

Canadian Journal of Homeopathy.

"Plus apud nos vera ratio valet, quam vulgi opinio."

VOL. I. ST. CATHARINES, C. W. FEBRUARY, 1856. No. 2.

[ORIGINAL.]

"Homeopathy Weighed in the Balance."

We received, a few days since, from an anonymous source, a printed sheet, under the above caption, dated Hamilton, May, 1855. It is evidently an attempt of an unsophisticated hand to write down Homeopathy, or to prove that it is "arrant quackery."

The arguments consist of lengthy extracts from Dr. Forbes' *Medical Review*, *Periera*, *Materia Medica*, Dr. Simpson, the *Monthly Medical Journal*, and other Allopathic books and authors; and garbled extracts from Hahnemann's *Organon*, and Norton's *Brief Attempt to show the Truth of Homeopathy*.

The first assertion worthy of notice, is as follows: "All true discoveries have made their way first among the votaries of science immediately concerned with them, and become matters of faith with the public at large only in the second instance." Many things lack an important qualification to prevent them from being false,—that is TRUTH. Such is the failing of the above extract.

This assertion must be made on the presumption of the ignorance of his readers; for certainly no person who has read the history of many of the most important discoveries of the past, from the Christian era down to the present century, but will be forcibly struck with the obstinate opposition that has been maintained, at the period of their respective promulgation, against many things which this age deems incontrovertibly true. The opposite has almost been the rule,—many discoveries making first their way to popular favor, before the learned professions have been willing to accord to them their true merit. And it is a fact no less remarkable than true, that most of the improvements in the Arts have been made by comparatively obscure persons, who have passed away, perhaps before their true merit was acknowledged.

The writer proceeds by setting up four propositions as the targets for his Quixotic display.

1st. Homeopathy is wrong in its very foundation.

This he attempts to prove by assailing the character of Hahnemann for honesty, and his

scholastic attainments. These slanderous attacks are well refuted by Dr. Forbes, who the writer draws so largely upon for assertions. Dr. F. says, in his Review:—"No careful observer of his (Hahnemann's) actions, or candid reader of his writings, can hesitate for a moment to admit that he was a very extraordinary man,—one whose name will descend to posterity as the exclusive ex-cogitator and founder of an original system of Medicine, as ingenious as many that preceded it, and destined to be the remote if not the immediate cause of more important fundamental changes in the practice of the healing art, than have resulted from any promulgated since the days of Galen himself."

He continues,—"*Hahnemann* was undoubtedly a man of genius, and a scholar; a man of indefatigable industry and perseverance."

In regard to Homeopathy, the same writer says,—"*It comes before us in a much more imposing aspect, and claims our attention on grounds which cannot be gainsayed. It presents itself as a new art,—as a mode of practice utterly at variance with that long established in the world; and claims the notice of mankind on the irresistible ground of its superior power of curing disease, and preserving human life. And it comes before us now, not in the garb of a suppliant, unknown and helpless, but as a conqueror, powerful, famous and triumphant.*"

He continues,—"*The disciples of Hahnemann are spread all over the civilized world. There is not a town of any considerable size in Germany, France, Italy, Prussia, Austria, England, or America, that does not boast of one or more Homeopathic Physician, not a few of whom are men of high respectability and learning; many of them in large practice, and patronized especially by persons of high rank.*"

Such are the opinions held by all Physicians of learning, who have taken pains to inform themselves of the character of Hahnemann, and the principles of Homeopathy.

What weight in the balance the tracing of Hahnemann and those who may believe the doctrines set forth by him, this 'scholar and man of genius,' we cannot conceive, unless by this masterly attempt at "making the scale

Journal of Homeopathy.

Prospects of Success.

When we first proposed to publish this paper, we entertained some doubt of its success; and we determined that the issue should be such as we could sustain personally, if necessary, for one year. We promised ourselves, however, that it should be enlarged in proportion to the patronage it received.

It is with feelings of satisfaction that we send the second No. to our patrons enlarged and otherwise improved. We pledge them to still farther improve it, in ratio of their united support.

We have much pleasure in announcing the accession of Dr. A. T. BULL, of London, as co-Editor and Publisher. Of his ability as a Medical writer, our readers will be well able to judge, as one or more articles from his pen will appear each month. We hope, with his assistance, to make the Journal interesting, instructive and popular.

Our Medical friends will not consider their assistance no longer required, to ensure and maintain the success of our endeavors. We want and claim from you, short, carefully written articles, illustrative of the principles of Homeopathy: on the treatment of important cases, (especially cases cured by a single remedy,) and the success of the cause of Medical Reform in your vicinities.

And do not relax your efforts to extend the circulation of the Journal; for I scarcely need remind you, that our interests are common, with this exception, that we have the labor of publishing without remuneration, (beyond the cost of printing and paper,) while you have the pleasure of seeing the cause increase in your midst. So send on subscribers, not forgetting the "material aid," and we will try to furnish you an equivalent.

We have received letters from some of our Subscribers, saying they have not received the January No. of the Journal. We mailed carefully, a copy to the address of each of those, whose names we had, at the time of publishing. To those who have not received it, we would say, that our first edition is exhausted,—and we will be unable to supply them, un-

less we publish a second edition, which we may do, during the year,—when we will forward it to all who will send us their names. Should we not print another edition, we will send to those who have not received the first No., and all new subscribers, the Journal for one year, commencing with this No.

The Journal will hereafter be published in St. Catharines and London simultaneously, on the first of each month. Communications and articles for publication, may be directed to either of the Editors. Address, "A. T. Bull, M. D., London;"—"Dr. W. A. Greenleaf, St. Catharines."

J. T. S. Smith, 488, Broadway, is our authorized Agent for the city of New-York.

Subscriptions for the Journal will be received by Dr. R. J. Smith, 35, Bay street, Toronto.

Letters Received.

A. Lippe, M. D., Rev. Ja's Lillie, D. D., A. Codey, C. S. Chittenden, Dr. J. Adams, Dr. Ferguson, Dr. Woolverton, Dr. Peterson, Rev. J. E. Ryerson, F. M. Havens, Dr. A. Fisher, J. T. Smith.

Answers to Correspondents.

T. W. L., London.—Your subscription may be remitted by postage stamps, or paid to Dr. Bull.

Remittances for Vol. 1.

Dr. J. Adams, 2, Dr. A. T. Bull, 150, T. Morrison, 5, C. S. Chittenden, 2, Dr. Peterson, 2, Dr. Woolverton, 8, J. Harris, 8, L. G. Carter, 8, Dr. J. W. Ferguson, 48, W. Osborne, 3, B. Seaman, 4, Dr. Fisher, 2.—A. H., J. Mc C., N. H., J. T., H. T. S., C. H., J. D., D. C., D. D. M., J. G., R. H. Mc., L. D. W., C. Y., M. B., D. D. M., J. B., W. V. D., T. F., D. G. F., W. M. W., G. Z. R., J. B., H. W. W., A. Mc D., I. B., I. T., I. T., C. C., R. T., W. H. R., Mr. E., Wm. P., Mrs. C., J. R. C., W. L., W. A. B., W. F. M., J. H., W. T., J. E., G. M., G. T. H., I. E. S., P. S., T. Mc., D. S., H. B. B., J. T. W., N. F. B., C. C. B., I. M., I. T., T. C., Mrs. M., E. H., J. G., W. C., D. M. F., W. H. C., G. G. M., R. A. H., C. F. D., Rev. J. R. L., J. D., J. N. G., M. L. R., S. E., H. S., I. S., E. F., N. H., W. P., J. H., D. G., C. W. H., I. F., J. R., A. W.,—each, 1 vol.

Parties remitting for a single subscription may send Post-office stamps, or what would be better, get another subscriber and enclose \$1 at our risk.

The following letter is but one of many of similar purport we have received. We give place to this, not to gratify personal feeling, for we have none in the matter: and we regret the necessity to do so; but that Dr. L. may see in what light his course is viewed by a thinking and observing public.

"Goderich, 3rd Feb., 1856.

"EDITOR HOMEOPATHIC JOURNAL:

"This place has recently been favored with the presence of a man calling himself DIOCLEASIAN LEWIS, A. M., M. D., who lectured on the dangerous properties of choke damp, the impropriety of wearing hats without ventilators in the crown, Intemperance, Animal Magnetism, &c. And gave private lectures to ladies, while some of us were so unsophisticated as to think there was no information that might with propriety be communicated to ladies, that would be improper for their husbands to listen to.

"He proclaims that he has received a large amount of silver plate from admiring female patrons, makes a display on paper of his retinue of carriages and suit of attendants: he also gives us a chapter of his biography, "bound" (on the board fences,) in paste, and adorned with a wood cut of his physiognomy: he informs us that he will be a god-send to the sick and afflicted, and prescribes medicine in the name of Homeopathy.

"I wish to know if this is what is called Homeopathy? and if such as the above is necessary to ensure its success? People generally, are disposed to look upon such, as signs of Charlatanism. He intimates also, in one of his cards, that Providence permits but few such men to exist in each generation."

REMARKS.—It surely is refreshing in these times of selfishness, to find here and there one who, Argus like, has a regard for the whole people; who is willing to sacrifice his time, (for silver,) his self-respect, and compromise an honorable profession, by travelling about heralding his wonderful skill.

From the short acquaintance we have had with him, we should say that this generation is favored with few such, and could wish that it were less favored.

There are but few good things but what have their parasites, that hang themselves for a feeble existence, on the healthy body, like an excrescence, which time only will lop off.

No regularly educated Physician of our school, countenances such conduct, nor finds it necessary to travel about the country to secure patronage by flaming handbills, flashy lectures, and boasting pretensions. But those pretented Physicians who do, of any school, are not less to blame, than a portion of the community who appear as eager to be duped as they are to fleece them.

We should have no just cause of complaint, if the party in question would sail under true colors, and not compromise the fair name of Homeopathy; but so long as he does, we must continue to protest against it, and warn those who desire Homeopathic treatment,

to beware of all travelling lecturers and boasting pretenders; for they usually are those who fail of success in a legitimate way, where best known.

Popular Instruction in Medicine.

We have seen that the great cause of the want of confidence on the part of the public toward physicians, has been the imperfection of empirical art. The evil is wide-spread, and we, in common with our brethren, suffer by it. Though, in Homeopathy, medicine has become a true art, and therefore the cause has ceased to exist, its influence remains, and time will be required to recover for legitimate medicine its rightful position. But much may be done to hasten the event, by a very simple and I think reasonable and proper means—and that is, *popular instruction in medicine*.

There is no good reason why medicine should be entirely excluded from the catalogue of popular studies. Popular lectures on mechanics do not set every man to mending his own watch when it needs repairs; on the contrary, the knowledge imparted to him makes him the more careful to avoid tampering with its delicate arrangements, or submitting it to incompetent hands. The preservation of health and the safe treatment of disease are certainly matters of infinitely greater delicacy and importance; the first being of necessity committed to the discretion of each individual, and the proper selection of a Medical adviser left to his judgment; yet how incompetent from lack of knowledge, are a considerable portion of the laity to exercise either, in the premises.

Medicine is no mystery, and we can no longer make it appear a mystery if we would, but to many it is practically a nullity. In sickness, it would seem, they must (from habit or example,) do something in the way of treatment, but *what*, they think of little importance. Their idea of means toward a cure is, that it is a chance, and they blindly take of anything that offers. How frequently does it occur that, to the physician's question, "what have you taken for your disease?" the answer is returned, "*something* (pill or mixture, as the case may be) *we had in the house*," in entire ignorance of its composition, whether applicable or injurious.

With an appropriate kind and degree of knowledge, think you a man would trust the repairs of his delicate organism to his own unskillful hand, or to that of an ignorant pretender, when he would not commit his watch to the rude manipulations of a blacksmith?

Quackery, which owed its origin to a defective art, owes its protracted existence to popular ignorance in medicine. The age in which we live demands that we should forsake the ancient policies of our craft, and conform to the spirit of the times. The nineteenth century is a great practical fact, which cannot be kept too constantly before the mind in all the concerns of life, but it has a special bearing upon the prospective course of our profession, and particularly of our own institution. As individuals, we are meeting and correcting, day by day, the prevailing medical scepticism; as an institution we owe it to society to act upon the masses.

This evil spirit grows out of the degree of knowledge which enables its possessor to discover faults and apparent inconsistencies in medical practice, but not to weigh and appreciate its difficulties and its merits; while a greater degree would convince them that a regular and systematic education is necessary even to a safe application of remedies to a known disease; whereas, without such education, and much experience and practical acumen, many diseases are undiscoverable, and all are liable to be mistaken and consequently maltreated.

The advanced state of education has made the public mind familiar with many things which a very few years ago were abstruse, and sealed to all but the few; accordingly it is not only prepared to grapple with anything which is interesting, or can be made practically useful, but it is entirely unprepared to yield a blind submission of the reason to any. If in medicine we desire its confidence, that is attainable; but only by its convincing judgment. If we wish the public to respect the true physician, we must give them such knowledge as will enable them to appreciate him in the intellectual and artistic features of his profession.

Give them the means of thinking for themselves. Let them see that the art of medicine relies upon no faculty of second-sight, intuitive or acquired, by which the qualities of disease can be discerned at a glance; that it does not sanction a careless application of means scarce shrewdly guessed at; but that the unravelling of disease and its reasonable treatment are processes which demand the exercise of the highest qualities of mind. In other words, we must teach them what the art of medicine is, and what it requires, and we may then safely leave it and the profession to find its own level, confident that our art, founded as it now is on true principles, will yield to none in dignity, and that its practi-

tioners will receive that place in public estimation to which their noble and self-denying labors so well entitle them.

Anecdote.

Dr. Hering, whilst travelling in Germany, saw an old gentleman who had suffered much under many Doctors, who all treated him differently. He at last, however, determined to take no more medicine until he should find three Doctors who would agree upon his case, and for this purpose he was travelling, and had, when Dr. Hering saw him, consulted 477 Physicians, who wrote for him 832 recipes, containing 1097 different remedies. He requested Dr. Hering to prescribe, but he declined it; and asked him if Hahnemann were not among the number he consulted. With a smile he turned to No. 301, name of disease O, remedy prescribed O. "That was the wisest man of the lot," said he, "for he said that the name of the remedy did not concern me, but that the cure was the essential point." "But why," I enquired, "did you not allow him to treat you?" "Because," said he, "he is but two, and I must have three who agree." Dr. Hering said, if he were willing to sacrifice some hundred francs in the experiment, he would find not three, but thirty-three physicians who would agree in his case,—to which he acceded. A description of his disease was then made out and sent to thirty-three Homeopathic Physicians. He shortly after wrote to Dr. Hering, saying, "I send you wine of the year 1822, because twenty-two Physicians agree respecting my case. I thereby perceive that there is certainly such a thing in this world as twenty-two Physicians who have fixed upon the same remedy." He took the remedy, and was cured.

HIGH POTENCIES IN HIGH LIFE.—Eugenie, the Empress of France, is under Homeopathic treatment. The well known and successful Dr. V. Boenninghausen is her Physician. Dr. V. Boenninghausen is a true Homeopathist, a disciple of Hahnemann, who gives the high potencies exclusively, and with such marked success.—*Preussische Zeitung.*

CROMWELL, the bold, the daring, the independent, lost his life from the prejudice of his Physicians. He was attacked with the ague, and although Peruvian bark had been introduced a few years before, and was an antidote for it, yet the Physicians of the day would not use it in his case.

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 Periera, 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

Allopathic drugs, it should at least arrest attention sufficient to receive an impassionate investigation.

In the treatment of Cholera, Yellow Fever, &c., we have the satisfaction of knowing that Homeopathy is far in advance of her contemporaries. In Vienna, (Austria,) where it was subjected to the most rigid scrutiny by the Government, and a Board of Allopathic Physicians, the result was, in the treatment of Cholera, a mortality of 8 in every hundred patients; while under the same circumstances, in the same city, the mortality under Allopathic treatment was 31 in the hundred.

We cite this instance from many, because no where has Homeopathy encountered more opposition, or underwent more jealous scrutiny. Equally favorable results have been obtained in different parts of the world, when properly introduced. We might give other statistics, and shall in future Nos. of the Journal, but this will suffice for our purpose.

We are not alone in our opinion of facts, but have Allopathic testimony of the favorable results of our treatment. Dr. Forbes, whom we have quoted before, says, in his Review, after giving a statistical report of Drs. Henderson and Fleishman, "We do not hesitate to declare, that the amount of success obtained in the treatment of these cases, would have been considered by ourselves as very satisfactory, had we been treating the same cases according to the rules of ordinary Medicine."

If Homeopathy has no foundation in truth, and patients recover by the unaided efforts of nature, as our opponents frequently assert, will they not be so kind as to inform us why 23 more should die under Allopathic treatment than under *no treatment*, as they are pleased to call it? or if 92 in every hundred will recover with no remedies to assist, who is responsible for the 23 in every hundred, who would have recovered without treatment?

The next position is an arithmetical calculation based on the attenuation of Medicine, to prove the "inadequacy" of Homeopathic remedies. Perhaps the writer can tell by his arithmetical deductions, when matter ceases to be, from being divided, or demonstrate just how many rays of light are necessary to produce the most intense pain to the highly inflamed eye; how much virus of small pox is necessary to convey the disease; or how much miasm it requires to develop an intermittent fever. When he can do this satisfactorily, and get the figures in a small volume, we shall feel compelled to show just how much Medicine appertains to a thirtieth dilution.

3rd. Homeopathy must be wrong, because many of those who have tried it, and should know it best, have no faith in it.

In proof of this, the writer, (who signs himself M. D; and we should have mentioned it before, but we scrupled that there was so ignorant an M. D. in the country, but recent developments show that they are not few,) proceeds to say,—"Look at Dr. Henderson, who, because he became Homeopathist while holding a Professorship in the Edinburgh University, is held up by the small pill men as an object of veneration. How does he act when those most dear to him are laboring under disease. Let Dr. Simpson (Allopathist.) answer. "He (Dr. S.) had on two occasions watched for some hours with Dr. H. at the bedside of Dr. H.'s own wife, but she was assuredly treated most Allopathically, not Homeopathically. What shall we say of those who *pretend* to be Homeopathists, but *act* as Allopathists,—who doctor people as people wish, either with drachms of drugs, or the decillionth of a grain of the same,—who wish to be considered Homeopathists, but, as has often been detected, drugged their globules and tinctures with active doses of the most powerful Medicines,—who spread out the snare of Homeopathy as a golden man trap to catch credulous and trusting patients, and afterwards, either openly or surreptitiously apply to them all the usual means employed in the Armentarium of Rational Medicines."

When our old school friends lack for arguments against Homeopathy, they usually assail the motives of those practicing it. So long as a Physician will tread the beaten path marked out by ancient Medical literature, and accept, unquestioned, all the dogmas, doctrines, notions and conjectures of its Authors, unquestioned, he may merit the esteem and confidence of his cotemporaries; but the moment he dares to doubt or dispute their foundation in truth, he at once becomes an object for the most malignant invectives,—his motives are impugned, and his ears assailed with *empiric, quack, charlatan, deceiver*, and such like choice expressions, to be found in the vocabulary of ancient Medical lore.

But was the treatment of the case alluded to Homeopathic or Allopathic? old school Physicians constantly exhibit their ignorance of Homeopathy by confounding the principle of cure with the size of dose; and I will state, for the edification of those who are daily exhibiting their ignorance of Homeopathy, by their pretended explanations of it, that the amount of Medicine given at a dose by Homeopathists, has nothing to do with the principle

of cure: it arises as a necessity, not as a fundamental cause. The maxim, "*Similia, similibus, curantur*," or like cures like, or curing disease by drugs that will produce upon the healthy organism similar symptoms to those exhibited by the patient, is one thing, and the amount of Medicine to accomplish it, is quite another.

Experience has driven us to the attenuation of Medicine. Most old school Physicians, when they first become convinced of the truth of the Homeopathic law of cure, contest the power of attenuated drugs, from association of ideas. Having long been in the habit of administering grains and drachms, they lean to the side of giving the Medicine in cognizable doses until the fact is forced upon them, that the amount of Medicine must be less in proportion to its specificity. Such was the case with Professor Henderson; and he avers, in his reply to Dr. Simpson's attack upon his honesty and motives, that the treatment was strictly in accordance with the principles of *Similia*, but in doses larger than are recognized by most Homeopathic Physicians, and much less attenuated than his subsequent experience has taught him to use them.

Let us explain briefly why we are compelled to use Medicine in so small quantities.—When any part of the human system becomes diseased, it acquires an increased susceptibility to foreign influence: it becomes more sensitive, more irritable. The remedies we give in treatment of the disease, spend their influence only upon the diseased organ or organs; and did we give a large dose, we should observe nothing but increased pain or aggravation of the disease, instead of the beneficial influence we so universally find to follow the judicious application of the proper remedy in its proper dose. Let us give an instance which brings Allopathists and Homeopaths on the same ground, and observe the course of each.

We will suppose a case of inflammation of the stomach. What does the old school Physician in this case, when their remedies necessarily act directly upon the organ diseased? He does not give a grain of Medicine internally, but depends solely upon general and local blood letting, and external appliances, until the inflammation is subdued. While the Homeopathist finds no trouble in giving his remedies in their usual dose. In this case, the old school is more Homeopathic than the most zealous adherent of the Hahnemanian school: for he dare not give the smallest amount.

Let an Allopathic Physician be convinced that the remedy he is giving in any particular

case, will operate directly upon the diseased part, and he will exclaim at once, be cautious how much you give. But his principle of cure is quite an opposite one, expressed by the axiom, "*Contraria, contrariis, curantur*," or giving remedies that will produce a Medicinal disease contrary to the one existing; and there is little danger of his using remedies only, that will attract the disease from its lodgement to some other part of the system,—for instance, if the disease be on the surface, they drive it to deeper seated organs by external remedies: if in the brain, they attempt to attract it to the bowels by cathartics, and to the skin by blisters, &c.

4th. Homeopathy must be wrong, on account of the absurdities to which it tends.

The most active opposers of Homeopathy have been compelled to admit, that the statistics of our treatment were quite as favorable as those of Allopathy; and in the most active and fatal diseases, as Incubation, Cholera, Yellow Fever, &c., we claim and successfully show a very decided superiority in our treatment, as may be seen by referring to Hospital and Infirmary Reports, of which we shall publish some hereafter.

We have always suspected that our old friends, from the tenacity with which they cling to their "system of guessing," (Aberethy,) and abhor all change or innovation, consider any improvement in the science of Medicine as absurd or ridiculous. To keep the popular mind in ignorance of the nature of disease, and its rational treatment: the laws that govern health, and causes of disease, is the chief support of their crumbling fabric. Destroying the organism to subdue diseased action; burning off the skin with blisters, caustics and moxas; drawing the life-blood "till the patient is so far and so fatally drained of his living principle, that there is no longer any rallying or reactive power remaining, and gives up the ghost in a few hours to the treatment, instead of the disease."—(Dr. Mason Good.) Drenching the bowels with physic, until the mucous membrane is entirely removed, and they are unable to retain their secretions, their constituent fluids, or the blood itself; pouring down disgusting emetics, or producing with mercurials, "great depression of strength, a sense of anxiety about the heart, irregular action of the heart, intermittent and small pulse, vomiting, pale contracted countenance, eruptions or rash, salivation, convulsions, serofulous nodes, rheumatic pains in the limbs, hectic fever, looseness and decay of the teeth, inflammation of the mouth, now and then terminating in mortification." (Hooper.)

"Thus helpless tender childhood does she nurse,
And in life's fountain plant her withering curse:
Thus she begins her ever active course,
With years increasing only in its force.
The robust youth she bleeds to syncope,
And drains the life-blood of humanity.
Endless catharsis is her only hope:
Counter-irritation her utmost scope;
Ether and opium are her only balm
To soothe the stings of pain and bring sweet calm.
With ever loathsome, ever vile compounds,
Her blandest Pharmacopœa abounds.
What ere diseases cause, where ere its seat,
These same eternal round of drugs we meet.
The same old tortures, with perhaps new names;
The same old fires, only with hotter flames.

Time would fail to tell the Hydra's prances
With vile drugs and sanguinary lauces.
With murderous moxas, seatons, and blisters,
With fuming acids, drastics, and clysters,
With burning caustics, eating to the bone,
And plasters such as made a Hercules groan,
With diaphoretics and emetics,
The anthelmintics and the dirotics,
With the myriad cruel tortures more,
By which she's crimsoned earth with human gore."

This they consider rational Medicine,—the ultimatum of human knowledge,—the height of reason, and the only appliances possible to meet the exigences of disease. To restore the healthy bloom to the blanched cheeks of their unfortunate patients, without destroying the constitution, reducing the strength, or implanting a Medicinal disease in their pain-racked or sinking invalids, is to them "unmitigated ridiculousness, and arrant quackery." As of old, "to the Greeks it is foolishness, and to the Jews a stumbling block."

Last and least, he appeals to "fastidious young ladies, and scrupulously clean matrons," because he has discovered something at least that he thinks tangible, and raises his hands in holy horror at what he conceives to be disgusting, in the Homœopathic *Materia Medica*. This comes with bad grace from a Profession that has ransacked the animal, vegetable and mineral kingdom for nauseous and disgusting remedies. Not a part of the defunct human body but has been, in its time, a vaunted remedy for some disease: the excrements of almost all animals have made a part of their *Materia Medica*: disgusting reptiles have received high encomiums from them, for the value they added to their list of remedial agents.

We have continued this beyond the limit we intended, and given it a notice entirely beyond its merits; but while upon the subject we wished to make a few explanations that would give our readers a better understanding of our favorite branch of science.

We cannot close without noticing a note in the margin of the card, as follows:—"These remarks will apply to those druggists who in-

vade the country with all sorts of quack Medicine, and keep all sorts of Allopathic drugs, while they and their families swallow nothing but infinitesimal globules or drops."

I hope the writer is not envious of their better judgement. We would presume he was in the daily habit of swallowing his disgusting draughts and nauseous compounds as proof of their virtue and pleasantness, and wearing as standing evidence, a fly blister, to convince people that it is only imagination that renders it disagreeable, painful or dangerous. We had supposed that a man's domestic opinions were never invaded by those claiming a knowledge of ethics; but we, perhaps, were too unsophisticated. Notwithstanding, we are hostile to the sale of "Patent Medicines, and Allopathic drugs," and would not be understood as defending them, yet we presume they continue the business because it is legitimate, and from a knowledge of the fact, that the "daft" have not all ceased to exist.

W. A. G.

[ORIGINAL.]

What is Homeopathy?

One of the characteristics of the present age, is a disposition in the minds of the masses to investigate for themselves, and decide upon the merits of whatever involves the public good, and not, as in times gone by, delegate that high prerogative,—the right to judge,—to any man, or privileged body of men. Systems of Medicine, and Scientific knowledge generally, are examined with a boldness in this age, that at once precludes the possibility that error shall continue to be cherished, or even tolerated, merely because it happens to be a part of some time-honored creed or dogma.

This feature of the public mind to canvass ancient systems, and repudiate their errors, examine new ones and evolve their truths, is ardently hailed by the generous and good, the world over, as an earnest of permanent advancement. The march of the human mind is onward: its duty urges it on constantly to the evolution from the world of mind, *tabernaculum* for the use of man. Mankind, at this moment are striving against abuses, tyrannies, and systems that originated in extremes,—that are almost as ancient as sin itself.

The lumbering coach drawn by animals, the wonder of its time, is superseded by the locomotive propelled with lightning speed, more than realizing the prophecy of some considered fanatics. A tiney track for the lightning's flash, has followed up closely the invention of steam engines; in fact, there is a progressive tendency in all the Arts and Sciences.

In the Medical world, changes are going on, less rapidly, perhaps, but with equal certainty, as in the other departments of Science. The discovery by Hahnemann, of one great Therapeutic law,—the law of *Similia*, in the treatment of disease, is destined, in a brief period, to sweep away the crude notions of the old school. It requires no prophetic vision to predict the future of Medical Science. The great art of Medicine is now settled on an enduring basis,—on a basis as unchangeable and eternal as are the laws that govern the motion of the Planets. It is a Science, and an Art pre-eminently for the people. And public opinion,—that mighty power,—is battering down Hierarchies in Science and Philosophy. Those who assume the right to command the understanding, and control the conscience, are awakening to a knowledge and just appreciation of the present condition of Medical science. The bright and glorious sun of truth already gilds the mountain tops with its morning rays.

What is Homeopathy? is the enquiry daily made by thousands who are anxious to know the nature of that, concerning which so much is now said, and in which all have a deep and abiding interest. If true, no argument is necessary to prove that its adoption should be universal and immediate. If false, its errors should be exposed, and the dangerous intruder expelled; for life and health are the issue, and are not to be trifled with. Those who make the inquiry are entitled to a sufficient answer, and a right to investigate its principles.

Homeopathy is truly an expressive term, being a compound of two words, *omoios*, analogous, or like, and *pathos*, suffering or affection. Thus Homeopathy expresses the principle, *like cures like*; in other words, Medical agents given to cure disease, should be those that would produce like symptoms, if taken in health. It is a fact well known to Medical men, that drugs taken into the system, in health, will produce Medicinal action,—each Medicine its own characteristic morbid symptoms.

It was long known that Peruvian bark would cure some varieties of fever and ague, and intermittents. Hahnemann tested the bark upon himself, and other healthy persons, and found that it would produce chills and fever corresponding to those it was given to cure. He found that Strychnine taken in health, would produce paralysis; it is also one of the specifics in that affection, given by the old school. Ipecac will produce nausea and vomiting. Experience has proved that it will,

when given in minute doses, relieve nausea and vomiting; it will also produce on certain healthy subjects, asthma, in a most violent form. Many Physicians have proved its usefulness in the treatment of this disease. Some five years since, and before my adoption of the Homeopathic method of treatment, I was called to see a patient, in the evening: a young Physician visiting me at that time, accompanied me to the sick room; the case was examined, and Ipecac was one of the remedies recommended. He left the room remarking, that Ipecac produced most violent asthmatic symptoms on himself, if he should even breathe the air in a room where it was dispensed,—explaining the symptoms accurately afterwards. I have since witnessed its curative effects in those same symptoms in disease. Rheubarb, Senna and Colocynth, produce, if taken in health, colic and diarrhoea. The fact was known centuries ago, that the above articles would relieve these forms of colic and diarrhoea.

A. T. B.

[TO BE CONTINUED.]

From the New-York Scalpel.

Calomel—its Valuable Properties to the Profession.

When a Physician is ignorant of his patient's disease, it is very convenient to be able to prescribe medicine, which, whatever the cause may be, is sure to suit it. Suppose, for instance, that a person has an enlargement of the abdomen, and it cannot be ascertained whether it is caused by a collection of air, water, pus, or fat; give calomel. If there be air, calomel is *anti-tympanitic*. If there be water, calomel is *anti-hydrotic*. If there be pus, it is *anti-purulent*; if there be fat, it is *anti-steatomous*. Do you not understand these terms? It is of no consequence. You would not be the wiser, if you did. They are *technical designations of occult qualities, appertaining to therapeutical agencies*. Perhaps you do not comprehend this? If you did, you would be wiser than ourselves, and that is needless. We do not profess to teach this subject, but to treat it. We are medical, and *medical treatment*, of course, is obscure.

In a case of fever, lately attended by one of the old school, it was supposed to be "almost scarlet fever." As calomel was *white*, and the fever *red*, it was good medical logic, to give calomel and

cool it down. The philosophic practitioner appeared to think that he had cooled the patient down too low, on the third day, and therefore prescribed some whisky-punch, by way of heating the fever up again, a little. The patient recovered from fever, calomel, and whisky at last,—thanks to an uncommonly good constitution.

It is a very common mode of accounting for every disorder of the stomach and bowels, which the doctor can neither explain nor understand, to pronounce it to be *bilious*. Now, this *biliousness* is as incomprehensible and inexplicable as the unknown disorder; but then it is a *name* to prescribe at. It is as certain that calomel is the remedy for biliousness, as that biliousness is the disorder. The medical logic runs thus. If it is not biliousness, what is it? If calomel will not cure it, what will? Therefore, give calomel.

In *tic douloureux*, a disease which is as painful as it is obscure to a mere medicine man, calomel is most successfully employed, on the strength of another medical syllogism. We do not know the cause of *tic douloureux*, nor do we know the mode in which calomel acts; therefore, calomel is the remedy.

In cholera, of which the doctors seem increasingly to know less, they have found that the best medicine is calomel, and that the best mode of administering it, is increasingly to give more. When they knew a little about cholera, they gave a few grains now and then. Now that they know much less, they give tea-spoonfuls; and, by the time that the disease comes again, we may expect, that, as, according to the law of progress, the old school will then know absolutely nothing, they will increase their remedy in proportion to their ignorance, and give table-spoonfuls. Decidedly, calomel is the remedy!

In diarrhœa and dysentery, where the bowels are scourged until they are unable to contain their secretions, their constituent fluids, or even the blood itself, calomel is given because it is *ordered* to be given by the medical authorities. Do you ask why? Because of that self-sufficient spirit, which indulges in the

unhallowed license of reasoning. For apace, however, we stoop to answer the impertinence of a question, and we hope to answer it finally. Calomel is given, because—and we wish to *emphasize* our *because* with the importance due to its merits—because, *they do not know what else to give!*

In diabetes, where a great quantity of water passes away, and in dropsy, where scarcely any passes, calomel is equally useful. In diabetes, some organic change has taken place in the stomach, bowels and kidneys, whereby the food which is taken is converted into a low sort of sugar and water, and is passed off rapidly, leaving the body to emaciate and waste. Now, calomel is known to act upon the organization and produce a change in its composition. Witness the change of *bone* into *cartilage*, and even *pus*. If it change the composition of the stomach and kidneys, the diabetic symptoms cease. True, the stomach may be ulcerated, or the kidneys be absorbed; but what of that, the diabetes has been stopped. If the calomel do nothing, it is of no use. If it do more than is needed, it is only a proof of its great power.

In dropsy, the blood appears to be too fluid, lacking the elements necessary to solidity. Now, the experiments of Magendie conclusively prove, that calomel can act upon the blood, as well as on the solids. Moreover, that scientific disease, *salivation*, produced by the administration of mercury, sufficiently attests, that we have the power to inspissate the fluids of the body. The saliva, which, in the natural condition, is almost as thin as water, under the influence of mercury, becomes as thick as jelly. Why may not calomel thicken the whole of the fluids of the body? Try! You can but *kill* your patient, and he may *die!* How much better for a man to make his exit by science, than by disease. Give calomel!

In dyspepsia, or indigestion, when nothing goes right, and nobody knows why, it is a perfectly philosophical deduction that something is wrong. It may be the blood, it may be the solids, it may be the stomach, it may be the liver, it may be the spleen, it may be the brain.

The whole case appears to be a doubtful one—"a may be." Does it not strike every medical logician, that the *treatment* of a disease should be in accordance with its *condition*? What better mode of treatment could be pursued than the "may be" one? Give calomel! "May be" it will do good. If you do not give it, "may be" some one else will. "May be" the patient will get better, notwithstanding the calomel, and you "may be" will get the credit. The worst which "may be" is, that the calomel "may be" fatal to him! But, if it be, you have only carried out the theory of a medical "may be," to its *therapeutical conclusion*.

In all cases of inflammation of the vital organs, as the heart, the lungs, the brain, &c., calomel is of manifest importance. Inflammation is generally supposed to consist in a greater amount of vitality or life, than is good. On this account, some physicians bleed, in order to reduce the inflammation, and others give calomel. Nothing can be more philosophic than this treatment, provided the theory of inflammation be true. Bleeding reduces and destroys life; and so does calomel. Calomel is the weapon in the hands of a scientific physician. The proofs of its power to kill, and therefore of its anti-phlogistic properties, are innumerable and undoubted. Thousands die yearly in attestation of its powers! Can such a medicine kill a whole man, and not be relied on to kill inflammation in his lungs? Bah! Only give enough, and you will subdue any thing or body.

But it is time that we treat of the more recondite qualities of calomel. No one, except a thoroughly initiated medicine man, can estimate the value of that property of calomel which gives it such efficiency as an "*alterative*." A patient is affected with something which the Doctor can neither comprehend nor cure; but, by the aid of calomel, he can bring on some other complaint, which will subside after a time, when he ceases to give the remedy. Here is comprehension and cure together. In the mean time, the real disorder is obscured and overlooked, or has time to get well, or is changed to something else, and there is

the opportunity to make out a case, and—a bill.

One of the "*physicians of the reformed practice*," being called to a case of fever, gave a lobelia emetic, which operated violently, and threw the patient into a fit. The friends being alarmed sent for the *reformer*, and asked him if he thought there was any danger. He replied, that there was not the slightest. He had purposely thrown him into a fit; for, although he knew nothing about fever, he was thunder on fits. Now, *calomel* is to the old school what *lobelia* is to the Reformers. If they know nothing about fever, they can "*give you fits*" with colomel.

It is this "*alterative*" property of calomel, which makes it so valuable in "*liver complaints*." If a person have a pain in the right side and shoulder, and be "*bilious*," (we see you jump up to ask what we mean by "*bilious*," and we reply promptly, "we don't mean anything!") of course, such a person has his liver out of order. Of course, it is requisite to put him under an "*alterative*" course of calomel to rectify the disorder of his liver. What the disorder of his liver consists in, is no business of yours, any more than what the "*alterative*" quality of calomel implies. Medical logic has decided, that "*calomel is alterative*" and "*alteratives*" are required in liver disease;—therefore, give calomel.

Some of the alterative effects of calomel are very apparent. We have known stout, hearty persons, altered to lean, feeble ones. Some, whose stomachs were capable of taking and digesting anything, were rendered incapable of taking and digesting at all; others, who were always regular in their bowels, were so altered, that they found the necessity to regulate them, the future business of their lives. Some have a moderate sized liver altered to a large one; others are so altered as to lose a large portion of their liver, already diminished. Some find out that they have kidneys, who never knew it before; and many can define the exact boundary of their stomachs, by the uneasiness which they feel, who formerly did not know that they had a stomach.

The alterative effects, however, are most sensibly experienced by night. Many who could formerly sleep the clock round, experience such an alteration, as not to be able to sleep at all. Those who formerly were incapable of comprehending what rheumatism is, are now capable of defining it. Their bones and ligaments, which formerly had no sensibility, now become so intensely sensitive, that they are obliged to preserve them from the softest touch of the air, and a bed of down is as rough as thorns to them. They once knew not what a cold sweat meant. They now never have a warm one. The alterative properties of calomel are undoubtedly great.

There is, however, one valuable property in calomel above all other medicine. It is this. If there is nothing the matter with the person who takes it, there very soon will be; and, although before its administration, it might be impossible to know or say what was the matter—if anything,—it will be very easy to do both, after it has been given. Decayed teeth—bad breath—foul stomach—irregular bowels—pains in the bones—weakness and weariness—are a small portion of a large catalogue of ailments, which are most distinctly traceable to calomel. Dyspepsia, dropsy, and piles or fistula, may be very easily procured, by any one who will undergo a course of calomel.

If a medical man cannot find enough of disease to employ him, let him give calomel to that which he does find, and he will most assuredly find more. It may be proper, in some cases, to give sarsaparilla as well; but that depends upon whether the Doctor is interested in its sale. If he is, let him give it by all means.

SEMPERVIVUM TECTORUM IN SCIRRHUS AND CANCER OF THE TONGUE.—Dr. Maly, of Gratz, called the attention of the Homeopathic Physicians to the above. Dr. Kallenbach, of Cleve, confirmed its efficacy. A. H. Z., 50, 16.

A sickly woman had, about the time of "change," on the right margin of the tongue, a swelling, the size of a small bean, with burning pain after shutting her mouth, occasionally bleeding, invariably at night, a burning in it, disturb-

ing sleep. Acrid substances and acid smart. The swelling was not hard, but like a cyste; had two small knots, each size of a lentil, the one bleeding. Over the swelling were three varicose veins. Neither Aurum, Arsen., nor Carbo. Veg., in the 4th, 10th or 6th potency, improved it; it got larger, harder, and impeded speech. S. t., applied as a juice, externally, three times a day, made the tumor smaller, softer and wrinkled; the veins much smaller, but afterwards inflamed and very sensitive. Two drops 2d, internally, daily reduced the tumor to one-third the size in ten days; menstruation appeared, continuing five days. Tumor diminished to the size of a small pea, and became gradually less sensitive. Patient came not back.

Several failures made me forget the medicine, until General B. consulted me. He was suffering with an ulcer on the tongue, close by the left margin; had used Alumin and Sublimate. The ulcer was $\frac{3}{4}$ to $\frac{1}{2}$ an inch deep, with sharp edges, hard foundation, of a bluish color, with four knots, size of lentils, two large veins, sensible to the touch, and while eating. S. t. 1-100 in water, twice a day, externally, was applied; second day less painful; could eat; edges smoother; third and fourth days, veins smaller; the small roddish-blue tumors became paler; fifth and sixth days, they disappeared, leaving the base of the ulcer covered with a whitish membrane; seventh to ninth days, the medicine omitted, sensibility greater; tenth day, repeated, ulcer smooth and pure, veins very small. Patient was obliged to leave: promised to write, but did not do it. He was a Russian.

A married woman, aged 27 years, with a child of six months, had for ten days a pain under the tongue, impeding eating and talking. On the lower surface, near the root, was a bluish-red swelling, size of half a bean, smooth but hard, on either side a large vein, at one point a membranous exudation. S. t. 6, two doses, one every other day for four days; no pain; at the expiration of eight days much smaller; produced menstruation; in three weeks, remains only a somewhat enlarged vein.—*Hom. News.*