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

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

- Songs of the King (End)
Introduction

We live in an age that prides itself in its advancement in science and art in its learning and intelligence. We live amongst men who glory in their orthodoxy and liberalmindedness, who hurt in being neither sceptics nor dogmatists, neither ascetics nor sensualists, neither bigots nor latitudinarians. We are a people apt frequently to retraverse the paths of time and scanning the page of antiquity to read the doctrines of Astrology, Paracelsus and Metempsychosis to examine the delusions of the Middle Ages and call to mind Superstition, Witchcraft and Alchemy and comparing these former ages with our own second or nineteenth century with upstretched hands and an air of supreme satisfaction bewail the times and thank our stars we live while we such things ask. We cannot but think, however, that with all our increase of knowledge that in spite of the belief of a great improvement in
and our knowledge increases
our moral and intellectual natures, we yet have occasion as much to cry out "O Emperor! O Grocer!" concerning our own days, as of those of more ancient kings. We are almost inclined to think that as science and art progress, so are the more portals opened whereby heresies may enter and deceptions be promulgated. On what footing we would ask, shall these gigantic deceptions of to-day—Mormonism, Spirit Bapping, Homoeopathy—be reckoned, where is the distinction between these and the delusions of earlier times that should entitle them to greater considerations. With credulity as their foster-parent, and the interests of sensuality, gain and ambition as time-servers for their propagation, we could easily predicate that like all similarly engendered deceptions, they will flicker for a time upon the broad horizon of delusion, but must finally succumb to the advance of moral and scientific truth. And had we space to compare the history of delusions in mass with those of medicine in parti-
today, we should at once become impressed with a deep sense of a similarity in the nature of their birth, in the stimuli to their progress, and in the manifestation of their fate. We cannot but believe that these latter creeds that we have now altogether outlived, will be together transferred to be recorded in future times, as the former ones are now amongst the blots on the historical page of the nineteenth century. Let us however, endeavouring to rid ourselves of all preconceived notion that homeopathy is delusion will share the fate of all delusions, and that like the doctrines which assigned special virtues to the linear sons of Asclepius or the secret mysteries of the Cabala, it will as an ignis fatuus disappear on the break of a brighter day. Endeavour to grasp aright its doctrines, and consider their merits. We trust that we shall do so, fairly, impartially, and truthfully, and just as a Fisher for faults, predisposed to carp at some things, to dab at others, and
to flounder in all" the world how we
mark that while we may admire the
jealous indignation that characterizes many
of the expressions on discussions on Homeo-
pathy, it is yet a matter of regret that
there are clever men, who in clever idiom try
to represent, pervert, and mendicate facts, as well
as frame funny anecdotes, more fit to amuse
women and children, than useful as conclusive
arguments against their opponents' views.

Unfortunately, it is a matter also to be regretted
that so few of the acknowledged able men
of the Radical Allopathic School (to use
the title with which our bastard brethren
habitually use show of the deceptive drugs
for Homeopathy. Not a few amongst them
acknowledged the existence of this opposed
disystem of medicine merely by a sarcastic
smile or an occasional mock-pout of con-
tempt, and they will tell you that to
maintain a dignified silence is the best
trade to treat such a set of blackguards
as Homeopathists. But by doing so we ignore
the fruits of Homeopathic practice, and
argument with
at the same time acknowledge our want of a philanthropic spirit. In answer to the question which a right-minded practitioner in sight asks himself, "Can I condescend to lower myself to the equalizing level of a busy homœopath?" we would say that should he examine statistically the influence of homœopathy, he would at once see with what grave concern the must deal with it. And in addition he must be conducted. We are convinced he would be called upon to descend to this level of argument. We have already tried two forms of conquering and subduing it, and their signal failure has proved their utter inadequacy to do otherwise. We have passively preserved this dignified silence coiled, and in our more active form of treatment we have been rather stigmatizers, exclusive of all false and clevering of approved methods. It is true that in Edinburgh here our tactics in this respect have been different, and we may justly congratulate ourselves in forming
Repetition is the above rule when we find such men as Simpson, Gardiner and Wood, fighting up the dirty little glee, which has been now for upwards fifty years lying at our feet, a memorable memorial 

say they of our utter discomfiture. We also claim to advance our feeble voice to join 

scene in the conflict, when time will disclose if our adversary can maintain his 

position, and how long can float upon 

the breeze his banner with the painted 

tritto "Homoeopathic, Eternally True, 

for our Triumph!"
"He who attempts great matters with small means hopes for opportunity to keep these in heart." — D\textsuperscript{ec}w\textsuperscript{r} of \textit{De augmentis scientiarum}
Chapter I.

In commencing the consideration of Homeopathy we naturally at once turn to inquire concerning its originator, Samuel Hahnemann. He was born near Dresden in Germany in 1755, graduated at the University of Erlangen in 1777, practiced his profession for some time, but not being able to do so with a clear conscience abandoned it, studied chemistry, and pursued literature. These attainments he followed for a time, but whilst doing so we are told that the old embers of his spirit for the 'true medicine' though seemingly slumbering were being indeed revived amidst the different processes of his reflecting genius which finally led to the consummation of the law 'Semel inmodicis curavit'. I do not think it would be a matter of gain to us the inquiry into whether or not it was merely the reflections and reasonings of his mind apart from eternal inductive causes, that suggested this to Hahnemann as a law, or whether, as is also assevered, it was the accidental observation of the similarity of the
Le "Breuillonne Orthopédie" relating to attributes bestowed on Hahnemann.
effects of Peruvian Bark on his own person, to the symptoms of ague; we will find it matter sufficient for our consideration that it has been claimed as a law - a "law universal," "external with time," and "coextensive with space." I must here claim the premises that Hahnemann was indeed a man of science, appointed to perform a man's mission and a man's duty; Grant you him genius, perseverance, and research, but these premises I must claim. This remark may seem to many quite superficial, but when we call to mind the many affiliations in vice amongst just a few of the "Apostles of Homoeopathy," indicative of Hahnemann's divine inspiration, it would seem to be a necessary preliminary step in the consideration of Homoeopathy. Let us endeavor to discover Hahnemann's own opinion on this matter. Note his grade of reasoning and frame your conclusions. He writes, "There must be a pure and true method of treatment, as God is the best and purest of beings, for it would be indifference to the torture of his best-beloved creature, to have denied to the gen-
use of man the discovery of practice and certain remedies with their easy, sure and trustworthvapplica-
tion to the cure of disease. It has therefore by the benignence of the divine will been permitted to me
to make the discovery of this infallible law." "Here, 
as Dofaydinece observes, "Hahnemann plucks from
the Creator's grasp under the threat of an accusation
of injustice, thinly disguised in reverential language,
the elixir of life for which the Alchemists laboured
in vain." Here, we would add, Hahnemann in
the form of a my electron renal species of perforation,
we take it, declares his mission to issue in a new
era in medicine, a doctrine and a practice all-power
and all curative because especially under the Divine
understanding. We would epitaph these our last remark
on Hahnemann by significantly reminding his
deluded compatriots that

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

From Hahnemann we turn to consider and that
anterior the times in which he lived, and the state
of medicine when first he promulgated and reduced

"Similia similibus curantur." We may calculate
The date of the first general sensation of Homœopathy from the beginning of his residence in Laplace, and the publishing of his Opusœ, which simultaneously occurred in 1810. At this date, numerous were the pathological theories that had been advanced and were being advanced, relative to the etiology and constitution of disease. Labro-Chemistry, Labro-Mathematics, Vitalism and the Inconvertibility of Atten were some of these. Inflammation in some some stage or process was the type which disease was generally supposed to assume. In respect therefore of treatment, universal anthroposophism was the rage and that the routine practice of physic deflection by Throdletting Purgation & Mercurialization was three-fourths at least of the total practice of the time. We cannot, therefore, wonder that some practitioners dissatisfied with the results of their own practice and feigned at the mutability of its tenets, should have fled to a contrary system and endeavored to inject a new note in a system of medicine, whose virtue was its harmlessness, and its great good its total inactivity. Some men by nature are sceptics, some are so constituted that they must possess a dogma,
and concerning those of the latter order we cannot wonder that at a time, when men's minds were whirlpools of opinion, relative to the science and art of medicine, some should be found eagerly clutching at straws with the belief that they had obtained a real life-preserving life-sustaining element.
Chapter II.

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

There are at present in the year 1860 four Homeopathic colleges in the United States, one in Rio Janeiro, South America and another in Palermo, Sicily. These in the U.S. are respectively located and named as follows:

The Homoeopathic Medical College, Pennsylvania, The Hahnemann Medical College, Chicago, The Homoeopathic Medical College, St. Louis, The Western Homoeopathic College, Cleveland. The first three of these U.S. Colleges have respectively in their order, for the past medical session 1860-61, graduated 25, 13 and 16 students.

Statistics, concerning the last one of the College in Rio Janeiro, & Sicily, we have been unable to obtain. Granting however a similar increased
The dream of the former three, as the number of graduates from the Western College, there shall have been 72 licensed homopathic practitioners set afloat upon the U.S. for the past year, a number equal to the yearly graduates of the University of Edinburgh. But this will not likely comprise all the licensed practitioners that yearly begin homopathic practice in the United States, for not a few study at the ordinary colleges and thereafter practice homopathy. The Homopathic Directory informs us that in 1855 there were upwards of 3000 duly qualified homopathic practitioners engaged in practice in the U.S.; that there were also in that year, 3 Public Hospitals, 30 association societies, dispensaries in all the large towns, and 8 quarterl and monthly journals; that in Great Britain in the same year there were 140 homopathic practitioners, dispensaries in the larger (English) towns, and 9 combined homopathic and hydroopathic establishments. We are inclined to believe moreover, that in the U.S. of America homopathy is rather pro-
I make this remark advisedly, for I can substantiate it by proof.
growing more retrograding, but whatever may be the case there, we are fully certain that it has been gaining ground here. The space of three years has added many names to the personal list of Homeopathy. For instead of numbering 140 as in 1855, they now number at the very smallest computation 200. Now if we grant 1/100 of the population to each practitioner, which is a low allowance, there there shall be 300,000 of the inhabitants of the United States, and 200,000 of those of Great Britain, who are so far as regards the welfare of their health, the safety of their lives, and the weight of their purses at the mercy of the King anger-plum and the Queen fest of the Homeopath. But besides these graduated practitioners, there are throughout the two countries but a few amateur practitioners of Homeopathy. These flourish in the form of, how well-established D's who have lost their diplomas from Shipwreck or of philanthropic 'father of families,' as well as wise mothers or spectacled aunts famed for curing 'The Sump of Life,' and it is even reported that not a few of the more youthful of the same gentle sex are so
Far qualified as to prescribe Acon. and Bell. for Fives, Arsen. and Arsen. for aches, Speen for Coughs, Arnicar water for bruises and Ac- 
Bica Liniment for sprains. There is one other 
mode for the Propagation of Homeopathy 
which I would strongly state, that is in the 
form of books for the Million and adven 
tisement. To elucidate the nature of these 
I may just copy one or two from a recently 
published homeopathic work. They are 
"Homeopathy, and its advantages to the working 
classes." A Lecture delivered in Manchester by 
the Rev. Francis Smith. Stitched 3d.
"The Reasons why I prefer Homeopathy to the 
timonon system of medical treatment. By the 
Father of a Family. Third Edition (thirty 
thousand). In wrapper 2d.
"Oldham (Dr. Stephen). The Homeopathic 
Treatment of Syphilis and Gonorrhea. Stitched 
6d.; post free for "Stamps."
We shall make no comparisons, but allow 
these samples to tell their own tale.
The schools of Dio Ignaro and Palermo 
thought not so splendid as those of the "U.S."
are interesting as so far as they relate to the fact in the following statement: "L'école de Séide est la salle, avec celle du Brasil, ou la doctrine Hellemannienne doit pratiquée sous l'oeil de la justice." We have now looked at Homœopathy as it stands in its most powerful and increasing condition, when however we turn to the Continent, its declining side is presented to us. Austria supports an hospital, and a corresponding staff of physicians. But further we do not hear of it; Spain flourishes in the possession of a Madrid Hellemannian Society, which is so precious, as on the 100th anniversary of the birthday of Hellemann, (10th April 1861) to be mighty stated and pleasantly surprised at the wonderful demonstrations of Mr. Burton's wonderful magnetoscope. France can show comparative by little in its support, and Germany is so ungrateful to its own offspring, as now scarcely to recognize such a trace of the Author of the Laws of Homœopathy. It would be an interesting study to compare in the different nations the different causes at work for the advancement of Homœopathy. We might find...
In one station, a prominent source in the endearment of its public in another in the inferior talent or deficiency of common sense in the professional order, in a third we might find that the chief aim to which all others were subservient, was to make money. Now whatever of these causes singly or combined, operate in making Homeopathy most familiar to the United States and England, we would not venture to say, but with the fact we would deal, with those statistics before us, and with the additional belief that it is on the increase, we ask, are not these reasons sufficient why every medical man should examine the doctrines of Homeopathy and so fully plainly and clearly to refute them in argument? This, we believe, is the only mode by which we can hope to prevent the spread of Homeopathy or to conquer and subdue it.
Chapter III

We have now reached that stage in our thesis where we shall attempt to consider fairly and impartially the principles of homoeopathy. As we do so we shall see that its professors are at variance with one another in every point in their creed, except in reference to their supreme guiding principle, the law "Similia similibus curantur." We can however rank them under two heads, firstly, those who profess homoeopathy in all its purity, secondly, those who, though maintaining the law do not profess the whole creed of Hahnemann. We have yet occasion to take advantage of this distinction. As we have previously stated, the Schools of Pro Juergis and Galeno practice and profess homoeopathy in all its purity, we will take for the rest of reference throughout this thesis, the Profession of Hahnemann, to which the graduates of the former school adhere themselves. It is as follows.

"La main sur la conscience et les yeux ouvriers, j'embrasse l'homéopathie et déclare, après avoir etudié avec attention et impartialité les divers systèmes de médecine,

Reconnais la doctrine de Hahnemann comme la
seule véritable doctrine médicale ;

2°. Je crois que toutes les fonctions de la vie sont dirigées par une force essentiellement spirituelle, que je désigne par le mot de dynamisme vital ;

3°. Je crois que la perturbation de cette force constituant la maladie, la seule manière de la ramener à son état ordinaire, appelé santé, consiste à la stimuler par des agents donnés du pouvoir de produire chez l'homme sans des symptômes semblables à ceux manifestés par cette perturbation appelée maladie ;

4°. Je crois que toutes les substances de la nature, même celles que l'on regarde comme les plus inertes, possèdent la propriété d'agir sur le dynamisme vital, parce que toutes elles renferment un principe spirituel qu'elles reçoivent de Dieu ;

5°. Je crois que la frictions, la succession et les autres procédés qui ont pour but de désagréger de plus en plus les molécules de la matière, développent leurs propriétés dynamiques ;

6°. Je crois que l'expérience de ces substances ainsi préparées, faite sur l'homme sans et la femme qui jouissent de santé, est le seul moyen possible de connaître leurs propriétés dynamiques et de posséder des médicaments efficaces ;
Je crois que c'est un devoir sacré pour tout homme, principalement pour tout chrétien, de se soumettre à des expériences sincères, en tant que ces choses le lui feront, en se rappelant que notre Divin Rédempteur a consenti à souffrir une mort éternelle sur la croix pour nous acquérir du péché et obtenir pour nous la félicité éternelle. Ve. Ve. Ve.

At the first is the summary belief, we pass to the second, and to understand it more thoroughly we shall develop its meaning by the assistance of a few extracts from the Oecumen of Kabirian...

1. When he can neither see the spiritual essence, the vital power which produces the disease, nor yet the disease itself, but simply learn its modified effects...

2. During health the system is animated by a self-moved vital power, which preserves it in harmonious order.

4. In disease this spontaneous and immaterial vital principle pervading the physical organism, is principally deranged by the dynamical influence of a modificative agent which is imminent to life.

11. To presume that disease is a distinct something residing in brain is an absurdity that has rendered Allopathy to Premonious.
See "The Index to Organon" and "Hahnemann's Lesser Writings"
"I merely pretend to point out that which diseases are not and cannot be, or to express what I have just proved that they are not mechanical or chemical changes of the material substance of the body, that they do not depend upon a material principle, that they are solely spiritual and dynamic changes of the animal economy."

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

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

"We cannot but recognize in this Profession of Faith and these facts an amount of improved assumption and theoretical speculation, not consonant perhaps with the German metaphysical mind, but certainly not consonant with the ideas of such material-headed reasoners as we claim to be. We are told by the author of this Profession of Faith that the functions of life are directed by this essentially spiritual force."
designated by the words "vital dynamism"; we are told by the Organon that during health the system is animated by a spiritual self moved vital force by a 'spiritual essence', a 'vital force' and a dynamic influence, all being used as convertible terms. Now whether such Colloquy is intended to mean the same thing, something, anything or nothing it is not at first sight so easy to make out. We believe, however, that these are intended to mean something, and all the same thing, but this we say, that if this 'spiritual essence' means anything at all, it must mean the soul, the spirit, the 'mind' peculiar to the human body, and not to be confounded with the 'vital force' which man enjoys alike the lower animals. The Organon also tells us that this 'spiritual essence' can become diseased by the dynamic influence of a morbid agent operating on it. Thus Hahnemann averp that 'the soul, the spirit, the mind' can become diseased, and indeed if the soul is a part of the Divine essence as revelation and philosophy inform us, then God is made no better than a mortal, and Hahnemann in ignorance blasphemes the holy attributes of his divine Creator. Or, if the author of the Organon means to say that
The vital power being disturbed constitutes disease solely and wholly, which Mr. 3 in the Profession of Faith also reiterates, here is surely also an so
or. We know that the vital energies fall below their normal standard, when any of the functions of the body are deranged or disturbed, but this does not constitute disease; it is the varied and various manifestations of these deranged functions, and likewise the varied and various disorganiza-
tions which these produce which constitutes disease, for disease is a something which we can see, (i.e. perceive) being neither a disturbed 'spiritual soul' nor a weakened 'vital power'. Our fourthstrand warns us not to presume that disease is a distinct something residing in man, for the doing so is an absurdity that has rendered Allopathy an anachronism if it is not a distinct something residing in man, the must be an obscure something nowhere out of him in which case, whereby the existence of the Edinburgh Medical School or the Edinburgh? Must not such institutions be objectional, and their objects, sinecures? They must be sure we have at last hit upon the happy fact, that disease is an obscure nothing for out of nothing, nothing comes - 'by while nihil fiet'.
Hahnemann would thus, in his usual style of declamatory authority, aid us of our reason and perceptive faculties, and then endeavour to blind and bamboozle our minds into a similar state of insensibility with his own. But we are happy yet to think that it is to the glory of medicine and to the pride of every physician, that we can yet diagnose an itch from a Syphilis, a Chancrwal from a Diphtheria, or a Gonorrhoea from a Scroful which we could never do on the assumption of the grounds on which Hahnemann argues the same cause and constitution of disease. And if we could not diagnose diseases which we believe to be diametrically opposed in their Pathology, how could we distinguish those whose pathological and symptomological differences are less apparent? He tells us that these are merely the 'symptoms of disease its morbid effects.' Where are we to discover the thing itself? are we in our treatment in endeavouring to remove the cause, to engage in a wild-goose chase after a 'spiritual essence'? we must do so, if we are to pursue a course of treatment compatible with the grounds on which it is based. Such a chase however would not be such a wild one after all, for here
his a clue to the whole matter: praeumad as it is only by means of the spiritual influence of a drug is agent, that our spiritual vital power can be diseased: so, in like manner "only by the spiritual operation of medicine that health can be restored" Hahnemann, accordingly, found that when he shook any given substance in a glass vessel he would develop another "spiritual influence" that was able to cope either superficially or penetratively with any disease, no matter what. This discovery must have come very handy to such a unique mind as Hahnemann's. We would not hesitate ourselves to believe that if the above theory of disease was true, the spiritual operation of medicine would be likewise true, for as we are accustomed to let a thief to catch a thief so we would rather require to employ a spirit to catch a spirit. But since we found that we lands ourselves into a sea of absurdities if we admit the former, we can as conclusively assert a flat contradiction to the latter. Chemistry, Physiology and the Microscope have taught us, concerning the most elementary atom of our constitution, how that from a blasticum molecular matter is deposited and coalescing forms the cell she-
ment, how that cells dispose their constituent parts to form the fibrous and tubular elements, as well as the mode in which these build the organ element, and how the whole in a state of action defines what we know as life. But these sciences alike with all others, have never demonstrated to our understanding the existence of a spiritual essence or a dynamic influence, acting in harmony with order the organism in health or constituting disease, when the dynamic influence of a specific agent operates on it. Nor have they been able to show that vitiation or succession have been able to develop from substances another 'spiritual influence' capable of acting curatively on those which are affirmed to constitute disease. This, however, is the grand theoretical basis on which rest a few of the leading tenets of Homeopathy and its adherents. This is the first in a series of wild assumptions and speculative vagaries, which taking root in the homeopathic branch, ends in the practical belief that the administration or injection of the decillionth part of a grain or drop of an appropriate drug, is able to throw the tide against the operations of the most invertebrate disease.
Chapter IV.

Similia Similibus Curantur.

The great guiding principle of homoeopathic treatment is the distinct fundamental basis on which homoeopathy stands. Hahnemann proclaimed in 1810 in the Piae of his Organon, that it was an unerring universal law and the sole law in therapeutics. His followers of the present day reiterate the claim. The President of Great Britain, to which we have alluded, thus formulates the creed—"I believe that as the disturbance of the force constitutes disease, so the only mode of bringing it back to its ordinary condition, called health, consists in stimulating it by prescribed agents that have the power of producing in the healthy brain symptoms resembling those manifested by this disturbance, termed disease."

We will in the first place elucidate in Hahnemann's own words, the mode of reasoning whereby he advanced the law in theory, and after remarking on it, we will have to consider how far he may have been correct in establishing it as the universal and only
See "Hahnemann's Organon of Medicine" - Pages 133-145.
law in some medical practice. He writes
"All past experience, and all accurate research
convince us, that persisting symptoms of dis-
 ease are so far from being removed and an-
 nihilated by opposite symptoms of medicines,
(as in the antipathetic, palliative method)
that on the contrary after transient appar-
 ent alleviation, they break forth again only with increased intensity and become
manifestly aggravated." And again states
one of the allopathic method, he writes,
"Medicines are given quite heterogeneous to
the disease, being merely an imperfect and
injurious imitation of the highly imperfect
efforts of the natural, merely instructive
vital force, which guide all by vigorous agita-
tions strive to save itself at whatever sacrifice
by the production and continuance of united
state in the organism." And since a medi-
cine must be sought which has a tendency
to produce similar or opposite symp-
toms, in order that it may be effective,
"there remains, therefore, no other grade
of employing medicines in diseases that pro-
forces to be of service, show the homoeopathic
by the instrumentality of which a medicine must
be sought for the collective symptoms of the
case of disease, which among all the medicines
(whose pathogenetic effects are known from having
been tested in healthy individual) has the power
and the tendency to produce an artificial induced
state, most similar to that of the case of disease
in question: which conclusion truly is further
established by the following homoeopathic law
of nature" that, "A weaker dynamic of
fiction is permanently distinguished in the liv-
ing organism, of the latter (whilst differing in
kind) is similar to the former in its manifesta-
tions". We do not require to say that these
are merely assertions theoretically credited by few,
and practically we believe by none. For if any
homoeopath really does believe such crude assum-
tions and loosely reasoned deduction, what an-
sany can he give to the testimony of this man
who affirms that when he laboured under a
constipation he swallowed a purgative prescribed
for him and was at once speedily and perma-
nently cured; or of that man who when chilled,
out of spirits and uncomfortable on account of a persisting diarrhoea, was advised to a dose of Ferro-cyan and Ammoniated Spirit of Opium and shortly quite cheerily expressed himself that he felt warm and was no longer troubled with the disease. Or again what are there who, when labouring under vascular states or the ushering symptoms of inflammation in some part of their body, do not at once experience a great relief by the local or constitutional abstraction of blood, and also observe by their rapid recovery to health its permanent beneficial effects? Or again, who have not, when suppuration was taking place into some organ, been benefited by the derivate or tubaline effect of a mustard poultice, a blister, or a dry cupping? Or again, what brother, who, when suffering under distressing after-jeans, does not in the morning when you call to see her with gratitude in her smile thank you for the Opium pill you gave her overnight. In this instance, let us multiply these further show that the remedy employed relieved the sufferings of the patient and that it proved not only palliative but
nature. And although Ahriman himself tells us that the physician's mission is to relieve suffering humanity, yet such a feat is 'highly erroneous' and 'does the seed of thousands of future seclusions.' One of the reasons for which he adduces to show that the Allopathic mode of treatment must be injurious, is that it is merely a copying of nature, for if the cure affects once at all, it is after a very languid fashion. But it is to the Conf opposite reason to the Adt. Dr. Ernie and many others profess to have induced Homoeopathy. By because they thought they could discover in it a better adjunct to the Dr. Ineffectual Nature. And the general belief now is that it is Nature that cures and that such treatment is most successful when assisted and aided by her causes. It is thus after a careful study of her operations of her in inflammation that we know to best ignore them as formerly was our wont, but rather use means whereby we may assist and direct them — hence, our greater success nowadays. It would be use-
Up to quote instances to disprove Homoeopathic statements about "the imperfect efforts of the irrational vital force" to cure, the resolution of every disease simplifies the highly wonderful and intelligent character of Nature in her processes of cure. But how persevering upon the falsity of Homoeopathy so that clear sufficient evidence to prove the truth of Homoeopathy, because it is not black trust it be white, because Homoeopathy is wrong trust a contrary mode of treatment be the right one. If we are either without many advanced laws in Medicine, nor yet lack necessity to manufacture drugs. At least I don't think it would be difficult to display as much as Homœopathic has done. Homœopathy has perhaps as much a show of truth as Homœopathy, and perhaps Hydrotherapy or Hydromopathy more than other. Then the sort of reasoning is that which out of a number of proposed therapeutic laws selects a false one and asserts that it is always must be true one. Yet it is by this selective and exclusive mode of reasoning.
That Khrusman's error the uncanny truth of similar similes presented. I should suppose that our last quotation of "A deeper dynamic affection we" is a homopathic perversion of John Hunter's law that "two diseases cannot affect the same tissue at the same time." In reference to Khrusman's name files from nature for illustration. His supposed law we may say that we lack sufficient vulgarity to comprehend to deduce them, so we must therefore pass them by, as if we knew not they had ever been propounded. There are many theories and principles so-called in medicine, which though certain false are not easily proved to be so. This homopathic Principle, this law of simil, however, both in its theoretical bases & superstructure is so glaringly fragile that in its consideration we are inclined to half and ask ourselves whether it is really worth while giving it a practical trial. But now show, though we have presented it as a very shattered spectacle in theory, let us in our minds again superstruct and cement its walls, and even roughest its edges.
final, certainly its most tacking aspect, in order to present it in its original condition, when we shall try how far its practical application may be proof against a little fall practice. Simba Simbae carantn is claimed by Homadpath as a universal law, and the only law in Therapeutics. To ascertain if such be the case, let us endeavour to answer the three following propositions

1. Is 'I.P.C.' a law universally applicable in the cure of every disease? 

2. Is 'I.P.C.' the only law in which the cure of all diseases is possible?

3. Is 'I.P.C.' a law cognizable in the cure of disease?

Firstly, if 'I.P.C.' is a universal law of cure, then there can be no instances in which a treatment lightly based upon it can be mischievous, or can indeed do ought but cure the disease. But thanks to Homann himself, for he furnishes us with instances, when "it is permitted" (!) to depart from the letter of the law— and these are, e.g., "Some instances of Poisons, 'Chirurgical Infections' and"
See 'Hahnemann's Lesser Writings'
Page 530 vc.
When substances of a completely indigestible nature, oppose the stomach, it is permitted, in some few cases, to effect their expulsion by innocent remedies. In urgent cases, also, where life seems almost extinguished, it is admissible to stimulate with mild electric shocks, hot coffee, the gradual application of heat etc. I would recite what Dr. Wood says in reference to this matter. "I wonder how those who have abandoned the legitimate mode of medicine to practice under the great guiding principles of this universal law appear the accusing of their conscience when they return as in these instances to deviate from it.

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

But Homeopaths of the present day, give a much wider range to the admissibility of the use of Allopathic strong remedies. D-Black states that according to some Homeopaths there are instances in which blood-letting acts beneficially in causing the vital activity. In the case of leprosy also, the application of a caustic may appear repulsive to most of the Homeopathic School, but a similar
Hahnemann's 'Lesser Writings'. Pp. 36-7.

'Homeopathy amongst the Allopaths' by Dr. Downes. Pp. 67.
Course is followed by burning (one of Hahnemann's followers most ardent) in the prophylaxis of hydrophobia, where he recommends heat to be applied to the wound." This, however, is merely recommended by O'Flaherty as a "modification" of the practice instigated by Hahnemann; an idea of the extent of this modification may be gathered from the following among Hahnemann's statements: "Not a single patient escapes scrofula if this chance have been only locally destroyed." I would ask (then), if it be not very foolish, very sinful, to destroy the chance by external destructive and corrosive applications, seeing that thereby we deprive ourselves of this conclusive sign, not only to the part of the General disease removed but we deprive ourselves of this conclusive sign of a perfect or imperfect cure."

In further illustration of when it may be expedient to depart from the law, I will quote a passage from a lately published Homeopathic entitled "Homeopathy amongst the Allpathists." It is the following: "Dr. Simpson in a work which is professed to be a CLANDESTINE ANIMATION of homeopathy, advices an argument which he believes must strike a triumphant blow
"Organon, Introduction" Page 22.
at our system. Referring to the disease arising from the presence of tapeworm in the intestinal canal, with a sneer he asks, "Do we possess any medicine which can in large doses produce, and in small ones stifle it?" As the founders of our principles limited their adaptability to those cases only originating from a dynamical aberration of the vital force, we can answer that we are not acquainted with any drug of the kind, without damaging the system in which we place such confidence." One of two things must this ardent follower of Habermans profess, either that he knows what was the mind of Habermans better than the latter himself did, what it was that constituted a disease to be an aberration of the vital force, or that he was brought up in his faith by a leading-string not from a study or even a perusal of the Organon, for in the introduction, page 22, it is written the following —

"But the tape-worm methinks is a most one Relain, every effort should be made to expel that monster, which was erected for the torment of Man Kind." — Yes, sometimes it is expelled, but at the cost of what after sufferings, and with what
danger to life! I should not like to have on any
conscience the deaths of so many hundreds of the
innocent beings as have fallen sacrifices to the horridly
violent purgatives directed against the kappeworm,
or the many years of indigestion of those who
have escaped being purged to death. And how often
does it happen that after all this health and life
destroying purgative element treatment, continued
for several years, the animal is not spoiled, or
if so that it is again produced! The various species
of kappeworm are only found along with the spine
point, and always disappear when that is cured.

Can 'Pimicis tumebus carastrius with so many
protracted febriums be a universal law of care ??

Secondly, if 'P.S.C.' be the only law
of care, then the following deductions must be
true viz. that the 'plastic of symptoms' produced
by any substance on the healthy, ought with cer-
tainty to indicate that it will relieve a similar
plastic on the sick; and also the converse of this,
that if a substance cures a disease, it must in-
variably possess the power of producing in a health
y person a similar 'plastic of symptoms' to those
which occur in that disease. Do not simplify.
Hahnemann's 'Lesser Writings'. Page 525.
the former, Opium produces soundness and insensibility, and consequently ought invariably to relieve such conditions; and according to Schrenkenn "An insensible, insensible, insensible, by plus Patent, unworried by any shaking, deaf to all calls, will be rapidly restored to consciousness, by the smallest dose of Opium, were it a million times smaller than any mortal man yet prescribed."

Such a statement as that, is past our almost credibility; it is a flight beyond the regions of our reason, and the compass of our common sense. Allowing this statement to stand upon its own merits, unshaken by any refutation on our part, we pass to answer the statement contained in the latter deduction. Antiquarian research informs us that Colchicum has stood the test of 2500 years experience as our best remedy on Pneumatic Gout; has it invariably been found to operate in the healthy a totality of symptoms simulating those of Gout? Lemon juice fresh fruits and vegetables cure Gout, but who ever saw it result from their use? Sodine cures Gout, but who ever produced a Goutie of its nearest simulation in a healthy woman by its administration.
Bathing, Exposure to the open air and
from our Chlorosis, or as the treatment has been
practically listened to the stage in washing, the
patient like a shirt undergoing the various pro-
cesses of washing, airing and ironing, but who
ever indicated these as the causes of Chlorosis?
Cod Liver oil is our best remedy in these, but
who can satisfy us with an example of its having
caused it? But not to pass through the general
range of Practice of Physic, let us advert to the
Homeopath's special Practice of Physic, and select
two instances - Alumite and Belladonna in the
cure of Dyspepsia and Camphor in the cure of
Cholera - (Select these two instances, because
they are two of the best specimen of what they
consider their successful practice, and because
they are generally agreed upon their being exam-
pies of sound Homeopathic practice. We may
say that we believe that those Homeopath who
use the lower potencies or appreciable doses will
be partly successful, but those who use the higher
will not affect the patient's condition for better or
worse).... Homeopath do not have sharp
day and quick eyes for physical diagnosis, they...
at least have them for a detection of the nearest semblance of a sanction of their system. They produce M'Dixon's testimony to the usefulness of Aconite Belladonna in the cure of Erysipelas, and then aver that the greatest surgeon of his time could not but have been imbued with a deep sense of the truth of Homoeopathic principle and practice for as Dr. Jenner informs us he not only practiced Homoeopathy in the University College Hospital towards the close of his life, but as I have already told you, testified to its wonderful efficacy, and in his lectures to the students recommended them to investigate it.
I quote the above assertion in brackets from
"The great fact, examined and disproved, or Home-
apathy Unmasked" by Chevague, being a reply to Dr. Horner's letter on reasons for his con-
version to Homeopathy, where it is stated as a
literal extract of Dr. Horner's own words. On the
next page in the same pamphlet, Dr. Lodge,
(who was House Surgeon at University College Hospi-
tal, and private assistant and intimate friend
of Mr. Liston to the day of his death) in reply to
inquiries concerning the truth of this assertion
writes "For a considerable period of time, every prescription
of Mr. Liston's passed through my hands, and they
rarely contained any remedy of which he was an
adequate witness. I challenge him to show
that Dr. Liston ever prescribed a Homoeopathic
dose of any remedy in University College Hospital
wherever he was was induced to try some form of
Homeopathic Remedies. Then it is certain that he
soon discovered the worthlessness of this system
as a means of cure, for it is incontrovertibly true
that he did not continue the experiment, and I
declare that to the last I thought he had no shadow of belief in so singular a
delusion." I also quote the following remark of the author from whose pamphlet I take these extracts: "Comment of ours can add nothing to the force of this testimony—it is conclusive, unimpeachable, irresistible." I would here have again recalled the story of Mr. Trotter's attachment to Homoeopathy, had I not met with a like refutation in a lately published Homoeopathic pamphlet to which I have before referred by Homoeopathy amongst the Allopaths" and where along with super-scried instances of Hysteria in Professor Simpson, it is protested as an instance in question. It is there also stated that it was owing to the suggestion of one of the oldest and most respected practitioners of Homoeopathy in this country that Mr. Trotter was prevailed upon to use Aureate Hellebore in Typhus fever.

This is a statement, though unimportant in itself, to cast a doubt on the former one of Trotter's, and to its falsity. We can adduce as incontrovertible evidence as in the former case. The respected Homoeopath referred to, we have no doubt is O'Gunn of Magnetoelectric authority. That for the reason of her intimacy with Mr. Trotter. Wherefore however, the
undeniable testimony of Professor Miller, who was formerly also an assistant and warm friend of Mr. Linton. That it was on the suggestion of Dr. Tin but of Mr. Dalrymple, he says, that he tried these remedies in Coreipelas. But how to prove that whilst Mr. Linton used these remedies in Coreipelas, he did not practice Homeopathy. And in the first place, I would more especially for the benefit of those interested in this matter subscribe his usual prescription, for which I am also indebted to Professor Miller. It is the following—

By: 

Praxity Atonti pepp—adose every 3 or 4 hours. 
So be continued for 3 or 4 days, and followed by,

By: 

Praxity Belladonnae pepp—do. do. do.

This prescription bears on the face of it that at least Mr. Linton did not believe in attenuating his medicines by 10's or 100's, nor by thus attenuating by the agency of a certain number of "downward shake" or with powerful stroke of the arm descending, in being able to potentize or develop the spiritual curative power of the drug. In fine, he could not have believed in the homoeopathic theory of medicinal dynamic forces, nor the spiritual doctrine, which spring from it. I think...
Jahr's Manual of Materia Medica
as edited by D. Curie. Cap 2.
There is also good reason for believing, as the dose attests, that he stood in part one of the consequence of supersensibility of diseased parts, or believed that from the very close identity (for allow one to remind one self, this similarity is but enough one of the disease producible by the giving of Arzote for a few days and the subsequent administration of Belladonna to Ergotitis, the action must have gone "right to the parts affected". But the more special question at issue is: what or what these things produce in the healthy, collective symptoms simulating Ergotitis? We emphatically answer, N. O. The homopathic materia medica itself with its long list of provings of these substances fails to show this. The "general symptoms" in the provings of Arzote as these hatted. I transcribe: "Soreness, pains, left attacks of fainting, weakness as if in consequence of a chill. Thinning of old and stagnation of blood in all the vessels. - Chiefly arising from recumbent posture, buzzing in the ear; deadly paleness of countenance and shuddering. These I do not select as a condensation of the general class of symptoms, but I copy them under the heading of general symptoms.
Indeed we have known long before Homeopathy was even heard of that the prominent feature of the action of Aconite is to produce depression of the vital powers, which ultimately leads to a failure in the circulation. If the homeopathic mind is so imaginative as to detect a similarity between this list of symptoms & Coryzela, we can say no more but confess to a much more minute matter of fact stupidity, such as leads us to quite a different conclusion. To enumerate the hundreds of symptoms in the different forms of pains and spasms and sensations attributed to Belladonna by homeopathic authors would be a lengthy task. We briefly require to call to mind the fact that Belladonna is considered by homeopaths to be the specific remedy not only for Coryzela, but also for Delirium, Madness, Hydrophobia, Paralysia and Amaurosis. It will be true enough after we are informed of the great similarity existing between these diseases, to dispose of a supposed similarity between Coryzela and the effects of Belladonna. If these foregoing statements be true, then the inference is likewise necessarily true that the
Hahnemann's 'Essen Writings' Page 8146.
effects of these remedies bear no homoeopathic
or pathogenetic relation with the disease Erysipe-
los. To much then for his alleged
homoeopathy in the treatment of Erysipelas,
and to much for the attempt to drag Mr-
Linton into the meshes and absurdities of homeo-
pathy.
Camphor is a remedy
for Cholera Brach lauded by Hahnemann
and his followers. Hahnemann for the first
stage thus prescribes it “The patient must get
as often as possible (at least every five minutes)
a drop of Spirit of Camphor (made with one ounce
of Camphor to 12 of Aleshol). One drop of
Camphor must be rubbed into the skin of the
arms, legs and chest of the patient; he may
also get a cloister of Spirit of warm water fin-
gled with two tea-spoonsful of Spirit Camphor.
From time to time some Camphor may be allowed
to evaporate on a hot iron to that if the skin
be dried and he should be able to swallow,
he may draw in enough of Camphor before
with his breath”. He of course read this with
astonishment, and naturally ask why in this
instance a drop of the mother Fd. of Camphor
Sorry five minutes, and those other accessory
notes to get the drug in quantity into the system
rather than the all-powerful all-curative de-
illionth dose? Why manifest the physiological
highly destructive effects of your drug rather than
the potentized therapeutical of which the hypo-
theses you say are merely the indications? We
ask these questions of the class proud of their purity,
and the grand simplicity and complete coordination
of their system, and we wait an answer. We turn
to ask of those Homœopathic practitioners, who refer
to modern with the increasing knowledge of the times,
and who we have reason to believe, smile at the
transcendentalism of their potential brethren, the
proof that Camphor in the healthy produces a
stability of symptoms, the image of Cholera. It is
impossible fair with credit to herself, satisfactorily
answer these questions. We trust then that
the brain of our argument, and the facts con-
tained in it are sufficient to show that,
Homœopathy alike with the legitimate prac-
tice of medicine prove to pay the least of it,
that cures are effected, otherwise than by ac-
cordance with this law of Simile: That
Similar similia curantur is in truth neither the sole law of cure, nor a universal law of cure.
Chapter V.

While we are thus limiting and narrowing the field of action of this law of simile, let us endeavour to discover its whereabouts, let us fulfill the examination of our third proposition, and see what claims it has to be one of the general laws of cure. There can be little doubt but that, even now in the comparatively advanced state of our knowledge of medicine, we are deficient in general Therapeutic laws. No better evidence can be given of this than our system of polypharmacy. This fact is taken great advantage of by Homoeopaths, as an argument against Allopathy and in favour of their system, and we are constantly rated by them on account of the heterogeneous nature of our practice, and the monstrous delusion of the combination of remedies. In answer to this, if we would remark that it is an observation in the handwriting of art that complexity precedes simplicity, for as we note that the workmanship of the machine for the furtherance of any ingenious project is gradually reduced from its primary, highly artificial, redundant form, it assumes a condition
of beauty, symmetry, and simplicity, so in the development of science is it a fact that only by judicious selection and faithful reasoning from an extensive collection of the crude materials of previous observation, can we hope to arrive at its undiscovered facts or formulate laws to govern its progress. Thus is it with medicine, and this with drug-giving. And if this be so, then we say that the medicated globules may be beautifully simple, but we deny that it has arrived at this simplicity by the true road of scientific induction; on the other hand we affirm that the legitimate practice of drug-giving is gradually altering this character, and that because we are gradually gaining a better acquaintance with the natural course of diseases, the effects of diseases, and the specific operations of drugs on diseases. We have only to compare the increasing tendency to comparative simple prescription, with the multiplicity compounds ones of our forerunners, and at the same time the increasing success of our treatment, and we are at once satisfied that we are travelling on this true path of improvement. All for all this, we think, that we are not deficient in those definite laws to
guide us in our practice. We must not however build our theories and collect some loose facts to parade in their support; we must reason out their existence upon an extended series of incontrovertible relative facts. We grant that a theory may suggest observations which might result in the establishment of a law, but we deny that homoeopaths have furnished us with these observations. The doctrine then, which Hahnemann introduced and systematized as a law, able in any way to support such a character. We have shown that in the treatment of many diseases, in which both homoeopaths and legitimate practitioners use the same remedies, these remedies are not homoeopathic to their disease; we have also shown that in two other diseases, whose treatment is supposed to be especially homoeopathic, such is not the case; and we are satisfied that we also show that the observations alleged by Hahnemann and his followers to establish a law of a theory fail to do so. But not only is each of these few observations which are paraded as so many facts all patent and convenient in their proof of the truth of homoeopathy, fail to affect even its practice. Let no removable them.
Introduction to Organon
The introduction to Hahnemann's Organon contains about thirty examples of cure by remedies alleged to be homoeopathic to the disease. Some additional examples are to be found in all later published works on Homoeopathy. These are the observations which we shall fail to establish Brücke's law, and fail to affect homoeopathic practice. Time and space prevent us from entering fully into a consideration of them, but I may briefly enumerate one or two to show how irrefutable is the evidence, which warrants the homoeopath to believe in his principles, to bind himself to their observance in his practice.

"Hippocrates mentions a case of Cholera Morbus that resisted every remedy, and which he cured by means of White Hellebore alone, which Cholera of itself, as witnessed by Linnet Landelius Boman and others."

"The English sweating sickness could not be cured until physicians administered antimony." "A case of dysentery was cured by a purgative."

"Podophyllum ages a species of dried fox because it possesses the power of diminishing the urinary secretion and of exciting at the same time a continual desire to pass water."

"Nutmeg has been found efficacious in
Hysterical fainting fits, because in a person in health it produces suspension of the senses and general insensibility. Ve. Ve. Ve.

Now, if these observations fail to establish anything and Similia a law, what is their explanation? This can be obtained by keeping in view the following propositions, which space prevents me from adapting to their several and individual applicable cases.

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

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

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

The signs and symptoms of diseases differ in separate diseases. — Of all the requirements of Similia
one to be fulfilled, this must the preclude the possibility of one remedy being homeopathic to several diseases. Belladonna is however the remedy for Delirium, madness, hydrophobia, scarlatina, & Amaurosis, disease totally dissimilar in their character. Instances could be quoted in the case of many homeopathic remedy—

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

All the adduced instances of cure on the principle J. P. C. are, we have shown, not thus cured, but capable of satisfactory explanation upon those propositions which we have gone into—

Can we fail to believe, then, that that doctrine which Hahnemann introduced and dogmatized as a law he was only able to prove as a theory that the same doctrine after having stood the test of fifty years is still borne by a theory, in spite of a false one and incapable of support by observation. Perhaps some may say, could we not apply a similar set of propositions to all alleged instances of cure, and thus to away with the possibility of a cure being effected at all.
Let us for a moment grant the truth of those observations which we have mentioned. Still, we say they do not affect homoeopathic practice.

One would not expect, that, White Mercurius was the homoeopathic remedy so extensively used, and so prominently successful in the cure of Cholera; that, Dover's Powder and the like were in homoeopathic use, being of special virtue, to check sweating when it occurs as a prominent feature of disease; that, homoeopathic homoeopathy cured dysentery by purging their patients; that, a droopy should invariably result from diminished urinary secretion and a continual desire to pass water, and that colchicum should be an infallible specific for such a condition; that, suspension of the senses and general insensibility more resembled a definition of hysteria than of any other form of disease and that for such a condition数字化 was the remedy. Such are a few of the happy observations the homoeopath dearly and cherishes in support of his tenets; but such are the unhappy though the natural inferences, deducible from granting their truth, which however he fails to credit or in his practice to fulfil. Now as we have before
Hahnemann's Organon Paper
asked ourselves the explanation of these observations. To support the homoeopathic principle, we in turn, granting the facts, ask ourselves, their value. Their value must be real, for in "a practical science, such as medicine, a principle is a honestly-accepted truism - except so much as it influences practice and produces results."

But Hahnemann himself furnishes us with two reasons for doubting the truth of this law of similar when he states, that "a homoeopathically selected remedy" "produces a perceptible aggravation" in the condition of the Patient; and again when he states that in Chronic Diseases our remedy is not to be directed against an existing totality of symptoms, but against the unmanifested effects of one of those imaginary diseases, which had previously haunted the Patient's constitution, these being Venereal Syphilis. These theories are merely loopholes of retreat for the explanation of instances in which Nature, not Homoeopathy, has failed to cure. The aggravation theory holds that the appropriately selected homoeopathic remedy, however infinitesimal in quantity, produces a disease of greater intensity than the original one, so that the latter is overcome by the former, which being more amenable to a natural resolution thus ends in a complete cure.
Hahnemann's Organon Paper
How simple and pretty were it only true! Such nonsense however is not worth an argument. The
Demonic theory contends that with the exception of a few
diseases produced by the demonic infirmities Ergosis
(Condyloma) and Syphilis, Pora or the Venereal is
"the only real fundamental cause and producer of
all the other innumerable forms of disease which, under
the names of venous debility, hysteria, hypochondriac,
mania, melancholia, imbecility, madness, epilepsy and
convulsions of all sorts, of vagusiacs ecstaticus, phrenia,
cancer, fungus haematoide, gout, haemorrhoids, jaundice,
atrophy, deafness, urinary calculi and parasites, &c.
figure in systematic works on pathology as peculiar
independent diseases." All of these and numerous
other forms of disease, Hahnemann also holds to be merely
modifications of one another. The effects of certain condi-
tions such as climate, varieties in the corporal and
mental condition of the youth, an improper employ-
ment or circumstances of life, dietetic regimen, frac-
sions, manners, habits &c. influencing the transforma-
tion of this filthy stuff (which had at some previous
period affected either some skin or of that of his
progeny) as in one instance to result in mania,
in another in haemorrhage, in a third in deafness,
See D'Williams 'Principles of Medicine'
and in fourth urinary calculi. Hahnemann required twelve years diligent investigation, before he arrived at the truth of these brilliant discoveries, at the end of which time, System Dec. he was also lucky enough to hit upon remedies "which collectively are nearly a match for this thousand-headed monster of disease, in all its different developments and forms." Now, whether Homeopaths of the present day say they believe in this Divine doctrine or not, it matters not for they practically avow their belief in it by the use of these same antipyrionic remedies. The theory altogether reminds us of that of an empiric, who was formerly a gardener. "Every snow, woman, child eats milk, beef or butter, or drinks milk; every cow and sheep eats buttercups with its grass; buttercups are rank and acid weeds; 5192, all diseases proceed from buttercups." Now though Hahnemann does not vouchsafe to tell us with his usual style of argument, it is however clearly the only one which he could adopt, and to complete sustain the analogy further, the result is an empiric practice, antipyrionic in seven-eighths of all chronic diseases, for the one instance, and anti-buttercupic in the whole of those diseases on the other
It has become a proverb that clergymen as a class like to rule the roost not only in matters within their special province, but also in matters without. It is especially true that in medicine they not unfrequently come forward to stamp their veto upon this doctrine or this principle; practice, or to denounce and uphold this system or that. The history of the introduction of vaccination and the use of anaesthesia in labour shows this. In the one case, according to their prophecies we were to become infected with all manner of deadly disease; and in the other we were told that the use of chloroform in parturition was derogatory to the command of our Supreme Author, for in sorrow was the woman to bring forth the children. In connection with this, we find that the Reverend Mr. W. Grant of Westminster has made it out that when our Saviour commanded his disciples to cleanse the lepers, it was meant that they should cure this monster-headed disease. And by way of fulfilling the command, Mr. Grant proposed that every one should undergo a course of treatment by means of daily medicated antiseptic globules, in order that he or she might be in a condition more fitted "to receive the saving truths of the Gospel." Mr. Grant proclaimed, in fact, that such a medical
"Homeopathy vs Medical Reform" by O'Madden
See Page 132.
treatment, would be a great aid to spiritual conversion. We suppose that Mr. Bent amongst his many other good qualities, will cherish that one which precludes that "example is better than precept," in which case we further suppose that he uses this antiscptic medication as a means for the purification and sanctification of the debt-infected sinners of his own pastoral flock. We would drop the curtain over this subject, by characterizing such "great godfathers of grace" as "doubtful, not physicians in the care of souls, lessons who sniff out mortal ants, and call the devil over his own cycle."

Let us before we sum up the results of our consideration of the laws of similitude in medicine and anatomy, advert for one moment to the prominent features assigned by homeopaths to "symptoms." Physical signs are included in the ills of symptoms, for according to Hahnemann's Pathology, it is a science "it were madness to investigate." After a homeopath has observed a sum of symptoms sufficient as he thinks to establish the nature of the disease, "he dives deep in and by cautious individualizing endeavors to ascertain the exact sufferings of his patient with
all their little peculiarities" and against the collection of symptoms thus gathered he directs one day chosen with reference to the principle "Similia.

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

The fact that many organic lesions of a grave character occur without the manifestation of symptoms at all is surely a sufficient guarantee of the fallacy of the latter method. The condition of Euphoria which frequently occurs in patients labouring under Delirium, Latent Pneumonia or Phthisis sufficiently indicate that symptoms are not enough to guide us in treatment. Symptoms merely do not enable us to prognosticate diagnosis of truly diseased heart from any functionally disturbed one, and we could from view alone never be able to prognosticate that...
whether a patient was likely to live one day or a natural lifetime, that is to say so far as the present known condition of this heart was concerned. It is far beyond the control of physical signs and symptoms. Look at a case of diabetes. By placing a patient on a purely animal diet, we can mitigate in all and thoroughly do away with in many cases the symptoms, but we fail entirely to cure the disease. Dullness of symptoms therefore, and cure of disease are two things totally distinct of one another, a fact however which the Homoeopath totally ignores in his practice.

We have now presented this law as we find it presented to us in the Organon of Hahnemann; we have considered it in the abstract, and in connection with its application in medical practice; we have endeavoured to discover wherein it fulfils the ideas of Homoeopaths in relation to its universality and purity; and we have briefly adverted to those substances which do actually themselves so as to form part and parcel of this all-important one. However outside our
representations have been, however imperfect our illustrations, and however faulty we feel our mode of reasoning to have been, we still dare to hope that what we now have written concerning this law of cure, will more thoroughly awaken the medical mind to the spirit and effects of Homœopathy, and should these pages succeed under the observation of a conscientious Homœopath, that they will induce in him a degree of rational scepticism in his creed, by further investigation and comparison, will lead him to seek another banner of treatment than that, which points to the infusion of human blood for the treatment of leprosy, vitalized lodiform matter for the cure of cancer, and the unrefined prepared pieces of Cholera patients as the remedy for Cholera.
Chapter VI

When we began in this thesis the consideration of the doctrines of Hahnamann by taking as a jest of reference the Profession of Faith of the School of Dr. Lauro, we were then not fully alive to the prodigious amount of work before us. We have since now only got the lengths of a consideration of the doctrines contained in two of these Articles while four others still remain. Such however has been the important and fundamental character of these, and so dependent on these are the doctrines contained in the following Articles, that we shall be able to consider the latter much more briefly, and on account of their own inherent dependences, we shall find it most suitable in our (perhaps representation rather than) consideration of them to prove them in sequence. And considering them we shall see, that, in whatever light-false or com- a homœopath views Hahnemann's theory of disease, in either the same theory must be at the root of his own practice of infinitesimal doses, so that he can by no aid
of science, by no light of reason, and no dictate of common sense, explain their action except upon the untenable assumption of a "spiritual influence" imparted from his drug.

Returning then to the Profession of Faith we find stated in the last four articles the doctrines that accede to 'pure experiment' or the proving of substances on a healthy person, the only indication of their mode and selection of application in disease, and to saturation and succussion the power of dynamizing or spiritualizing a drug, and of developing the "hidden spiritual curative power of these substances usually regarded as inert" — that is to say they embrace the peculiar homoeopathic theories of 'pure experiment' of 'attenuation' of the curative properties of most substances and the consequent practice of the principle 'Similia similibus morbi' of 'ininfinitesimal doses'. In considering these we shall be brief, and endeavour at the same time to distinguish between the differing opinions of different Homoeopaths.

'Pure experiment' consists in administering a drug to a healthy and notig
The symptoms are effects produced. The likeness of those symptoms to any disease characterize the drug as the remedy for that disease and against the disease the drug thus selected must be administered in infinitesimal doses. The dose of the drug to be employed, so far as we can make out, is a matter of choice, for in the records of Homoeopathic provings no mention of dose is made, and we additionally find that terrible effects such as paralyse and gangrene are placed alternately with all sorts of little peculiar sensations. We know that Koppeneman used infinitesimals in his provings; this however has not been the case in the compilations of the homoeopathic Materia Medica in present use. The matter of dose to Homoeopaths is one of little moment, whether it be the idea of prov- ing or curing, one grain or one billionth of a grain being much the same thing. In fact in their practice we shall see that they jump about billions to quadrillions with a sort of playful freedom that is quite amusing, and the same seems to be the case, in the matter of provings. Certain re-
Hahnemann’s Orphanon Page

structions are to be submitted to on the part of the subject of experiment. He is to abstain from "coffee, tea, beer (containing vegetable tinctures) not fit for the patient): liquors prepared from medicinal aromatics, chocolate, spices, sweet waters and perfumery of all kinds: preparations for the teeth, perfumed soap, strongly seasoned viands, pastry, and ice with spices; vegetables consisting of medicinal herbs, wreaths, old cheese, stale meat, pork, goose, duck and young oysters. Of these conditions and some others which pharmacists detail, let thoroughly comply with, then the substance employed, whether a large dose of Bertram, Pot or Arsenic or an infinitesimal one of Chalk, Salt or Sulphur, has entire control over the intellectual and moral sense as well as the physical system of the brain, and these "changes of the health, that are visible during the action of the medicine, depend upon that substance alone and ought to be noted down as properly belonging to it." These changes of the health constitute the entire mass of the homopathic Materia Medica. Now we might advance not a few modes of argument to show
The utter want of dependence we can place upon these 'proving,' and their consequent usefulness. We do not require to do more, that to point out that these 'proving' maintain a self-evident impossibility, in the assumption that it is possible to manipulate the system as to be able to recognize the effects of an infinitesimal dose. It is well known how very difficult it is to distinguish between the effects of large doses and those independent of these, how infinitely impossible it is to recognize this, the effects of a dose a million or trillion of times smaller in size. But independent of this, these 'proving' involve another error in the non-acknowledgement of the fact that substances identical with many of these which possess long lists of pathogeneses, that is, are material a manner in the food we eat, in the water we drink, and in the air we breathe as the substance to be proved does in the 'Pharm of Milk' in which it is ingested. It is difficult to understand why the provers should present such a mingled array of trivial occurrences and frightful disorders.
Where millstones are used of soft material, the flour may contain as much as 1/1000 part of sand, that is the homopathic attenuation Bor 40 to 1/1000 part of the attenuation 1: homopathically contains 1000 times more silica in the same quantity of flour as is contained in the at an equal quantity of the attenuation silica 3, with which experiment is made.

See "Homoopathy: An Examination of its doctrines and evidences" by Dr. Worthington Lord. - Connecticut - Page 64.
when we know that the bread we eat contains much more of the sand, much more thoroughly vitrified with it, than the particle of milk sugar (marked B in Plate 3) with which the experiment is made. In the same manner we could all those inorganic substances that exist in Nature which are to be found in the homoeopathic Materia Medica. Upon this subject Dr. Hoxsey makes the following beautiful remarks: "But even if it were possible that substances should be so successively diluted as Homœopathists pretend, and that an infinitesimal dose of any substance thus diluted should exert some considerable influence upon the system, that influence would inevitably be neutralized by the world of influences coming upon it from other substances as minutely divided and as thoroughly agitated in the moving elements around us. Every breeze would come to us charged with attenuations of endless variety, gathered from far and near, and the water of which we drink would be impregnated with infinitesimal doses of the thousand of minerals and medicinal plants which in the lapse of years have been laden in it by the
See "Black's Principles and Practice of Homoeopathy."
side of lake, sea, or river. The succussions and
vibrations of the constantly agitated wind and
water would be quite as effectual in diluting
and potentiizing the substances suspended in
them, as the homeopath's rubbing with the
Sugar of Milk, or his downward strokes with the
thirty fold. The world would be a great
laboratory of Homeopathic Remedies, and we
should be subjected to an endless and confused
variety of secret but all-pervading influences."

There exists no small amount of con-
fusion in the writings of homeopaths con-
cerning the action of their remedies. Dr. Bell,
for instance, in answer to the statement that any
one can devour the contents of an entire ama-
cumentarium of homeopathic remedies without
being in any affected way: "In this resounding
feat we reply, that the peculiarity of these
remedies is not to operate upon the healthy,
but only upon individuals whose disease bears
no other a specific relation and affinity."

How come we then to have the 'provings' of
professional doses at all? How come we
then to have such a case as the following in
See the 'British Journal of Homoeopathy'
July 1st, 1861. Page 517.
The proving of Nitro-glycerine, or as it is termed by Homœopaths Chronic. He related the case as a sample of these ‘provings’; and of the expectations belief we would call it, residing in the mind of the Homœopath in reference to them. "Then about to sit down to dinner, D Wood, from sheer Curiosity, hooked his tongue to the open mouth of a small vial containing the first decimal dilution of the drug. No results were anticipated. The proving... is all the more reliable and interesting; and every symptom both subjective and objective, may be safely regarded as the effect of the drug unalloyed by the imagination. The first and immediate effect was a lightness and buoyancy of the body as from the inhalation of ether, followed immediately by a full crowding, pressing sensation in the brain accompanied by staggering and whirling; entire loss of appetite, though strong five minutes before taking the dust. Head felt enormously large; great mental agitation; pulse ordinary, by immediately went up to 96. Shimming of the hands and arms, unable to hold the knife and fork steadily. Visionary objects passed before the eye; great difficulty in
Converging from diminished power of the tongue and confusion of ideas. Pulse rapidly ran up to 130, and carotids pulsated violently. Cracking sensation in the brain, obliging him to hold on to the head during every moment to prevent an apparent threatened rupture of the cranium. Ye. Ye. on to the manifestation of a frightful list of symptoms that occurred during several succeeding days. A number of homoeopaths attest their signatures, amongst whom is the famous Dr. Dudgeon, to this as being a true ideal specimen of a homoeopathic proving. From this example, no one could form an estimate of the ridiculously fantastical character of some, or of the beastly, lowly, or frightful nature of others, of the effects of remedies as published which form the list of "proving" published in the Homoeopathic Materia Medica. Our object, however, has not been to present homoeopathy in its most vulgar aspect, but rather to present and consider those traits in it, which are recognized by its own supporters as being specimens of beauty and ideas. Now in reference to this example, that we have given, to make a short story, we have merely to state...
that it is a self-evident fact, that all of these symptoms occurred independent of the touch of the tongue or the open air, and that they were merely the evidences of a threatened attack of apoplexy dependent on its own special causes. But whether or not homeopathicists are agreed as to their being a necessary susceptibility on the part of the subject of experiment to the influence of the drug thought to constitute him a proof, we believe (at least their practice would make us believe) that they are all agreed (though concerning this also, according as they are material handed reasoners or immaterialistic in their ideas, they give different explanations) that they are all agreed concerning the remarkable virtue of Attenuation and Succession. This as we shall see is not the Alleppey virtue that requires also or any other substance to be infinitely pulverized, but something far more potent, a virtue in fact of which it is impossible to conceive; it so happens to be the same one, only slight modified, that produced the above list of symptoms. This leads us then to the present for consideration the practice of Attenuation and the theories relative to the effects of Attenuation and
Attenuation is that process by which remedies, in order to fulfill all the requirements of homoeopathic practice, are subjected. It is as follows—The pressed juice of all indigenous plants, used as remedies, is mixed with an equal quantity of alcohol, and "after this has stood a day and a night in a close Stoppered bottle, and deposited the fibrinous and albuminous matters, the clear supernatant fluid is then to be decanted off for medicinal use" (Op. Page 313). This is termed the Mother Liquor, and to it is appended the mark Q or q. One drop of the mother tincture is mixed with 100 drops of Al, is the first attenuation and is marked 1. One drop from 1 is mixed with 100 drops of Al, and this is the 2nd attenuation and is marked 2. One drop from 2 is mixed with 100 drops of Al is the third attenuation and is marked 3, and so on in this same geometrical progression up to the 30th, 100th, or even 2000th attenuation. Metallic substances, and those which are regarded as inert are most commonly administered in the powdered form, Sugar of Milk being the vehicle with which the substance
is saturated. The same ratio in the attenuation is preserved, one grain of the substance being mixed with 100 of Sugar of Milk, and so on.

Hahnemann's belief, and that of the greater number of his followers, is that in thus attenuating their medicines by a due amount of successional or dilution, that they could thus 'potentize' or 'spiritualize' them or develop to an unheard of degree their curative properties and that they also thus awakened "medicinal properties that lie dormant in natural bodies during their crude state which then become capable of acting in almost a spiritual manner upon our life." Multiplication of perseverance and careful observation had so fearfully convinced Hahnemann of the all-penetrating effects of successional dilution that he latterly adopted only two dilutions in the preparation of each attenuation, and those wise ones who carried about with them homeopathic remedies and who yet asserted that they did not become more highly potentized in the course of time. But Hahnemann is only explicit in detailing the manner of shaking, but he also states with equal precision the manner in which these
are to be injected. The bottle containing the attenuated drug is to be rapidly moved from above downwards with a single smart jerk of the arm or it is to be ejected with a powerful stroke of the arm descending. Concerning the situation of powders he also says, "not to rule their downtoo much in a mortar." Hahnemann was at least an out and out Shaker, but multiplied experience, or to speak the truth and illogical mind, running riot upon a wild speculation dictated to him that shaking all libitum must be horridly pernicious, for he observed that "one drop of arsena diluted 30 times, each of which dilution had been shaken 30 times sent in jeopardy the life of an infant to whom it was given." Homeopaths nowadays however prefer medicines which have been subjected not to two but to a billion and a half of shakes as is illustrated in Hahnemann's far famed high potencies, and for injecting this instead of the arm ingenious instruments are used. I have previously in my third chapter hinted at the Hahnemannian tetrology much of this developed power from situation succession in its bearing with
of the theory of disease. By the greater number of homoeopathists, this theory of disease, and the spiritual action of an attenuated drug, are discarded as being untenable. It might well surprise us. The natural inference would then be that these same attenuated remedies would also be discarded as entirely useless, and it is a matter of surprise to us that such is not the case. Instead of this, however, they adduce the incontrovertible dicta of experience, and also propound a new theory which I would attempt to lay down. Homoeo, say they, the silkworm’s cocoon, the spider’s web, the seed of the hyacinth, the perfume of the musk, or the milk of the nurse who has Mercury to cure the scrofulous infant of syphilis, and note how infinitely minute are the atoms in which these substances are capable of producing undeniable effects, astounding combinations, and seemingly miraculous results. Or again, they ask us, is it not beyond our knowledge to compute how infinitesimal must those malarious and enzootic particles be which cause such virulent diseases? and is it not wonderful to con-

unpredictable portion of vaccine
matter is capable of so affecting the system as to give it an immunity from the most lethal
disease? Does not reason, then, whisper
to you, to all of us as material-headed
reasoners, an analogous action in our remedies?
It would be asking too much to enter into a
refutation of all of these so-called analogies; we
merely state they are analogies neither in reference
to quantity nor quality, and we entirely concur
with O-Madden when he says that "No number
of such analogies could prove that a deadweight
of a grain would of necessity act." The former
are evident to our senses, or are capable of being
made so by scientific aid, but no field of science
can demonstrate to us the physical existence
of these attenuated substances (medicines), and
consequently we cannot upon such grounds
presume to grant them a physical action. How
dependent are thus driven to the watchword of the
sublime Author of their tenets, "Infallible Expe-
rience" that oft repeated cry, which clamorous like
Thunder from the Organon. Medical experience
might be a fit and happy subject for a
Bennet to discourse on; homeopathic medical
Experience could be only fairly treated by a second 
Medico. Were it to be here the recorded experience 
Several homoeopathies regarding the effect of an 
Infinitesimal dose of any one remedy, it would either 
Present effects widely different in their character 
or be a condensed caricature of the total effect 
of every remedy, and could so no better the nature 
of the Homoeopathic Materia Medica. To indiscern 
ous to give an idea of the infinitely infinitesimal 
character of these remedies, we will merely quote 
A calculation from Professor Simpson's review 
of Homoeopathy. Referring to the decillion 
Dose he says: "It would require a ray of light 
To travel millions of millions of millions of year 
Before it could pass from one end to another of 
One single grain of Sulphur, or of any other hom 
oeopathic drug, laid out in homoeopathic decillion 
Dose globules such as Hahnemann used and 
declared to be both in acute and chronic disease 
The proper medical dose "not to be rejected by 
Any experience in the world." That is to say, 
such a medicated homoeopathic globule, perhaps 
The most commonly administered drug in all 
Homoeopathic practice, is thirty millions of min
ions of millions of millions of millions of millions
of millions of millions of millions of millions
Smaller than that dose which a little boy
we were accustomed nightly to receive when
our blood was in such a morbid condition,
as required to be purified of all its bad humors.
These globules are composed of starch and sugar,
are about the size of a millet seed, and are the
safest medicated by being saturated for thirty
days, hung in the several attenuation... They are
then shaken upon different sheets of blotting
paper so as to dry there, where they are in a
fit condition for administration. Globules are large
globules. It is in the administration of these
same globules by inhalation that Homœopathy
shines out in its most ludicrous form.
"It is especially in the form of vapors, by smelt-
ing the medicinal aura that is always emanat-
ing 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. The Homœopathic physician
allows the patient to hold the open mouth of
the phial first in one pocket, and in the act of inspiration inhale the air out of it, and then if it is wished to give a stronger dose, smell in the same manner with the other phial, according to the strength it is intended the dose should be; he then sucks up the phial and replaces it in his pocket case to prevent any misuse of it, and unless he wish it, he has no occasion for an apothecary's assistance in his practice." (Organon Page 331-2.)

We have now finished. We must have been unable from want of time and space to advance several other topics of consideration bearing on this subject, more especially that of homoeopathic practice. Previous opportunities would have enabled us to write with authority on this subject. It remains for us, however, to develop our knowledge concerning it in the future. We have endeavoured in our handling of those tenets which we have now had under consideration, to be free from invective and the use of opprobrious epithets, well knowing that a faithful representation of Homoeopathy would stand equivalent
to its refutation and condemnation. How much
we might inveigh against its doctrines and
its practice, against its spirit of radicalism
and its alienation from science, all we could
write would never be sufficiently powerful
to counterbalance the physical effects and the
moral tendencies of Homœopathy! These are
powerful incentives to the
fostering the dissolution of our race, and en-
dangering the character of our religion. Such
considerations we merely name and submit to
the study and the watchful care of the philan-
thropist, the moralist and the preserver of our
religion. In the light of medicine we recons-
it, and thus we would say, that whereas for-
merly we were inclined to look upon Homœ-
opathy as an ingenious mixture of truth and
falsehood, with the truth so prominently placed
by its supporters as to absorb all the falsehood,
we now after a more thorough sifting and anal-
ysis of its doctrines do not grant it this charac-
ter of impartiality, but rather believe it to be noth-
ing more nor less than a woven tissue of nonsense,
throughly and truly a pyramid of rubbish.

... Dick.
Exorcism - Witchcraft
To: Ahab - Mutter
Robots
Pug - Smells
Read Introduction 1882