

derangements of different organs of the body, by corresponding parts, and organs of inferior animals—and by the internal use of deranged secretions.

For hemorrhages they used blood. For asthma they employed dried and pulverized fox lungs. Diseases of the liver were treated by bullock's liver. Hydrophobia was treated with the saliva of the rabid animals.

The poison of the asp, the scorpion, the viper, were antidoted by portions of these reptiles.

While we repudiate this theory as irrational and as insusceptible of proof, we claim for it strong testimony in favor of our homeopathic principle. The idea of curing diseases by identicals has always existed. It exists now, in the domestic cures which never meet the eye of the medical man. In some districts of country it is very strong, and savors a great deal of traditionary interest.

We quote Basil Valentine, a monk of the order of St. Benedict, in the fifteenth century, as affording additional testimony to our position.

He says: "*Likes* must be cured by *likes*, and *not* by their contraries—as heat by cold, and cold by heat." For one heat attracts another heat, and one cold another cold, as the magnet does iron." Although a chill may be suppressed by heat; still, as a philosopher, and as an observer of nature's laws, I say that *similars* must be met by *similars*, thereby they will be removed *radically and thoroughly*. He who does not attend to this is no true physician, and cannot boast of his knowledge; for, knowledge and experience, together with fundamental observation of nature, constitute the perfect physician.

Paracelsus, who flourished in the sixteenth century, and about 1500 years after Galen, bears most unhesitating testimony to the action of similars in medicine.

Thoroughly dissatisfied with the medical theories and practices of his day, he endeavored to institute a system of therapeutics as distinct in principle from the old ways as possible.

He laid hold of the principle *similia* as his guide. He combated all the established ideas, and made war upon the apothecaries and physicians.

But while his therapeutics changed, his pathology remained unchanged, and thus he debarred himself from the perfected light of nature.

He did not seek the pathogenesis of his remedies, and thus lost the great secret which laid just within his grasp.

In opposition to Galen's proposition of "*Contraria*" he says: "Cold removes heat and heat cold! This is false and was never true in medicine." *Like* belongs to *like*, not *cold* against *heat*, and *heat* against *cold*. That were a *wild arrangement*, if we had to seek safety in *contraries*. *This is true*. That he who will employ cold for heat, moisture for dryness, does not understand the nature of disease.

Again, he says, "nature wills *stratagem* should be arrayed against *stratagem*."

This is the *natural* case with all things on earth, and in medicine also the rule prevails. And the physician should let this be an example to him.

Still more emphatically, "what creates jaundice will cure it in all its species." "*The medicine which shall cure paralysis must proceed from that which causes it.*"—He goes still further and speaks of the dose of the medicament to be used: "A *small spark* can set on fire a *whole forest*: even so a *small dose* of medicine, no matter how *small* its weight, shall suffice to produce the desired effect."

Truly this strongly foreshadows the developments made by Hahnemann and nobly sustains the position that the cure by similars is a natural law.

Johannes Agricola professed to cure cancerous and other malignant diseases. He thus speaks: "If the subject is viewed in its proper light, it must be confessed that a *concealed poison* is at the root of these diseases: which must be expelled by a *similar poison*."

Tycho Brache, the Danish Astronomer, says: "There is a disease of a *sulphurous nature*, which quickly yields