and forcibly rubbed six; once more scraped together for four minutes, when the last third of the hundred grains of sugar of milk is to be added, and mingled, by stirring with a spatula; six minutes of forcible rubbing, four of scraping together, and six more (positively the last six) of rubbing, finish this part of the process.

Every grain of this powder contains the onehundredth of a grain of the medicinal substance,

mingled with the sugar of milk.

If, therefore, a grain of the powder just prepared is mingled with another 100 grains of sugar of milk, and the process just described repeated, we shall have a powder of which every grain contains the hundredth of the hundredth, or the ten thousandth part of a grain of the medicinal substance. Repeat the same process with the same quantity of fresh sugar of milk, and every grain of your powder will contain the millionth of a grain of the medicinal substance. When the powder is of this strength, it is ready to employ on the further solutions and dilutions to be made use of in practice. A grain of the powder is to be taken, a hundred drops of alcohol are to be poured on it, the vial is to be slowly turned for a few minutes, until the powder is dissolved, and two shakes are to be given to it.

On this point I will quote Hahnemann's own words: "A long experience and multiplied observations upon the sick, lead me, within the last few years, to prefer giving only two shakes to medicinal liquids, whereas I formerly used to give ten." The process of dilution is carried on in the same way as the attenuation of the powder was done: each successive dilution with alcohol reducing the medicine to a hundredth part of the quantity of that which preceded it. In this way the dilution of the millionth grain of medicine contained in the grain of powder operated on is carried successively to the billionth, trillionth, quadrillionth, quintillionth, and very often much higher functional divisions. A dose of any of these medicines is a minute fraction of a drop, obtained by moistening with them one or more little globules of sugar, of which Hahnemann says it takes about two hundred to weigh a grain.

As an instance of the strength of the medicines prescribed by Hahnemann, I will mention carbonate of lime. He does not employ common chalk, but prefers a little portion of the friable part of an oyster shell. Of this substance, carried to the sextillionth degree, so much as one or two globules of the size mentioned can convey is a common dose. But for persons of very delicate nerves it is proper that the dilution should be carried to the decillionth degree. That is, an important medicinal effect is to be expected from the two hundredth or hundredth part of the millionth of

the millionth of the millionth of a grain of oyster shell. This is only the tenth degree of potency, but some of his disciples profess to have obtained palpable effects from much higher dilutions. As to Hahnemann's theory that all diseases, of whatever nature, were due to psora, or, in other words, the *itch*, we shall have nothing to say, except that such of his disciples as had the hardihood to question it, were violently denounced as apostates from the faith.

I have endeavored in this brief description to outline the teachings of the man whom his descendants of to-day are content to honor as the father of their school. If among these there are some, and we know there are, who no longer adhere to homeopathy in its purity, who, in their own words, practice "both ways," they are apt to be pointed out as examples of great liberality, and the regular physician who refuses to consult with them is called intolerant. Did any one ever hear of a regular physician who thought it necessary, or considered it worthy of the man of science, to affix a pathy of any sort to his name in order to inform the people that here they could find a special kind of cure which they had not yet tried! Homeopathy is beginning to take some of its own medicine; people who were formerly its firmest advocates are beginning to worship false gods; always on the alert for something new they are successively trying the faith cure, vitapathy, or Christian science.

It is a trifle amusing to hear a person who has been pinning his faith to the decillionth of a drop of moonshine, wondering at the credulity of a less enlightened individual who has given himself into the hands of a Christian scientist. Now, Christian science teaches that there is no such thing as disease; that we only imagine sickness; that there is no such thing as contagion; that all the symptoms which we consider the result of disease are simply due to being out of harmony with the Creator, and that if we have faith we can demonstrate (I believe that is the term) ourselves into a condition of health. Absurd as this theory seems to us, it is hardly more so than some of the teachings of Hahnemann. Like him, they base their conclusions on the fact that of a certain number treated in this way some get well.

When will the people learn, and physicians teach, that there are a large number of diseases, particularly infectious diseases, which have as distinct a natural history of their own, if let alone, as the minute vegetable organisms which cause them? It is our duty as physicians to put ourselves in the proper light before the people, to teach them something of the nature of disease. It is the desire on the part of ignorant physicians to pose as miracle-workers, to prate of cures, that f stirs ignorance and renders their patients ready prey to impositions of all sorts. We can afford to be