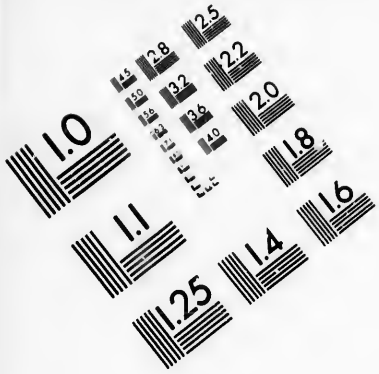


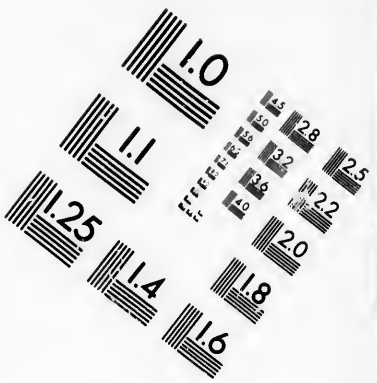


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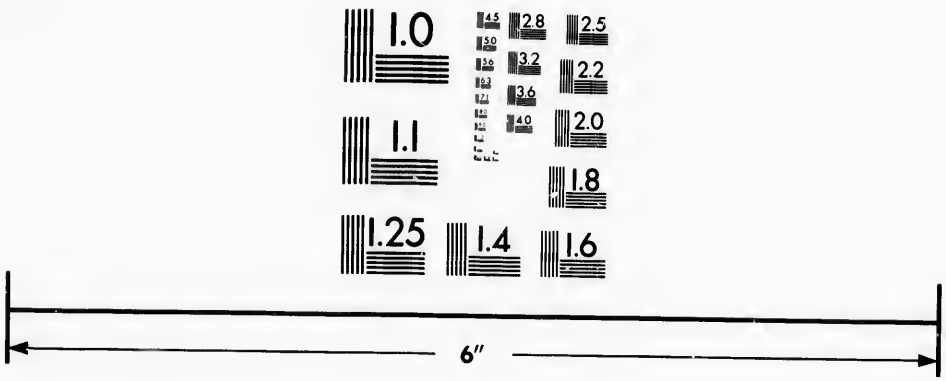


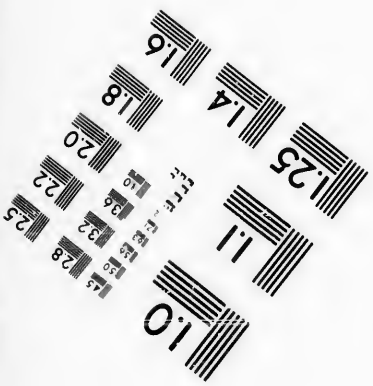


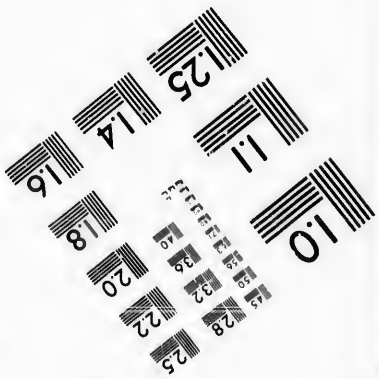


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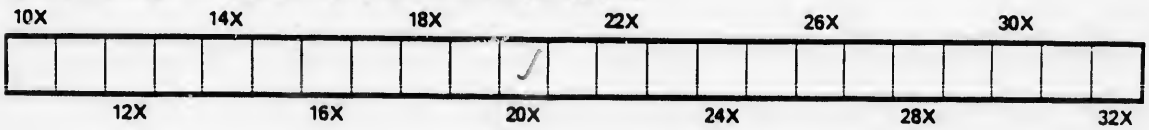


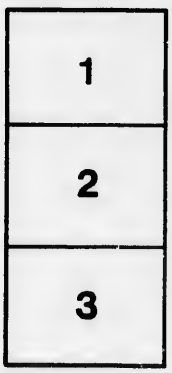


# WHAT IS HOMŒOPATHY?

BY


## JOHN EPPS, M. D.

GRADUATE OF THE UNIVERSITY OF EDINBURGH, LECTURER ON MATERIA MEDICA AT THE HUNTERIAN SCHOOL OF MEDICINE, AND MEDICAL DIRECTOR OF THE ROYAL JENNERIAN AND LONDON VACCINE INSTITUTION.


WITH A PREFACE,

BY


## J. G. ROSENSTEIN, M. D.

HOMŒOPATHIC PRACTITIONER IN MONTREAL.


Tut, man! one fire burns out another's burning;
One pain is lessen'd by another's anguish;
Turn giddy, and be holp by backward turning;
One desperate grief cures with another's languish;
Take thou some new infection to thine eye,
And the rank poison of the old will die.

SHAKSPEARE.—*Romeo and Juliet.*


**Montreal:**

PRINTED BY LOVELL AND GIBSON, ST. NICHOLAS STREET.

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# PREFACE.

HOMŒOPATHY forms a new era in Medical Science, destined, I believe, to dispel the darkness, errors and uncertainty, in which the healing art has been hitherto enveloped. Its principle is a Law of Nature, unerring and immutable,—a principle on which alone can be established the future progress and improvement of the healing art.

The leading and peculiar features of Homœopathy are these,

1. That a trial of each medicinal agent or drug, upon a healthy person, is the only correct method, to learn its specific powers.

2. That the removal of human maladies can with safety be effected by those medicines only, which produce similar diseases, physical as well as moral, in a healthy individual, *Similia similibus curantur—Like cures like.*

3. That the laborious process of trituration in preparing the medicines, increases all their known properties, and developes a multitude of others, not previously ascertained to exist in them.

4. That only one medicinal substance is administered at one time, and not to be replaced by another, before its action is completed.

5. That extremely minute doses,—so minute as usually to be denominated "Infinitesimal Doses" are experimentally proved, beyond doubt, to be the most potent in their effects upon disease.

Homœopathy, Hahnemann, its immortal founder, has created a new Medical Science, which he has called *Pathogenecy*, which consists in observing the active powers of medicines, in studying the immediate or primitive effects, caused by the development of their energy, when administered to the healthy. It determines and records the sensible organic changes which ensue, and describes their character and nature, with the most minute exactness.

Hitherto medicines have been administered to the sick most in

compounds, without a previous knowledge of their effects upon the healthy, and to this procedure may be attributed a great many artificial medicinal maladies, of which neither the Doctor nor the Patient are aware. I will pass over in silence many fatal results of diseases recorded as consequent upon the remedies given to the patient,—what is usually called a small dose. We will cite but a few cases for the sake of information, which I have extracted from a modern medical work* "Calomel (Protochloride of Mercury.) "This substance although commonly regarded as a mild medicine. is capable of destroying life, even in comparatively small doses. Several cases have been already referred to, where excessive salivations, gangrene of the salivary organs, (but too often caused by the improper use of mercury) and death followed from the medicinal use of a few grains. For an additional instance of this kind, I must refer to the Medical Gazette (xviii. 484,) wherein a boy, aged fourteen, was killed in about three weeks by a dose of only six grains of calomel. It is singular that in this case neither the teeth nor the salivary glands were affected: still, considering the effects of calomel in other instances, it seems most probable that the ulceration and gangrene of the face were due to it. Soberuheim states, that a girl, aged eleven, took in twenty-four hours eight grains of calomel, for an inflammation of the throat, and died in eight days from inflammation and ulceration of the mouth and fauces. In another case, which occurred to Lesser, fifteen grains of calomel produced similar effects with excessive salivation, and this patient also died in eight days." Now in the cases mentioned, the remedy was prescribed with the good intention to preserve life, and not to destroy it. The medicine acted either as a poison in the human system, or it aggravated the disease to such a pitch as to destroy life; such mistakes could be avoided, were physicians acquainted with the effects of medicines on healthy bodies,

Dr. Black of Edinburgh says:† Our opponents may deny the existence of medicinal disease; nothing is more natural; it is rare to find men, who will plead guilty to injurious practice, but

* A Manual of Medical Jurisprudence by Alfred J. Taylor, Lecturer on Medical Jurisprudence and Chemistry in Guy's Hospital, London, 1844.

†A Treatise on the Principles and Practice of Homœopathy by Francis Black, M.D.

a short glance at the records of Homœopathic practice, or, if this will not be conceded, an impartial view of their own, will we hope convince them, that many a train of injurious symptoms stand, to the means employed, in the relations of cause and effect. He further remarks:

"But if it be irrational to employ medicines, the actions of which are unknown, or in a very few cases particularly known, how much more irrational is it to compound in one prescription many of these unknown agents! A horror seems to exist at the bare mention of one substance being given alone, 'I wish to shew to my countrymen, that the best formulas are deformities; that they are contrary to nature; that they are in contradiction with themselves, and the ear for which they have been imagined. This is a truth which ought to be preached upon the house tops. When shall I see the world cured of this mania for receipts? When will they be convinced that the cure of diseases requires less numerous medicines—entirely simple, but perfectly appropriate to each case? Do they always wish to remain a butt for the sarcasms of Arcesilas? Do they never wish to abandon combining a crowd of substances, each of which is often only partially known, or even totally unknown, to the greatest physicians? Although Jones of London consumes each year 500 ℔ of cinchona, what certain or complete notions have we of the particular actions of this powerful remedy? We possess very little. What do we know of the pure and special action of mercury, the enormous consumption of which would lead us to suppose that we know well the manner in which it acted upon our bodies.

If so singular an obscurity envelopes each particular drug, it is as nothing to the phenomena which the mixtures of these unknown substances produce in disease. I say that it is to take a handful of unequal balls, then with closed eyes, launch them upon a billiard table, wishing to determine before hand, what effect they will produce together, what direction each will follow; in fine, what position each will take up. Meanwhile the results of all mechanical powers are much more easily appreciated than the results of dynamic powers.

But science!—But the precious life of man!
No man can serve two masters at once.

"But do you conscientiously believe that your mixture goes to produce that which you attribute to each ingredient, as if the drugs which compose it ought to exercise no influence, no action, the one upon the other? Do you not see that two dynamic agents can never, when united, produce what they would do as separate? That from that arises an intermediate effect which previously we could not calculate upon. Learn then that three, four, &c. substances mixed together, do not produce what you would expect, were they given singly at different times; and that they determine whether you see it or not an intermediate effect. In such cases, the order of battle, which you assign to each ingredient, absolutely serves for nothing. Nature obeys eternal laws, without asking you if she ought. She loves simplicity, and does much with a single remedy; whilst you do so little with so many. Imitate then, nature. To prescribe compound prescriptions is the height of empiricism. To give only simple remedies, and to wait before prescribing a second until the first has exhausted its action, is rational, and leads directly to the sanctuary of the art.

Our opinion, such as have been stated, may be thought to be peculiar to those who practise Homœopathy. Let us inquire, then, in the first place, what are the just pretensions of the prevalent or allopathic practice, to certainty and safety; what title it has on the whole, taking together all the cases in which it has been followed, and all the physicians who follow it, to be regarded as a method in which we should confide, and with which we ought to be content, of prolonging life, counteracting disease, and alleviating or preventing pain. We cannot do better in this inquiry than to take the declaration of men who have devoted the labour of their lives to this practice, and who, if any could, should be able to pronounce its eulogy.

Boerhaave, an illustrious name in medicine, uses the following remarkable language:

"If we compare the good which half a dozen true disciples of Æsculapius have done since their art began, with the evil which the immense number of doctors have inflicted upon mankind, we must be satisfied that it would have been infinitely better for mankind if medical men had never existed."

But Boerhaave, it may be said, lived a hundred years ago, and

was himself a reformer in medicine; since his time the methods of the art have become more rational and more safe. Hear then Dr. Pereira, himself a vehement adversary of the Homœopathic practice. In his Lectures on Pharmacology, published in 1835 in the London Medical Gazette, he says, speaking of the common practice:

"We can hardly refuse our assent to the observations of the late Sir Gilbert Blane, that in many cases patients get well in spite of the means employed; and sometimes when the practitioner fancies that he has made a great cure, we may fairly assume the patient to have had a happy escape."

Here is a confession of great uncertainty, and great danger in the ordinary practice of medicine at the present day; if so many patients recover in spite of improper treatment, how many must perish by improper treatment; if what is supposed to be a cure by medicine is sometimes only an escape from its effects, it is equally probable that the deaths which are supposed to be caused by disease, are sometimes caused by the prescriptions of the practitioner.

But let us look a little more closely into the nature of this uncertainty and danger, and in doing this I propose to take as our guide an able writer of the present school of medicine. Dr. Abercrombie of Edinburgh, an eminent physician, in his book entitled "Inquiries concerning the Intellectual powers and the investigation of Truth," remarks that the uncertainty, and, of course, the danger of medical practice is principally felt in two respects, first in regard to the character of disease, and secondly in regard to the remedies employed. Of the first he says:

"Since medicine was first cultivated as a science, a leading object of attention has been to ascertain the characters or symptoms by which internal diseases are indicated, and by which they are distinguished from other diseases that resemble them. But with the accumulated experience of ages bearing upon this important subject, our extended observation has only served to convince us, how deficient we are in this department, and how often even in the first step in our progress, we are left to conjecture. A writer of high eminence has even hazarded the opinion that those persons are most confident in regard to the characters of disease

whose knowledge is most limited, and that more extended observations generally leads to doubt."

As to the effect of medicines upon the patient, Dr. Abercrombie remarks:

"An equal or even more remarkable uncertainty attends all our researches on the second head to which I have referred, namely, the action of external agents upon the body. These engage our attention in two respects, as causes of disease, and as remedies; and in both these views the action of them is fraught with the highest degree of uncertainty."

Observe the term chosen by this sensible and cautious Scotchman—"the highest degree of uncertainty." Let me here remark that where so much uncertainty exists in regard to the effects of medicines, there must be frequent mischief done by the practitioner.

Prescribing as he must do, according to his best conjectures, he must sometimes prescribe hurtfully, and in such a manner as to occasion the death of his patient. He who shoots in the dark is not only likely to miss his aim, but is in danger of maiming or killing those whom he would gladly spare.

Again, after showing what exactness has been attained in other branches of science; with what confidence, for example, in chemistry, certain results are expected from certain preparations, and how this confidence is never disappointed, Dr. Abercrombie proceeds to say:

"With what different feelings we contemplate a case of dangerous internal disease,—its probable progress and termination, and the effects which our remedies are likely to produce in arresting it—those best can tell who have most experienced them."

I shall make but one more quotation from this writer, and it is remarkable for the force of its language. He is speaking of the difficulty of making use of previous medical experience:

"When in the practice of medicine, says this acute writer, "we apply to new cases the knowledge acquired from other cases, which we believe to be of the same nature, the difficulties are so great, that it is doubtful whether in any cases we can properly be said to act upon experience, as we do in other branches of science. The difficulties and sources of uncertainty which meet us at every

stage of such investigations, are in fact so great and numerous that those who have had the most extensive opportunities of observation will be the first to acknowledge, that our pretended experience must in general sink into analogy, and even our analogy too often into conjecture."

How much truth there is in these remarks, all who have observed with moderate attention the course and results of medical practice, can testify. We all know with what confidence the young practitioner begins his career, sure of curing diseases by the methods laid down in his books; we see him meeting with disappointment after disappointment, and, after many failures, we find that he has unlearned that confidence, and in its stead has been taught the melancholy lessons of doubt, the wisdom of cautious and wary conjecture, the surest wisdom of the prevalent school of medicine, and the parent of its safest practice. We see how often those very prescriptions which are meant for remedies, and which are applied with the best lights of the practitioner, are followed by an immediate increase of the malignity of the disease, and probably accelerated death.

We know how greatly physicians differ in their ideas of the proper treatment of particular cases, differences which have often been ascribed to their quarrelsome temper, but which in reality spring from a different exercise of the faculty of conjecture. There is no reason why physicians should be more contentious, more fond of contradiction, more ill-tempered than other men; but there is abundant reason why they should disagree in regard to the treatment of cases which come under their observation, a reason founded in the extreme uncertainty of their art. Two men of different degrees of sagacity, of different degrees of caution, of different experience, different reading, a leaning to different theories, cannot be expected to agree in their conjectures, and where there is so vast a field for error, both may be wrong. "I am weary," said an eminent physician, quoted by Dr. Alembert, and the saying is repeated with an appearance of approbation by Dr. Abercrombie, "I am weary of guessing!" and he abandoned the practice. There is another source of danger which it did not come within the scope of Dr. Abercrombie's rule to notice, the danger of substituting one disease for another, of breaking down

the constitution by frequent *bleeding, purging, salivating,* torturing the patient with *blisters, setons, cauteris, &c.* I need not direct your attention to the numerous instances in which persons cured as they are said to be of diseases, never recover their former health and strength; who come from a sick-bed smitten by a premature old age, and drag out a remainder of life embittered by chronic sufferings, which no skill of the physician can relieve.

Dr. Black asked the significant question, "Why will the profession not study Homœopathy?"

Various and modified may be the answer, but all are traceable to prejudice, that ancient barrier to truths. If we had nothing but the uncorrupted reason of man to deal with, it would be a matter of no great skill or labour to convince him of old errors, or gain his consent to plain and obvious truths. But unfortunately mankind stand rapt up in old established opinions, entrenched with so many prejudices that reason can scarcely be appealed to. This blind and prejudiced opposition to new truths, has not only been frequently manifested in medicine, but the folly of it has been sufficiently evinced by the history of religion and philosophy. Great changes have taken place in both, and what our ancestors considered undisputed truths, their posterity have discovered to be gross errors. In medicine, probably more than in any other science, have been too often displayed the obstinacy with which errors have been clung to and improvement resisted. To opposition, with even a show of reason, we do not object, but we regret, for the cause of science and suffering humanity, that it should be marked by abuse, ridicule and mis-statement, If experience be a beacon to light us on our onward course, does it not, as often as consulted, teach us that such a course of opposition, though it may for a time retard and obscure truth, can never destroy it? the burning of a little straw may hide the stars of the sky, but the stars are there, and will re-appear. Why call a system *absurd quackery,* which is founded upon observation and experiment?

I think that we will not be obliged to mount the Delphic tripod, in order to predict with certainty, that times will come, when men will be astonished to learn, that a man who introduced simplicity

into medicine, and made us acquainted with a rational method of treating diseases, who with wondrous acumen unravelled the chaotic methods of treating maladies—who, inspired by genius, advised and participated personally with untiring zeal in experiments, with drugs upon the healthy person. Who tore the veil, which had clouded that valuable branch of our science, *materia medica*. Who elevated medicine to a positive science, in establishing fixed laws in the selection and application of medicines in diseases. I repeat that times will come, when men will hear with astonishment, that in return for the keenness and skill, with which he cut the Tendon Achilles of the Clubfoot of practical medicine, he was treated with scorn and contempt, by far the greater part of his fellow physicians, instead of being honoured and cherished; and men will be even more astonished, when they hear, that he met with such treatment in a century when the sufferings of *Harvey* and *Galileo* in the cause of science, were fresh in every mind; and all this can perhaps only find its explanation in the never dying experience, that no one more certainly provokes the Demon Persecution than he who lifts the axe against the shrines of ignorance and prejudice. Hahnemann has been repeatedly charged with being wilful, extravagant and dogmatic, but these charges are certainly more applicable to his opponents. Hahnemann has oftentimes reiterated: Refute these truths if you can, by showing a still more certain, efficacious and agreeable method than mine, refute them not by words, of which we have already too many, but by facts. Hahnemann was scouted as having introduced a starving system, notwithstanding his reiteration, allow the patient as much plain and purely nutritious food, as his appetite craves—forbid him every thing that is not nutritious. Another can see nought but nature as the efficient agent in effecting Homœopathic cures, charitably forgetting that his drug system acts in direct opposition to the healthy endeavours of nature, and hence he is the worst possible judge of what nature unaided can effect.

Thus it was, thus it unfortunately is, for the most part now, for although believers in Homœopathy are spread in every quarter of the civilized world, notwithstanding Homœopathy, purified by criticism and experience, has attained a high state of development

while its practical utility has often been verified by the cure of the most dangerous diseases, still by far the majority of physicians yet remain overawed by the stern old dogmatism of the dominant school, and remain not merely opponents, but even enemies of Homœopathy, all of which furnishes the important evidence, that the scorn which formerly was heaped upon Homœopathy by the members of the old school has been changed into respect among a comparatively small number of physicians only, and that Homœopathy is yet very far from receiving that attention which it justly deserves, provided that the main and essential points be steadily kept in view, and an impartial judgment be passed upon Hahnemann, Homœopathy, and the relation of both to the previous methods of treating disease, or to medicine in general.

# NOTICE TO THE READER.

As a Lecturer on Materia Medica during the last twelve years, and, as such, the instructor of upwards of *three hundred* medical men, I have had constantly recurring opportunities afforded, yea, forced upon me, to study the virtues of medicines. I found *much uncertainty*, so much so as to take away from medicine the character of a settled science. At the same time I have always been convinced, (and this I taught my pupils,) that the Creator must have established laws for the regulation of the operation of medicine, in the same manner as he has established laws in reference to all the other phenomena of nature; and that therefore our search ought to be after the laws regulating the operation of medicines on diseased individuals, and then that *certainty* would be connected with medicine as a necessary consequence of such knowledge.

Long has this conviction upheld me in such search; but never did I feel satisfied that this knowledge had been obtained, until the *doctrines* and the *facts* of Homœopathy were brought under my notice. Now, I *know* that the right road is discovered, and, knowing this, have published this short reply to the question, What is Homœopathy?

I hope next winter to deliver a Course of Lectures on the Homœopathic Materia Medica: this winter I do not lecture as usual on Materia Medica; and for several reasons, amongst which the impossibility of teaching by the old system, as to the operation of medicines, forms one of the most prominent.

In conclusion, I feel it a duty to add, that gratitude occupies my thoughts when I think that I have lived to see what I have so long sought after, the *laws regulating the operation of medicines.*

JOHN EPPS, M. D.

89, *Great Russell Street,*
*Nov.* 2, 1838.

# WHAT IS HOMŒOPATHY?

Some venerable practitioner, whose mind is completely stored with the prejudices of education, besides being influenced by the still more inveterate bias, arising from long custom, exclaims, in reply to the above question, "Nonsense---stuff---ridiculous nonsense:" and combines with the expressions, thus elegantly joined together, a character of countenance so exhibitive of contempt, that the spectator, totally unacquainted with Homœopathy, would imagine that some palmistry, some universal specific remedy, was that which poor Homœopathy represents.

*What is Homœopathy?* however, repeats some iniquisitive being, who knows that calling names is not an exhibition of knowledge, and who is, at the same time, well aware that truth, in all ages, has excited the cry, from the advocates of established erroneous systems, of

"Great is Diana of the Ephesians."

He waits an answer: but the answer comes not. He who decided the matter thus summarily, is silent: he knows not what Homœopathy *is*.

What, then, is Homœpathy? is the inquiry of one, who seeks, in simplicity of mind, to know the nature of that concerning which so many speak, and in the praise of which so many give testimony.

This question is now to be answered, and, in answering it, the various objections urged against this newly developed, but, in nature, long-existent system, will be detailed and refuted.

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Homœopathy is a term truly expressive. For it we are indebted to the Greek language, the word being compounded of two *Greek* words, *omoios*, analogous, and *pathos*, suffering, or affection.

Homœopathy is, therefore, something which has to do with suffering; and bodily suffering has always something to do with *disease*, and disease, it is well known, is a *deviation from health*.

Health being the *standard* by which human existence manifests itself; being the *rule*, from which deviations or diseases are *exceptions*, it is quite evident that mankind have been, are, and will be, ever anxious, when subject to disease, when placed, in other words, in this state of de-

viation, to hail any means by which they can be restored to the right line of happy, healthy existence.

They apply to the physician, who by his various knowledge has become acquainted with the human body. Thus, he, by his study of ANATOMY, has become acquainted with the *structure* of the various parts of life's wondrous machine: by the knowledge of PHYSIOLOGY, with the uses of those parts: by the knowledge of NATURAL PHILOSOPHY, with the influences of external and internal circumstances upon the machine, having such duties to perform: by the knowledge of PATHOLOGY, with the changes which take place in these parts, when subject to disease.

Such, then, is the party to whom they apply for aid: a person who professes to be the possessor of *means* for the recovery of the individual diseased: in other words, of means for the restoration of the body from its state of deviation, to its proper state, called health.

*What, then, are these means?* What these powers belonging to the medical art, which have the benificent agencies of restoring to health, of stripping disease of its character, and of making life again assume its wonted reign in its original habitation?

These means are described as *medicines*, and bear the same relation to the body in a state of *disease*, as *aliments* bear to the body in a state of *health*.

When grouped together as a whole, these medicines are designated by the title, MATERIA MEDICA.

These means, therefore, which the physician possesses, he, when called upon for aid in the recovery of health, uses for the restoration of the natural state. These means are the weapons with which he has to combat diseases; and his success in the war, this noble war of humanity, will be exactly proportioned to the *right use of the right means*.

This is so apparent, that no illustration need be given: but the remark is made as preparatory to an important query, namely,

WHAT IS THE RIGHT USE OF THE RIGHT MEANS?

In answer to this question it will be taken for granted, that the physician has the right means.

Having the right means is not sufficient. He must have the knowledge of the right use of the means which he does possess.

The object both he and the sufferer have in view is the removal of disease: the means for realizing this object are medicines: the method of employing these medicines constitutes the use: the proper method presents the right use: the improper method the abuse.

To ascertain, then, which is the right method, and thereby to enable

the patient to select the physician who is most likely to be successful in restoring him to a state of health, it may be advantageous to notice the different methods adopted in the application of medicinal substances to the relief of diseased states.

The methods which medical men follow in applying medicines, or remedial agents, may be classed under three heads.

The *first* is that in which the medical man endeavors to cure disease by prescribing medicines, which, acting directly on the diseased organ, will induce states *directly opposite* to those which the disease manifests.

As these medicines act by producing an affection, *pathos*, quite contrary (*anti*, against) to that constituting the disease, this method is called the ANTIPATHIC, OR ANTIPATHY; a method expressed in the phrase, *contraria contrariis curantur*.

Of such a method abundant are the instances. Thus, when a person cannot sleep, opium is given to induce sleep: a person has severe pain, opium is given to allay pain: a patient is costive, cathartics are given to purge him: if a patient has a strong, full, rapid pulse, with fever, *blood-letting* is resorted to.

The *second* method is that in which the physician endeavors to cure disease by *inducing a new disease* or affection (*pathos*) in some other (*allos*) part of the body, so as to draw away the disease from the part first affected to the part acted upon by the medicinal agent. This method is called the ALLOPATHIC, OR ALLOPATHY.

Of this method the examples are as abundant as those of the first.

To take one: A person who has enjoyed good health for years, is seized with what is called a *determination of blood to the head*. The medical attendant prescribes a *seton* in the neck, which he supposes, by inducing a new disease by the irritation which it occasions, will remove the determination to the head.

This method of treatment is very common, and, because, by the means used in this method, the original disease is supposed to be *derived* or *revulsed* from the part in which it was originally seated, this method is frequently designated as the *derivative* or *revulsive* method.

This method, also, because producing irritation in another part, is designated sometimes as *counter-action* or *counter-irritation*.

All the appellatives given to this method sufficiently indicate that the object the physician has in view is to produce a *second deviation from health*, in order to overcome the *first*: that is, because there is a fire burning fiercely in one chamber of the house, the physician lights another fire in another chamber (the fuel being, let it be remembered, the house

itself,) which, by burning *more fiercely*, will, he hopes, extinguish the previously existing fire.

Such, then, are *two* methods; and these two are those which have been professedly followed by physicians in all past ages. They have been allopathists, antipathists, or both.

To Hahnemann, mankind are indebted for the discovery of a *third* method, which, when explained, will enable the reader to answer the question,

WHAT IS HOMŒOPATHY?

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One grand principle is manifested in the human body and its operations: a principle recognized in past ages, but fully developed by the celebrated John Hunter, a name, as Spenser says,

"Strung upon the bead-roll of time."

IT IS, THAT NO TWO SIMILAR DISEASES CAN EXIST IN A STATE OF INTENSITY IN THE SAME BODY AT THE SAME TIME.

Particularly important is it, that this word "similar" should be borne in mind; because many have argued as if this illustrious philosopher had taught that *no two* diseases can exist in the same body at the same time; a principle which he did not maintain: whereas, the principle he maintained was, that no two *similar* diseases can exist at the same time.

This principle, as thus defined, forms the groundwork, the *theoretical* groundwork, of the third method, developed by Hahnemann, who applied this principle to the use of medicines, and to the explanation of their efficacious operation.

It is known by all, that medicines produce symptoms or states which are not accordant with the natural condition of the human body, and consequently are symptoms of disease. The diseases, or deviations from the natural state, produced by the use of medicines, Hahnemann has designated by the title of *medicinal diseases*. Thus, mercury produces symptoms, when taken for a length of time, so similar to the disease called *syphilis*, that these symptoms have been described by medical authors, under the title of *pseudo* or *false* syphilis.

The deviations from health produced, on the other hand, by means not medicinal, he calls *morbific* or *natural* diseases.

These diseases of both kinds are known to be such, only by presenting *masses of symptoms* not in accordance with the usual phenomena exhibited by the healthy.

Here, then, are *two* classes of diseases: the one class, the symptoms of which are produced by medicines; the other class, the symptoms of which are produced by other causes.

To cure the latter, namely *morbific* or *natural* diseases, we must, Hahnemann maintains, produce the former, namely, medicinal disease itself.

So say, in part, the allopathists, and the antipathists also; but Hahnemann says, in addition, we must, to effect a cure, produce a medicinal disease *similar* to the natural disease.

To illustrate. Suppose I have a morbific disease which presents as symptoms.

1. Shooting pain in the forehead;
2. Giddiness;
3. Sense of objects turning round;
4. Palpitation of the heart;
5. Sinking at the pit of the stomach;
6. Emptiness at the pit of the stomach;
7. Flatulence;
8. Rising of acid liquid into the mouth;
9. Constipation;
10. Pains in the left hypochondriac region;
11. Sense of languor over the body;
12. Great weakness of the knees in walking or standing.

I must, to cure that disease, discover a remedy which will produce —1. Shooting pain in the forehead; 2. Giddiness; 3. Sense of objects turning round; 4. Palpitation of the heart; 5. Sinking at the pit of the stomach; 6. Emptiness at the pit of the stomach; 7. Flatulence; 8. Rising of acid liquid into the mouth; 9. Constipation; 10. Pains in the left hypochondriac region; 11. Sense of languor over the body; 12. Great weakness in the knees in walking or standing. Or, if one medicine cannot be found to produce all these symptoms, I must select one which has the power of producing the greater number of them, and afterwards a second which is in accordance with the remainder.

It will now be seen why this third method of curing disease is called Homœopathy; and of which the law is explained in the phrase *"similia similibus curantur."*

But it may be asked, *How can such medicines be discovered*, because, if the diseases, the natural diseases, exhibit themselves by certain symptoms, how can it be established *that the symptoms arising under the use of medicines in diseases, produce, even when given, these symptoms?*

This remark is good, is valid. It shows the absurdity of judging of the

effects of medicines by their effects on diseased persons: a method of judging as absurd as that of attempting to judge of the effects and of the powers of a machine in a state of order, from the effects produced by applying to it certain powers when in a state of disorder.

The preceding remark is useful. It leads so suitably to the notice of the noble, the humane, the god-like conduct of the founder of Homœopathy, who may literally be said to have made his system,

"Perfect through suffering."

What did Hahnneman do? He developed and put into practical application the grand principle, that to know the *real or pure effects of medicine, we must try them on persons in a* STATE OF HEALTH; and Hahnemann *tortured* himself, as any one, by reading his Materia Medica, will perceive, to ascertain the effects of medicines, by experimenting on himself.

By a long, a thirty years' continued series of observations, he ascertained the *pure* effects of *two hundred medicines.*

He discovered the medicinal disease that each medicine could produce, and thus obtained a knowledge of those agents which will and must cure diseases produced by natural causes, when assuming the same features as those produced by the medicinal disease; and thus has Hahnemann given a scientific certainty to medicine. He has established that the physician will be *certain to cure any disease* (that is curable) by prescribing *the* remedy which, on a healthy person, produces by its action a *disease similar to that* manifested by the sick person; and thus he has established, that the God of order has not allowed disorder to creep into this part of his creation.

He has enabled medicine to attain its rank among the fixed sciences, and to be no longer subject to the taunts which the thoughtless, and even the wise, have associated with its "*glorious* (or rather inglorious) *uncertainty.*"

But it may be asked, *how is it that the introduction of a new disease, though similar, can destroy a previously existing disease?*

It may be supposed that the addition of the new disease would, to use a common adage, be adding fuel to the fire; would be *plus* added to *plus*, and that the remainder must therefore be *plus.*

The law already detailed, affords the explanation of the negative of this supposition; the law, that no two similar diseases can exist in the same time.

The Homœopathic medicines may be further regarded as aiding the reactive powers of the system, and thus facilitating the cure of the disease.

But to the explanation obtained from a knowledge of this law, the *practical* Homœopathist can add an immense multitude of *facts*, demonstrative of this, that a medicinal disease and a natural disease, presenting similar symptoms, cannot exist in the body at the same time.

Two or three facts may be detailed with advantage.

Hahnemann was led to the discovery of the law of cures, called *Homœopathic*, by observing that all the virtues ascribed to Peruvian bark, in curing *intermittent fever*, are effects which are produced in a healthy person by Peruvian bark, when taken by him in that state: so that Peruvian bark produces intermittent fever in a healthy person; and it cures intermittent fever, induced by natural causes.

Mercury, it is well known, is a specific for syphilis: and it is equally well known, that mercury, when carried on too far in its employment, produces effects upon the body so similar to those constituting syphilis, that the disease is called pseudo syphilis, or false syphilis; in other words, mercury produces a medicinal disease, *similar in its symptoms to the disease which it cures.*

Nux vomica, taken by a healthy person, produces a certain kind of palsy; nux vomica, taken by a person palsied in a certain way, cures him.

And so with many other medicines, which Homœopathic practice perpetually is demonstrating.

But, it may be objected, surely it *must be dangerous to prescribe in a disease*, the symptoms of which are so violent as to threaten death, any medicine which will *augment those symptoms*, as the homœopathic medicines do?

To this it may be answered, that nature goes through this process herself. Whenever a morbific disease exists in an individual, the powers of life labor to throw off this disease. The distressing symptoms, the diseased manifestations, connected with this reaction go on augmenting, and the patient gets worse and worse, till, at last, the *crisis* arrives, that is, the point at which the reaction of the powers of the system and of the disease, attains the greatest intensity, and then, sometimes, the patient recovers; more frequently, however, especially when the powers of the system are *un*aided, or *improperly* aided, he dies. What then does Homœopathy? She aids, by her means, the reactive powers of the system to establish the crisis on the side of health, and thus realizes a favorable result to the crisis.

Another question here arises, *how can it be told that, in prescribing a medicine, so as to excite a medicinal disease, an amount of the medicinal disease may not be excited, which may not be as injurious as the original natural disease?*

This question, both scientific and rational, requires an answer; which itself will afford an opportunity of developing another feature in the Homœopathic system; namely, the EXCEEDING MINUTENESS OF DOSE.

Among the results of the allopathic and of the antipathic practice, many are the effects, even permanent, occasioned by the *over* doses.

Many patients who have been relieved of violent constipation by *croton oil*, have had fatal constipation induced by the over dose, which relieved them.

Many patients, who have been cured of syphilis by mercury, have had the *secondary* symptoms of syphilis, as they are miscalled, produced by the over doses of mercury.

Many patients who have been bled copiously for affections of the head, have had permanent affections of the head produced by bleeding.

Hahnemann knew these, and multitudinous similar instances, and was soon convinced, that, to cure a natural disease, according to the Homœopathic system, it is essential that *that amount*, and no more, of the medicinal disease should be excited, which is equivalent to the removal of the morbific or natural disease. To produce a greater amount, would be to injure the constitution, and to waste the remedy: to produce a less amount, would be *not* to cure the disease.

Convictions like these, growing out of the Homœopathic law, led Hahnemann to *diminish the doses* of medicine, until he attained that degree of minuteness, in which the medicine is efficacious to the production of a medicinal disease of a sufficient intensity, without injuring the constitution by its after effects, even should those after effects appear.

Many confound these doses with the principles of the doctrine of Homœopathy, and attack the principles because of the small doses; whereas the small doses are only practical improvements, introduced subsequently to the discovery of the principle, and resulting from a cautiously developed experience. If any can show that greater success attends the use of larger doses, larger doses will be adopted.

In relation to such doses, it may be remarked, that a *millionth*, a *ten millionth*, part of a grain, is often a large dose in the Homœopathic system.

Many think it impossible, that such a small quantity can produce any effect upon disease, and many inquire, *how is it possible?*

The first answer is, that the experience of nearly *five hundred* physi

cians, during the last thirty to forty years, has established that Homœopathic medicines *do act* in these and less doses. The Homœopathists say "come and see: judge for yourselves: we have no secrecy."

Another answer is, that, though the dose be small, *the points of the contact between the medicine and the nervous system* are numerous. The methods adopted in the reduction of Homœopathic medicines so extend the surface by attenuation that the ten thousandth part of a grain may be easily conceived, when Homœopathically attenuated, as presenting a *surface* as large as one grain, pulverized only to the extent which allopathists adopt.

To take a common illustration. Let us suppose that a square solid inch of gold is introduced into the stomach; the only part of that gold that can act upon the nervous system of the stomach is *that* surface, namely, one inch, that lies in contact with the stomach. Now, let us suppose that this solid square inch of gold is beaten out, so as to present a superficies equal to a million superficial square inches, it is quite evident that the action of one millionth of this surface will be equivalent, if introduced into the stomach, in medicinal effects, to that of the solid square inch of gold.

And, in connection with this, it is interesting to notice the fact, that all the metals, when Homœopathically triturated, are *soluble in diluted alcohol;* a fact, testifying to this, that *new* physical powers are *developed* by the attenuation. Why should not the same extend to the medicinal powers; at least to their augmentation?

A third point connected with the smallness of the dose, is, that the medicines, *as prepared by the Hahnemannic method*, are in the highest state of activity. Each preparation is the *developed activity* of the plant, or of whatever it may be.

It is pleasing to read the methods of preparing medicaments according to this method; so superior are they to the common method, so scientific, that even had Hahnemann done nothing else, his labors in this respect will ever immortalize him as a pharmacopolist.

A fourth point connected with the smallness of dose, is that many medicines and substances are acknowledged to act *in an invisible degree of dilution.*

Can any one tell the degree of attenuation that the particles of musk, disengaged from a grain of musk for years, attain to? These particles, infinitesimally small, scenting the articles placed in the same repository? Has any one ever calculated the degree of attenuation that the odoriferous particles from a rose must attain?

Both these produce a recognizable effect upon the nervous system connected with the nose.

Why should not effects be produced by medicines, acting in an infinitesimal state of attenuation upon the stomach? That such effects are likely to be produced is rendered very likely by the *immense number of nerves* supplying the stomach, and consequently rendering the stomach still more susceptible. But even such is the power of their operation on the nervous system, and such is the intimate connection between all parts of the nervous system, that Homœopathic medicines act very powerfully if placed upon the tongue, or even if inspired.

A *fifth* point worthy of notice in reference to the smallness of dose of Homœopathic medicines, is the attention paid by Homœopathists to the *removal of every circumstance and every substance* which may interfere with the operation of the medicines.

With this view, they order the medicine to be taken *fasting*, that is, at intervals between meals, so that no food will be in the stomach; and thus they ensure the application of the whole medicinal surface to the nervous system connected with the stomach.

The difference of effect thus produced may be easily understood by remembering the effect produced by a glass of wine on a stomach empty, and a glass of wine introduced into a stomach filled with food.

In relation also to this point of view, the Homœopathists adopt a *rigid system* of diet: not a starvation system, but a *non-medicinal* system of diet: that is, they require that the patient should take good digestible food, but at the same time should avoid spices, stimuli, strong flavored meats or vegetables; every thing which has qualities superadded to its nutrient properties.

They enjoin also a proper *mental diet;* the neglect of all excitements of a stimulating nature; the cultivation of the higher feelings; change of scene; exercise in the fresh air, &c.

"Ah," cries some objector, "THE DIET DOES THE GOOD; THE MEDICINES ARE NOTHING."

What is this but *assertion?* it is worth nothing. The Homœophatist might just as well assert that the medicines do everything. In the one assertion, he is as much justified as the other is in the other, if assertion decided the question.

In fact, the assertion that the diet does every thing and the medicine nothing, is the complacent activity of the assertor's self esteem, which leads him to the following syllogism:

Medicines must be given in such a dose, according *to my opinion*, to produce any effect:

Homœopathists do not give medicines in this dose:

Therefore Homœopathic doses of medicine do not, cannot, produce any effects.

Such reasoning shows great prejudice; that is, the prejudice arising from the fact that *he*, blessed man, has not seen medicines given in such small doses, *therefore* medicines cannot be given effectually in such small doses.

This prejudice would have made the assertor an equally obstinate objector against any doses *but* Homœopathic, had his experience been always of Homœopathic doses.

For such reasoners why should Homœopathists care? They might as well care for such, as the man who smelt the infinitesimal part of a grain of musk would for the man who denied that he could smell so small a particle. The one who smelled the musk might say to the other, "try and smell." The Homœopathist says to the objector to small doses, "come and try small doses;" but he too often turns on his heel and retires.

But, add the objectors, *the effects which are not ascribable to the diet, are ascribable to the* IMAGINATION.

Now let us take a case for the imagination advocates to explain. An infant, eight or nine months old, is presented to a Homœopathist, with all the symptoms of inflammation of the lungs, and in four days after, the child is well; and yet that child has not taken more than two doses of distinct Homœopathic medicines, the two not amounting to more than the ten millionth part of a grain.

I have seen such cases.

Where is the imagination in this case.

But such cases cannot occur, says the objector. In vain is he told that such cases do occur. And when he is asked to come and see, he answers "*can any good come out of Galilee?*" Such is the reasoning with which truth, as long as it was unfashionable, has ever been met.

But there is a *sixth* point of view in which these minute doses may be viewed.

In disease, *the organ diseased is extremely sensible;* and, it is generally allowed, that such as is the ratio of the sensibility of an organ, such is the ratio of the impression produced by means acting upon that organ.

When the eye is *inflamed*, mark the effect of *light*; then the infinitesimal portion of a ray of light is injurious. Total darkness is required.

Besides, whenever any organ is diseased, the remedial action is directed towards that diseased organ. To adopt an illustration, suppose a man has a sore in his arm; a person passes his hand gently and slowly down the arm, no inconvenience is felt till the hand reaches the sore place, and then the individual cries out. So the Homœopathic medicine may be regarded as being exclusively directed by the curative powers of the system to the diseased part, and thus producing those extraordinary results which are daily seen to arise from the use of Homœopathic medicines.

To conclude this brief statement regarding Homœopathy, it will be seen, it is to be hoped, that

Allopathy is the practice of the not wisely bold;

Antipathy is the practice of the not wisely timid;

Homœopathy is the practice which, begotten by experience and developed by intelligence of the highest order, has demonstrated, and will further so demonstrate its efficacy, that all conscientious practitioners will, in time, adopt it as the only one worthy of science.

MICROSCOPIC OBSERVATIONS OF

# HOMŒOPATHIC TRITURATIONS,

BY DR. MAYERHOFER.*

The essential peculiarity of the Homœopathic pharmacy consists in the trituration of solid substances with sugar of milk and the diffusion of fluid ones through alcohol; the object of this is to increase the surface of the substance as much as possible, and to render it more easily assimilated by the system. It is also probable that by this process there may take place an excitement of electricity or other imponderable forces which cannot fail to affect the system. In order to learn more of the nature of the mechanical dimunition produced by trituration, I examined the metallic preparations with the aid of a powerful microscope. I did not do this, however, until I had made myself quite familiar with the appearance of the sugar of milk and its impurities, and I employed preparations made with the utmost care by myself and containing a proportion of 2 parts of the metal to 68 of the sugar. I always dissolved the preparation I wanted to examine in distilled water in order to separate the metal from the sugar. The drawings were made under my own eye and represent the substance magnified 14,400 times. I employed a power of from 40,000 to 90,000 in my own observations.

The observations require much sacrifice of time, for the experiment must be repeated over and over again, that the effect of different degrees of light may be noticed, and the greatest dexterity in the use of the instrument is requisite.

## METALLIC PLATINA.

"Platina precipitated from its solution presents the appearance of a dull steel-grey loose powder, which gives the promise of being very divisible.

"The first trituration is of a light grey colour, and in it no metallic points are discernible; when viewed dry under the microscope numerous platina particles are seen uniformly distributed among the sugar of milk; but when dissolved, myriads of triturated platina particles, the largest of which lie at the bottom conglomerated in larger masses, the smallest, mere points, swim at the top and the middle-sized float through the liquid. In the second dilution, there is a great increase in the number of the minute particles, and fewer of the larger particles and of the heaps. In the third dilution, almost nothing else was seen than isolated particles and fine dust, the grains of which ranged from the size of a distinct point, to a minuteness passing into invisibility and extinction. The larger particles of platina (which crystallizes in cubes) exhibits an irregular surface, but the smallest of the particles appear spherical. By a power magnifying 90,000 times and a good light, I could follow the grains of platina to the tenth trituration, I think I have even seen them at the 12th and 13th. According to

* Abridged from the Austrian Journal of Homœopathic, vol. 1 p. 152.

micrometric measure there are from 7 to 8 of the smallest particles of platina to a space $\frac{1}{120}$ of a line.

METALLIC GOLD.

"A. Gold leaf, *aurum foliatum*. The examination of this shows that gold leaf is very ill adapted for trituration. I can distinguish the untriturated gold plates at the third dilution even with the naked eye. The largest piece of gold leaf, say, half of a line in length, and the smallest measures $\frac{1}{40}$th of a line. The number of gold fragments in the first trituration bears to the number of platina particles about the proportion of 1: 10,000. So that, gold leaf is triturated 10,000 times more imperfectly than precipitated platina.

"The reason of this difference does not depend upon the nature of the metal (for gold is notoriously divisible) but upon its foliated form which evades the pestle.

"B. Precipitated gold. Prepared by adding a solution of the sulphate of iron to a solution of the chloride (ter-chloride) of gold. Precipitated gold presents to the eye the appearance of a yellow-brown loose powder in which a sharp eye can distinguish brilliant metallic points. Under the microscope, the gold dust appears to be a conglomeration of innumerable gold globules. Here and there in the spongy mass brilliant particles are discernible.

"Precipitated gold is as well, as gold leaf is ill, adapted for trituration and precipitated gold when compounded with sugar of milk, has the appearance of a pale *chamois* colour, and no metallic points can be discovered; but under the microscope, the gold molecules can be seen in great abundance equally diffused through the sugar of milk. In the solution of the first trituration in 5 drops of water, the gold has the appearance represented in the plate. fig. 1. It is to be observed, however, that these groups do not exist in the dry triturated powder, it is only when the sugar of milk is dissolved that the metallic particles attract one another and cohere. This remark holds good of platina, silver, copper, tin, lead and quicksilver, as well as of gold. This is not the case with the isolated gold follicles, several of which are represented in the plate; these are continuous uncontused plates which are met with in all the triturations and are decided blemishes in the preparation. This is especially true of the noble metals, the toughness of which offers great resistance to the pestle; whereas the softer follicles of the so-called ignoble metals are more easily broken down.

"The number of gold particles will seem astonishing when we consider that only the 10th of a grain of the first dilution, that is $\frac{1}{500}$th of gold, is dissolved. Now as the diameter of the vessel containing the solution is to that of the object glass, as one inch to half a line, only a 576th part of the solution can be seen at once, so that it follows that the gold represent-

ed in the plate is the 288,000th part of a grain. But as only the gold at the bottom of the vessel can be represented in a plate, this gives a very inferior conception of the whole quantity. The number of gold molecules in the first trituration are quite beyond the power of reckoning. They range from the size of a poppy-seed to the exiguity of an almost invisible granule. If we fix our eye upon a spot in the field of the microscope which seems to contain no gold, there appears gold atoms which then again become invisible, a proof that the metal is divided into particles so small as to be invisible under a glass magnifying 14,000 times.

"The solution of the second trituration presents nearly the same appearance as the first, with this difference alone, that here the conglomerated masses are less numerous, and the isolated particles more numerous but smaller. In this too we meet with gold follicles as may be seen in the plate, which contains $\frac{1}{11,100,000}$ of a grain.

"In the solution of the third trituration almost nothing but isolated granules are to be met with, the aggregated masses having nearly wholly disappeared; but the granules exhibit great diversity in their size, showing that the extreme point of division is not yet attained.

"Our plate of the third trituration represents $\frac{1}{720,000,000}$th of a grain of gold. If we calculate the gold granules within the field of vision only at 5,000, this would yield 28,800,000 divided, and yet divisible granules of gold in one grain of the fourth trituration of gold, and when we multiply this by 2 to make allowance for the two grains used in making the trituration, * this would give 360,000,000,000 visible gold grains.

"I examined the fourth trituration by a power magnifying 90,000 times, and it was evident that the diminution of the particles progressively increased, the smallest gold molecules appeared yellow, and the metallic lustre was not to be mistaken. I also saw grains as large as a poppy seed, and even gold follicles with a distinctly flat surface. There are at least ten granules of the fourth trituration to the space of the $\frac{1}{120}$th of a line. So that the diameter of such a gold granule is $\frac{1}{1200}$th of a line.

"I could follow the metallic gold with certainty to the tenth or eleventh trituration."

The result of Mayerhofer's observations upon silver, mercury, lead and copper, arsenic and zinc, are much the same as those upon gold and platina. With regard to metallic iron, he finds that only a very small portion of the iron filings employed by allopathic practitioners can be absorbed, by much the greater part being a mere mechanical irritant to the intestinal canal. This remark holds good with regard to most of the metallic preparations allopathically employed. He also found that it was impossible to triturate the baser metals for the most part without their becoming more or less oxidated.

* Two grains to 98 is the proportion in making the trituration.

The following are the conclusions he conceives to be warranted by the experiments and observations:—

1.—The royal metals retain, even when triturated to the finest powder, all the peculiarities of the metals unchanged, and remain after this division of their particles, just as insoluble in water and alcohol as when in larger masses. It is only to the naked eye that the metallic particles disappear from their minuteness, but they reappear again under the microscope. Against the assumption that the metals by finer division may be made soluble, he urges the question, where does the solubility commence when we see that the 90,000th part of the smallest visible metallic point has not begun to be soluble? If we understand by solution, a mutual impenetration of two bodies, the solvent and the soluble, so that they present one entirely homogeneous and undistinguishable mass; in this sense, the metallic oxides are as insoluble in water and alcohol as the metals themselves.

2.—The metallic lustre is exhibited by the noble metals even when reduced to the smallest visible points; but disappears from the baser ones owing to their oxydation. The best test of the presence of the metal is its perfect opacity, which remains, however small the particles are, and whatever amount of light is employed. This test alone distinguishes the metallic molecules from all impurities, the specific gravity manifests itself only in the larger particles, the very fine ones swim on the surface, or float in the body of the liquid. So that in the solution of sugar of milk there are always three groups of particles, one set swimming on the surface—chiefly flat or oxydated—another floating through the liquid, and the third lying at the bottom.

3.—In the process of trituration there is a progressive division and diminution of the substance; and this by making it capable of assimilation, and by rousing its imponderable forces may be called an awakening of the substance. Whether by shaking, a still greater division of the triturated metal takes place, is doubtful; but certainly both by the trituration and shaking there is a development of its electrical properties.

4.—The actual divisibility of matter by mechanical division passes indeed into the wonderful, yet still it is limited, and is far beneath the mathematical idea of divisibility. The visible particles of the substance become gradually smaller and fewer as the numbers of the triturations ascend, and at length altogether cease; while the atoms in a similar proportion become smaller and more mobile, and at length they must come to a point at which they cannot be further divided by mechanical means, from their evading the triturating force. We ought, however, to be quite content with the practical divisibility of matter; for the examination of the precipated metals shows that the diameter of the finest metallic particle is

$\frac{1}{12000}$ to $\frac{1}{20000}$th of a line, while the diameter of a blood-globule is $\frac{1}{3000}$ of a line, so that the cubic contents of a metallic particle is at least 64 times less than that of a globule of human blood. This astonishing result, of the truth of which every one may satisfy himself with his own eyes, is very comforting to the Materialist and *Nihilist*, whose proclamations about the nullity of homœopathic doses is silenced by the microscope. One who has anxious doubts about the matter can comfort himself with the certainty, that a homœopathically treated patient takes in a grain of the third trituration of tin or arsenic, 112,200,000 particles of metal, if it be prepared by the centecimal scale, and 576,000,000 if it be prepared according to the decimal scale; that each of these particles possesses all the properties peculiar to tin and arsenic, and from their being smaller than the blood-globules they can freely penetrate all the organism, and develop their specific effect upon every part.

5.---It is of much consequence what state the metal is in when it is used for trituration; for as the microscopic investigations show this to have an important influence. According to my observations, metallic oxides, precipitated metals, and fluid mercury, are the best adapted for trituration; iron, and lead filings, are less so; zinc and copper, obtained by rubbing under water, or alcohol upon a grind-stone, still less; and gold and silver leaf, the worst of all.

6.---Lastly, it is manifest that it is only the noble metals that afford true reguline preparations, the baser metals becoming oxidated from their strong affinity for oxygen when subjected to friction.

From this it would seem more advisable to employ the oxides of the metals at first, as this would give a more constant preparation, and probably one of greater activity.

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The microscopic examination of Hemœopathic metallic preparations by Dr. Mayerhofer from Vienna, is so highly interesting and instructive, that, I thought it welll, to copy it from a British Homœpathic Journal.*

Most medical men are still unwilling and reluctant to study Homœopathy, for fear that the small doses may not be efficient or active enough. Will it answer in acute cases? Can you cure inflammation of the lungs, without bleeding and blistering? What will you do in this or that case without bleeding, purging and vomiting? These are very trite questions? But have you examined the powers of Homœopathic remedies? No!---"An English Divine says†--"To people accustomed to boxes and bottles,

* The British Journal of Homœopathy, edited by J. J. Drysdale, M. D. and J. Rutherford Russel M. D.

† A popular view of Homœopathy, by the Rev. Thomas R. Everest, Rector of Wickwar.

to colossal doses of drachms and scruples, to weigh out by the ounce sundry substances drawn from huge stores of multitudinous drugs, to mix and pound together and beat into one mass the omnigeneous treasures of polypharmacy---there is, in the idea of attempting to cure disease with a fraction of a grain, of a simple and single medicament, so minute that imagination cannot follow the dispersion, and language scarcely find a name for it, something not merely ridiculous, but repulsive and almost criminal."

There is in this nothing but what is very natural. It is true that our knowledge of the laws and operations of nature is exceedingly limited. We may know that a few things *are*, but it is beyond our power to say that anything is not. Confined, however, as our knowledge is, we can only reason from what we do know; and multiplied and repeated observations and experience can alone convince us of the truth of a system, which seems to contradict all that mankind has so long and universally admitted, nor is this prejudice, or prepossession, or whatever it may be called, altogether blameable. Without some such reverence for received opinions and established notions, we should be at the mercy of every hardy inventor of hypotheses and coiner of base-metal schemes; to-morrow would upset what yesterday reared. We should be for ever afloat on a wide sea of conjecture, believing every thing and certain of nothing.

But while we are thus reluctant to admit what does not come down to us hallowed with the approbation of our predecessors, we must not at the same time forget that in every branch of human knowledge, there is much room for improvement; that the human faculties are capable of acquiring more information than they have hitherto obtained, and that every succeeding generation will in all probability admit as acknowledged truths, much which their forefathers would have classed among the merest dreams of a disturbed fancy. We ourselves have seen recognized as genuine, many discoveries, to which those who preceded us refused the "hall-mark." Newton was once regarded as a visionary. The inventor of the Steam-boat received no encouragement, and the application of coal gas to light the streets was rewarded with bankruptcy, a prison and a broken heart.* For such lowly train-bearers as myself, we must re-

* Sir Walter Scott was at London when gas light was first spoken of. On his return to Edinburgh, being in company with some very intelligent gentlemen, members of the legal and other learned professions, he told them of the novelty of pretending to light London with coal smoke. He and the intelligent company broke out into a hearty laugh at this piece of novelty. "Gentlemen," Scott observed, "I must confess, such fools as this man with his coal-smoke light are worse than other fools—they are the most stubborn fools and cannot be dissuaded in any manner from their monomania." Some twenty years thereafter, Sir Walter Scott was appointed a Director of the Edinburgh Gas light Company.

member HARVEY and JENNER; we must remember how individuals have been put in the pillory for wearing so useless an article as a shirt, how chimneys were once denounced, how mattrasses were reviled, how stage coaches were considered grievous innovations, how the porters of the Andes, who carried passengers on their shoulders in baskets petitioned against the formation of roads; how, in short, every improvement of every sort, has been denounced at its introduction as injurious.

Little people with little minds should remember who it was that compared himself to a boy straying along the shore and amusing himself with picking up here a shining pebble and there a shell somewhat prettier than usual, while the great ocean of truth lay all undiscovered before him: they should reflect that another of a still loftier order than Newton, has taught us, in words that burn, that proud man is

MOST IGNORANT of what he is most ASSURED

and that a third, the lightest dash of whose pen is worth all the other two ever wrote, hath told us---"If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." Ordinary people should let such considerations as those teach them not to wed themselves with too much obstinacy to opinions which they have adopted for no better reason than because they were heir-looms bequeathed to them by their respectable grandmothers. Much that is venerable, much that is admirable, much that is most valuable, we have so acquired. But ancestral notions should be brought out and aired like ancestral dresses. The collector who scrupulously retains all that is bestowed on him must necessarily retain much rubbish, and he who will not sift what his forefathers gleaned will probably be possessed of as much chaff as grain.

Discoveries have in fact so multiplied upon us in modern times that we have almost ceased to be surprised at them, nor does there seem any reason to doubt that the career thus commenced will be persevered in until the stored wisdom of the world consists, not in what is *supposed* but in what *has been proved.* Whenever that period shall arrive, its novelty will no longer be a sufficient ground for the rejection of a system which appeals to experience alone, and every day will teach men more impressively that their knowledge is in reality not quite so great as they have hitherto fancied it to be—and far, far less than their ignorance.

A trial is worth a thousand pages of argument. Homœopathy is not merely an ingenious system which you must take on credit. Here is no room for mistake, if the result of a few experiments, tried fairly, be not satisfactory, the theory is not true.

J. G. ROSENSTEIN, M. D.

Montreal, March, 1845.