

which, under the present extent of our knowledge, cannot at all be determined; persons who truly love mysticism for its own sake, to whom the attenuations, triturations and mysterious shakings of homœopathic remedies possess a peculiar charm. But few out of this class, we imagine, will regard the directions to be attended to, as laid down by the "rare double-head," and his followers, for the purpose of *developing the peculiar virtue of medicines*, otherwise than as an insult to the common sense of the reader, and worthy only of a place among the *formulae* of the professor of the occult sciences, and an embodiment in some antiquated work on the Black Art and Divination.

"Of homœopathic remedies," directs Hahnemann in his Treatise on Chronic Diseases, "take one grain of those which are solid, or one drop of those which are liquid; put this small quantity on about the third part of a hundred grains of sugar of milk, in a porcelain capsule that is not glazed, then mix the medicine and sugar of milk together for a moment with a spatula of bone or horn and pound the whole strongly during six minutes. The mass is then detached from the bottom of the capsule and pestle during four minutes in order that it may be perfectly homogeneous, and then rub down afresh during six minutes with equal force. Collect the whole of the powder into a body during four minutes; then add the second third portion of the sugar of milk, "and mix the whole for an instant with a spatula; then triturate with force for six minutes;" and so it proceeds to the end of the chapter—mixing for an instant; scraping for four minutes, and rubbing down for six minutes.

Carefulness in the preparation of medicines is highly commendable, and were the object of the hahnemannist limited to the obtention of pure remedies, we might, perchance, merely smile at the rigid exactness with which the time to be devoted to, and muscular strength expend-

ed in, manipulation is laid down; but, that something more is intended to be secured by those precautions, will be evident from the following. "When I make use of the word *intimately*, I mean to say that by shaking a drop of medicinal liquid with an hundred drops of alcohol once—that is to say, by taking the phial in the hand which contains the whole, and imparting to it a rapid motion by a single powerful stroke of the arm descending, I shall then obtain an exact mixture of them; but that two, three, or ten such movements would render the mixture much closer—that is to say, *they would develop the medicinal virtue still further, making them, as it were, more potent, and their action on the nerves much more penetrating.* In proceeding, therefore, to the dilution of medicinal substances, it is wrong to give the twenty or thirty successive attenuating glasses more than two shakes, where it is merely intended to develop the power of the medicine in a moderate degree."

The homœopathic medicines acquire at each division or dilution a new degree of power by the rubbing or shaking they undergo, a means of developing the inherent virtues of medicines, that was unknown till my time; and which is so energetic, that latterly, I have been forced by experience to reduce the number of shakes to two, of which I formerly prescribed ten to each dilution." (Organon, Note to Aph, cclxxviii and cclxxxv.)

Here, then, it is clearly and succinctly stated, that the object in affixing limits to the time to be expended on trituration, and to the number of shakes to be given at each attenuation, is to prevent an extra-development of "medicinal virtue;" and that each attenuation may be regarded as an absolute increment of power. Consequently, there must be a regular gradation of power from the first to the last attenuation—from the *tenth* to the *decillionth* of a grain. This view of Hahnemann's is either openly or tacitly agreed to, by