

kick the beam," he hopes to gain notoriety. If so, we will give him the benefit of an "extended notice." In making out his case against Homeopathy, however, he has not established a single point; but has succeeded only in convincing those who are familiar with our law of cure, that he is entirely ignorant of what he attempts to vilify; is devoid of sound reasoning ability, and holds evidently dangerous malice against the king's English.

He continues the proof that Homeopathy is wrong in its foundation:

"Hahnemann took large doses of cinchona, or Peruvian bark, for several days, when he found it produced symptoms of intermittent fever, when the thought struck him, 'does the curative power of bark, in the case of intermittent fever, depend on this faculty of producing something like it?' He then promulgated the grand and universal law, that disease is best cured by that Medicine which tends to produce on the healthy body, similar symptoms, or '*Similia Similibus Curantur*.'"

The writer says nothing of his repeating the experiment frequently, and inducing many others to do the same, until he had recorded the full effect of bark on the healthy system; nor of his giving it to those laboring under intermittents, with similar symptoms, and finding it to effect a cure; nor how the experiments were continued even to this day, with other remedies, and found universally to cure diseases with symptoms analogous to the effect of the drug, when given in health; but would have his readers infer, that Hahnemann jumped at the conclusion from a single fact; that he was deficient of discriminating judgment, and common honesty.

From his own statement, Hahnemann proved this one fact: Cinchona produces, when taken in moderately large doses, in health, symptoms similar to intermittent fever; and more, he proved that the symptoms remain for a number of successive days; that they are periodical in their character, and that it will cure intermittents arising from other causes, if the symptoms are similar to those produced by the drug. Had he stopped here, the above single fact would go farther to prove the truth of the principle, than a volume of logic to prove its falsity. But thanks to his indomitable energy, he persevered until he had proved a great number of drugs on the human constitution, and established their ability to cure disease: substantiated and carried out his doctrines into actual and most extensive practice.

Again, "Intermittents, being characterized by their periodicity, and Pereira, in his *Mate-*

*ria Medica*, says nothing of the power of bark to produce periodical symptoms," ergo, "Homeopathy is wrong in its very outset." Imagination depicts to us the creaking of the beam, and trembling of its pendant, as this weight was cast in the balance. With what inward satisfaction the writer anticipated the irrecoverable turn of the scale, and how his disappointment and chagrin knew no bounds when he found that the more such arguments he put in, the lighter his side of the balance grew.

When we find a certain effect following a certain cause invariably, we designate that effect a natural law. Such is the case with the effect of Medicine given on the principle, "*Similia*," &c., as attested by thousands of scientific men, whose opinions we receive upon other matters unquestioned. Consequently we argue that the foundation of Homeopathy can no more be proved false, than the law of gravitation, or of chemical affinity. When it can be shown that drugs have not a specific effect, and proved by actual test, not to cure disease analogous to those effects, then will the foundation of Homeopathy be broken, and its structure unroofed.

2nd. Pure Homeopathy must be wrong, owing to the inadequacy of the means used to combat disease.

The majority of mankind reason from analogy, and by comparison. Setting up some rule, dogma or antecedent as their guide, they conclude what does not coincide with it, must be erroneous. If you should tell a man unacquainted with the electric telegraph, that you could send a message a thousand miles in a minute, he would at once think of the greatest speed known to him,—the railway perhaps,—deny the possibility of the occurrence, and think you were practising merriment at his expense. He could maintain a plausible argument against its possibility; but when the fact is accomplished, his argument is at an end, and his judgment should be convinced.

So Medical men may reason of the effect of Medicine, taking 10 grains as the standard, deny the power of a decillionth. But when men whose judgements were unquestioned, so long as they remained orthodox, give their positive testimony from all parts of the civilized world, that the curative power of a drug is increased by its preparation according to the directions of Hahnemann, and its analogy to the disease for which it may be given, that the mortality is not so great, especially in those forms of disease which are rapid in their course, and largely fatal in their results, when treated by Homeopathic remedies, as when treated by