

have two forces: the "dynamic morbid power," and the medicinal force; the latter distinctly stated to be the more powerful one of the two. If, therefore, the lesser power can affect the healthy system in such manner as to produce all those visible and cognizable phenomena characteristic of disease, surely the greater power is capable of inducing equal, if not more marked departures from a normal state of health. This is clear and axiomatic; and it will naturally be supposed that Hahnemann would keep it rigidly in view. Listen, then, to the words of the "Sage." "When a perfect homœopathic remedy acts upon the body, it is nothing more than symptoms analagous to those of the disease laboring to surmount and annihilate these latter by usurping their place. *The remaining symptoms caused by the medicinal substance, which are often numerous and correspond in no respect with the existing malady, scarcely ever show themselves.*"

* * * * * "In fact, it is scarcely possible for the symptoms of the medicine to cover those of the malady with as much precision as a triangle would do, in regard to another which is possessed of angles and sides that are equal to its own. *But these differences which are of little importance in a case which terminates in a short time, are easily effaced by the energy of the vital principle.*"

* * * * * "An artificial disease rather more intense is substituted in the place of the natural one. The organism no longer suffers but from the former affection, which, by reason of its nature and the minuteness of the dose by which it was produced, soon yields to the effects of the vital force to restore the normal state." (*Organon; Aph. cxlix, cl and cclxxx.*)

Admitting his explanation of the nature of disease and the operation of remedies to be correct, we put it to every candid and intelligent mind, if the above quotations do not present an exquisite speci-

men of contradictions speciously dressed up in the garb of sound and truthful reasoning? The natural disease, or lesser force excites visible symptoms; but, the symptoms of the medicinal disease, or greater force, which overcomes the former in virtue of the greater intensity of its action, "scarcely ever shew themselves." The lesser force always disturbs the vital force and often extinguishes the vital principle; but, the greater force is "easily effaced by the energy of the vital principle," and "soon yields to the efforts of the vital force." Truly, the profundity of the "Sage" is deserving of our deepest admiration! And it is to "conclusive reasoning" such as this, and in abundance, that the enquirer into the truth of the system of infinitesimals, is treated in the "immortal Organon;" a species of reasoning, which, according to Dr. Black, obtained for Hahnemann the appellation of "that rare double-head!" "Who," demands Locke, "can reasonably expect arguments and conviction from him, in dealing with others, whose understanding is not accustomed to them in his dealing with himself?"

3rd.—*Because the end which Hahnemann professed to obtain by trituration and attenuation of remedies, is contradicted in his own writings, and those of his followers.*

There is a class of persons, in as well as out of the profession, of a certain mental calibre; persons of a prying inquisitive disposition, who mistake their promptings to become acquainted with everything new, for an earnest desire to extend their knowledge and arrive at the truth of all things; persons, who enthusiastically support each novelty in the practice of medicine as it appears, be it Perkinism, Magnetism, Electro-Biologism, Hahnemannism, Priestnitzism, or any other ism! persons who talk by the hour on what they magniloquently term "abstruse questions;" that is, questions, the solution of