

strength of our proposition, viz., its immutability, because a law of nature.

The lack of medical writings among the earlier ages prevent us from knowing the opinions of physicians before the time of Hippocrates. The history of medicine in those ages is fabulous for the most part, and hence quite unreliable. The priest and physician were one and the same individual, and cures were performed by the voice of oracle.

The people were taught that disease was a special infliction from the Almighty, as a punishment for sin; and that by his special interference all maladies were removed.

Æsculapius is the first person of whom we have anything authentic as interfering with the prerogative of the priest in the cure of disease, and by the means of natural appliances. His medical views are unknown however. He is represented as having been very successful in his professional services and as having as a consequence incurred the displeasure of Pluto and old Charon, who complained to Jupiter that Æsculapius, by curing diseases, was robbing them of their perquisites. Jupiter entertained the complaint and slew the Doctor with a thunderbolt.

Hippocrates, the Father of Medicine, as he is usually called, gives us many valuable admissions and vindications of the law of homeopathy as a law of nature.

In his "Places in Man," he says, "By *similar* things disease is produced, and by similar things given to the sick are they healed of their diseases."

"The *same* things which will produce strangury, cough, or vomiting, will arrest them." "Thus, warm water, which is given to induce nausea and vomiting, will arrest it.

"Mandrake produces mania: therefore,

"Give the patient a smaller dose than that which will induce mania, and it will be cured."

Again, "Cold causes rigors, convulsions, tetanus, and stiffness; and cold water will cure these conditions in disease."

Of erysipelas he says: "Most of them are cured by the same agencies which can induce them."

"Hellebore given to the sane, darkens the mind; but it is wont greatly to benefit the insane."

This testimony from Hippocrates is very consolatory, because it recognizes the homeopathic views of the law by which medicines arrest disease, and that too at a period the *very earliest* in the history of medicine.

The hue and cry against modern homeopathy might be easily held in obedience, could the bloodhounds of persecution and prescription be but induced to allow the first man in medicine to teach them "what is truth."

At the end of several hundred years, passing by the theories of minor reformers, we come to Galen, who is claimed as the unequivocal head of the allopathic school of medicine. He flourished about A.D. 159, and attempted the repudiation of all the schools and theories which had gone before him.

He says, "I have found *similars* to influence *similars*." "God or nature has joined *similars* to *similars*." "A *similar* naturally indicates its *similar*." "*Similars* are congruous and friendly."

Again "the quality of a medicine must bear similarity to the disease and their products; though it *must not be identical*," or, as we say, isopathic.

Thus from Galen, we have direct acknowledgment of the cardinal point of the homeopathic law as a law of nature.

The isopathic school of medicine furnishes examples of its belief in the existence of "*similia*" as a fundamental law.

The motto of the isopath is "*æqualia æqualibus curantur*," or diseases are cured by identicals. They claimed to remove the perplexing uncertainty of medicine, by establishing a full system of specifics.

Like Hahnemann and his disciples they proved the effect of medicines in health, even to some of the severest poisons.

They used parts of venomous reptiles to cure bites. They professed to cure