, headache, great anxiety, and depression of spirits, with restlessness, blue rings round the eyes, staring expression, contortions of the eyes, noises in the ears, paleness of the face, trismus, dryness of the tongue, cold feeling in the mouth, continued thirst, burning from the palate to the stomach, precordial anxiety, violent rumbling in the abdomen, and accumulation of flatus, constipation, retention of urine and stranguary, voice not clear, tightness of chest, fear of suffocation, convulsive movements of the arms, painful cramps in the feet and calves, coldness of the limbs, cramps, slow pulse, difficult respiration, body as cold as marble, cold sweat of the head and whole body.”

Or *Arsenic*.

“Sensation of an internal, all-consuming fire ; writhing about in bed from pain, constant tossing about, muscular convulsions, clonic contractions and distortions of all the limbs, completely stiff spasmodic state, with all the symptoms of spasmodic cholera, extraordinary prostration of strength, skin cold, icy coldness of limbs ; pulse weak, slow, imperceptible ; horrible anxiety, violent headache, eyes dull and surrounded by a blue circle, lips blue or violet ; coldness and death-like paleness of face ; mouth dry ; excessive thirst ; burning pain in œsophagus, as if from glowing coals ; nausea, violent, incessant, fright-

ful vomiting, with great weakness ; burning sensation in stomach, as from fire ; horrid burning pain in stomach and bowels ; painful, frequent, watery diarrhœa ; retention of urine ; oppression of chest ; cold extremities ; cramp in the upper and lower extremities."

Now it might suffice to ask any candid observer whether these be the physiological effects of arsenic in infinitesimal doses ; whether ordinary allopathic doses of arsenic ever produce such effects ; or whether they be not, as every one will recognise at the first glance, the poisonous effects of arsenic, when taken in large doses. Upon this latter point not a shadow of doubt can exist. Yet the effects, detailed above, and attributed to various remedies by Hahnemann in his *Materia Medica*, in other words, his "morbid symptoms or artificial diseases," are said to arise from the employment of infinitesimal doses—a doctrine Hahnemann clearly expresses in a note to the introduction to the *Organon*.

"If belladonna has frequently failed in cases of decided rabies, we ought to remember that it cannot cure in such instances but by its faculty of producing effects similar to those of the malady itself, and that consequently it ought not to be administered, but in the smallest possible doses." (*Organon*, p. 71, 5th ed., Dr. Dudgeon's translation.)

Consequently, then say we, it is the smallest pos-

sible doses of arsenic, which (according to Hahnemann) produce the effects described above; *consequently*, it is the smallest possible doses of camphor which bring forth the morbid symptoms detailed under the head of that medicine. Consequently, then, the effects of medicines do not differ with their doses, because the infinitesimal effects (supposing they exist) are exactly the same as those arising from poisonous or excessive doses; and consequently Hahnemann and his followers have no right to accuse the larger doses of regular physicians, or even the murderous doses of the assassin, since their doses and his produce precisely similar effects. We have considered this matter in every possible way, and with an earnest desire to see clearly through it, but have been unable to arrive at any other conclusion—at least from the passages now cited.

The morbid symptoms, then, detailed under each article of the homœopathic *Materia Medica* are effects produced in the healthy body by each substance, administered in infinitesimal doses. It is true that Hahnemann asserts, that the powers of the medicines are developed to an incredible extent and roused into activity, when potentized by proper trituration and succussion (p. 218, Dr. Dudgeon); to this we shall presently revert; it is also true (or at least it so seems to us) that Hahnemann believes the effects of these medicines, when administered to the sick person on

homœopathic principles, to be infinitely small ; but what we have now to consider are the effects of infinitesimal doses on the healthy body, from which effects their curative powers in disease are either assumed or demonstrated.

Assuming, then, that to produce the “artificial morbid symptoms” infinitesimal doses were employed, we shall ask any one of common sense to believe, we shall challenge any homœopath to prove, that any amount of pounding shall communicate to an infinitesimal dose of camphor such astounding properties as have been attributed to it? Will an infinitesimal dose of arsenic produce “all the symptoms of cholera, blueness of the face, burning pain in the stomach, writhing about the bed from pain, convulsions,” &c.? Are not regular physicians in the habit of giving arsenic every day without ever producing such effects? If a man had taken arsenic accidentally, and the above symptoms became developed, would it not be manifest to the meanest intelligence that he was labouring under the effects of poison?

If necessary, the whole *Materia Medica* might be gone through in the same manner, and the clearest demonstration afforded that the most prominent “morbid symptoms” are the same as those arising from strong or poisonous doses of the several substances experimented with.

Do the homœopathic doses produce the same symptoms likewise? It is for experience to decide. Is it probable that they possess such power? Assuredly not, because moderate doses have already lost the power. Experience, then, as we have said, must decide. Here there is no room for chicane or subterfuge; no possibility of flying off to *à priori* or *ab usu* reasoning. We have a simple fact to ascertain, and any one endowed with ordinary powers of observation can ascertain it by experiment on himself or others. There is an abundance of healthy persons, untainted by ordinary medicines, on whom the trial can be made. Let any one of these persons take five or six globules of the thirtieth dilution of camphor as long as he likes, and with as much pounding and shaking as he likes, and if he produce the symptoms enumerated above, we shall confess ourselves as well beaten as the remedy—our faith as much shaken as ever was the solution. The experiments have been repeated over and over again by scientific men of the most undoubted character, and the results have invariably been of a negative kind—that is to say, the effects were naught.

Indeed, if it were permitted to demonstrate a fact of this kind by pure reasoning, it might be demonstrated in the clearest manner. Even the “shaking” theory cannot rescue the infinitesimal absurdity. If

extremely minute doses of substances had the power which Hahnemann attributes to them, of producing striking effects on the healthy body, it would be impossible for man to live in a state of society. If this theory were correct, how could we get rid of the noxious exhalations of crowded cities which we breathe every day, and which are only deprived of their power to do ill by dilution? If this theory were correct, sanitary reforms, instead of being a blessing would be a curse, for by diluting noxious miasmata we should only render them more apt to penetrate into the inmost recesses of the human organism. If this theory were correct, how could man breathe atmospheric air and live?

Every mouthful of air we breathe contains a homœopathic dose of carbonic acid gas, which moreover has been Hahnemannically shaken in a sufficient degree by winds and storms. The "morbid symptoms" of carbonic acid gas, when administered in certain doses, are well known. These are headache, confusion of ideas, heaviness, sense of oppression about the chest, sleepiness, sopor, and other accidents which soon end in death. Now atmospheric air contains this substance, not in a thirtieth, nor in a tenth, nor yet in a second dilution, but merely reduced to about one part in two thousand four hundred; the dose of the substance is repeated twenty times every minute throughout our lives; and had not the

beneficent Creator instituted an eternal and invariable law (contrary to the homœopathic one) that the sensible properties of substances diminish with the quantities of matter, man would have been poisoned off the face of the earth within a few hours after the creation.

And lest any of our readers should be inclined to imagine that the inhalation of the carbonic acid gas is less powerful than the swallowing of it, we would refer to that doctrine of Hahnemann, which we have already given, and where it is stated that the power of olfaction “is, *at least*, as strong, and lasts as long, as when the dose is swallowed by the mouth.”

To put such a theory seriously forward, and to back it by the delusion of “potencies,” indicate a disordered state of the mind ; for, with all his faults, we would not accuse Hahnemann of knavery.

The theory is a negation of all science—of all—of every-day experience.

Liebig observes that the homœopath “denies a law of nature to which no exception is known, when he asserts that the efficacy of medicines may be increased with their dilution, and with the diminution of active matter.”

The actions of organic bodies on each other are directly proportioned to the quantities of matter. This requires no demonstration. The action of inorganic bodies on organic or living bodies are like-

wise proportionate to the quantities of matter, or at all events, whenever the quantity of the acting substance is reduced beyond a certain amount, no action is perceptible to our senses.

The senses of man are limited ; so also is his sensibility, or the faculty of being acted on. Were not such the case, it would be impossible for him to live in the midst of circumstances which, if the homœopathic theory be admitted, must become deleterious.

We have no reason to believe that the sensibility of the interior of the body greatly exceeds that of the exterior, or of our organs of sense. Yet the sensibility of the eye, the most delicate, perhaps, of our senses, has its limits. Reduce the quantity of light which impinges on the retina below a certain degree, dilute it homœopathically, and all the effects of light instantly cease. The same holds good for the ear, for the touch, for every sentient surface which we can submit to experiment. Electricity, the most subtle of all agents, ceases to produce any manifest effect when small in quantity. It is, indeed, probable that we are subject to the action of this universal principle at every moment of our lives ; but from its dilution throughout earth and air, no sensible effects on the healthy body are perceived.

The air we breathe, the water we drink, are filled with Hahnemannian creatures, millions and millions of which are daily brought into contact with the

sentient surfaces of our lungs and stomachs. Why do we not feel them? Why are they inert to such a degree that had it not been for the microscope no one would have detected their existence? Because they are living Hahnemannian globules—the decillionths of creation.

The development of this part of the subject would lead us far beyond reasonable limits. There is not a single circumstance in the mode of action of organic or inorganic bodies which does not refute the homœopathic doctrine. If it were true, it would follow that some of the properties of bodies are rendered weaker by dilution, while others of the same body are unaffected by the diminution of active matter. Thus, if we dilute a coloured or sapid substance, the potencies which give rise to colour and taste gradually diminish until they disappear altogether. How can any one presume to assert that colour and taste still remain in these colourless, insipid solutions? and if those properties of the body which act on the eye and tongue disappear with dilution—that is to say, become too weak to excite their corresponding sensations; what right have we to assume that any other properties which may act on the stomach, or on a less sensitive part of the nervous system, remain?

The substances themselves remain, in greater or lesser quantity. No one, now-a-days, thinks of an-

nihilating matter. But this is not the question. The question is, do the substances remain in such a form, or in such quantity, as enable them to excite their ordinary effects and sensations? Assuredly not. For wine and alcohol Hahnemann acknowledges this to be the case, not venturing to assert—although it be a rigorous consequence of his theory—that an infinitesimal portion of spirits in a glass of water will produce inebriation.

When an individual thus brings forward a theory which subverts not only every principle of natural science, but the most common facts of every-day experience, his reasons would require to be of a powerful kind. We have a right to expect from him proof that our past experience has been erroneously interpreted,—some explanation why the general laws of nature should be suspended in favour of medicinal substances. We search the *Organon* in vain for any attempt at demonstration of this kind; yet Hahnemann felt that it was required. He makes a feeble attempt from analogy, displacing as usual the question, and endeavouring to conceal the poverty of his argument by a play upon words.

Let common-place physicians (he exclaims) hear from natural philosophers that there are enormously powerful things which are destitute of weight, as caloric and light; let them, if they can, weigh the mournful intelligence respecting her only son, that kills the mother. (P. 324, note.)

And this he calls argument.

Did any one before Hahnemann ever dream of applying to the effects of one substance on another, analogies derived from the mind? Is the mind matter?

As for the examples of caloric and light, the argument drawn from them is a mere play on the word *imponderable*. Light and heat are imponderable bodies, so is electricity; this is the natural state of existence in which such potencies produce their sensible effects; but imponderable though they be, they are capable of being brought into play in greater or lesser quantities, and their effects differ according to their quantities. Were not this the case, the discovery of the steam-engine would have been useless. Two pounds of coal contain more caloric, or the power to develop more caloric, than one pound of coal; and the increased quantity of caloric,—increasing nearly in direct ratio with the quantity of combustible matter,—enables us to effect the wonders which result from the employment of vapour. The magnetic fluid is an imponderable; yet who will deny that by increasing the quantity of this invisible and imponderable substance in a magnet, we increase its force of attraction?

Amidst such contradictions and unintelligible negation of the most evident facts, it is by no means easy to arrive at Hahnemann's true meaning with respect to "artificial morbid symptoms." Thus, we

take up his *Materia Medica*, and we find a long list of medicines, under each of which is written a succession of "artificial morbid symptoms," or effects which the medicine produces on the healthy body; and these we are further told have been, or may be determined, by the administration of four to six globules, daily, of a thirtieth dilution.

Let the reader bear well in mind that it would require millions upon millions of years to administer a single grain of any medicine in this manner.

The "artificial maladies," then, are produced by medicines administered to the healthy individual in infinitesimal doses, aided by succussion.

On the other hand, if we examine again the list of "artificial symptoms," we shall soon convince ourselves that the most prominent of these symptoms are the same as those arising from large or excessive doses of the several medicinal substances. Upon this there can be no doubt; and hence we are entitled to conclude that large and infinitesimal doses of the same medicine produce the same effects on the body, according to the Hahnemannian system.

It may suffice to answer, that this is contrary to all experience. If anything be ascertained with certainty relative to the action of medicines it is this, that a medicine given in a certain dose will produce one effect, and in another dose certain other effects, which are often extremely different from, or opposite to, those of the smaller dose.

Is it necessary to give examples? In large doses the sulphate of soda and nitrate of potass are purgatives; in small doses they act on the kidneys, and become diuretics. In large doses ipecacuanha excites vomiting; in very feeble doses it produces no perceptible disturbance whatever of the stomach or bowels; it is absorbed, acts on the lung, and modifies the secretions of the pulmonary tissue.

In regard to poisonous substances no shadow of doubt can exist. Compare the exhilarating effects of carbonic acid in a glass of champagne with the deadly action of the same substance when administered in large quantities from burning charcoal? Why were the prisoners in the black-hole at Calcutta asphyxiated? It may be alleged that in the one case the substance was taken into the stomach, and in the other inhaled; but it must be remembered that Hahnemann alleges that medicines act in the same way when taken by smelling as they do when swallowed.

The above remarks apply to the effects of medicinal substances on the healthy body. They are equally applicable to the effects of remedies on the sick body. It therefore follows, that whenever the homœopath speaks of the effects, or "artificial malady" produced by any medicine, he must, logically, allude to the effects of that quantity of the substance which produces symptoms similar to those

of the natural disease ; and not to the effects of a quantity which excites symptoms of a totally different kind. It is not the name of the substance that produces certain specific effects, nor even the substance itself, but the substance joined to quantity ; unless, indeed, we be prepared to admit the monstrous absurdity, that substances produce the same effects, independently of the quantities in which they are administered.

To illustrate this argument in a familiar manner, let us suppose that we have a natural disease, the symptoms of which are represented by a ; and a medicine, the effects of which, at different doses, are represented by a, b, c ; it is clear that the remedy given in the dose a , which produces symptoms similar to those of the disease, a , is the only one that can be called homœopathic ; and that it ceases to be homœopathic, though retaining its original name, whenever it produces the effects represented by b or c .

Now Hahnemann either wilfully or ignorantly overlooks this principle, and in many of the illustrations which he quotes in the *Organon*, confounds together all the effects of the same medicine produced by all varieties of doses.

Thus he tells us (p. 76) that “ a strong infusion of tea produces anxiety and palpitation of the heart in persons who are not in the habit of drinking it. On the other hand, if taken in small doses, it is an

excellent remedy for such symptoms when produced by other causes."

Here we find the confusion to which we have alluded. Will homœopathic doses of tea produce "anxiety and palpitation of the heart" in a healthy person? Most indubitably not. Yet because large doses do so, Hahnemann concludes that small ones must likewise (endeavouring to get over the difficulty, as we shall presently see, by "potencies" and "actions on parts already irritated or disordered"); and if infinitesimal doses of tea do not produce these symptoms, how can they substitute them for the natural symptoms?

Again, p. 60, "The remark made by Murray, that oil of aniseed allays pains of the stomach and flatulent colic caused by purgatives, ought not to surprise us, knowing that J. P. Albrecht has observed pains in the stomach produced by this substance, and P. Forest violent colic likewise caused by its administration."

Here the colic is caused by large doses of aniseed and relieved by small doses; but very small doses of the oil will never produce pain in the stomach or any other symptoms which it relieves.

Finally, to cite one more example (p. 73), Hyoscyamus has cured spasms which resemble epilepsy. It produces this effect by the very same power whereby it excites convulsions similar to those of epilepsy.

Let us apply our formula to this assertion. Hyoscyamus has cured a convulsive disease, *a*, because it produces similar convulsions in the healthy body, and because the artificial convulsions are substituted for the natural ones. When hyoscyamus is administered in different and increasing doses, it produces different effects, *a*, *b*, *c*. The power to excite convulsions resides in dose *c*, not in the doses *a* or *b*; hence it should have been the dose *c* which cured the spasms; but in the cases cited by Hahnemann from the writings of Mayerne, Störck, and Collin, it was not the dose *c* that these practitioners employed, but the doses *a* or *b*, which, though they be doses of hyoscyamus, have no power of the slightest kind to produce spasms resembling epilepsy. What, then, becomes of the theory of similitude and substitution? The artificial symptoms cannot be substituted for the natural symptoms unless they be produced; and if they are produced, we are forcibly led to conclude that homœopathic doses of medicines produce all the effects of the substances, in a greater or lesser degree. If so, what is a homœopathic convulsion? what an infinitesimal black eye?

Nearly allied to this argument from the different effects of medicines administered in different doses, is a fundamental argument drawn from the primary and secondary actions of medicinal substances.

Hahnemann excludes all secondary actions from

his system; from small doses there is no trace whatever of secondary action (p. 209); and the reason of exclusion is evident, because if the primary effects of a substance be homœopathic or similar to those of a disease, the secondary cannot be so, inasmuch as they are exactly opposite conditions (p. 166) to those of the primary.

Yet if we examine the *Materia Medica*, and analyse the “artificial maladies” ranged under each substance, we shall find that the majority of principal phenomena are secondary, not primary actions.

Take the examples of camphor and arsenic, we have already quoted.

Does arsenic, in its primary action from small doses, produce “a sensation of internal, all-consuming fire, muscular convulsions, extraordinary prostration of strength, icy coldness of the skin, blueness of the lips, cold extremities, &c.”? Are not these secondary actions? are they not the symptoms of inflammation of the stomach or bowels, produced by a large dose of the poison, and preceding death? Has Hahnemann, under his own system, the slightest right to enumerate such symptoms among the primary effects of arsenic, and thence draw an inference from them that they are applicable to the treatment of cholera?

Again:—who can read the alleged action of camphor, and affirm that any one of the symptoms

enumerated belong to the primary or true action of the remedy? They are all derived from its secondary or sedative effects. Yet Hahnemann insists with energy (p. 173, note) against the idea of combating disease by these secondary effects. "They are not a product of the medicine, but invariably of the antagonistically acting vital force of the organism; this secondary action produces a state similar to the symptoms of the disease, and increases the latter instead of diminishing them."

Thus out of his own mouth is a false witness frequently condemned.

The manner in which Hahnemann forms his groups of medicinal diseases is also worthy of note. He makes them up by abstraction; that is to say, he performs numerous experiments on persons of both sexes and various constitutions; and then takes the sum total of the effects produced as the artificial malady. Thus his artificial malady is a mere abstraction, while the natural disease must be an "individuality." If the morbid symptoms of remedies are only to be derived from abstraction,—if even specific contagions produce different symptoms in different individuals, it is impossible to understand why Hahnemann should reject all medical experience, *ab usu in morbis*, because diseases are individualities. If experience be impossible and false in the one case, because one of the terms of comparison (the natural

malady) is an abstraction, then undoubtedly experience must be impossible in the second case, because one of the terms (the artificial malady) is likewise an abstraction.

But his own system opposes other difficulties to true and pure experience in the way of Hahnemann.

Remedies can only cure those symptoms which are similar to their effects on the healthy body. They cure them by substituting artificial symptoms for the morbid symptoms. Such is the homœopathic doctrine. Again, cases of disease are to be regarded as individualities, that is to say, made up of the particular symptoms which exist at the time of observation. Now as medicines can only cure such symptoms as are similar to their physiological effects, it follows that the effects of the medicine on the individual must be similar to the symptoms of his disease, otherwise no cure can ensue. But medicines produce different effects on different individuals. Hence, in order to be certain that the medicine we employ is a proper remedy, we must be certain that it will produce such and such effects—similar to those of the disease—in a given case of malady, and on a given individual. This can only be ascertained by trying the medicinal substance on the individual himself, and hence it follows, that to practise homœopathy in a logical manner every one should

undergo two courses of medicine—the first, to ascertain what effects the medicine will produce on the individual in a state of health; the second, in applying these experiments at the sick bed side, to cure him.

To get over this difficulty Hahnemann has invented a theory worthy of him. We may denominate it the theory of “tendencies.” If medicines do not develope all their effects in one individual, “yet the disposition (tendency) to excite all the effects in every human being exists in them, according to an eternal and immutable law of nature, agreeably to which all their actions, even those which are rarely developed in the healthy person, are brought into operation in the case of every individual, if administered to him when he is in a morbid state presenting similar symptoms.” (P. 222.)

In reply to this we may ask is mere *tendency* enough in a case where actual substitution is required? The medicine may have a *tendency* to produce such and such symptoms, but unless the tendency is followed by effect, and the symptoms be produced, how can tendency symptoms, *i. e.* symptoms which do not exist, be substituted for the existing symptoms of the disease? If we push a ton weight with our little finger, the ton may have a tendency to move, but as far as locomotion is concerned, things remain in exactly the same state as if no tendency whatever existed.

Let us quote an example from Hahnemann. "Some few persons are apt to faint from the smell of roses." "Thus the Princess Maria Porphyrogenita cured her brother the Emperor Alexius, who suffered from faintings, by sprinkling him with rose water." (Pp. 211, 212.)

How admirable is the logic of this reasoning, *a particulari ad universale*!! Some people faint from the smell of roses, therefore *all* people have a tendency to faint from the same smell. How, in the name of common sense, is the tendency known except by the general consequence of the effect on its presumed cause? or how, in the case cited, could a cure have been homœopathically effected, unless rose-water had the *power* of producing faintings in the individual alluded to. The Hahnemannian theory, if it have any meaning at all, must mean that artificial symptoms, actually produced by a medicinal substance, are substituted for the natural morbid symptoms; and if you pretend that the odour of roses will cure fainting fits in a given case, you must first show that it can give rise to fainting in the individual affected. It will never do to affirm that the exceptional effects are universal effects, or that tendencies are equal to potencies.

Again:—the reasoning of Hahnemann in the paragraph quoted above, from page 222 of the *Organon*, is a *petitio principii* of the most flagrant kind. It

comes to this—medicines cure diseases because of their producing similar symptoms, and they produce similar symptoms because they cure disease.

But to return to the action of infinitesimal medicines and remedies. Taking the whole spirit of the *Organon*, we have been compelled to infer that, in Hahnemann's idea, medicines and remedies produce all the effects attributed to them in the homœopathic *Materia Medica*, no matter in what doses they may be administered. From the violence of many of the symptoms enumerated, it would also appear as if the intensity of each symptom were little affected by the quantity of the medicinal agent given. Hahnemann does not speak clearly on this point, yet such, it would seem, was his belief. Thus he tells us (p. 71), that if the belladonna has failed in cases of decided rabies, it is because it cannot cure in such instances but by its faculty of producing effects similar to those of the malady itself; and that consequently it should only be administered in the smallest possible doses.

This clearly means that the smallest possible doses of belladonna produce symptoms similar to those of hydrophobia, and, on account of the similarity, cure that dreaded disease.

We might also draw the same conclusion from the assertion which repeatedly occurs throughout the *Organon*, that the medicinal diseases, though of shorter

duration, are stronger than the natural diseases, whose places they usurp. They are not infinitesimal symptoms superadded to the natural ones, but stronger diseases of a *different* kind, which have expelled the natural diseases—so much stronger, indeed, that they appear to have aggravated these latter for a brief period.

On the other hand, it would appear from various other passages of the *Organon*, that Hahnemann admits that the action of medicines diminish with the material quantity of medicinal substances which they contain ; but he affirms that they never diminish so much as not to overcome a disease, when applied to the cure of symptoms similar to their effects. This latter would seem to be the true homœopathic doctrine, founded on a simple assertion ; for Hahnemann furnishes no proof whatever, nor even any reason to show why the excessive, unlimited dilutions employed by him do not so far diminish the action of medicines as to render them totally inert. He appeals to experience. We likewise will presently appeal to experience.

Another difficulty which here presents itself, arises from the fact, that the strength of diseases receiving the same name varies so prodigiously, that two cases of the same disease may require treatment more different than two cases of diseases which have no similarity to each other. Thus, some cases of scar-

latina require no treatment at all, and are examples of the very slightest form of disease ; others require very active treatment, and are diseases of the utmost severity. Homœopathic remedies overcome the disease by their superior power ; and yet, strange to say, a lower dilution is not given in a more severe disease ! The dose seems alike for all. Different practitioners do indeed vary in the doses they *habitually* employ in all diseases, as we find stated by Dr. Black, as follows : “ What dilution should be administered, is a question still in a measure *sub judice*, and which has given rise to many an unseemly discussion, the acrimony of which would lead us to suppose that it was a vital point in Homœopathy, and that the selection of the dose, instead of being subordinate, was paramount in importance to that of the remedy.” (*Principles of Homœopathy*, p. 146.) So much for the discussions that have taken place on the doses that are to be habitually employed in all diseases ; but when we seek to ascertain whether the homœopathic practitioners vary their doses to suit the requirements of each case, we find that although it is asserted, in a general way, that the “ solution should be determined by the susceptibility of the patient, the seat, nature, duration, and intensity of the disease ” (*ib.* p. 149), yet that, in point of fact, “ in a number of cases where the medicine is well chosen, the difference of dilution is

really very imperceptible, and the thirtieth succeeds as well as the third." (*Ibid.* p. 146.) Fully to understand the monstrous absurdity of such an assertion we may quote the following passage from page 107 of Dr. Wood's *Homœopathy Unmasked*:—

"For what does such an assertion amount to? An absurdity so gross that language fails to express it. It is to assert, that if a medicinal substance be divided, not into nine million separate atoms, but into atoms nine million separate times; that is to say, that if the substance be divided into a million of parts, and one of these parts divided into a million again, and one of the last million divided into a million again, and so on till the process of division by a million has been repeated nine times, that one of the atoms, resulting from the last division, will cure disease as readily as the original atom before the division was practised at all. To give a faint idea of the monstrous absurdity which such a statement involves, we may add, that the proportion between the thirtieth and the third dilution, somewhat corresponds to that between a *drop* and

25; 834,986; 772,486; 772,486; 772,486; 772,486; 772,486;
772,486; 772,486 *hogsheads*

of any fluid. Equally rational would it be to assert, that a *drop* of wine was as potent in its influence, as
12; 917,493; 386,243; 386,243; 386,243; 386,243; 386,243;
386,243; 386,243 *pipes*

of the same fluid ; which is to state, that *one drop*, divided among all the inhabitants of the globe, would produce in them as astounding an effect as if each mortal among them were to swallow, for his individual share,

30,755 ; 936,633 ; 913,062 ; 472,348 ; 298,538 ; 674,729 ;
150,919 *gallons* ;

the population being estimated at 840 millions."

The same author elsewhere states, that the discrepancy between the doses of the same drug, when used in their lowest and highest dilutions, is as one grain to

578,703 ; 703 ; 703 ; 703 ; 703 ; 703 ; 703 ; 703 ; 703 ; 703 ;
703 ; 703 ; 703 ; 703 ; 703 *pounds*."—*Sequel*, p. 16.

But there are several other passages in the homœopathic writings which would lead us to conclude that the experiments with medicines on healthy persons were not made with infinitesimal, but with large doses. For example, we observe that the Homœopathic Society of Vienna, who have found it necessary to re-prove all the remedies whose effects were alleged to have been ascertained by Hahnemann, "take the medicine in various doses."* Again, we find that among the homœopathic provings directed to be made with the infinitesimal doses, "taken dose after dose in increasing quantities, and for many days

* British Journal of Homœopathy, Jan. 1846, p. 8.

until their effects become sensible," are set down the symptoms recorded to have been produced by poisonous doses of the same substances. This is expressed in the following extract from a recent number of the *British Journal of Homœopathy*: "By the discovery of this law of relation, between their effects on healthy persons and in disease, the whole records of the past which narrate cases of poisoning or medicinal aggravations, become at once available as a practical repertory." A like difficulty too suggests itself in reference to these experiments. We are told that "infinitesimal doses form no necessary, and did not form an original, part of the system."* But the provings of remedies must have been resorted to from the first, in order to have any evidence at all of the truth of the homœopathic law. The first proving, then, must have been made with ordinary, the last with infinitesimal doses. It has been already shown that the action of remedies varies exceedingly, according to the dose, so that here a wide field for fallacy is opened. If the large doses of medicine, such as those recorded in fatal cases of poisoning, produced symptoms similar to those of a disease, why do they not cure that disease? They ought certainly to do so were the homœopathic law correct. It is constantly asserted that small doses are not essential to Homœo-

* Professor Henderson's Reply to Professor Simpson, p. 23.

pathy. Be it so : it is infinitely better to test the truth of a doubtful point by something that is appreciable. Ordinary doses of a certain substance are alleged to produce symptoms similar to those of a certain disease ; therefore if the law “*similia similibus*” be true, these ordinary doses ought to cure that disease. This is a simple and testing experiment ; try it, and what is the result ? Let a homœopath be the unwilling witness. The following is the confession of Dr. Black, “Large doses are opposed only to the peculiarities of Hahnemann ; with them patients may be treated homœopathically, but then we may frequently expect a positive increase of the disease, or even death.” It is therefore evident that medicines given in appreciable doses, according to the homœopathic law, aggravate the disease, and even produce death ; and that to get rid of this consequence of his “short, simple, and harmless” method of cure, Hahnemann was compelled to have recourse to inappreciable quantities and imaginary existencies. In the face of such an admission, it is a downright imposition to pretend that infinitesimal doses form no necessary part of the Homœopathic system.

As this assertion, however, has been repeated again and again ; as the opponents of Homœopathy have been accused of intentional deception in making it appear that the infinitesimal doses do form part, and

a very important part of the system, we request the reader's particular attention to the following extract of the introduction to Hahnemann's *Organon* (pages 6 and 7 of Dr. Dudgeon's translation):—

“Or, on the other hand, whence are the certain remedies for each of these pretended general characters to be derived? Those that would certainly be of benefit could be none other than the specific medicines, *i. e.* those whose action is analogous (now termed homœopathic) to the morbid irritation; whose employment, however, is denounced and forbidden by the old school as highly injurious, because observation has shewn that in consequence of the receptivity for homogeneous irritation being so highly increased in diseases, *such medicines in the usual large doses are dangerous to life. The old school never dreamt of smaller, and of extremely small doses.* Accordingly no attempt was made to cure in the direct way by means of homogeneous, specific medicines.”

Such are the words of Hahnemann himself. Strip them of the verbiage with which, like other empirics, he usually clouds his meaning, and what does the statement amount to.

1st. That the aim of Homœopathy is to cure by medicines, the action of which is analogous to the morbid action.

2nd. That "such medicines in the usual large doses are dangerous to life."

3rd. That therefore the homœopathic law could neither be discovered nor acted on, because "the old school never dreamt of smaller, and of extremely small doses."

Is it not then apparent that the homœopathic law and the infinitesimal dose system must rise and fall together? That the one is dangerous to life without the other? That if medicines be given which produce symptoms similar to the disease in appreciable doses, they endanger life? That to enable Homœopathy to be practised with safety the dose must be so made as to have no appreciable effect on the healthy? With such admissions is it manly, or honest, or even decent to insist that there is no necessary connexion between Homœopathy and infinitesimal doses?

Now let us examine the supposed remedial effects of homœopathic doses, and the rules for their administration; a discussion which is the more necessary, since the preceding observations chiefly apply to the physiological, not to the remedial effects of homœopathic agents.

The first point which naturally presents itself to us is the preparation of homœopathic medicines.

This preparation comprises three parts, *viz.* tritura-

tion, solution, and potentizing, For solution, I have already asked if it be true that *all* substances of the animal, vegetable, and mineral kingdom be soluble in alcohol, after trituration? Has Hahnemann discovered the long sought secret of an universal solvent? These questions I shall leave to pharmaceutical chemists.

For the dilutions up to the fiftieth potency, I presume that the reader has formed some vague idea of the manner in which they are effected. Two drops of a fresh vegetable juice, mingled with equal parts of alcohol, are diluted with ninety-eight drops of alcohol, and then potentized by two succussions. A drop of this dilution is then mixed with ninety nine drops of alcohol, and potentized as before; and the same process is repeated through twenty-nine phials, when the potentized decillionth dilution, \bar{X} , or the thirtieth development of power is attained. All other substances, adapted for medicinal use, are first potentized by trituration for three hours up to the millionfold pulverulent attenuation, and then brought to the thirtieth development as before. (P. 315.)

It is scarcely necessary to enter into calculations for the purpose of giving, by numerous illustrations, some feeble idea of the quantities of matter which remain in homœopathic solutions. They can only be denominated "infinitesimal or algebraical."

Thus the sixth dilution implies the same subdivision of matter as if a single drop of the medicinal juice were diluted with all the water which is consumed in London during a whole year. The subdivision of a single grain of camphor to the thirtieth potency implies the same result as if this single grain were mixed up with the whole mass of the earth, in such a manner that each particle of earth should contain a particle of camphor.

Some of the illustrations which have been given to assist us in comprehending the vastness of "this infinitude" are very amusing. Dr. Wood observes "a billion of moments have not elapsed since the [Mosaic] creation of the world, and, to produce a decillion, that number must be multiplied by a million seven separate times. The distance between the earth and the sun is ninety-five millions of miles; twenty of the homœopathic globules laid side by side, extend to about an inch, so that 158,400,000,000 of such globules would reach from the earth to the sun. But when the thirtieth dilution is practised each grain is divided into 100,000; 000,000; 000,000; 000,000; 000,000; 000,000 parts, so that a single grain of any substance in the thirtieth dilution would extend between the earth and the sun 1,262; 626,262; 626,262; 626,262; 626,262; 626,262; 626,262; 626,262 times! — *Homœopathy Unmasked*, p. 108.

Professor Simpson attempts to convey an idea of this "figure of speech" by the following illustration:—

"For what, in fact, is a billionth of a grain? Why, if a single grain of sulphur were divided, as the homœopaths use it and other drugs, into billionths, and if our common parent, Adam, when called into existence some 6,000 years ago, had then began swallowing a billionth every second, and if he had been permitted to live up to the present time doing nothing but swallowing night and day sixty billionths every minute, he would as yet have completed only a small part of his task. It would require him to work and swallow at the same rate for 24,000 years yet to come, in order to finish one single grain of a drug, which has little effect on his present descendants in doses of twenty-five to fifty grains. Yet the homœopaths believe that a few of the sulphur billionths which Adam would have swallowed during these 30,000 years would cure, forsooth, an attack of jaundice. If we appeal to our standard—*the standard of common sense*—should not men holding principles of such unmitigated ridiculousness be requested to withdraw from this and other medical societies? But a billionth was, after all, only the sixth dilution of a grain. Homœopaths have dilutions far more refined, and doses far more infinitesimal than that. Some among

them allege that drugs should rather be used in their thirtieth dilution, or in decillionths, and even some aver, that the smell of such a dose* is enough.

“* *Exhibition of Homœopathic Drugs by SMELLING the Infinitesimal Doses of them.*—In the 21st volume of the *Homœopathic Archives*, Dr. Grosse has published observations and cases to prove that far higher dilutions than the thirtieth are alone trustworthy as remedial agents. The thirtieth dilution divides, as stated in the text, a grain into decillionths. Dr. Grosse and his followers use, however, the two hundredth, four hundredth, or even nine hundredth dilution; and ‘he often contents himself with allowing the patient to *smell* the remedy—whether one or more globules at one time I am not aware—waiting patiently for four weeks or so for the completion of the cure, not even permitting a *second* smell or dose; so mild yet certain is the remedial action!’ See *Dr. Forbes’ Review*, vol. xxii., p. 568. In the latter years of his life, Hahnemann often used to exhibit his infinitesimal globules in the same way, by smelling or olfaction, using at the same time also (see next note) the most refined dilutions, (as the thirtieth, &c.) ‘Hahnemann (observes Dr. Crosiero) appeared, in the latter years of his practice, to employ his whole dexterity in diminishing the dose more and more. Hence he employed olfaction very frequently. For this end he put one or two globules (decillionths, &c.) in a small medicine phial, containing two drachms of alcohol, mixed with an equal quantity of water, which he caused to be inhaled, *once* or *twice* with each nostril, never oftener. In chronic cases, happen what might, he never allowed this olfaction to be repeated oftener than *once a week*, and he gave, besides, for internal use, nothing but plain sugar; and in this manner he effected the most marvellous cures.’ (Cited by Dr. Dudgeon, in his edition of the *Organon*, p. 302.) Hahnemann himself gives directions about exhibiting the globules, by

When they speak of the decillionth of a grain, they seem little to reckon what a decillionth amounts to. For it is a sum, the mere figures of which can scarcely give us any conception of its infinitesimal amount [viz.,—

1,000,000,000,000,000,000,000,000,000,000,000,000,000,000,
000,000,000,000,000,000.]

The world is computed to contain at the present time some nine hundred millions of human beings. If all these nine hundred millions of human beings had lived during the past six thousand years, and each of them had swallowed, every moment of their existence, a decillionth of a grain, such as the homœopaths use, they would not, during these six thousand years, have finished one single grain ; nay, smelling or olfaction, in a note in the *Organon*, p. 331. A dried globule, impregnated with a decillionth of a grain, and kept in a bottle, retains (he says), for this purpose, all its therapeutic power undiminished, for at least eighteen or twenty years. A dried globule containing a decillionth of staphisagriæ, kept thus for twenty years, I smelt several hundreds of times after opening the bottle, ‘possesses (he states) at this hour, medicinal powers of equal strength as at first.’—*Lesser Writings*, p. 860. ‘I can scarcely (he observes) name one in a hundred, out of the many patients that have sought the advice of myself and my assistant during the past year, whose chronic or acute disease we have not treated with the most happy results, *solely by means of this olfaction.*’—*Organon*, p. 332. Could there possibly be adduced any stronger proof that it was *not* the medicine which produced the ‘happy results’?”

one grain would, in fact, suffice them all for millions of years yet to come. A writer in a late number of the *Edinburgh Review*, in order to give his readers some idea of the numbers that were published of the catalogue of the Great Exhibition, states, that if these catalogues were placed in a vertical line or row, the base of which was at the bottom of the Pacific, the apex of the row would reach as high as the top of Chimborazo. About twenty homœopathic globules make an inch, and if each of these contained a decillionth of a grain, as some homœopaths profess to use them, a continuous row of these decillionth globules would make a line which would stretch from the bottom of the Pacific, not only as high as Chimborazo ; or even as far as the moon ; but it would extend many, many times from the sun to the outermost planet in our system ; or even as far as the nearest fixed star.* A grain of belladonna or other

“ * Professor Nichol, in treating of the infinity of the universe, suggests that there may be systems of worlds situate so deep in space, that the rays of light from them, travelling as rapidly as 592,000,000 miles an hour, do not reach our earth until after passing across the intervening abysses for *thirty millions* of years. The idea of such distances (says he) ‘stuns the imagination.’ Yet a grain of medicine divided into decillionth globules of the thirtieth dilution, and arranged as twenty globules to the inch, would form a continuous string reaching far beyond this inconceivable profundity, on ‘the verge of telescopic space.’ Truly, it is but one step from the sublime to the ridiculous.

of their drugs, distributed^d in such decillionth-dose globules, would make continuous lines many million times longer than all the railroads and other roads that ever were, or ever will be, formed on the face of the earth.* And yet, say the homœopaths, take a pin's point and lift out a few of these belladonna

“* *Calculations relative to the amount of Infinitesimal Doses, &c.*—The calculations in the text refer to drugs in their thirtieth dilutions; the thirtieth dilution having the effect of dividing a grain into decillions. ‘When,’ says a late homœopathic writer, ‘Hahnemann elaborated his theory of chronic diseases, he rapidly mounted the potential scale, and forthwith declared that the thirtieth dilution was preferable in almost all cases to the less refined dilutions. Subsequently to that he issued no new publication, and hence it is believed that the genius of the master remained stationary. This is an error. From the years 1831-32, Hahnemann employed dilutions still more refined, and recommended them to his disciples. In an unpublished correspondence with Dr. Mauro, Hahnemann insisted more and more upon greater and greater attenuations. In this correspondence, leaving the thirtieth dilution, he speaks only of the fiftieth, sixtieth, and eightieth dilutions. About the same time, Dr. Korsakoff prepared a 1,500th dilution of sulphur, and proclaimed its efficacy.’—Abridged from *Doctrine de l'Ecole de Rio* (Paris), pp. 78, 79.

“Korsakoff carried, as we have just observed, the process of dilution up to the 1,500th dilution, and thought besides that ‘with one dry medicated globule he could *infect* an unlimited number of unmedicated globules with the same medical power.’ From Korsakoff's experiments, ‘this much (says Hahnemann) is deducible, that since a *single dry globule*, imbibed with a high medicinal dynamization (as the 100th or 1000th dilution) com-

globules spread out on these interminable lines of road, and you will cure with them a case of scarlet fever. Surely men holding such fantastical doctrines, communicates to 13,500 unmedicated globules, with which it is shaken for five minutes, medicinal powers fully equal to what it possesses itself, without suffering any diminution of power itself, it seems that this marvellous communication takes place by means of proximity and contact, and is a sort of *infection*.'—*Lesser Writings*, p. 860. In the high dilutions of Grosse, mentioned in the last note, and amounting from the 200th to the 900th, or even higher (1,500th), the powerful medicines receive in their preparation, make (it is averred) 'their powers quite *ungovernable*.' (*Journal of Homœopathy*, vol. vii., p. 445.) And yet Fleischmann, Muller, and other homœopaths, aver they could find no result whatever in employing them. Such is experience. The number of shakes given to a bottle of medicine, in preparing it, or subsequently, modifies mightily, according to Hahnemann, the resulting potency of the drug. (See *Organon*, p. 325.) 'The homœopathic medicine,' says Hahnemann, 'becomes potentised at every division and diminution, by trituration or succussion—a development of the inherent powers of medicinal substances which was never dreamed of before *my* time, and which is of so powerful a character, that of late years I have been compelled, by convincing experience, to reduce the *ten* succussions (or shakes of the bottle), formerly directed to be given after each attenuation, to *two*.' He averred that in this way the simple carrying of medicines about in the pocket, greatly 'potentised' them, and consequently warned his disciples against this danger. He warned them, for instance, against giving *drosera* in whooping-cough that had been prepared beyond the 15th dilution, and with more than 20 shakes, as being too strong, from the number of shakes given it. And yet Jennichen's preparations of that drug in the 500th

are not men mentally fit to be members of such a society as this. They are heretical to the extent of utterly outraging the confession of faith that we use in medicine,—*the standard of common sense*; and

dilution were shaken 6,000 times. We cannot, however, doubt, that both answered equally well. Dr. Nunez, of Madrid, employs his drugs in the 2,000th dilution, and boasts, of course, of 'the results of his experience' as quite successful.—(*Journal de la Medicine Homœopathique*, for November, 1846.)

"Soon after the first promulgation of Hahnemann's doctrines, it was suggested, that 'if the decillionth part of a grain have any efficacy, an ounce of medicine (Epsom salts) thrown into the Lake of Geneva, would be sufficient to physic all the Calvinists of Switzerland.' But later and careful systematic calculations have shown that this is stopping very far short of the truth. The 10th solution alone would, has M. Cap has shown in the '*Journal de Pharmacie*' for 1845, require a body of water 500 times greater than the bulk of the Lake of Geneva, or a sea somewhat larger than the Gulf of Venice. To make the 11th solution, a quantity of water greater than the Mediterranean would be necessary; the 12th solution could scarcely be accomplished in an ocean 500 fathoms deep, and covering the *whole* surface of the earth; while the 30th or decillionth solution, to be performed on fifteen grains of a homœopathic medicine, would require a layer of water 1,300 yards in depth, and extending over a space equal to the *whole area of the Solar System*. If the whole Solar System were buried in an ocean extending in depth from the Sun to Neptune, it would not form a sufficient medium for dissolving the same quantity of medicine down to the 500th, &c., dilutions of Drs. Korsakoff and Grosse. Yet, they allege, a few sips of the proper medicine properly dissolved in such enormous medicated seas and oceans, in-

they cannot rightly deem us tyrannical if, in consequence, we request, in such a society as this, to be relieved of their companionship.

“One remark of Mr. Syme,” says Dr. Simpson, regarding the number of homœopathic practitioners in Edinburgh, “reminded him of a curious feature in homœopathic practice among them. He was not sure how many practitioners of Homœopathy were in Edinburgh: but all were conversant with the fact, that there were three homœopathic drug-shops in the town. That fact was itself a significant and illustrative fact. He did not know the number of drugs that homœo-

fallibly acts and cures, and that each sip is of ‘terrific potency’ if the drug is duly mixed.

“Perhaps in no point, in relation to their fantastical doctrine of infinitesimal doses, do the homœopaths show more true weakness and less pre-calculation, than in admitting similar, or at least not different, therapeutic properties and potency to the same drug in different dilutions, and thus allowing two or more of their sect to use equally against the same disease either a 3rd dilution (a millionth), or a 30th dilution (a decillionth), of the same drug; or the still far higher dilutions of it recommended by Hahnemann, Korsakoff, and Nunez. In admitting the same, or a similar efficacy, to the 3rd and the 30th dilutions (not to go further), the whole question of the power of infinitesimal doses, is, in one sense, abandoned; for (not to drive the comparison to the 100th or 1,000th dilutions) if even the 30th dilution (one decillionth) succeeds as well as the 3rd (one millionth), it is plain that neither can have any effect at all.

paths used, but he did not suppose that they exceeded 250 or 300 separate articles. He was not aware what a grain of each might cost ; but he imagined, not above a penny or two at most, on the average. And one single grain in even their fourth or fifth dilutions, would, of course, be sufficient during any one druggist's life-time, not only for a whole town such as Edinburgh, but for a whole universe; while a grain of a drug divided into quintillionths or decillionths might in truth serve an entire race during an entire geological epoch. A homœopathic apothecary's stock in trade could not consequently well exceed a few shillings, or a few pounds at most, and need not surely require renewal during the longest lifetime. And yet these same homœopathic dilutions seem convertible, through an adequate amount of credulity on the part of the public, into annual incomes sufficient for the maintenance of three thriving drug establishments ! To effect this, the druggists must sell their pharmaceutical exiguities at something like a billionth or decillionth of profit. He did not blame the druggists for this, or for charging, as they did, very smartly for the globules which they sold. Their high price was indeed in itself a more potent therapeutical agency than any problematical medicinal matter which they contained ; for what a man pays a high value for,

must, he naturally believes, be of high value.* But surely we may well smile at the deluded buyers zealously emptying their purses in the purchase of such dreamy nonentities."

Dr. Routh again selects another illustration :—

"What is a decillionth of a grain? We really have no idea of the infinitesimal smallness of this quantity. If all the waters† of the sea were put

"* According to Dr. Schubert's evidence regarding the opinions and practice of Hahnemann, the founder of Homœopathy was perfectly aware of this fact. 'Hahnemann never hesitated (says Dr. Schubert,) to promise recovery to every patient, without concerning himself about the nature of the malady; and I have seen some ludicrous results follow these predictions. His plan was to demand for the cure, in the shape of a fee, a good round sum—one half to be paid down,—unlimited confidence in his treatment, doses of sugar and milk (undrugged), and a particular diet. The dieting, which simply consisted in the denial of all stimuli, he considered to be absolutely necessary in order to allow nature to have free play. Unlimited confidence in the treatment was his great support in carrying out this system; and he invariably insisted upon this from every patient, well knowing that it was the important secret of life and death in such cases. Further, he used to observe, "We must not attend patients for nothing, or let them have even a pennyworth of medicine gratuitously; the greater the sum paid for physic and physician, the greater is the confidence placed in both." '—*Casper's Wochenschrift*, for March 1845.

"† Let v be the volume of water in the sea = 577,892,000 cubic miles.—5280 feet make a mile—12 inches 1 foot. ∴ there are

together in one locality, the quantity of water necessary to dilute this mass so that each drop might contain the decillionth of a grain, would be expressed by 1,000,000,000,000,000,000,000,032,603; indeed it would require a much larger dilution to enable us to make the quantity to be introduced more intelligible. The waters of the whole world would require the addition only of 1.32603 grains to make the dilution such that each drop should contain but the quadrillionth of a grain; the addition of twenty-one gallons, so that each drop should contain one trillionth of a grain. Again, if a decillion of globules*

$12^3.5280^3 \times v$ cubic inches in the sea. 277 cubic inches = 1 gallon. \therefore there are $\frac{12^3 \times 5280^3 \times v}{277}$ gallons in the sea. Reducing

to drops we have

\therefore there are $\frac{12 \times 5280^3 \times v}{277} \times 4 \times 2 \times 16 \times 480$ drops in the sea =

32603×10^{26} . This is to be divided by 10^{60} to give the number of drops to be put in the sea, so that each drop shall contain a decillionth of a grain = $\frac{.32603}{10^{29}} = 32603$ with 29 ciphers, and the

decimal point before it. A quadrillionth would require 1.32603 drops; a trillionth, 21 gallons.

* * Diameter of a globule one-twentieth of an inch \therefore decillion of globules = 5×10^{38} inches. The velocity of light is 200,000 miles per second \therefore time in seconds

$$\frac{5 \times 10^{38}}{200,000 \times 5280 \times 12} = \frac{5 \times 10^{38}}{2.106.528.10.12} \times \frac{1}{60 \times 60 \times 24 \times 365 \times 100}$$

 $= 12854 \times 10^{35} = i. e. 1265$ sextillions of centuries. These num-

were placed side by side, it would take 1265 sextillions of centuries before a ray of light, travelling at the rate of 200,000 miles a second, had reached the other end. In the case of a quadrillion, it would occupy 1285 centuries only; a trillion about 36 days."

In former editions of the *Organon* Hahnemann spoke of bringing powders to the thirtieth potency by mere trituration; but reflection soon convinced him that for solids such a division is absolutely impossible. We possess no mechanical means, no instruments, capable of reducing solid bodies to this infinite degree of division. Hahnemann, therefore, abandoned trituration, and adopted solution for all bodies without exception. The degree of dissolution it is not necessary to examine, because he lays down the sweeping theory that homœopathic medicines can never be reduced to such a degree of solution as not to cure disease, provided they produce the slightest possible aggravation of the symptoms. We shall, therefore, omit any ^{further} notice of the imaginary quantities into which matter must be divided by the repeated solutions of the homœopath. They are, in truth, imaginary, or rather they pass all imagination, for no man's mind can conceive the last term of an arithmetical progression, increased one hundred-
bers are calculated conceiving 1 decillion as expressed by 1 followed by 60 ciphers.

fold at each time, and carried through a series of from thirty to fifty numbers. The matter exists, for it is indestructible; but we cannot admit its infinite divisibility by human means without some proof beyond mere assertion. We know not, for example, whether the constitution of ultimate atoms may not oppose an insurmountable barrier to such a pretension, and it is highly probable that the mode of diffusion of different fluids through each other may likewise prevent it. This diffusion does not take place instantly, and there are several reasons for thinking that it is retarded in proportion to the feebleness of the quantities of matter held in solution. Thus, if we add a weak solution of starch to slightly acidulated dilutions of iodide of potassium, we obtain a precipitate instantaneously, so long as the quantity of iodide amounts to one two-hundred-thousandth part; but when the solution contains only the three or four hundred-thousandth part it requires some time before the two fluids begin to act on each other, and several hours if the iodide be diluted beyond one five-hundred-thousandth.

It is unnecessary to repeat the arguments already advanced to prove that in reducing indefinitely the quantities of active matter, we must arrive at a time when the quantity which remains is too small to produce any *sensible* effect on the human body.

As long as substances produce any *sensible* effects at all—and without abandoning every pretension to common sense as well as to science, we cannot recognise any other effects than the sensible ones—we find, upon experiment, that such effects constantly diminish with the quantities of active matter. This is not only a general, but an universal law of nature. On reducing the quantities of matter, then, we diminish the effects, and we arrive at length at a moment when no sensible effects are produced, and from that moment the matter is as if it existed not. Who, before Priestley's discoveries, would have believed that the air we breathe contains a highly poisonous gas? How many persons, even at the present moment, are aware that the sea-coast atmosphere invariably contains very minute portions of iodine? or that the same powerful agent exists in a very great number of fresh water plants, especially water-cresses, which we so often eat?

Here are minute doses of very powerful substances administered every day for years without producing any sensible effects. The muriate of soda, or common salt, which we swallow every day, acts, in large doses, as a purgative. Any peasant who drinks sea water can certify this. Yet who pretends that this purgative potency does not diminish with solution until it disappears altogether? If any one believes the contrary, let him put a drop of salt water into a

thousand tons of distilled water, and try the experiment.

Homœopaths do indeed admit this in regard to those properties of matter which we call medicinal—aperients, emetics, and sudorifics, and the like; but they deny it in regard to what they term the specific action. But that this specific action is manifested in a healthy subject, at least from infinitesimal doses, we have no evidence whatever. It is said to be produced more easily in disease. There is here an evident hitch in the system, some telling us of the power of drugs prodigiously increased by trituration; others of the susceptibility of the patient prodigiously increased by disease. It is plain both of these cannot be true, which are we to believe?

Consider, again, the consequences which result from the theory. Unable to deny the results of experience, or declare common sense to be an universal delusion, Hahnemann, much against his will, is compelled to avow that the effects of substances diminish with the material, medicinal contents of the solution (p. 327); but, as if ashamed of this concession to popular prejudice, he immediately afterwards starts another theory to avert the consequences of his unwilling admission. A theory costs so little. The effects, forsooth, are only diminished about *one half* with every successive dilution, so that a drop of the

highest dilution must, and really does, display still a very considerable action. (P. 328.)

Here we would join issue with the homœopaths, and allow the whole controversy between us to be decided on this point. We positively deny “that a drop of the highest dilution *can* or *will* display a *very considerable action on the human body.*” We assert that such a drop will produce *no* action at all, if we take proper precaution to avoid the effects of imagination. Nay we go further: let us take fifty phials containing fifty medicinal solutions at \bar{X} :—let a drop from a given number of phials, each of which latter is marked with a sign or number indicating the particular medicine, be administered by a third party, to a given number of persons. Each medicinal substance produces its own specific effects, and as these effects are “very considerable,” there can be no difficulty in recognising them. Let any homœopathic practitioner note down the effects as they occur, and if he can identify the fifty phials from the effects produced by their contents—if he can tell us correctly, in such a case No. 1 was given, in such another No. 4, and so on, then we will acknowledge Homœopathy to be true, and not what we now declare it—an imposture and delusion.

The experiment implies a proficiency in a new and hitherto unheard of portion of the healing art—the

discrimination of infinitesimal symptoms. Up to the present moment we were accustomed to think that Hahnemann confined his doctrine of dilution to material substances. We did only half justice to the illustrious homœopath. He dilutes symptoms, likewise, and affirms that "they are diminished only about half each time, with every quadratic diminution of the quantity of medicine." (Note to p. 328.) Hence, at the thirtieth dilution, or \bar{X} potency of the medicine, the symptoms are only diluted—267,469,056, TWO HUNDRED AND SIXTY-SEVEN MILLIONS, FOUR HUNDRED AND SIXTY-NINE THOUSAND, AND FIFTY-SIX TIMES. Hence the homœopath would do well to exercise himself in what seems the difficult task of distinguishing the TWO HUNDRED AND SIXTY-SEVEN MILLIONTH PART of a cramp or a colic; to decide what visual process will enable him to detect the two hundred and sixty-seven millionth part of the black eye that camphor or arsenic gives "very similar to that of cholera;"—in a word, to perform a variety of feats, "passing all human understanding."

With proper faith in Hahnemann he may perhaps succeed, although faith can only remove mountains. We are not told that it hath power over molecules. Against infinitesimals even faith cannot prevail.

But what is this Hahnemannian faith which reverses the order of nature? The belief in potencies

which thus reduces the boasted system of Hahnemann to an *occult* science. He is, in truth, a wonderful man! One absurdity is not enough for him. No sooner has he discovered the infinitesimal humbug than he engenders one more infinite still in his doctrine of potencies, thus begetting one phantom to explain another, and dignifying these creations of his brain with the name of science.

What the potentizing is does not appear very clearly, but the mode of effecting it is extremely simple. Are not all grand discoveries simple? Medicinal substances, then, become *potentized* at every division, by trituration or shaking; and so extraordinary is the effect of this simple process that the practitioner must be careful not to potentize his remedies too much by over shaking. Hahnemann formerly advised ten succussions at each dilution, but of late years experience has compelled him to reduce them to two.

There is nothing, however, new under the sun. Is not the practice as old as the hills under the well-known formula, "When taken to be well shaken?" though how little did the ignoramus know that he was on the eve of an immortal discovery, when shaking the patient instead of the bottle, he potentized soul from body!

But to be serious, if we can on such a subject. What does Hahnemann mean by *potentizing* his

remedies? So novel and important a discovery might, one would think, deserve some development. Is the force of the substance merely increased, or do "certain inherent powers of the medicine which lay hid, now become manifest, and produce their effects?"

It would appear that both these circumstances result from potentizing by succussion. Thus we are told (p. 318, note) that after dynamizing to the fiftieth potency by two succussions on each dilution, "medicines of the most penetrating efficacy are obtained, so that each of the minutest globules, impregnated with them, can be taken in small proportions, and *must* be so taken, in order not to produce too violent effects in sensitive patients."

Again, at p. 339 (2nd edition, French translation), we are informed "that a single drop of the thirtieth dilution of drosera (the mixture at each dilution being shaken twenty times) will endanger the life of a child labouring under hooping-cough."

If, on the one supposition, the effect of succussion be merely to increase the force and energy of the ordinary effects of remedies, it may reasonably be asked what possible advantage there is in blowing hot and cold with the same breath, in deluging your drops with oceans of fluid in order to reduce their force, while at the same time you develop that force to a most prodigious extent by repeated succussions.

If, on the other, succussion be intended to bring out certain latent virtues of medicines, thus "exalting their dynamic powers in an incredible degree, and constituting one of the grandest discoveries of the present age" (p. 325, 2nd ed.), pray inform us with some degree of precision in what this incredible and grand discovery consists. Such an assertion may do well enough to hoodwink the ignorant part of the public: by men having any pretension to science it can only be laughed at. We are no longer in the middle ages, or under the regime of occult arts.

What, then, are the latent effects of remedies which succussion brings out? Where are they to be found in the homœopathic *Materia Medica*? Such a discovery, we think, might have merited the reward of a few capitals. Why hide light under a bushel? Grand discoveries are not so plenty now-a-days, that "one of the grandest among them" should be allowed to perish from mere modesty.

But why waste our time in arguing on such points; for what person of common sense will not at once perceive that, to cover the absurdity of imaginary quantities, this greater imposition of occult properties developed by succussion has been invented?

In following up his practice and applying it in individual cases, Hahnemann only flounders from one

error to another—the inevitable consequence of endeavouring to make a false principle suit facts.

It is unnecessary, after what has been said, to follow him through these details. A few points, however, may be noticed.

The homœopathic practitioner has an easy task of it, and can never go astray ; or, if he does, he need only to add the wrong path to the right one, and the compound will lead him straight to his journey's end. This is a necessary consequence of making disease to consist merely in symptoms. Thus we are informed, at p. 241, that if the remedy chosen cover the symptoms of the disease in a very imperfect manner (or to speak more plainly, if the physician mistake the complaint and its treatment), he must not trouble himself about the consequences. “ Accessory symptoms of some moment may supervene ; ” but this a *bagatelle* ; the new symptoms are to be added to the old ones, a new disease composed, and a fresh remedy sought for.

This may be denominated the “ method by addition,” and with such an elastic system it is impossible to conceive how the practitioner can ever find himself at fault.

Again, homœopathic remedies are excessively intelligent and accommodating beings. They only produce such effects as are similar to the symptoms of the disease against which they are employed.

The other normal effects, however numerous, do not appear at all. The reason of this is, "that the remedies are, from their great subdivision, too weak to act on any parts of the body which are free from disease; they only act on those which are already most irritated and excited." (P. 236.)

Here the "unity of the vital force," the "potency of succussion," are thrown overboard; diseases are localized, and moreover, are represented as always accompanied by an excess of excitement, merely to account for the imaginary action of infinitesimals.

But some diseases present only one or two prominent symptoms. What is the homœopath to do in such cases, seeing that most of his remedies produce, not one or two, but some fifty to one hundred symptoms? The difficulty of finding out any "similarity as great as possible," in untoward circumstances of this kind would arrest any common mind; not so that of Hahnemann. He has a theory at once at your service. Give the remedy; never mind what accessory symptoms it produces: the latter "are the symptoms of the disease itself, although they may have been hitherto *never* or very rarely felt." (P. 246.)

There are, thus, it will be perceived, *occult* symptoms of disease, as well as *occult* virtues in remedies, and by virtue, we suppose, of *similia similibus*, it is

the one occult that discovers the other—"the blind leading the blind." It is strange that Hahnemann claims no merit for this discovery of occult symptoms, "which had never before been felt." It is in no way inferior to his immortal discovery of occult potencies.

What shall we say to absurdities of such a kind? "How long is our patience to be abused?" "*Quousque tandem?*" At one time we are told that homœopathic remedies produce no effect except on the diseased parts; at another time, that they may produce other effects, but that the latter are to be added to the symptoms of the natural disease, and the new creation treated accordingly; lastly, we are told that when a homœopathic remedy produces some fifty or sixty symptoms in addition to those of the disease, the additional effects are really and truly part of the disease, and not of the remedy. They were *occult*, forsooth. And this is the man who rallies regular practitioners for their belief in morbid anatomy?

Or what, in fine, shall we say to the monstrous doctrine of local diseases, all of which, save those of a venereal kind, Hahnemann attributes to *itch*? He denies the corporeal origin of disease, yet he subjects the immaterial and immortal spirit of man to a filthy insect. Madness, forsooth, in all its forms, is an hereditary itch.

It will scarcely be expected that we should seriously enter on the refutation of a doctrine so absurd, and one which the followers of Hahnemann have scarcely ventured to uphold. Professor Henderson says, "the psoric theory, or rather hypothesis, of Hahnemann is perhaps the most unfortunate of his speculations," and he then seeks to explain it away by alleging that "it amounts essentially to this, that the majority of chronic ailments are due to a constitutional taint, which betrays itself by a variety of symptoms, and sensible effects, in different persons, or in the same person at different times; and that in order radically and effectually to cure those chronic disorders, it is not enough that the physician should direct his treatment against them individually or collectively, but that he should also have regard to the state of the constitution from which they spring." Such a statement Professor Henderson must have known to be opposed to fact, to be an incorrect account of Hahnemann's hypothesis. It is not *a* constitutional taint, in the general, against which the homœopathic treatment is to be directed; but it is *the* specific constitutional taint of itch which is to be treated, and the remedy to be used against it must be an anti-itch remedy. It is quite true, as Dr. Henderson asserts, that "scrofula, gout, syphilis, and rheumatism, are each held to be constitutional affections, and any one of them may

persist for years or a lifetime, sometimes latent, or lulled into inaction, sometimes betraying itself by more or less considerable disorders of one kind or another," but, notwithstanding the opinions of Autenreith and Schonlein, it is not at all proved that this is the case in regard to itch. Itch is produced by the presence of an animal in the skin. It ceases when the animal is destroyed. The remedies useful for it are those which kill the insect out of the body, and we do not believe that they have any specific effect on the eruption further than by removing the cause.

But Hahnemann had too much cunning to lay himself open to the ridicule inseparable from the itch hypothesis without some adequate motive. Let us see what are the diseases which he refers to repressed itch as their source, and we may perchance discover a method in his madness. He says (Sect. lxxx. of the *Organon*), "incalculably greater and more important than the two just named, however, is the chronic miasm of psora, which, whilst these two give indications of their specific internal dyscrasia, the one by the venereal chancre, the other by the cauliflower-like growths, does also, after the completion of the internal infection of the whole organism, announce by a peculiar cutaneous eruption, sometimes consisting only of a few vesicles, accompanied by intolerable voluptuous tickling, itching (and a peculiar

odour), the monstrous internal chronic miasm—the psora, the only real fundamental cause and producer of all the other numerous, I may say innumerable, forms of disease, which, under the names of nervous debility, hypochondriasis, mania, melancholia, imbecility, madness, epilepsy, and convulsions of all sorts, of softening of the bones (*rachitis*), scoliosis and cyphosis, caries, cancer, fungus hæmatodes, malignant organic growths, gout, hæmorrhoids, jaundice, cyanosis, dropsy, amenorrhœa, hæmorrhage from the stomach, nose, lungs, bladder, and womb, of asthma and ulceration of the lungs, of impotence and barrenness, of megrim, deafness, cataract, amaurosis, urinary calculus, paralysis, defects of the senses, and pains of thousands of kinds, &c., figure in systematic works on pathology as peculiar independent diseases.” A glance at this formidable catalogue explains the theory. Let us suppose a junior member of our profession delighted with the idea of having obtained ‘a “general law” in medicine, and about to embrace Homœopathy. He pauses for a moment, and stumbles at one of the diseases in the above list. “Is there,” he asks, “any medicament in Hahnemann’s *Materia Medica*, or *Jahr’s Manual*, which can produce hysteria, or hypochondriasis, or mania, or melancholia, or imbecility, madness, or softening, or caries of the bones, or malignant organic growths, or gout, or jaundice, or

amenorrhœa, or cyanosis? Certainly not. I do indeed find," he continues, "these set down as the symptoms arising from various remedies, but on further examination it turns out that these are so placed merely because they have been found by the 'Allopathic School' (as the regular practitioners are nick-named) to have cured these diseases. What am I to do?" he exclaims. "This universal law which I am about to embrace on account of its simplicity, does not apply to what Hahnemann himself styles 'the innumerable forms of disease' which under these and other names, 'figure in systematic works on pathology as peculiar independent diseases.' But the great magician comes to his relief. "Presto! begone!" he cries; one by one these various maladies that flesh is heir to, forsake the scene, and in their place there crawls upon the stage a giant insect;—the *acarus scabiei*, magnified to a size which oxy-hydrogen itself had never dreamed of. To it he points his divining rod: Behold, he cries, the prolific parent of all your sufferings, bodily and mental. This was the curse inflicted on Adam, this

"Brought death into the world, and all our woe."

He gives it a sulphur globule; it writhes and dies. Witness, he cries, the easy cure! He leaves the stage, and Mr. Everett, rector of Wickwar, enters. Pointing to the slaughtered insect, the divine ex-

claims, "Behold the personification of sin. This it is which hardens your hearts against my sermons; this it is that makes you smile when I enter the pulpit; this it is that fills our jails with criminals, our workhouses with paupers, and brings our malefactors to the scaffold. Take sulphur before you enter the church, and prepare your minds for the reception of divine truth! Take sulphur when you are tempted to err, it will overcome the itch hereditary in your constitution, and with it the tendency to sin. Give sulphur to your children, the highest or moral end of education will thus be fulfilled, and the thoughts and feelings of the heart be brought into subjection to the mild influences of Christianity." "Hold hard," cries an excited voice from behind the scenes, and anon Dr. Martius, the apostle of Homœopathy in Brazil, rushes precipitately on the stage, he interrupts the reverend divine, with a homily high-flown enough to constitute him a new candidate for clerico-medical preferment, and he thus delivers himself—

"Science had a tendency to become Christian. But this moral revolution was incomplete so long as medicine, that great necessity of man, obnoxious to pain, remained given up to Hippocratic and Græco-Roman tradition—so long as historical conception continued, in a word, pagan and material—it was then that appeared Hahnemann, the most astonish-

ing, the most inspired of discoverers. Through him Christian science became universal; and redemption descended from the dominion of sentiment to that of the ideas and intelligence."

Such is a single sentence from an address on Homœopathy, actually delivered by Dr. Martius, Secretary of the School of pure Homœopathy in Brazil. But of its blasphemous absurdity no specimen can give an adequate conception, and yet this is held up in the *British Journal of Homœopathy* as deserving of all praise. It is the colleague of Dr. Martius, a "Doctor B. Mure," who is described in the same periodical as "the indefatigable apostle of Homœopathy," who has proposed to give up the sulphur recommended by Hahnemann for the cure of the itch, and to substitute for it the itch insect, the veritable *acarus scabiei*—the "scrapings of the skin of itch patients!!!"

And this filthy remedy is defended by Professor Henderson against the ridicule of Professor Simpson, on the ground "that there are very many insects in the world besides the blistering beetle that are endowed with poisonous properties." But why does a homœopathic doctor give the "itch insect" and "lice" *internally* to cure itch? of course, because they produce it in the healthy person? Not at all. Externally applied one will undoubtedly do so; but internally taken we have no evidence of any such

power. Who were the provers of this delicious drug? What healthy persons fed on lice, and the scrapings of itch patients, until they became affected with itch itself? Such exalted devotion to science is surely worthy of being recorded.

But, it is worth while to inquire why Hahnemann denies, in all cases, the local origin of disease. In the first place, local or external diseases enable us to prove, by the sense of sight, the connexion which exists between the structural and symptomatic signs of disease. In the second place, the treatment of external disease enables us to prove, as indeed is admitted by its advocates, by the evidence of our senses, that over such complaints, at least, the homœopathic practice has no power. Hahnemann, therefore, rejects all local diseases, and pretends that all external diseases are but part of some internal and more important complaint. The error, we might say the bad faith, of such an assertion, can be made manifest to the most humble intelligence. Many external complaints have, certainly, an internal or constitutional origin; but it often happens that the internal disturbance, being slight, passes away, while the external one, being accompanied by a change in the structure of the body, survives for a longer or shorter period. Innumerable examples might be cited from the long catalogue of skin diseases. Take one, psoriasis. Hundreds and thousands of persons have patches of

this disease between the folds of the skin on the thighs, where it is kept up by mere irritation; yet the general health of these persons is free from the slightest perceptible trace of internal disease.

There is, as every physician knows, a peculiar disease of the skin, produced by the action of the sun, in hot climates, on Europeans. This disease often continues for several summers after the individual has returned home; it is not attended by any constitutional disturbance.

Nay more, we can take an external disease and communicate it to a person in a perfect state of health: we cure the disease by local applications in a few hours. What proof is there, what shadow of reason is there for supposing, that in such cases, the individual has an internal as well as an external malady? None whatever, but it suits Hahnemann to assert so, because it is impossible for him to give ocular proof of the value of his infinitesimals in external diseases. He, therefore, rejects all local and external applications.

We should like to see a homœopath treat a case of severe tinea capitis by internal means, without touching the head. What would soon be the state of the unfortunate child?

By turning to the 43rd Sect., p. 40, which is condensed from the *Organon*, it will be seen that the external treatment of local diseases is

objected to, because the chief symptom will be annihilated sooner than the constitutional disease. This local affection is the chief symptom, and indeed in many diseases it is the only one, and were it annihilated, the disease ought to be cured. The *Organon* admits that the "local affection silences for a time" the internal disease; that is, every symptom but the local affection disappears, and if it is cured by the local application, is not the whole disease removed? If not, what becomes of the aphorism of Hahnemann, "if we cure the symptoms, we cure the disease"? (Sect. xv.)

But, again, what constitutes this wide difference between the skin and internal organs? We fear, if the truth were known, it is that the former is more immediately within reach of the sight and touch, and that therefore the changes of the disease in it, as well as the effects of remedies upon it, are more within the cognizance of our senses. Here is a chronic ulcer of the leg. Give your anti-itch globules as you like, it resists them. The regular surgeon applies his caustic, or his blister, or his fomentation, or his metallic wash—each, as the case may be, and it is cured—cured in hundreds of cases without any constitutional evil displaying itself. And why should we not heal an ulcer of the bowels as we heal an ulcer of the skin? Simply because we cannot get at it as readily; and nothing shows the

shallow philosophy of these men more than their being compelled to fall back on the old, exploded, and barbarous distinction between external and internal diseases. Nature knows no such distinctions, and were their system true to nature it would know none such either.

Again (Sect. 50, p. 43) we are told that "intermittent and alternating diseases are generally a manifestation of developed itch alone, or of itch complicated with syphilis." Was ever a greater absurdity palmed off under the prostituted name of science? It is known that a person in perfect health, never having exhibited a single symptom of either itch, scabies, or syphilis, sleeps for a single night in a malarious district, and forthwith exhibits the symptoms of an "intermittent and alternating disease." If Hahnemann really believes that this is caused by internal itch, why does he not treat it as itch? Why does he give bark to remove the "intermittent" symptoms while he leaves behind the constitutional pravity? Why does he not treat intermittent fever with anti-itch remedies? Is bark an anti-itch remedy? Does it produce on the skin a vesicular eruption, when taken by a healthy person? Just as much, we believe, as it produces ague. We recommend this hint to the next provers of remedies, they have a wonderful facility in discovering what suits their purpose.

Again, let the reader turn to our forty-ninth section, p. 42. Let him there read with surprise that "the distinction between mental and corporeal diseases is absurd," that "itch lies at the root of almost all mental diseases," that "sudden insanity caused by fright, vexation, abuse of alcohol, almost always arises from internal itch, like a flame burst forth from it;" and best of all, let him ponder the sage remark, that although arising from itch, "it should not be treated with anti-itch medicines until it has been cured by other means;" and lastly, that "no insane person was ever really or permanently cured in an asylum." If there is no distinction between mental and corporeal diseases, it follows of course that there is no distinction between mind and matter, and that Hahnemann was therefore a materialist.

It cannot, we think, be denied that mental diseases are associated with bodily changes (either functional or organic) only so far as the healthy manifestation of the mental phenomena can be proved to have a similar connexion. Are the homœopaths prepared to maintain that all the moral and intellectual powers which are found disordered in cases of insanity can be proved to have such a connexion? Such a connexion, we readily admit in regard to sensation and perception. Their simultaneous appearance with that of a nervous system; their temporary

suspension from concussion or compression of the brain; their liability to be affected by any long continued disease of the cerebral substance, all prove the close connexion which subsists between them and the bodily organization, and the same might be affirmed of memory, conception, and imagination.

But conceding all these to the homœopaths as possibly being *always* diseased through corporeal change; and conceding further that itch is the disease which, attaching to the cerebral substance, has produced them, there is still a large class of mental diseases regarding which no such assumption can, with the least shadow of truth, be maintained. For example, we defy a homœopath to point to one single fact, either in physiology or pathology, which furnishes any ground to presume that the passions are displayed through the instrumentality of any corporeal process whatever. If this be true it would serve to exclude from insanity all those cases which have been referred by Pinel and Prichard to the head of moral insanity. But let us consider this subject under another aspect. Ever since the subject of insanity has been studied as a science, various attempts have been made to determine its connexion with any particular state of the physical functions. Need we tell those who are familiar with the literature of the subject, that all such attempts have proved signal failures, that the connexion of insanity with any particular state of the corporeal condition has never

been demonstrated. A disordered state of the alimentary canal is the bodily disease with which it is most usually accompanied, but we have yet to learn that this can, in any sense, be regarded as its cause.

Another difficulty which the followers of Hahnemann will require to get over is to account, on the itch hypothesis of insanity, for its production by moral causes. "Moral causes" are remarked, by Esquirol, "to be more frequent than physical causes of insanity;" it would, we think, puzzle the most devoted admirer of itch to explain how by its instrumentality, pride, fear, alarm, ambition, reverses of fortune, or domestic disquietude, should be the most frequent causes of mental diseases. Esquirol further states, that "the disregard of religion, prevalent selfishness, and domestic affections," appear, in his country, to be frequent causes of insanity. The homœopathic genealogist will be puzzled to trace their relationship to itch, unless he falls back on the doctrine of the Rev. Mr. Everett, rector of Wickwar, which has been already noticed, and regards itch and human depravity as convertible terms.

Lastly, "that no insane person was ever really or permanently cured in an asylum," can only be characterized as a gross and impertinent falsehood, disproved by every day's experience. Take, for example, the tables of the "Retreat," near York, of which those exhibiting the numbers of admissions

into that Asylum from 1812 to 1833 inclusive, have been condensed as follows by Dr. Prichard.

Cases classed as explained below.	Reco- vered.	Died.	Re- moved.	Re- main.
First class 63	51	8	1	1
Second class 65	28	10	6	18
Third class 101	31	15	17	34
Fourth class 105	58	17	13	16
Total ... 334	168	50	37	69

The admissions for each year are divided into three classes; one for cases of less than three months' duration; a second for cases between three and twelve; a third for cases of more than twelve; and a fourth for cases of relapse, re-admitted. This table shows that the recoveries in recent cases may be estimated as nearly 7 in 8. Would anti-itch treatment effect as much?

Hahnemann appeals to experience as the only decisive proof of the superiority of the practice recommended by him, and we, therefore, are compelled to inquire whether the homœopathic system, when reduced to practice, affords more favourable results than the usual practice of regular physicians.

It is neither our design nor our province here to defend the science of medicine from the attacks made on it by homœopaths. We are free to confess that

both in theory and in practice we are far from having arrived at anything like perfection. We by no means advocate the system of crowding multitudinous remedies into the same prescription, or of employing a *farrago* of drugs to conceal the poverty of our resources ; but we assert that ordinary medicine, with all its imperfections, is immeasurably superior as a system to the pretended art of the homœopathic impostor.

The homœopaths appeal to experience. So do all pretenders to infallibility. One cures all diseases with purgatives ; another with his cordial balm ; a third with his blood-purifier ; a fourth by some specific against peccant humours, &c. The list, alas ! is long, for the gullibility of mankind in matters of health is immeasurable. But when men who profess a science appeal to experience, they must accept the term in its scientific sense, and submit to those rules which govern experiment in every branch of natural science. They must abandon *occult* properties, and accept the evidence of their senses. They must be ruled by facts, and not fly off, at every moment, to unintelligible hypotheses concealed in jargon. They must have truth for their object, and show at least an earnest desire to attain a knowledge of facts, if they cannot arrive at their satisfactory explanation.

Now, we have said it before and repeat it again,

that under the homœopathic system all medicinal experience is impossible. If each case of disease be an individuality—a thing which was never seen before, and will never be seen again—it is absurd to speak of experience in the treatment of maladies. The physician would proceed from one *unknown* to another *unknown*, and could never say to himself, “that which has happened before may happen again.” Yet this is pure experience. Homœopathic experience is a logical fallacy—doubly so, because the first term of the comparison is ever changing, and the second term ever indefinite. If you say that each case of disease differs essentially from each preceding case, and if you employ remedies merely to cover *as many symptoms as possible*, the indefinite nature of this latter term will always prevent you from arriving at any logical conclusion. It is as if an algebraist attempted to solve a single equation containing an unknown quantity : yet here you have two unknown quantities, and nothing to compare them with, to ascertain their values.

But to lay abstract reasoning aside, and come to facts: we assert that, wherever the remedial properties of medicines have been accurately ascertained, and wherever, at the same time, we can follow the remedial effects so as to be sure of the relation between cause and effect, the ordinary practice is superior to the homœopathic. The latter, with all its preten-

sions, leaves everything to nature, so far as remedies go. The ordinary practitioner endeavours both to remove the causes of disease, and to assist nature in their cure by certain substances which are known or are supposed to have that effect. Such is the main distinction between Homœopathy and modern Medicine. Now, daily experience tells us that all diseases have a natural course, some tending to cure, others to death—that the tendency to cure prevails in the great majority of complaints—that most diseases run their course in a certain time, each according to its kind. We also know—and the history of the poor is there to attest it—that a great number of affections, both acute and chronic, will get well of themselves—by the sole efforts of nature, without a single grain of medicine; that regimen, rest, peace of mind, and the avoidance of all sources of excitement, &c., are powerful auxiliaries to nature in the cure of disease. Hence we find an easy explanation of the numerous cures attributed by homœopaths to their imaginary potencies. Homœopathy, in fact, is nothing but the well known “Expectant method” pushed to its utmost limits.

But this is not the question. The question is, whether, in cases (and they are not, unfortunately, very numerous) where the power of remedies is placed beyond all doubt by the immediate and unvarying relation between cause and effect—whether,

in such cases, the homœopathic practice is attended by the miraculous results which Hahnemann has fabled; whether ordinary practice is as inefficacious and destructive as our opponents would fain have the public to believe.

This is the only way of testing the two methods, if we would avoid interminable subterfuge. We must take two diseases which nature has little or no tendency to cure in a short period, and we must treat them with remedies, the curative action of which is rapid and undeniable.

Here, then, to begin with Hahnemann's favourite: here is a case of inoculated, primary psora, a fine specimen of itch spread over the whole body. It can be cured, and it *is* cured every day in *two hours*. Hahnemann avows himself that it will take from ten to twelve weeks to cure it with sulphur globules. (P. 292, note.)

Here is a case of intermittent facial neuralgia of the fifth pair. Let the effects of infinitesimals be compared with those of quinine, or of arsenic combined with tincture of aconite.

Or, take a case of violent gastralgia—that form which so frequently attacks nervous females about the time of menstruation. The attack, if left to itself, will continue for fifteen or twenty minutes, sometimes longer, during which the patient is a prey to the most violent agony. The tincture

of Indian hemp in large doses will cut short the attack in a few minutes. Will any homœopathic globule, however potentized, produce the same effect? It is true that a permanent cure does not follow the use of hemp, but is the relief of intense agony no benefit?

Again, look at the manifest and rapid manner in which quinine cures ague. Can the globules, if shaken to all eternity, counteract the effects of marsh miasm in so complete a manner? Assuredly not; and to get over his defeat, Hahnemann asserts that the cure is only apparent, not real; a wilful denying of the truth. The controversy might be decided on this single disease, and with this single medicine. Quinine does not produce anything resembling intermittent fever in small doses; neither can its globules cure the disease in so short a time as to render it certain that the cure is an effect of the remedy.

Both these facts have been abundantly proved. Large and long continued doses of quinine have sometimes given rise to accessions of fever, which quinine cannot cure, but never to periodical fever, in which alone quinine is remedially useful. This is alleged to have been witnessed by M. Zimmer, at the Frankfort manufactory; but in the French and London manufactories of quinine nothing of this kind has been observed; instead of fever, the long continued action of quinine gives rise to a pustular eruption of the

skin. On the other hand, it is well known that strong doses of quinine excite great irritation or sub-inflammation of the stomach, and it is also well known that such irritations are frequently accompanied by febrile symptoms of an intermittent type. To such effects we would be inclined to attribute the fevers described by M. Zimmer.

As for the actual cure of intermittent or remittent fevers by infinitesimal doses of quinine, we are ignorant of the evidence on which the fact rests, though ready to confess that such, indeed, would be a brilliant and invaluable discovery. Cinchona bark is becoming more scarce every day, and its market price, consequently, increasing; while, from the greater intercourse of Europeans with hot climates the necessity of obtaining this precious drug is also daily on the increase. Immense quantities are consumed by the French army in Africa, where the expense incurred by the supply of quinine is enormously great. Hence the French government has offered a large reward to any one who may discover a cheap substitute for quinine; and there can be little doubt but that the happy discoverer would be gratified with a share of the saving produced, which would amount to several thousands yearly.

Being of those who desire to practise the sublime precept of returning good for evil, we would direct the attention of our metropolitan homœo-

paths to this point. The speculation is worth looking after. If a pennyworth of quinine be sufficient to cure of intermittent fever the whole world to the end of time—the dilution becoming more efficacious with each gallon of fluid you add to it, and the “succussions,” moreover, costing little—why not become candidates for the French prize? Why not propose to supply the French army in Africa with an infallible remedy, costing less than a farthing, and endowed with miraculous properties? You cannot fail to demonstrate the truth of your system; the government cannot shut its eyes against the light; *you* will receive a reward superior to the sum of your united practices in London, and *we* shall have a happy riddance of you.

The experiment, at least one moiety of it, was made just half a century ago. In the early part of the present century, in the year 1801, M. Dumas, of Montpellier, entertained the idea, then much in vogue, that many diseases could be cured by the production of artificial fever. He applied to M. Double: many other medical men offered their services; they took various medicines, particularly *bark*, in all kinds of doses, for several months, without ever being able to excite the most insignificant species of fever.

If then, as Hahnemann asserts (p. 132), “every real medicine acts at *all* times, and under all circumstances, on *every* living human being, and pro-

duces in him the symptoms peculiar to it," how comes it to pass that the medical men, alluded to above, were unable to develop the symptoms peculiar to bark? Perhaps they were not human beings after all. I see no other way of avoiding the difficulty. M. Andral and twelve medical men made similar experiments in the year 1835. They took bark in homœopathic doses, and, as might be expected, experienced no effects whatever from the dilutions. They then tried bark in large doses; then experimented on the sulphate of quinine in doses varying from six to twenty-four grains; the experiments were continued for a long time and under various circumstances. *Fever was never produced.* They took aconite in various doses, and never produced fever; they took sulphur, and never contracted the itch or anything like it. These experiments, performed in a conscientious manner, were continued for a whole year. The results were negative.

Again, the experiments were repeated at the bedside of the sick, in a large hospital, before numerous witnesses. M. Andral gave homœopathic doses of quinine to patients labouring under intermittent fever; he gave aconite to patients affected with continued fever; the slightest effect, much less a cure, was never produced on the pulse or heart.

In 1829, a series of experiments were made and continued for about forty days, in the military hos-

pital at Naples, and under the superintendence of a commission appointed by the king. The report of the commission was anything but favourable to the globulists. Examples might be multiplied, if necessary ; but, as I have said, it is not from general cases, where the healing powers of nature and the curative effects of remedies are not readily distinguishable from each other, that a comparison between any two systems of treatment can be positively instituted. Cases must be selected on each side, in which the effects of remedial agents are rapid, manifest, and firmly established : upon these the merits of the question may be so far decided. As for the others, it would not be difficult to show that a dilution of *aqua fontana* would produce just as much effect, medicinally speaking, as the most carefully shaken globules ; and if we are to believe report, many homœopathic compounders have arrived at the same conclusion.

Statistical tables of very imposing aspect have been diligently paraded by homœopathic authors with the avowed object of proving the superiority of homœopathic to allopathic treatment. Such remind us of the pregnant remark of Sir James Mackintosh, and we cannot but be aware of the jugglery which may be practised by figures. Statistics must be much more rigorously sifted and classified than they usually are, before they can be made to tell either on the one

side or the other of such an inquiry. Such tables can take no account of the effects produced by difference of locality in the places where the observations are made, of the means of the hospitals for careful nursing and good diet, of the character of the hospital itself as to cleanliness, ventilation, &c. ; of the nature of the cases admitted ; or of the nomenclature of the diseases adopted, and yet a full consideration of all these are requisite in order that such an inquiry may be of any value whatever.

And yet, even in the homœopathic statements themselves, we find quite enough to warrant a strong suspicion as to their accuracy.

For example, we find Dr. Henderson boasting, "I have treated ten cases of croup without a death," (*Reply to Dr. Simpson*, foot-note, p. 17,) and yet alongside of this we must place the humiliating confession of an equally credible homœopath, Dr. W. E. Payne, of Bath in America, published in the *Homœopathic Examiner* for March, 1846, who records the history of an epidemic of croup which prevailed in Bath in that year, which, to use the words of one of the editors of the new Hahnemann *Materia Medica* (Dr. Drysdale of Liverpool), "bade defiance to all medical treatment." Dr. Payne records the fact that such has been the experience of some homœopathic practitioners, that they have maintained the opinion, "*that the homœopathic principle is not applicable to*

true membranous croup at all,” “that the homœopathic *Materia Medica* by no means possesses as yet the true homœopathic specific remedies for all forms of croup.” In accordance with this view of the inefficacy of homœopathic treatment in croup, Dr. Drysdale further quotes a case occurring in the practice of Dr. Kitchen, of Philadelphia, a homœopathic practitioner, who thus narrates his treatment, “As they (the patients) were intelligent, and put every confidence in me and in Homœopathy, I commenced the treatment, *I confess with a great degree of mistrust as to the means.* I gave spong. and acon. 3 in alternation every quarter of an hour. At six P.M. there was less fever, but the intense drawing up of the breath, shrill cough, &c., were the same. I now gave tart. antim. which I have frequently found to promote the secretion of bronchial and tracheal mucus in these cases, and produce relief. The dose was a teaspoonful of a saturated solution in a half a tumbler of water, of which a teaspoonful was to be given according to circumstances. Sometimes it vomits,” (*i. e.* causes to vomit, we presume,) “but not always.” Subsequently he exhibited bi-chrom. potass. 6, but enough has been given to show that all homœopathic practitioners have not Professor Henderson’s confidence in their system for the cure of real croup, and can resort to strong allopathic treatment in this formidable disease.

Again, we find in the homœopathic statistics, diseases admitted into their hospitals which would not be considered severe enough for the public charities of this country ; for example, in the Vienna hospital between 1835-48, 172 cases of dyspepsia, 80 of chlorosis, 79 of headaches, and about 892 cases in all, which would have been deemed too slight for admission into the hospitals here. In the Leipsic hospital about one-sixteenth of the whole cases in a single year were toothache. From the small number of incurable diseases reckoned in the report of the homœopathic hospitals, we are inclined to think that the cases must be picked, just as old Wiseman informs us it was the duty of the court-surgeon of old to select for the royal touch such cases of scrofula as were tending to a cure. Dr. Balfour, who carefully watched Dr. Fleischmann's proceedings at Vienna, comes to the conclusion, "that the secret of seeming success lies in the fact of the admissions and dismissions being entirely uncontrolled, and there being no check on the diagnosis."

But in their attempt to make out a good case, the homœopaths prove too much. Incredible as it may appear, if their statements are to be believed, the mortality in some of their hospitals, where of course only the sick are admitted, is actually asserted to be below the average mortality of the whole population (sick and well) of the district in which the hos-

pital is placed. This is well explained in the following extract from Dr. Routh's admirable little brochure *On the Fallacies of Homœopathy*:—

“The homœopaths prove too much. When we come to look at the homœopathic mortality, as collected from some of their hospitals, we find it considerably less than the mortality of any given population, including *the healthy* as well as the diseased. Take Leipsic, for instance. In 1833, in the Poliklinik, it was 1·5; in Statklinik, 1·7; and in 1839, in the Poliklinik, it was 0·5 per cent. A 2 per cent. mortality is a common occurrence. The homœopaths thus prove too much, since their mortality, including their worse and most severe cases, is positively less than that of ordinary populations in most European countries, which averages 2 to 2½ per cent.

“The reason is probably this. They often include in their admissions, both their *in-patients* and *out-patients*. By reference to the Appendix, it will be seen, that among the admissions are included many who never returned after a first or second visit. The number of incurables discharged is also great. Thus between the years 1834 and 1842, 5,194 patients were admitted, the mortality being 3·8 per cent. only; but when we come to consider that 1,380 of this number left, or were discharged as incurable, and 1,133 were only relieved, how insufficiently the

number 3·8 per cent. expresses the mortality, is at once apparent."

But such results need not surprise us, the homœopaths have long ceased to put faith even in the directly recorded experiments of their own founder. Thus the homœopathic physicians are now busily engaged both in Germany and in this country in diligently re-proving all the medicines whose virtues were supposed to have been ascertained by Hahnemann; and one of their number, Isensec, has not hesitated to say of Hahnemann's celebrated *Materia Medica*, that "in no case are the peculiar and characteristic symptoms of a medicine to be found except in such cases as Hahnemann borrowed from the allopaths from want of original observations, and that his own symptoms may be referred to sobriety, fasting, ill humour, and sleepiness, caused by continual attention to nothing, mixed with those innumerable sensations that crowd every hour of our life."

But the "mendacious character" of these unscrupulous documents is still more strongly brought out by Dr. Gardiner, of Edinburgh, in an admirable paper published by him on Homœopathic Statistics, in the *Medical Times and Gazette*, for April 3rd, 1852.

Dr. Gardiner sets out by assuming the numbers given in homœopathic statistics to be correct, yet

“*the ratio of mortality under the circumstances narrated is enormously high.*” To prove this, it is shown that the position and advantages of Fleischmann’s Hospital at Vienna are such as to preclude all comparison between it and the General Hospital in the same city. He observes, “If I were to give a formula for the arrangement of an hospital designed to exhibit a low rate of mortality, it would be this:—Choose your site well; let it be not *in*, but *near* a large city, having already hospital accommodation on a prodigious scale, well known to the poorest classes of the community, and adapted to their wants; let the distance from the centre be such (say three miles) as will keep back the extremely abject and the dangerously diseased, either through want of knowledge of your institution, or want of power to reach it; let the arrangements be so perfect as to contrast favourably with the older hospitals, and to attract the valetudinarians, whose illnesses and means permit them to avail themselves of its superior accommodation; and, finally, let some special practice be pursued, in order to enlist the sympathies of rich or idle *dilettanti*, who will know how to fill your wards with the sort of cases suitable for your experiment. This is precisely the picture of the Vienna Homœopathic Hospital, which has the amazing effrontery to call upon us to compare its peddling *experiments* with the great labours of pure

beneficence, of which general hospitals of this and other countries furnish examples. Such experiments, of which the means are human sufferings and dangers, and the avowed and foregone conclusion is the exaltation and triumph of a sect, surely argue anything but the charity which 'is not puffed up' and 'seeketh not her own.' "

Having got upon the scent of homœopathic imposition, this indefatigable exposé of their shame, next proceeds to compare eight years' experience of Fleischmann's Hospital (1835—1843) with the results of two years in the Edinburgh Infirmary (1842-3), in which the aggregate number of "experiments" happens nearly to coincide with that of the Vienna hospital in the eight years mentioned. The returns in Edinburgh for these years were drawn up by Dr. Peacock, now of St. Thomas's Hospital, whose name is a guarantee at once for their business-like accuracy and their good faith, so far as these could be secured by him. Dr. Gardiner states that he is guided in this selection exclusively by the circumstances above mentioned. "If the Vienna General Hospital, or any other," he continues, "can be shown to reverse my conclusions, I shall unquestionably feel myself bound to admit the fallacies of my argument; but in the meantime I am taking at least no unfair advantage in comparing results which have lately been declared on

professorial authority, ‘*far beyond the reach of any other known method of treatment,*’ with those of the hospital which has the reputation of the most open doors, and the highest morality in this country.” And what is the result? Simply this, that deducting the cases of fever, and allowing “for a few more cases of epidemic disease, which are in larger proportion in Vienna, during the period referred to, than in Edinburgh, it will be observed, that the list of what may be considered as sporadic or non-epidemic diseases presents a very close approximation, in its aggregate numbers, in the two returns. Not so the mortality, which is 5·46 per cent. greater in Edinburgh, or not very far from double that of Vienna. Nay, for sporadic diseases, I am willing to call it *double*, since the fevers in Vienna, having a mortality of 8·46, tend to exalt the total mortality; while in Edinburgh they leave it almost unaltered, giving in the respective years a mortality of 12·5 and 11·1 per cent. Such is the homœopathic triumph.”

Dr. Gardiner next proves from an examination of the returns, that the cases are obviously selected for Fleischmann’s Hospital—selected so as to exclude such diseases as consumption, disease of the heart, Bright’s disease, apoplexy, &c., in fact all those diseases which constitute the *opprobria medicorum*.

Tables of the different diseases treated in the two

hospitals are next exhibited, and after an examination of them, Dr. Gardiner triumphantly asks, " But what is the rest of this list, which forms the staple of the homœopathic experiment? Is it not composed, without an exception, of the *curable*, often of the *easily and constantly curable* diseases of the economy? Nay, is it not plain to the most ordinary allowance of common sense, that cases have been admitted by dozens, probably by hundreds, for no other purpose than to contribute to the success of the experiment, and to swell the triumph of Homœopathy? I cannot imagine to what purpose else we have 300 cases of sore throat, and 20 of herpes; * diseases which are rarely, except in the most special cases, admitted into any of our great hospitals in this country, on account of the pressure of the more severe and fatal diseases to which, as shown above, our doors are thrown open, while our experimentalists turn their back upon them, or at least give them the cold shoulder! To be sure they are ugly subjects for curative experiments these same phthi-

* Varicella might be added, but this disease, being contagious, ought certainly to be admitted more largely with us. For those above mentioned there is no excuse; they ought scarcely ever to be hospital diseases, except when allied with others. In the General Hospital of Vienna, in 1848, with three times the number of admissions (21,409) there are but 216 cases of inflammation connected with the mouth, gums, teeth, palate, or tonsils: about one-third less than the above cases of cynanche alone.

sical cases, and organic diseases of heart, liver, and kidney ; and, whatever one may think of the honesty, no one can doubt the prudence of giving the preference ^{to} ~~in~~ sore throats and shingles, as well as to catarrh, dyspepsia, colic, headache, and a host of the minor ills which will be found to be numerically strong in the returns.

“ And now, I assert, without fear of contradiction, that the homœopathic returns are not only void of triumph to the system, but that they cover it with disgrace. With such a selection of cases as I have shown above, I maintain they ought to have reduced their mortality to a far lower point than they have done. It is of no use to quote alleged cures of pneumonia or pleurisy, and to demand comparisons with ‘the best hospital physicians who use allopathic remedies.’ I think we are justified in believing that the cases of individual disease, like the general returns, are a sham and a fraud ; and that the contrast between pneumonia at a homœopathic hospital and pneumonia at the Edinburgh Infirmary would be, if we could get at the root of the matter, as great as between the general lists in the one and the other hospital. Every one who has gone about the wards of an hospital in search of crepitant râles and dulness on percussion, knows that there is nothing so easy to find or so often cured as the slighter degrees of what may be technically called

pneumonia; and as to pleuritis, if we may trust the evidence of *post-mortem* examination, its simpler forms must be of immense frequency; so that if our scrupulous experimentalists chose to place everything which we commonly term rheumatic stitch under that convenient and formidable-looking designation, it would not be easy to prove them wrong. They have, however, betrayed themselves in one point,—in giving the cipher of 300 to pneumonia, and only fifteen to the far more frequent disease, bronchitis;* they have committed what, according to Napoleon, is ‘worse than a crime—a blunder;’ showing that it requires a more adroit management than even that of our experimentalists, to manufacture statistics of plausible and serious aspect from the miniature types of disease by which they (very judiciously) think proper to test the efficacy of their system.”

But even the exposure of the preceding paragraph is not sufficiently degrading for them, and accordingly we shall conclude this part of the subject with

* It has been stated that bronchitis is rare in Germany; but surely with very little reason. Not to mention that the German literature of bronchitis is both larger and better than our own, or than that of France, the following are the returns of the Vienna General Hospital:—Catarrhs, (bronchitis, ect.,) 2,078; pleuritis, 427; pneumonia, 509; and this out of 21,409 cases. Compare the homœopathic results of 6,501 cases, viz., (bronchitis cough,) 118; pleuritis, 224; pneumonia, 300.

one other quotation from Dr. Gardiner, which is invaluable as exposing the falsehood on the basis of which the whole system of Homœopathy is erected:—

“ Before concluding, I cannot resist alluding to one other subject,—I mean the proportion of cures. In the record of a death, it is impossible to show any bias, or in any way to deviate from accuracy without gross falsehood, with correspondingly great risk of detection. But, in the column of cures in an hospital, may be read, as in a glass, the character of the whole of its records. The alleged cures in the Vienna Homœopathic Hospital are 92 per cent. of the whole cases; and, as the deaths are 6·25 per cent., it follows that there is actually *scarcely any medium between death and cure!* To any one who knows what hospital cases are, or should be, this simple statement proves rather more than was intended. Compare it with the returns of any hospital which has no system to support—I choose Dumfries, simply because its mortality is identical with that of Fleischmann’s Hospital:—

	Cures per Cent.	Deaths per Cent.
Fleischmann’s Hospital	92·	6·26
Dumfries	76·02	6·26

“ Alas for the

‘ Vaulting ambition that o’er leaps itself,
And falls ’

on the other side of truth and probability! In strain-

ing every nerve after this ideal and fictitious ratio of cures, Dr. Fleischmann unluckily forgot the following ugly dilemma: if, from the excellence of his art, or any other cause, he was enabled to cure 16 per cent. more than Dumfries, why was his skill not equally effective in reducing the mortality? 'There can be only two answers to this question, and we may give the homœopathists their choice of them. Either the cases were really curable in enormous proportion, and the homœopathic art is responsible for a mortality which must be considered, under these circumstances, quite appalling; or the alleged cures are a mockery and a delusion, inconsistent with nature and fact, and cunningly dressed up for the indiscriminating wonder of the multitude. To apply an uncharitable judgment of Dr. Fleischmann's to his own case, '*Curantur in libris—moriuntur in lectis.*' "

Another example of the same tendency to believe too readily what is supposed to support the homœopathic theory is derived from the history of the magnetoscope. A Mr. Rutter invented an instrument which proved beyond all doubt the power of homœopathic globules to produce some appreciable effect, and the rejoicings in the homœopathic camp were as great as if they had shared in the allopathic suspicions that they were really starch or sugar of milk, or at all events contained nothing possess-

ing any medicinal virtue. This machine, composed of glass, sealing wax, and silk, was so susceptible, that a person taking hold of one part of it affected a dial hand perceptibly, according as he held in his hand one or other supposed infinitesimal medicament, and the dial hand veered from left to right, or from right to left, with every change in the medicinal effect. Dr. Madden, of Brighton, delivered a lecture on this wonderful machine, and exhibited its virtues to an admiring crowd, who all (of course) peers, bishops, M.P's., officers of the army and navy, policemen and tailors,* were ready at any moment to take an affidavit as to its marvellous powers. But, alas, all would not do, and Dr. Madden was compelled to confess that the wonderful results were, after all, not due to the homœopathic doses, "the motions produced being the result of every slight motion of the operator's hands." What proof have we that *such* observances of nature are not similarly derived in more serious matters?

We have thus touched, though with a light and sparing hand, some of the errors which forbid us from accepting the homœopathic creed as a system of medicine. We have shown that the theory is false, and the practice founded on it inefficacious. Our objections may be summed up in the following propositions.

* See the classified list of signatures to the homœopathic petition to the Town Council of Edinburgh.

1. The homœopathic idea of disease is one-sided, and therefore imperfect, being confined to external symptoms, and neglecting changes of structure.

2. In considering each case of disease as an individuality, as a thing which never occurred before, and can never occur again, Hahnemann renders all medical experience impossible.

3. In erecting the axiom "*similia similibus*" into a system, Hahnemann has fallen into the error of applying to the whole practice of medicine, a rule which holds good for a limited number of cases only.

4. He neglects to give any precise definition of the term "*similibus*," and thus leaves his practice open to a vagueness inconsistent with any degree of scientific precision.

5. In affirming that the principal and essential symptoms of a disease may be cured in detail, and independently the one of the other, Hahnemann runs counter to all experience, which proves that these essential symptoms cannot thus be separated, but that they bear a manifest relation to each other.

6. In like manner, it is a gross error to neglect the fact, that the symptoms of disease are developed, one after another, in a certain order, and with a certain connexion.

7. The doctrine of the rapid substitution of a medicinal disease for a natural one, in the manner

described by Hahnemann, is a pure hypothesis, unsupported by facts. It is impossible in cases of organic disease.

8. In the preparation of medicinal substances, Hahnemann either falls into a radical error or affirms a positive falsehood. If, as we are entitled to conclude from the text of the *Organon*, he submits all substances to solution, it follows that all substances, according to the homœopathic system, are soluble in alcohol after trituration. This is a radical error.

Again, it is a positive falsehood that insoluble substances are reducible to the thirtieth potency by simple trituration. Hahnemann must have known that we do not possess any mechanical means of subdividing solid matter to such an infinite degree, much less of subdividing it so that *all* the minutest particles shall be of equal size and value. No pestle or mortar in the world is fine enough on its surface to effect this. No balance ever yet made, or ever to be made, can weigh the million-millionth part of a grain ; and if you omit a single particle of the powder on each subdivision, how can you be certain that your "infinitesimal" has not bodily disappeared with the omitted molecule ?

9. The medicinal effects of medicines, as detailed in the *Materia Medica*, are *imaginary*, if said to be derived from infinitesimal doses ; if derived from large doses, they are, for the most part,

secondary effects, and therefore not homœopathic. On the other hand, it were the grossest error to attribute to infinitesimal doses all the effects of ordinary ones. To deny that the *sensible* effects of matter are not diminished with the diminished quantities of matter, is to deny an universal law of nature, to which no exception is known.

10. The theory of "potencies," which Hahnemann has invented to get over this difficulty, is a return to the occult science of the dark ages,—a pure, unadulterated mystification.

11. The artificial malady produced by medicines is an "abstraction," and, therefore, according to the Hahnemannian system, an ideality. Artificial symptoms cannot be substituted for natural ones unless they positively exist, and such positive existence can never be derived from abstraction. If the smell of a rose makes some people faint, we cannot infer, by abstraction, that roses act in the same manner on all mankind. Tendencies are not potencies.

12. The presumed action of infinitesimal remedies on the sick body is open to the same objection as the presumed action of infinitesimal substances on the healthy body. Both are imaginary.

13. Any person of common observation can convince himself by experiment that medicinal substances in infinitesimal doses do not produce the effects attributed to them by the homœopaths.

14. In all cases where the effects of remedies are manifest and rapid, that is to say, where no room is left for chicane or doubt, it can be proved that infinitesimal remedies do not produce the same benefit as remedies in ordinary doses.

15. Hahnemann's rejection of local or external diseases is not founded on facts ; and his theory of so called local diseases, all of which (except the syphilitic), including even disorders of the mind, he refers to hereditary itch, is a monstrous absurdity.

16. The alleged results of homœopathic treatment, paraded with the appearance of accurate statistics, have abundant internal evidence to prove that they cannot be relied on in the very slightest degree. And even on their own showing, and giving the homœopaths all the advantage of selected cases, they show an enormous amount of mortality.

THE END.

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