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ARTICLE I.

Evidences of a General System of Medical Practice being Taught by Scripture, and a Comparison of this System with Rational Medicine and Exclusive Homœopathy.

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GOD IDENTIFIED IN THE CAUSE AND CURE OF DISEASE.

Theology, law and medicine have been by common consent termed the learned professions. Their comparative merits it is not the object of this article to discuss, but to refer to the mere fact that the first has for its text book the Bible among all the so-called orthodox divines. The second has for its foundation, according to Blackstone, the same source for instruction in law, for all good and equitable governments. The latter, or medicine, equally important to the interests of society, (excepting the influence of theology on the soul in the eternal world) has been isolated from the Bible and cast off, as having no help from that divine source of all truth. It is not uncommon to hear ministers, (except the Swedenborgian) laymen and Homœopathic physicians say that the Bible is silent on the subject of the theory and practice of medicine.

One of the objects of this article is to enquire if this statement is strictly true, and for this purpose let us first enquire: Does God

identify himself in the cause and cure of disease as it exists in the human race?

The Bible is very explicit on this subject. By referring to Deut. 32, 39, God says: "See now that I, even I am he, and there is no God with me, I kill and make alive, I wound and I heal; neither is there any that can deliver out of my hand." Then again Sam. 2, 6: "The Lord killeth and maketh alive, he bringeth down to the grave and bringeth up," and in Ps. 103, 3: "Who healeth all thy diseases."

This identification on the part of God is seen in the precepts and examples found in the word of God—by way of supplication to Him as a sovereign, in behalf of the sick.

In the epistle of James 5, 14, we find the following instructions: "Is any sick among you, let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord." "And the prayer of faith shall save the sick and the Lord shall raise him up."

Then again for an example we have the case of Hezekiah related in 2 Kings 20, 1. The narrative reads thus: "In those days was Hezekiah sick unto death, and the prophet Isaiah, the son of Amos, came to him and said unto him: Thus saith the Lord, set thine house in order, for thou shalt die and not live." V. 23: Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord! remember now how I have walked before thee in truth and a perfect heart, and have done that which is good in thy sight, and Hezekiah wept sore." V. 4 and 5: "And it came to pass afore Isaiah was gone out into the middle court that the word of the Lord came to him saying, *Turn again and tell Hezekiah, the captain of my people, Thus said the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears; behold I will heal thee; on the third day thou shalt go up unto the house of the Lord.*"

For further proof on this point, we will give another example where God as a sovereign in the cure of disease was not honored as such. The history of the case is found in 2 Chron. 16, 12: "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; *yet in his disease he sought not to the Lord, but to the physicians.*" V. 13, "And Asa slept with his fathers and died in the one and fortieth year of his age." "In the midst of his days." Ps. 102, 24.

We observe the Psalmist in his supplications to God, bringing arguments for the restoration of the sick, and consequently directed by

inspiration of the Holy Spirit, which gives us another form of proof on this point, as follows Ps. 79, 11: "Let the sighing of the prisoner come before thee, according to the greatness of thy power, preserve *thou those* that are *appointed to die*." (Comp. with 2 Kings 20, 1—6.) Ps. 88, 10: "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Selah." V. 11: "Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? V. 12: "Shall thy wonders be known in the dark and thy righteousness in the land of forgetfulness?" Ps. 102, 24: "I said, O my God, take me not away in the midst of my days; thy years are throughout all generations." (Comp. with 2 Chron. 16, 12, 13.) Ps. 119, 75: "Let my soul live and it shall praise thee; and let thy judgments help me."

The affirmative of this question is fully substantiated, we believe, by the passages already quoted. A question arises in view of what has now been proved in relation to the interest God assumes in the cause and cure of disease. Does he intend to have his creatures simply to believe these scriptures as great truths, founded in Divine sovereignty, and leave the whole subject there, in what theologians call an antinomian state? or in other words, have we nothing more to do than leave the whole work in the hands, and at the disposition of God's good pleasure? Such being the case, as Bible christians, it would be wrong to attempt any interference on our part, by the use of means for the cure of disease, unless God should direct otherwise. We believe that, by further examination of the scriptures, we shall see that God has enjoined on us a duty to use means for the recovery of the sick.

IS GOD INDIFFERENT?

Another question in connection with the preceding statement arises in the mind, if it is God's will that means should be employed for the sick, is he *indifferent* in relation to *what means are employed, and what system is pursued*? It can hardly be supposed that any sane orthodox man would argue the affirmative of this question, and especially in view of the directions given to Timothy. (1 Tim. 5, 23) Where *water* is forbidden (alone) and wine prescribed. The passage reads: "*Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.*" (NOTE. Dr. Barnes says in his notes on this verse: "It was not for the pleasure to be derived from the use of wine, or because it would produce hilarity, or excitement, but solely because it was regarded as necessary for the promotion of health: that is as a medicine.") It is evident from

this passage that Timothy usually drank water *only*, or that in modern language he was a "tee-totaller. He was evidently not in the habit of drinking wine, or he could not have been exhorted to do it, &c." For further proof we would invite attention to the case of Hezekiah's sickness before noticed. Although he had received the promise of a recovery by the inspired prophet, still it was necessary that a remedy should be employed with specific directions as will be seen by examining the history of the case as found in Isaiah 38, 21 as follows: "For Isaiah had said, let them take a lump of figs and lay it for a plaster upon the boil, and he shall recover." (NOTE. Dr. Barnes in his Com. on this verse quotes from Jerome to wit: "Jerome says, that the plaster of figs was medicinal, and adapted to reduce the inflammation and restore health." There is no improbability in the supposition; nor does anything in the narrative prohibit us from supposing that natural means might have been used to restore him. The miracle consisted in the arrest of the shade on the sun dial, and in the announcement of Isaiah that he would recover." Having shown that means were directed by inspiration for the healing of the sick and that God cannot be indifferent in their use, we pursue the inquiry still further in search of a revealed system of the practice of medicine, as the Bible in most, if not in all its teachings presents before the mind general and fundamental principles. No science as such is fully taught in a direct and continuous method. We shall be obliged to look through, and select from the inspired volume such principles and directions as may be found, taking them as *great landmarks*, by which we may learn God's will in relation to the system now under examination.

Whoever will examine critically the 12th, 13th and 14th chapters of Leviticus, will find a number of these fundamental principles brought to light, in the directions given to the priests, for the management of females in certain cases, also in cases of cutaneous diseases. The principles to which we refer are *Physiology*, *Pathology*, *Symptomatology* and *Hygiene*, and we add a *principle* in the nature of our constitution, to which we owe all our success in the cure of disease called "*The recuperative power*" or "*vital power*." We will quote for this purpose from the Jewish code the rules for discriminating the leprosy from other cutaneous diseases, (Diagnosis) and their treatment. Lev. 13, 2: "When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh, like the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests."

V. 3. "And the priest shall look on the plague, in the skin of the flesh; and when the hair of the plague is *turned white* and the plague in *sight* be *deeper* than the *skin* of his *flesh*, it is a plague of leprosy; and the priest shall *look on him* and *pronounce* him *unclean*."

V. 4. "If the bright spot be *white* in the skin of his flesh, and in *sight* be *not deeper* than the skin, and the *hair* thereof be not turned white: then the priest shall *shut up him* that hath the plague *seven days*."

V. 5. "And the priest shall *look on him* the seventh day; and behold, if the *plague* in his *sight* be at a *stay*, and the plague spread not in the skin: then the priest shall *shut him up seven days* more."

V. 6. "And the priest shall *look on him again* the *seventh day*; and behold, if the plague be *somewhat dark*, and the plague spread not in the skin, the priest shall *pronounce* him *clean*; *it is a scab*, and he shall *wash his clothes* and be clean."

The 7th and 8th verses direct the watching of this disease called the "scab," as the real leprosy might after all lurk in the system, notwithstanding the rigid examination and the probationary seclusion to which the person was subjected. Then follow the rules or symptoms which should be observed in the examination for a chronic leprosy. (See Bush's Com. on Leviticus.)

V. 9. "When the plague of leprosy is in a man, then he shall be brought unto the priest."

V. 10. "And the priest shall see him, and behold, if the rising be white in the skin, and it have turned the hair *white*, and there be *quick raw flesh in the rising*."

V. 11. "It is an *old leprosy* in the skin of his flesh, and the priest shall pronounce him *unclean*." Here the state of the case was too plain to admit of a doubt.

The 12th and 13th verses mention other appearances, which distinguish leprosy from another eruption in the skin which resembled it.

V. 12. "And if a leprosy *break out* abroad in the skin, and the *leprosy cover* all the skin of him that hath the plague *from his head even to his foot*; wheresoever the priest looketh;"

V. 13. "Then the priest shall *consider*; and *behold*, if the leprosy have *covered all his flesh*, he shall pronounce him *clean* that hath the plague; it is all *turned white*, he is clean."

The 14th, 15th and 16th verses go on to show that these symptoms might prove fallacious as we shall see.

V. 14. "But when raw flesh appeareth in him, he shall be *unclean*."

V. 15. "And the priest shall see the *raw flesh*, and pronounce him to be unclean; for raw flesh is unclean, it is a leprosy."

V. 16. "Or if the raw flesh turn again and be changed into white, he shall come unto the priest."

V. 17. "And the priest shall see him; and behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague, he is clean."

From the 18th to the 23rd verse we have the distinguishing changes, which take place when a "boil" (sore) and a "burning boil" (ulcer) break out into a leprosy. Then again from the 24th to the 28th verse, the leprosy supervenes from the disease called "burning," which some have supposed to be Erysipelas or St. Anthony's fire. From the 29th to the 37th verse we have the diagnosis of leprosy from "freckled spot" "that groweth in the skin." (Norx. Niebur calls it Bokak leprosy. Not infections passes off after some two months, and sometimes two years, Bush notes.) From the 40th to the 44th verse, Diagnosis of Leprosy from baldness. We may observe after this notice of the 13th of Lev. that a stronger example or injunction (1 Cor. 10, 11) could not have been given to prove to a physician the duty of learning the symptoms which distinguish one disease from another, and that in cases where the disease was not fully developed, time sufficient for such purpose, should be allowed to the physician, that he may be enabled not to mistake in his decisions respecting the character of a disease. It appears that in some cases the priests were directed to take three weeks to fully decide in the case of a disease, and they were directed to mark the morbid changes which took place from time to time, on seeing or inspecting a disease, which falls under the head of the science of pathology or diseased physiology, one of the most important branches of medical science.

RECUPERATIVE POWER.

In the 12th chapter of Lev., we have the law given for females in certain cases to which their sex is liable, in which cases the recuperative power, aided by a proper hygienic course, is the only agent for restoration to health, and the duty inculcated of not infringing in any way upon the course and length of time prescribed. The law fixing the time in one case to forty days, and in another to eighty days, before she was allowed to "enter the sanctuary," a rule which, if better observed at the present day, would prolong the life and health of the sex in numerous instances.

The law which we find in the 14th chapter, for cleansing of the leper, supposes a cure had taken place, which no doubt was the effect

of the vital energy or recuperative power. In the 15th chapter from the 2d to the 15th verse, we find a law in relation to a running issue, supposed to be Gonorrhœa. The strictest rules for care and cleanliness are given although at that day says Bush, "a mild disease compared with the same disease at the present time." Nature seems to have effected a cure. The 25th verse relates to another disease with rules for observation in relation to its cure. The verse reads: "And if a woman have an issue of her blood many days out of the time of her separation, &c." Bush says: "This refers not to any *natural* or ordinary, but to a chronic morbid issue, constituting the disease of which mention is made in the Gospel, Math. 9, 20, where a woman, which was diseased with *an issue of blood twelve years*, is said to have come behind the Saviour and touched the hem of his garment, and was made whole."

Job. 2, 8: "He took a potsherd to scrape himself with all; and he sat down among the ashes." We may justly suppose that he aimed at cleanliness by the use of such means. Means of a similar kind have been found, to the present day, to be among the most important, especially for cutaneous diseases, a class, few of which are benefitted by medicines.

We observe in the examination of the law making it the duty of the priests to prescribe for the sick, that in some cases they were restored to health; at least the law provides for such a result. The priests being under the severest restrictions in the observance of their laws (Heb. 8, 5), and as we find in the management of the diseases already under notice that cleanliness and seclusion from society were the only remedies named, it is fair to assume that in those cases which were restored to health, the cure must have been brought about by a power or principle inherent in the nature of the living organism. And *this principle* in the process of the cure of disease, although without a name in the Bible, still is manifestly recognized in the law which was to be observed by the priest.

RECUPERATIVE POWER OR VITAL PRINCIPLE.

Having, as we think, found a curative principle revealed for the priest to observe in his decisions in regard to the nature and treatment of disease, we will here show, by comparison and extracts taken from the writers of both schools of medicine, which of them is sustained by inspiration.

The recuperative power of our nature, as an agent in the cure of disease, has been from the earliest history of medicine a fundamental

doctrine; and its necessity admitted for the healing of the sick, as we shall show hereafter.

We observe that in acknowledgment of this power, Homœopathists have said little. Its agency is entirely rejected by Hahneman, with a few exceptions, as in the case of cutaneous diseases,—as for example: The small box will cure the measles or any disease less violent or malignant. This he admits on the principle of “*similia, &c.*,” and which he regards as a “hazardous remedy.” This general doctrine on this subject we will give in his own words taken from his “*Organon.*” (First American Ed., Philad., 1836.)

P. 31. “The Alloëpathy of the old school greatly exaggerated the *efforts of nature*. Falsely judging them to be truly salutary, they sought to promote and develope still farther, hoping by these means to destroy the entire evil and effect a radical cure, &c.”

P. 33. “As every thing that *simple nature* performs to relieve herself in *acute* and more particularly in chronic diseases, is highly imperfect, and is *actually disease itself, &c.*” P. 34. “What reflecting man would copy the efforts of nature in curing disease? These very efforts are the disease itself, &c.” Sec. 12, p. 83. “It is solely the morbidly affected vital principle which brings forth diseases, &c.”

According to this theory, he has the best reason for rejecting the old school doctrine, of a cure through the efforts of nature. This principle, as he says, is “primarily deranged.”

Sec. 29, p. 90 gives his *modus operandi* of cure: “Every disease (which does not belong exclusively to surgery) being a purely dynamic and peculiar change of the vital powers (disease) in regard to the manner in which they accomplish sensation and action, a change that expresses itself by symptoms which are perceptible to the senses, it therefore follows that homœopathic medicinal agents, selected by a skillful physician, will convert it into another medicinal disease which is analogous, but rather more intense. By this means, the natural morbid power which had previously existed and which was nothing more than a *dynamic power without substance*, terminates, while the medicinal disease *which usurps its place* being of such a nature, as to be *easily subdued* by the *vital powers*, is *likewise extinguished* in its turn, leaving in its primitive state of integrity and health the essence or substance which animates and preserves the body.”

We see in this quotation that the vital power may cure a disease made by the homœopathic physician, but a natural disease is cured only by the Homœopathic remedy, by creating a disease in nature herself “more intense.” Then, as we see still farther, nature cures this “more intense” remedial Homœopathic disease!! This is the substance of later writers in Homœopathy. Marcy, in his *Practice of Medicine* (Homœopathic), says, that “a new kind of action is set up which abolishes the disease and usurps temporarily its place,” appa-

rently wishing to avoid the paradoxical dilemma of Hahnemann. He says that "the new or medicinal action subsides speedily and spontaneously"!! Marcy, when giving directions in relation to the repetition of doses "until *aggravation* of the *symptoms* (that is some *primary effect of the drug*") in certain cases, says: "It is far better to make use of doses sufficiently strong, and repeat them sufficiently often to induce *decided primary medicinal* symptoms, even if we are obliged now and then to give antidotes." Not a word is said in favor of nature. Here he admits that his remedial disease may be so great as not to pass off "spontaneously," so, that an antidote might be needed and in some cases, he is rather in favor of such a course. This antidote is only a term for another medicinal disease made by another drug, and why not this antidote require another? and this another? and so ad infinitum. Then again he (Marcy) says in his reply to Dr. Hooker, that "the *vital force* reacts with much less power against impressions made by morbid agents, than against those caused by specific medicinal disease." Whoever reads his work on the Theory and Practice of Medicine (Homœopathic) (Pub. in N. Y. 1850), chap. 3, will see that he *ridicules* those who hold to any such force, and positively denies its existence. More of this under another head. This admission of such a power in his reply to Hooker is evidently for the purpose of throwing dust in the eyes of his readers. We have noticed a review of an address delivered before the N. Y. Homœopathic Society, Feb. 7, 1854, published in the *N. Y. Independent*, a religious journal. The reviewer says that "the doctrine of the address is that there is in nature a law of cure in the reactive force of the *vital* principle, and that this is *accelerated* by the judicious application of *similia*," and that "the discourse is well fitted to meet the *popular skepticism* with respect to medicine, introduced by the controversies of the schools." Wise heads!! This doctrine is similar to that of Rau, another writer of the same class, like Marcy. When we look farther in their theory and practice, these pretensions all vanish; and it is farther evident that public opinion is so strongly in favor of the operations of nature in the cure of disease, that later writers on Homœopathy have found it necessary to *talk about such a principle* for the purpose of keeping the public quiet on this subject. Having given the Homœopathic doctrine of the influence of nature in the cure of disease, we will give the opinions of writers of Rational Medicine on this subject.

Cullen says in his "First Lines of Practice of Physic," when treating of fever (Sec. 38, p. 32.): "How the state of debility pro-

duces some of the symptoms of the cold stage, may perhaps be readily explained; but how it produces all of them I cannot explain otherwise than by referring the matter to a *general law* of the animal œconomy, whereby it happens that powers which have a tendency to hurt and destroy the system, often excite such motions as are suited to obviate the effects of the noxious power. This is the *vis medicatrix naturæ*, so famous in the schools of physic; and it seems probable that many of the motions excited in fever are the effects of this power."

Prof. Paine says in his work on the Institutes of Medicines that "there is nothing more important to be known and appreciated than the endowment of the properties of *life* with a tendency to return from diseased to their natural states. This is the *vis medicatrix naturæ*, and is *the immediate foundation of therapeutics*. This and this *alone* has given rise to the *art* of medicine; since by no artificial means can the diseased properties and functions of life be converted into their healthy state. It is also remarkable that the most efficient remedial agents institute their favorable effects by establishing *pathological* conditions; which further shows that it is *nature alone which cures*, and through the foregoing principle. That principle is one of the remarkable exemplifications of *Design*, since *without it*, the human race would *become extinct*."

"MOTTOES" FROM THE SAME WORK.

"It seems to me that the explanations which represent nature, always pursuing a uniform course in her operations, drawing the same results from the same principles, has a greater degree of probability than that which shows her separating as it were this phenomenon from all others in the way which she produces it." BICHAT.

"Medicines differ from poisons not in their nature, but in their dose." LINNÆUS.

"Natura deficiente quicquam obtinet medica ars perit æger." HIPPOCRATES. Transl. Whatever the medical treatment, the patient dies when nature fails.

"Nulla medicina, nonenquam optima medicina." Trans. Sometimes no medicine is the best medicine. MAXIM OF THE COAN, of the school of Hippocrates. (This maxim and the translations are not from Prof. Paine's work.)

"Natura repugnante, nihil proficit medicina." CELSUS. Transl. Medicine is of no avail against nature.

"Natura malum sentiens gestitat magnopere mederi." Transl. Perceiving the disease, nature exerts itself greatly to heal it. GALEN.

Another quotation from Dr. Forbes we give, which the Homœopaths are so fond of noticing in their works and Journals: "And yet that nature can cure (says Dr. F.) diseases without assistance from art, is a fact demonstrated by evidence of the most unequivocal kind and of boundless extent. That in a large proportion of the cases treated by alloëopathic physicians, the disease is cured by nature and not by them. That in lesser, but still not a small proportion the disease is cured by nature in spite of them, in other words, their

interference opposing instead of assisting the cure, &c." We will add to the above the opinion of Prof. Wood in his recent work on the Practice of Medicine, published Phil. 1851, p. 211. He says: "The *pointings* of nature should be watched for and regarded in the treatment of diseases even, though they may be opposed to the deductions of our reason and the whole previous course of our experience."

We believe that enough has been given for the purpose of establishing the point that the power of nature (as an agent necessary for the cure of disease) is a doctrine of the regular profession, and as old as four or five centuries before the Christian era, at least taught since the days of Hippocrates. This power of nature is exemplified in the union of fractured bones, healing of ulcers by granulations, or, as is commonly termed, the filling up the cavity of an ulcer with new material, and then the cicatrization of the new skin that is formed is another peculiar process of nature—the re-union of fresh cut wounds, as is surgically termed "union by the first intention," that is uniting without suppuration, is another process of nature (which has come under the observation of every body) in the cure of disease. Opposed to this doctrine, we find Hahnemann taking a firm stand, and his followers too, but not so boldly, and as we shall further see it is impossible for them to avoid taking this course, a method entirely adverse to the one given to, and followed by the Jewish priests if they were true to their law. Nothing is more easy to see, than that rational medicine teaches and practices on the plan laid down for the Jewish priests.

PATHOLOGY, &c.

The Jewish priests were, as we have seen, obliged by their law to watch the changes and their character. These, as we have said, are pathological changes. For example, in the 13th chapter already quoted, in the 4th verse, the priest is directed to notice if the "bright spot be white in the skin of his flesh" "not deeper than the skin," the hair "not turned white"; under such circumstances, the priest must wait another week for further development. The second week the priest must examine his patient and observe, if the "plague spread not in the skin" and "be at a stay," under such circumstances he must wait another week. V. 5. Then if the plague be somewhat dark "and spread not in the skin, the priest shall pronounce him clean: it is but a scab, &c." We argue from this that it is the duty of a physician to study the pathological changes of all diseases, and certainly these changes involve the living principle in such a manner, that a knowledge of physiology is necessary, to be fully competent to

the task of correctly judging of disease; and it would not seem necessary to argue the case, to show that the physician ought to use every possible help to make himself master of these branches of medical science. And such is the opinion of all the schools of medicine termed old school; but, as we shall show, such is not the teaching of Hahnemann in page 10 of his *Organon*; he says:

“Tolle causam! cried they (old school) continually; but that was all: they seldom went farther than vain exclamation. *They talked* of being able to discover the cause of disease, without succeeding in their pretended attempts; for, by far the greater number of diseases being of dynamic origin as well as of dynamic nature, and their cause therefore not admitting of discovery to the senses, they were reduced to the necessity of inventing one. By comparing, on the one hand, the normal state of the parts of the dead human body (anatomy) with the visible changes which those parts had undergone in subjects that had died of disease (pathological anatomy), and on the other, the functions of the living body (physiology) with the endless aberrations to which they are subject in the various stages of disease (semeiotics, pathology) and drawing from thence conclusions relative to the invisible manner in which these changes are brought about in the interior man, &c.”

Hahnemann here denies and ridicules the idea that a knowledge of anatomy, pathological anatomy (diseased anatomy), physiology (the living principle and the laws by which it is governed), semeiotics (signs of disease), pathology (the nature of disease) is necessary in practice; and we shall see by further examination that later writers hold the same views. Although they have established schools to teach Homœopathy, there can be no earthly reason, except for the purpose of surgery, for which, a knowledge of anatomy is necessary so far as disease is concerned. The knowledge of symptoms is all they have to understand, as we find taught in their works, and as is the case in fact in many instances. Any person may know, by getting a Homœopathic book on practice, where symptoms and the remedies for symptoms are given, on the principles of “*similia*.” With a box of little pills, no matter of what attenuation, put up in small phials carefully labeled with the names of their pretended *active principles*, then, they are prepared to enter upon the duties of the physician. Still now, often old school physicians are accused of ignorance of this system which needs little or no extra course of instruction. In view of what we have said, how absurd and ridiculous is the attempt to establish a separate chair for Homœopathy in an old school medical college, for purposes of instruction!

PHYSIOLOGY.

It is a well known fact that the disease called Leprosy is not contagious, but hereditary. Being hereditary, it falls under this head of medical science, and we think reference is made to it in the 45th and 46th verses of the 13th chapter of Lev. : "And the leper in whom the plague is, his clothes shall be rent and his head bare, and he shall put a covering upon his upper lip, and shall cry, *unclean, unclean. All the days wherein the plague shall be in him, he shall be defiled : he is unclean, he shall dwell alone; without the camp shall his habitation be.*"

We have good reasons to suppose that the secluded life to which a leper was abandoned, was more on account of physiological than moral reasons. If we take Richerands definition of physiology as correct, which to use his words, "Is the science of life," we have seen in the above and throughout the Levitical laws, given for medical treatment of a variety of diseases, much that has reference to the influence of disease on the living principle of the organism ; and we have more to add from the sacred word, in proof that the sacred penman intended we should profit by these hints in relation to the subject. Although obscure as a science, they are still so clear that the scientific philosopher may find good texts of scripture, from which to write sermons or even books on the medical topics already mentioned. In addition to what we have mentioned, we may notice the scriptural account of the life of Moses, in relation to his strength and sight. Deut. 34, 7 : "And Moses was one hundred and twenty years old when he died; *his eye was not dim nor his natural force abated !*" The Psalmist refers to this "force" in Ps. 90, 10 : "The days of our years are threescore years and ten, and if by *reason of strength* they be fourscore years, yet is their *strength*, labor and sorrow ; for it is soon cut off and we fly away." We read in Genesis 2, 7 : "And the Lord God formed man out of the dust of the ground, and *breathed* into his nostrils the *breath of life* ; and man became a *living soul*." That is a living man, as admitted by all orthodox Christians, or as Paul the Apostle has it in Acts 17, 25 : "He giveth to all life and breath." We learn from the Bible, as we have seen and shall further notice, that this vital principle must sooner or later fail. In Eccl. 11, 8, we have as follows : "But if a man live many years and rejoice in them all yet, let him remember the days of *darkness* for they *shall be many !*" Then in the following chapter we would invite particular attention to a number of passages which in physiological science refer to the *vital principle* of the *special senses*,

as seeing, hearing, as well as to that of the whole organism, and we may add that reference is made to the *sympathies* of our nature, another instructive lesson for the physician. The decline of this vital power is illustrated by a variety of forcible and beautiful figures, drawn from nature and life. Beginning with the last clause of the 12th verse of the 12th chapter of Eccl. as follows : " While the evil days come not nor the years draw nigh when thou shalt say I have no pleasure in them."

V. 2. " While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after rain." The vigor of the vital principle of youth and manhood and old age doubtless is referred to.

V. 3. " In the day when the keepers of the house shall tremble, and the *strong men shall bow* themselves, and the grinders cease because they are few, and those that look out the window be darkened." Job. 4, 19. (2 Pet. 13, 14.) The weakness of the physical form of the old man is here referred to. The muscular power of the extremities and the loss of the eye sight. Gen. 27, 1. 1 Sam. 3, 2. 1 Kings 14, 4.

V. 4. " And the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low." Deafness and weakness of voice is here noticed.

V. 5. " Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond shall flourish, and the grass hopper shall be a burden and desire shall fail ; because man goeth to his long home, and the mourners go about the streets." On account of the general weakness, climbing up of high places are avoided, and the natural relish for luxuries and all sensual gratifications fail.

V. 6. " Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern." The lamp of life may have the cord broken, by which it hangs, and the lamp be dashed in pieces, which holds the oil that supplies the flame." STEWART. " Silver cord, the inexplicable bond of union between the body and soul," " or the verse may be descriptive of the functions of life, &c." SCOTT. " The circulation of the blood is thought to be alluded to, and it is not at all improbable that Solomon knew much of physiology." 1 K. 4, 33. " The wheel broken at the cistern seems to indicate the destruction or cessation of the first and last principles of vitality." Ed. of Comp. Com.

V. 7. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." "Then," that is after the vital principle which God breathed into man, and "he became a living soul," is worn out, then the material body returns to the earth and the soul to its Creator. Revealing to us the *three great* principles which united by the hand of infinite power and wisdom, constitute a living and intellectual being: 1st, organic matter which constitutes the frame; 2d, the vital principle, by which its integrity and health is maintained; 3d, the spirit or intellectual principle. The "image" or "likeness" spoken of in the creation of man, is found in Gen. 1, 26, 27: "And God said let us make man in our image after our *likeness*." "So God created man in his own *image*, in the *image of God created* he him," &c., and K. 10, 27. Comp. Deut. 6, 5 and 1 cor. 15, 38, 39. We would here give an opinion that the true theologians will never be able to confute the doctrines of the materialists until they have based their arguments upon a thorough knowledge of these three distinct principles, making a unity, in the existence of an incarnate, rational and accountable being. We believe that important and general principles are brought to the notice of both the theologian and physiologist, on whom equally a duty is imposed both for reflection and demonstration.

The Levitical law forbids the use of blood and fat as an article of diet. Lev. 3, 17: "And it shall be a perpetual statute for your generations throughout all your dwellings, that ye shall eat neither fat nor blood." The reasons for forbidding of blood may be found first in Lev. 17, 11: "For the life of the flesh is the blood," (a physiological reason), and the same reason is given in Gen. 9, 4 to Noah; and a second reason: "And I have given it to you upon the altar to make an atonement for your souls." Here we have a moral reason given us; both given on general principles; and problems for the physiologist and theologian to solve. The law forbidding intermarriages in families nearly related and that of eating swine's flesh, we suppose have physiological and moral reasons.

The doctrines on this subject as held by Rational Medicine and Homœopathy, and these compared with the above view, will be considered in an other place.

REMEDIES AND THEIR ADMINISTRATION.

Under this head of remedies, &c. for the sick, as taught in the inspired volume, we first call attention to a passage in Pro. 20, 22 last clause: "A merry heart *doeth good like a medicine*." That is medicine does good. The Saviour tells where it does good in Math. 9,

12: "They that be whole need not a physician, but they that are sick." The subject is suggested on general principles.

We have before noticed cases where special remedies were applied in a special manner under the direction of God; one of those cases where Timothy had small quantities of wine prescribed as a medicine, 1 Tim. 5, 23, and was enjoined to set aside the use of water, suggests a lesson for Hydropathists.

Another remedy already noticed is the *plaster of figs*, which were prescribed for Hezekiah. Isa. 38, 1—5, 21.

Another instance of a remedy being used is recorded in Luke 10, 34, in the case of the man who fell among thieves, who was prescribed for at the hand of a Samaritan, "and (he) went to him and bound up his wounds pouring in *oil and wine*." In this instance we have the approbation of our Saviour for the application of the *oil and wine in this case*.

The importance of physicians and medicines for the interest of man is esteemed so great in the mind of the Lord, that He frequently, in figures of speech, enforces in very strong terms the necessity for their aid for the cure of disease. This we infer, if a figure be employed to represent and truly, a medicine for a cure of a moral disease. The remedy itself must be a good one for a physical disease. We have an example of this kind in Jer. 8, 22: "Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughter of my people recovered." In this passage the neglect of applying to a physician and having an appropriate remedy administered, is a sin. The nature of this remedy we may learn in Jer. 51, 8: "Babylon is suddenly fallen and destroyed; howl for her; take *balm* for her *pain*, if so be, she may be healed." (Comp. Ezek. 34, 4.)

In Jer. 4, 6, 11, it appears that "many medicines" were in common use, and were and had been blessed of God; but in this case we have a clear illustration of God's sovereignty in the use of means. The clause to which we refer reads: "in vain shalt thou use *many medicines*, for *thou shalt not be cured*." (We would here remark that in this passage we have a good lesson for a class not excepting some professing Christians, who are always finding fault and vexed with physicians, because their medicines do not always cure.) The same doctrine is taught in Jer. 30, 12, 13. The clause reads: "No healing medicines." None that God would then bless. Then in the 17th verse the circumstances seem to have been in some way altered, and God could be honored in showing mercy and blessing the means; the

passage reads: "I will *restore health unto thee* and will heal thee."

Again in Ezek. 30, 21 we have another example: "Son of man, I have *broken the arm* of Pharaoh, King of Egypt and Lo, it shall not be *bound up* to be *healed*, to put a roller to bind it, to make it strong to hold the sword." The *fractured arm* and the *aid* of the *surgeon* are here referred to.

In Isaiah 1, 6, another form of the same subject is brought to light: "From the sole of the foot even to the head there is no soundness in it, but wounds and bruises and putrefying sores; they have not been *closed* neither *bound up*, neither mollified with ointment." Here it appears the surgeon, physician and ointment and necessary bandages were neglected, and the consequence was, putrid sores. (We remark that here we have a lesson for a class who are always crying out the let alone practice, and leave all to the efforts of nature; or for another class who wish to depend on small and inefficient remedies, with the common adage in their mouth "if it does no good it will do no hurt." If this is not a lukewarm practice and doctrine what is. Comp. Rev. 3, 15, 16.)

Another medicine is mentioned in Jer. 2, 22: "For though thou *wash* thee with *nitre* (carb. soda) and take thee much *soap*, yet thine iniquity is marked before me, saith the Lord God." These remedies were for external use.

The wise man in Canticles 2, 5 says: "Stay me with *flagons*, comfort me with *apples*." Referring to the use of wine for weakness as directed to Timothy, and to the use of medicated apples for fainting, used for the same purpose as our modern smelling bottles. (St. Patric and Lowth.) Then again in the 8th chapter, verse 6, he says: "I would cause thee to drink *spiced wine* of the juice of the Pomegranate"; referring to medicated wine.

A significant allusion is made to the virtue of medicines in Ezek. 47, 12: "Whose *leaf* shall never fade"—and the *leaf thereof* for a *medicine*. Again in Rev. 22, 2: "And the *leaves* of the tree were for the healing of the nations."

The apochryphal writings corroborate the same truths which we have adduced from the word of God, and we think a fair question may be asked, whether with all the doubt in its divine inspiration, it does not teach a more healthful doctrine and one more to the honor of God and the interest of man than is generally taught in our pulpits of learning, or even generally believed by those who occupy those high places of trust. We do not claim, as Roman Catholics do, that the following quotations taken from apochrypha have the

force of inspiration, and the Homœopathist certainly ought not to find fault even if they (the Catholics) do, as they (Homœopathists) equally with the Catholics hold to the development of miraculous changes which are effected by the hand of man. The Priest pretends to make a Deity out of the wafer, which answers his purpose. The Homœopathist pretends to make a new and effective principle, either spiritual or material, in accordance with the school (Homœopathic) of moral philosophy to which he belongs, with his *little pill* or *infinitesimal* which answers his purpose. We will insert as an offset to the *little ghostly specific remedy*, as prescribed by the Homœopathist, the specific remedies which were in use by the Catholics during the mediæval age.

The following list (says Pettigrew p. 55, on medical superstition), though doubtless very imperfect, will yet serve to show how general was the appropriation of particular diseases to the Roman Catholic saints :

St. Agatha, against breasts. St. Anthony, against inflammations.

St. Agnan and St. Tignan, against scald head.

St. Apollonia, against toothache. St. Abertin, against lunacy.

St. Benedict, against the stone, and also for poisons.

St. Blaise, against the quinsy, bones sticking in the throat, &c.

St. Christopher and St. Mack, against sudden death.

St. Clara, against sore eye. St. Erasmus, against the colic.

St. Eutrope, against dropsy. St. Genow and St. Maur, against the gout.

St. Germanus, against diseases of children. St. Herbert, against hydropathy.

St. Giles and St. Hyacinth, against sterility.

St. Job and St. Fiage, against syphilis. St. John, against epilepsy and poison.

St. Lawrence, against diseases of the back and shoulders.

St. Liberius, against the stone and fistula. St. Maine, against scab.

St. Margaret and St. Edine, against danger in parturition.

St. Martin, against the itch. St. Marus, against palsy and convulsions.

St. Otilia and St. Juliana, against sore eyes and headache.

St. Pernel, against ague. St. Phaire, against hemorrhoids.

St. Petronilla, St. Apollonia and St. Lucy, against the toothache.

do. and St. Genevieve, against fevers.

St. Quintan, against coughs. St. Rochus and St. Sebastian, against the plague.

St. Romanus, against demoniacal possession.

St. Ruffin, against madness. St. Sigismund, against fevers and agues.

St. Valentine, against Epilepsy. St. Venice, against Chlorosis.

St. Vitus, against madness and poisons. St. Wolfgang, against lameness.

St. Wallis and St. Wallery, against stone.

The passage referred to in apochrypha will be found as follows in Eccl. 6, 16, where medicine is compared to a "faithful friend."

Chap. 18, 19. "And use physic or ever thou be sick." This ancient practice is common at the present time. No doubt has been carried to excess. All are glad to resort to it not excepting Homœopaths. Chap. 38, 1—14 verse. "Honor a physician with the honor due unto him, for the Lord hath created him." V. 2. "For of the Most High cometh healing, and he shall receive honor of the king." V. 3. "The skill of the physician shall lift up his head; and in the sight of great men he shall be in admiration." V. 4. "The Lord hath created medicines out of the earth; and he that is wise will not abhor them." V. 5. "Was not the water made sweet with wood that the virtue thereof might be known." V. 6. "And he hath given men skill that he might be honored in his marvelous works." V. 7. "With such doth he heal (men) and taketh away their pains." V. 8. "Of such doth the apothecary make a *confection*; and of his *works* there is *no end*, and from him is peace over all the earth." V. 9. "My son, in thy sickness be not negligent; but *pray unto the Lord*, and he will make thee whole." V. 10. "*Leave off from sin*, and order thy hands aright, and cleanse thy heart from all wickedness." V. 11. "Give a sweet savor, and a memorial of fine flour, and make a fat offering as not being, &c." V. 12. "Then give place to the physician, for the Lord hath created him, let him not go from thee for thou hast need of him." V. 13. "There is a time when in their hands there is good success." V. 14. "For they shall also pray the Lord that he would prosper that which they give for ease and remedy to prolong life." In these passages, the duty of the physician and patient is clearly stated, and we have a recognition of the sovereignty of God, beside a reference to pharmaceutical preparations made from minerals, by the apothecary. (A good lesson for ultra-herb practice.) In pursuing this examination from the Bible, another enquiry may be made in reference to the character and office of the physician. We may infer from what we shall observe in this examination, that there were two distinct and separate professions.

From the examination, we have made of the Book of Leviticus, we regard it as not improbable that the priest acted at times in a double capacity of both priest and doctor, although we have no account of their administering medicine. It is supposed by some commentators on the Bible that the priests were acquainted with the Egyptian practice of medicine; and more than probable that they did occasionally use means for the recovery of the sick. The only allusions to this subject to which we can refer in the Bible, will be found in Ex. 30, 25 and 34, 35 and 37, 39, Eccl. 10, 1.

Holy Oil.

"Pure Myrrh, 500 shekels.
Sweet Cinnamon, 250 "
" Calamis, 250 "
Cassia, 500 shekels of the sanctuary.
Of Oil Olive, an hin.

"An ointment compounded after the there be like weight," "and thou shalt art of the apothecary."

Holy Perfume Confection.

"Take unto thee-sweet spices,
Stacte,
Onycha and
Galbanum with
Pure Frankincence. "Of each shall
make it a perfume, a confection after the
art of the apothecary tempered (salted)
together pure and holy"

Is it to be wondered at that Dr. Geddes supposed that these proportions were taken from a medical prescription? at least he translates it "proportional parts" as in medical recipes. (Ed. Comp. Com.)

From the above, we may easily conjecture what system of therapeutics was in use in Old Testament times; and that the priests had a part to do in the matter, may be seen by consulting 1 Chron. 9, 30.

Isaiah performed the duty of prophet and physician under the guidance of inspiration, as we have seen in the case of Hezekiah. We learn that physicians were numerous in Old Testament times; Joseph had many in his own house. (Gen 50, 2.) We read in 2 Chron. 16, 12 and 13, that Asa "sought not to the Lord, but to physicians." Nothing is alleged against the physicians or the means which they may have employed; but his great sin was in neglecting to seek unto the Lord for this blessing, and he died of a disease after two years illness. As to how often death occurs from the same cause in this 19th century, and the blame attaches, or the cause of death is set down to the physician, or the means which he had employed, would require another revelation through Divine Inspiration, to gain credit.

The Saviour recommends physicians, the employment of a physician for the sick. (See Math. 9, 12 and Luk. 8, 43.) An incurable disease is mentioned where physicians had tried all their skill in vain.

She was finally cured by a miracle by the Great Physician of Soul and Body.

The highest encomium upon the profession, and a example of faithful physician is recorded in the case of Luke, Col. 4, 4: "Luke, the beloved physician." It does not say a beloved man, nor disciple, nor priest, nor evangelist. No doubt it would have been equally true if the same qualification had been applied to each or any of these offices. If the qualification was intended for Luke as a man or evangelist, and merely applied to his profession as in common parlance we now use the title Doctor, when speaking of, or to one of that profession, if there had been any objection to his system of theory and practice on disease in the mind of the Holy Spirit, the expression would have been (we think naturally) different. It would have been nearer the truth to have said a "beloved" man or evangelist but a poor and ignorant Doctor. Inspiration, evidently intended to apply the qualification to his profession. How he was educated, we are not informed. Barnes in his notes on this verse says "it is evident that he (Luke) was not by birth a Jew." "He is supposed to have been a native of Cyrene," and "he is here mentioned as a physician, and in his Gospel and in the Acts there are incidental evidences that he was acquainted with the science of medicine, and that he observed the events which he has recorded with the eye of one practiced in the healing art. It is easy to imagine that the presence of a physician might have been important to the apostle Paul in his travels, and that his acquaintance with the art of healing may have aided not a little in the furtherance of the Gospel." We may suppose he learned something from the Levitical law, and other portions of Scripture already alluded to. And further, we may suppose from his acquaintance with the Greek language that he had an acquaintance with the writings of Hippocrates. We may still further suppose, as he was an inspired Christian physician that the sentiment expressed in the injunction that "if any man lack wisdom let him ask of God who giveth liberally and upbraideth not," was fully appreciated and observed. To such a physician as Luke was, Divine Inspiration gives the strongest evidence of approbation. We may infer from the Scriptures already examined in the foregoing pages, what his method of cure or practice must have been, and the kind or character of the means he employed. Especially when we take into account the prescription made for Timothy—made under his eye and perhaps his advice, as we see by 2 Tim. 4. 11., "only Luke is with me."

[To be Continued]

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ORIGINAL COMMUNICATIONS.

ARTICLE I.

Evidences of a General System of Medical Practice being Taught by Scripture, and a Comparison of this System with Rational Medicine and Exclusive Homœopathy.

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(Continued from page 21.)

LAW OF CURE.

We have another question to settle by Bible testimony, if such can be found in connection with this subject, that is in regard to a general law of cure—a rule for observation. The changes which diseases undergo when nature or the recuperative power is sufficient to perform a cure, have been before noticed. A great and general law of cure is revealed for the treatment of all diseases, both of body and mind and affections.

We notice that all the cleansings and purifications are brought about by the opposite of their cause. For example: Nitre (Carb. Soda), soap and water cleanse from dirt and filth, stimulants and tonics are given for exhaustion, debility or fainting; learning for ignorance, holiness for sin. Revealing and confirming the general law of Hippocrates, that of “*contraria contrariis*,” which is the great curative law of the Bible. We may add in this connection that it is in direct opposition to the modern law *revealed* by Hahnemann (and that stolen from Stahl), that of “*similia similibus curantur*.” This law is also evidenced in the Bible, when the charge was made against

our Saviour, that he cast out devils by Beelzebub, the prince of devils. Lk. 11, 15. The Saviour's confutation of these *vile slanderers* is equally good when applied to physiology and physics as in morals, proving the Hahnemannian law of "*similia, &c.*" to be a gross falsehood and having a bad origin.

Having now gone through one examination of the Bible authority for a system of practice of medicine—bringing before the mind the great and fundamental doctrines which give us a basis upon which to build a superstructure in the healing art—a system and mode of treatment, the same as taught and practised by Hippocrates, Galen, Luke and others, down to the present time, and taught in all our orthodox medical schools, including physiology, pathology, symptomatology, hygiene and therapeutics, the same principles and law of cure, all taught, as we have said, in the word of God, with the promise of blessing whenever a cure is effected, we believe that the physician in relation to his art is not forgotten and left without a witness, and help from divine inspiration.

We are here met by the common and specious assertion that the Bible was never designed to give instruction in science or physiology as systems. To which, we reply that we regard it as before stated, as revealing general principles just as the Theologian is often of necessity obliged to do. While we admit that the Bible was intended specially to inculcate great moral truths, for the interests of man as a moral being, still we argue that when a great fundamental truth is revealed, whether in law, philosophy, or medicine, as well as theology, it is no less an immutable truth. So we find geologists, astronomers and lawyers taking the same view, and to this view it seems that most of our theologians are ready to give the fullest assent. But when medicine, which is of infinitely more importance than either of these, points to Bible tests, they will turn the matter off, saying there is no positive proof in the Bible on this subject, especially if they are tinctured with Homœopathy; and the next thing we hear is the common objection that Joshua "made the sun and moon to stand still." At the same time, they know that it is generally believed (see Bush's notes on Josh.) that the moon must have been out of sight at the time of the day in which the miracle occurred. The account in part, no doubt, must have been a mere figure of speech. For instance, the clause chap. 10 v. 13: "Sun stand thou still upon Gibeon, and thou moon in the valley of Ajalon." And we may add it is not impossible that all motion in the planetary system was suspended literally. When Job says: "He stretcheth the North over

the empty place and hangeth the East upon nothing." The astronomer catches at it as a great truth (although the earth does not hang literally), and the theologian says—Amen.

This subject has been argued at some length by Prof. Hitchcock in his work entitled *Religion of Geology*. He says: "Only admitting that they spoke of astronomical phenomena according to appearances and in conformity to common opinions, and their language became perfectly proper, it conveyed *no error*; and, in fact, is as well adapted now as ever to the common intercourse of life, &c."

But in relation to the life and health of mankind, a very different kind of language is used, such as would be expected when comparing the interest connected with the earth and the heavenly bodies and that of the life and health of men. Comp. 1 Tim. 5, 23 with Rev. 7, 1. The plain inspired direction of the first and the highly wrought representation of the other.

We believe that it is inconsistent with the character of the immutable and benevolent God to reveal a *principle vital* to the interests and well being of his creatures, which he knew to be false and injurious, whether in physic, law, philosophy or morals. And we are *authorized* to infer from the *veracity of God*, that, *when he directs in any matter*, it will be in accordance with a *system* based upon *great and fundamental truths*; as in the case of Timothy. If the wine which was prescribed for his illness was not according to a true system, founded upon scientific principles as taught in physiology, pathology, materia medica, then it was empirical treatment, that is according to no system, and the inspired mind was aware of it at the same time, which involves a contradiction in the character of God.

We will here insert the doctrines and practice of Homœopathy and that of the old school, for the purpose of comparing these systems with the Bible instruction on this subject. Having examined their views in relation to a recuperative power, we will now proceed to the examination of these doctrines in course, and their bearing on moral philosophy, until a complete system of Homœopathy will be fairly brought to view, by quoting from their best authors, with their later and new discoveries.

We will here premise that the Homœopathic system as such, necessarily involves principles in philosophy and medicine that cannot harmonize with any other system, and further, the consistent Homœopath must be either a materialist in his philosophy, as supported by Voltaire, Volney and others, who hold the theory that the mind and

the vital powers are one and the same organic principle in our animal nature, or the theory of Swedenborg and German transcendentalists, that the vital principle and the mind are one and the same indestructible principle, a complete spiritual being already in existence (which amounts to a denial of the resurrection of the body). We commence by quoting from Hahnemann.

PHYSIOLOGY.

Organon p. 83, sec. 9. "In the healthy condition of man, the *immaterial vital principle* which *animates* the *material* body, exercises an absolute sway, and maintains all its parts in the most *admirable* order and *harmony*, both of *sensation* and *action*, so that our indwelling rational spirit may freely employ these living healthy organs for superior purposes of our existence." Sec. 11. "In disease, this *spontaneous* and *immaterial vital principle* pervading the *physical organism*, is *primarily* deranged by the *dynamic* influence of a *morbific* agent which is inimical to life." Sec. 12. "It is *solely* the morbidly affected *vital* principle which brings forth diseases." Sec. 15. "The sufferings of the immediate vital principle which animates the interior of our bodies, when it is morbidly disturbed and the mass of symptoms produced by it in the *organism* which are externally manifested, and represent the *actual malady* constitute a whole; they are the same." Sec. 215, p. 174. "Almost all *affections* of the *mind* and *dispositions* are *nothing* more than *diseases* of the *body*, in which the changes of the *moral faculties* are more or less rapidly become predominant over all the other symptoms which are diminished; they *assuming* the character of a *partial disease* and *almost a local affection*." Sec. 216. "In short, the disease of the bodily organs which are grosser in their nature, has been transferred to the almost *spiritual organs* of the *mind*, which no anatomist ever could or will be able to reach with the scalpel." Sec. 212. In relation to the action of remedies, he says: "There is not a *single operative medicine* that does not effect a notable change in the *temper and manner of thinking* of a healthy individual to whom it is administered, and each medicinal substance produces a different modification; and what I have to say regarding the *treatment of mental diseases*, may be comprised in a few words; for they cannot be cured in a *different* manner from other diseases."

We have here brought to view the foundation of Hahnemann's theory. 1st. That the vital principle is primarily diseased—that is, disease is a vital or immaterial affection. 2d. That the affection is transported from the vital to the intellectual. 3d. That medicines which affect the vital and immaterial, at the same time affect the mind. 4th. That they are treated alike or in the same "manner" as "other diseases."

The relationship of his vital and mental principles we must see, are such, that they constitute one and the same united existence—an indwelling immaterial principle embracing the mental.

We will now enquire how this system of Hahnemann has been improved by his disciples. Marcy (already noticed), in his work on Theory and Practice, objects to Hahnemann's spiritual theory, both as to the spiritual nature of disease and that of remedies. He denies the existence of a vital principle, and attempts to argue that the intellectual alone is the prime cause of all vital and intellectual phenomena. We refer to his work, he says, p. 23:

"We are of opinion that much error has arisen from the general idea that the *intelligence is established exclusively in the brain*, and that it possesses only certain limited powers." P. 24. The soul has no *particular location*, but pervades every portion of the *nervous system*, exercising a constant and direct influence over *every organ and tissue*." "It (the soul) manifests its power in the capillary system in enabling these vessels to exclude the red globules; over the lacteals in enabling them to exclude all but the nutritious portions of food; over the organs of *involuntary motion* (the heart for example); in enabling them to respond with uniformity and regularity to the material excitants; over the nerves of sensation and motion, in enabling them to take cognizance of injurious foreign impressions, and to exercise voluntary motion; over the organs of the *special senses* in enabling them to appreciate *sight, hearing, smell, taste and touch*. This spiritual influence operates only through the medium of these organs and tissues, developing specific and harmonious manifestations, according to the peculiar use and structure of each part under its guidance. The *molecules* are appropriated and become a part of the organism. Through that same influence, the system is enabled to resist to a certain extent, *morbific and other injurious impressions*." "The *soul* does not leave the body until the *structures* are so much injured, that the functions all cease operation. Many organs may be destroyed or rendered incapable of *transmitting mental or spiritual impressions*; yet the *intelligence*, entire *unaltered of itself*, will *pervade the remaining portions* of the organism. It will still manifest itself just so far as it finds normal organs and tissues to operate through or manifest an influence upon. The material parts alone may be impaired or obliterated, but *so long as there is life* (the soul), the *immaterial part* must pervade the body unaltered, although its *manifestations* may be *entirely changed*."

In another part of his work, he says the soul is a dangerous agent in the cause of disease and sometimes of death. For example: "diarrhœa, syncope, catalepsy, apoplexy, mania, &c.," "dyspepsia, neuralgia, hypochondria, phthisis, pulmonalis, &c.," all these and many others have a common cause; the intellectual soul, which, as we have seen, is the only power to "ward off injurious influences,

&c.," for he says the "system is (being) only protected by *material* and *natural* stimuli, &c. Again in another part of his work, after denying that any other agent exists than the soul, he asks the question: "Shall we pretend that when God created man from clay, &c.," breathed into his nostrils the breath of life and he became a *living* soul; he also infused *another principle similar* to, but *distinct* and *independent* of the *soul*!? referring to the opinion of the existence of a vital organic principle, which, as we see, he denies.

We have now given Dr. Marcy's Physiology and Philosophy of the mind, which, as we see, are blended together; and from the nature of the system, they (the Homœopathists) are driven to take this stand; and it is easy to prove from this system that they not only oppose the regular school of medicine, but all theological schools connected with the orthodox part of the church, and, if true, must necessarily supersede them. We will now give a few extracts from Emanuel Swedenborg by way of comparison. In his Arcana A. c. 179, he says, when speaking of the act of dying:

"That the vital substances as soon as the interiors of the body grow cold, are separated from the man, in *whatever part* they are, even if they were enclosed in a thousand intricate windings." Then he says, after death, A. c. 322: "In short, they have lost nothing, but are still though more perfect, like man in all respects, except as to bones and flesh and the imperfections thereof; they (the dead) acknowledge and perceive that, whilst they lived in the body, it was a *spirit which had sensation*, that although this appeared in the body yet still it was the *body*; the *sensations* live in a much more exquisite and perfect state; *life consists in sense*, for without *sense* there can be no life, and such as the sense is, such is the life, which every one may know." We give another extract from his commentary on the Evangelist John ch. 5, 28, 29. He says: "That it is not meant that graves in the earth shall be opened, and that the dead shall come forth from them in the last judgement, is evident from the consideration that all men immediately after death come into the spiritual world, and there live in human form in like manner as in this world." He says he saw "a certain Jew (after death) who fully supposed himself to be still living in the body, so that it *was* with difficulty he was persuaded otherwise; and when it was shown him that he was a spirit, he still *persisted* in declaring that he was a man, because he *saw* and *heard*. Such are they who during their abode in the world were corporeal."

We see by these extracts that sensation is not an *organic material principle*, but spiritual—the opposite of the doctrines of the materialists. It is easy to see that the opinions of all three of the above authors are opposed to the Bible argument, as we have shown (see Eccl. chap. 12, 1—16); and impliedly by Marcy and Hahnemann,

and directly by Swedenborg a denial of the resurrection of the dead is made, and we may add of the doctrine of the atonement and the influence of the Holy spirit, and we *might* add all the doctrines of Grace. To make this appear still more plain, we will give extracts from Prof. Simpson's work on Homœopathy, in which he says:

"The Homœopathic list of drugs includes a number of medicines that possess (at least according to the Homœopaths) the power of producing, and hence on the principle "*similia similibus curantur*" (their "sole" or only law of cure) of *curing* various *moral* and *religious symptoms* and *states*, thus according to Jahr (vide manual of Homœopathic medicine Vol. 1), the great anti-psoric remedy Sulphur (p. 563) produces in a healthy person, and hence will cure in a diseased the feeling of "despair of eternal salvation." Lycopodium (p. 337) possesses the same property. A dose of Pulsatilla (p. 468) produces "*despair of eternal happiness with continual praying, hymns and devout aspect.*" Lachesis (p. 310) produces and hence should cure "absence of religious feeling and fear of approaching death." A small dose of Gold taken internally produces "*excessive scruples* of conscience and despair of one's self and others." Veratrum produces "extraordinary taciturnity, with oaths on the slightest provocation and raving about religious matters." Aconite produces "an irresistible desire to blaspheme and swear, and a sensation as if the mind was separated from the body." Anacardium produces (p. 33) the same swearing symptoms and absence of all moral and religious feelings." Vol. 2, p. 155, a dose of common colocynth (an ingredient in an officinal pill, which most people have repeatedly swallowed) produces, says Jahr p. 189, "want of all religious feeling, &c."

This extract is given to show how the mind is affected when the body is in a state of health, under the influence of Homœopathic remedies, and consequently when diseased in a natural way, these remedies on Homœopathic principles are the means of cure. Another extract from the same author (p. 89) we will give for the purpose of further developing the power of their remedies (as they pretend to believe) over the mind. If true, it supersedes the need of assistance from reason or grace. Says Prof. Simpson, lately between twenty and thirty of the principal Homœopathic physicians in Great Britain, including Dr. Black, Dr. Drysdale, Dr. Madden, Dr. Golly of Malvern, Dr. Henderson of Edinburgh, the Rev. T. Wright of Coldstream, &c., have instituted "the Hahnemann Publishing Society" for the purpose of publishing scientific and practical works on Homœopathy. In 1850, they published their first volume, viz: a "Pathogenetic Cyclopaedia, or Systematic Arrangement and Analysis of the Homœopathic Materia Medica," by Dr. Dudgeon of London. This volume contains only the symptoms of "the *disposition* mind and head." I

shall select a specimen from this volume published under such high authorities, to show that the symptoms there described are, in respect of folly, of the same type as those of Jahr. At page 168 to 170 (to take these pages as an example), there is given a series of delusions which are capable of being produced, and which, it is alleged, have been produced in the provings of certain drugs. I shall select a few of these as specimens:

"Delusion that he is flying" (produced by Camphor). "Delusion that he is riding an ox" (produced by Belladonna). "Delusion that he is a hunter" (produced by Veratrum). "Delusion that he is a commanding officer" (effect of a dose of Copper). "Delusion that he gives the word of command" (effect of Belladonna). "Delusion that he has a large business" (effect of Phosphorus). "Delusion that he possesses fine clothes" (effect of Sulphur). "Delusion that he is a goose" (effect of Conium). "Delusion that he is a child" (effect of Cicuta). "Delusion that he has old chairs to mend" (effect of Copper). "Delusion that he has greens for sale" (effect of Copper). "Delusion that he is driving sheep" (symptoms of Aconite). "Delusion that his head is larger" (symptoms of Zinc). "Delusion that his head is transparent, and that his nose is transparent" (effects of Belladonna). "Delusion that his stomach is devoured" (effect of Sabadilla). "Delusion that his legs were cut off" (effect of Baryta). "Delusion that his fingers and toes are cut off" (symptoms of Musk). "Delusion that his feet are in his brain" (effect of Amphisbœna). "Delusion that he is killed, roasted and being eaten" (a symptom of Stramonium). "Delusion that he is about to be married" (symptoms of Henbane). "Delusion that he is pursued by evil spirits and that a dog is biting him" (effect of Stramonium). "Delusion that thieves are in his house" (symptom of Arsenic). "Delusion that men are swine" (symptoms of Henbane). "Imaginary vision of cats" (an effect of Arethusa). "Imaginary vision of rabbits" (effect of Stramonium). "Pretending to crack nuts" (symptoms of Henbane). "Pretending to count money" (symptoms of Belladonna). "Pretending to drive away peacocks" (a symptom of Hyosciamus). "Eats his shoes" (an effect of Veratrum). "Tries to climb the stove" (effect of Henbane). "Dancing in the church yard" (a symptom of Stramonium). "Inclination to pull people's noses" (a symptom produced by Mercury), &c., &c.

From the same author (p. 60) we quote the twenty "moral symptoms" alleged to be produced by doses of *flint* or *silex*. (It must be recollected that these provings or symptoms are the effect of experimenting with Homœopathic remedies on persons in health as well as all of the foregoing and that may follow.)

Out of 372 symptoms, which it is capable of producing on other parts of the system, viz: "Melancholy and disposition to weep; nostalgia; anxiety and agitation; taciturnity; concentration in self; inquietude and ill-humor on the least provocation, arising from excessive

nervous debility; scruples of conscience; great liability to be frightened, especially by noise; discouragement; moroseness; ill-humor and despair, with intense weariness of life; disposition to fly into a rage; obstinacy and great irritability; repugnance to labor; apathy and indifference; weakness of memory; incapacity for reflection; great distraction; tendency to misapply words in speaking; fixed ideas; the patient *thinks only of pins*, fears them, searches for them and counts them carefully (Jahr's Manual of Homœopathic Medicine, vol. 1, p. 532), according to the law of similia, &c.¹³

Infinitesimal doses of Flint will cure any and all the above irregularities of mind and disposition when the effect of disease. Our orthodox Divines may get a new lesson on theology from this "new system." We will add another extract of provings selected by Dr. J. Dascomb, Ohio, from Hahnemann's work on Chronic Diseases, vol. 3, p. 46:

"He (Hahnemann) is detailing the symptoms produced in healthy persons by common charcoal: Painful straining in the left ear; straining in the right ear in the evening; straining coming out at both ears; fine pinching in the left ear: tearing in the interior of the right ear; tearing pain in the groove behind the right ear; tearing and burning pain in the left lobule; tearing jerks or single stitches in the right meatus auditorius internus; stitches in the left meatus auditorius from without inwards; itching of the upper part of the ear, which afterwards becomes hot; obtusion of the head; aggravating thought; considerable obtusion of the head in the morning after rising; obtusion of the head for several days without pain; obtusion of the occiput as after intoxication, &c., &c.

These are selected from thirty-eight pages of an enumeration of symptoms produced by charcoal. The man who believes this nonsense deserves to be ranked among the wise man's incurables Prov. 27, 22. (Address delivered before the Medical Society in Oberlin.)

Before we give the opinions of the rational school on the vital principle, we would observe that Marcy, in his work on Theory and Practice, confounds Prof. M. Paine's (a recent leading author of the regular profession in favor of a vital energy) theory with that of Hahnemann, in relation to the vitality of the human body. The same might have been said of Bichat and others, who hold the same views with Prof. Paine. But, as we have seen, Hahnemann thinks very differently, as we have before quoted. He says that we have "an immaterial vital principle which animates the interior (material) body, exercises an absolute sway, &c. (sec. 27), so that our *indwelling rational spirit* may freely employ these living healthy organs." Then again he says: "The old school has thoughtlessly overlooked and disregarded the spiritual nature of our life," proving conclusively

that his idea of the nature of the vital principle and that of the old school were totally different: His being purely spiritual, the old school material as to existence. We give as proof on this point an extract from Prof. Paine's "Institutes of Medicine." He says that "the properties of life in the elements of matter are thoroughly material as it respects the soul." And again he says: "A peculiar action of certain agents upon the whole organism of plants and animals called *vital stimuli*, entirely unlike the action of chemical agents, is necessary to the growth and existence of organic beings. They are both internal and external, and give rise to all the phenomena in organic life, and maintain the whole in one exact condition." That is every tissue as he argues, is endowed with a living organic principle suited to the office or function in which they are employed in the animal economy entirely "unique" in each part. For proof of this statement, it is well known that the mucous membrane lining all the internal cavities and the surface (skin) are the same in structure. How different their living properties. The bladder is the common receptacle for urine, which it receives with impunity; but it soon excoriates the skin as many a little sufferer has experienced. The bile is necessary to health in the alimentary canal, but when diffused through the system, is a cause of disease (jaundice.) Venous blood is harmless in the veins, but destructive to life in the arteries.

The different secretions, which take place when the mucous membrane is inflamed in different parts of the system, reveal the same truth, as an effete substance is thrown off from the lungs in bronchitis, entirely different from that thrown off in the intestines, in dysentery, or that from the stomach, or bladder, or nose, &c. We have further evidence of the endowment of the properties of this vital principle in the peculiar and unique, in the nervous system, the nerves of sensation, touch, seeing, hearing, smell, taste, motion, respiration, &c. We give another quotation from Prof. Paine's work on the *Soul*, p. 131:

"In assuming scripture therefore, as a ground of argument, it is manifest that man was completed in his structure without life before he became endowed with a soul, and that the act which *created his soul*, bestowed *also the vital force*. One appears to be as much a new creation distinct from the forces of dead matter as the other. When man was already perfected in his structure, he was without life. But by the act of breathing into his nostrils, his peculiar physical life and his soul were simultaneously created. And how perfectly in harmony is all this with the exit of man. His soul and the vital force leave the corporeal frame simultaneously; nor will either be restored but by another act of creative energy." "But

again it cannot be said that the *soul* itself constitutes the *life* of man, leaving out all physiological facts, since brute animals and plants have as much the *specific force* of life as man, and since also reason and revelation enforce the belief that animals and plants have no soul."

The similarity of the doctrine, as taught by Prof. Paine and that which we have found in the Bible, is, we think, too plain to admit of a doubt of the relation which exists between the corporeal, vital and mental elements of human existence.

The argument which Marcy brings to his aid to prove his theory, already brought to view (p. 28, 29). That "this property which has been attributed to the 'vital principle' or 'nervous force,' is *due solely to an immaterial or spiritual agency—the intelligence or soul*;" and that it is an "erroneous supposition that the operations of the soul are confined to simple conception, judgment, comparison and other intellectual phenomena, &c.," is derived from the "experiments recently made by Dr. Dowler of New Orleans." This was done by dividing the muscles of the neck, and the spinal cord between the shoulders and hips, destroying the great sympathetic nerve, and removing the intestinal viscera. Yet for a period of more than two hours, the alligator exhibited *complete intelligence*, volition and *voluntary motion* in each and all *divisions* of the *body*. It *saw*, felt and defended itself; showed *anger*, fear, and *even friendly attentions* to its *keeper*, a *black boy*, &c., &c. These wonders have been long since known to us in school boy days, and it was a common saying that if a snake be cut in two parts, the head would continue to live, still manifesting "signs of complete intelligence," and the tail would die at sun-down." Facts of this kind were long since known and published in works on physiology. Carpenter, in his work on Physiology, says, when speaking of the fresh water polypi: "There would seem to be scarcely any limit to *this power*, for if the body of the animal be minced into the smallest possible fragments, every one of these can produce a new being. In this manner, no less than forty have been artificially generated from a single individual." And we may add other well known facts, that lobsters claws, lizards tails and stags horns, may be removed, and after a time they will be reproduced. These facts we should have supposed would have served the Doctor (Marcy) a better purpose than those found in the experiments on the alligator. For that animal finally died from the experiments, but in those made on the polypi, lobsters, lizards and stags, according to his logic or system of physiology, soul and body, not only *continue to live* although in a divided state, *but in them a complete soul and body is reproduced*.

It would seem that Dr. Marcy's object in quoting the experiments of Dr. Dowler was to give an impression that his system is not only a modern one, but to lead the mind to believe that the Homœopathist, if not the author himself, was the only one who had ever applied these phenomena to physiology and psychology.

While some animals are blessed with the attributes of reproduction, &c., man is less fortunate; when a limb is removed, soul and body of the removed portion is lost, according to his theory, and the same follows from the theory of the infidel materialist, except on the Swedenborgian belief that the *spiritual limb* continues in its place after the material limb is removed, waiting for the deliverance of the whole spiritual body from the earthy part, by death of the whole corporeal fabric. Then in this free spiritual state, the spiritual limb (which had been idle or without the opportunity for a time of performing its office for a material existence) is now in its free state, again brought into active service. For the purpose of more fully illustrating this new system of physiology and its bearing on mental and moral philosophy, it will be necessary to give a synopsis of the Homœopathic system with the later discoveries. We quote from Andrew Jackson Davis' work on the Great Harmonic Physiology, &c., vol. 1. Boston 1855 :

"I am impressed to affirm that *man* was developed subsequent to minerals, vegetables and animals by a *vocal concentration* of all the elements, essences and substances, under the most perfect conditions and influences which exist in nature." P. 19.

"The ultimate *use* of nature is to *individualize* and *immortalize* the human spiritual principle. It is proper, therefore, to consider nature as a *mighty and magnificent machine*, and the divine mind as the omnipotent and omniscient artisan." P. 20.

"For we have discovered that the *use* of nature is to individualize *man*, and that the *use* of the physical man is to individualize the spirit." P. 27.

"It has been shown that the Deity is a substance engaged in *moving* substance; and that the moving principle is that which is moved. So with the human spirit, which physiologists term vitality. It is an organized substance engaged in moving an organized substance—the body; but the *spirit* is superior to the body, because the latter is moved by the former; hence we must look to the spirit for an explanation of whatever physical phenomenon the organism develops to the senses. Physiology demonstrates that the *spiritual principle* acts upon the natural organism in seven distinct and harmonious ways, namely: anatomically, physiologically, mechanically, chemically, electrically, magnetically and spiritually. I know that in making this statement, I am contradicting the assertions of several distinguished physiologists and medical reformers; but nevertheless I

speak from *an internal knowledge* of the laws of life, which, as I have said, the scalpel can not reveal to the dissector. *Hahnemann*, for instance, affirms that 'human life in no respect obeys laws which are purely physical, which are of force only with organic substances, &c.'" P. 55.

"First. That the *vital principle* acts anatomically upon the dependent system, is evinced by the fact that, should any structure of the organism be in any manner impaired, there is manifested immediately a disposition in the part of the living body, to remove the affected portion and supply all deficiencies. Should a bone be broken, or should the muscles be bruised, or mutilated, then that divine force which lies back of, and which is superior to bone and muscles, exerts itself forthwith to repair the damages. Thus the spirit *builds*, in accordance with organic principles, &c." P. 56.

"Second. The *spirit acts physiologically* by preserving the various organs in a state of harmony; and also by stimulating them to the prompt discharge of their appropriate functions. For instance, the spirit operates upon the involuntary muscles of the entire system, without exciting the least thought to make the individual conscious of the wonderful process. It moves the lungs, the heart, the liver, the kidneys, the stomach, the intestines and the entire brain every instant of time, from the first to the last moment of existing relations between them, and it moves them too with a harmony and silence unparalleled. In other language, that expansion and contraction, digestion and secretion must occur in the spiritual organization, before the phenomena can be developed by the lungs, the heart and the stomach. The conclusion is legitimate, that the vital force is a substance *acting* upon substance, in accordance with physiological principles." P. 56.

We have now given the substratum or basis of the Hahnemannian system, viz: his vital and spiritual principle, which, as we think we have shown, is the same with Marcy's intellectual soul. We will in the next place examine the cause of disease, on Homœopathic principles.

CAUSE OF DISEASE.

Hahnemann, as we have seen, having assumed a spiritual basis for disease, says (sec. 11) that "this spontaneous and immaterial vital principle pervading the physical organism, is *primarily deranged* by the dynamic influence of a *morbific agent*, which is inimical to life."

Sec 13, p. 84 he repeats: "Disease, therefore (those forms of it not belonging to manual surgery), considered, as it is by the alloëpathists, as *something separate from the living organism*, and the vital principle which animates it, as something *hidden internally and material*; how *subtle soever its nature* may be supposed, (referring to the vital principle of the old school) is a *nonentity*, which could only be conceived in *heads of material mould*, and which for ages

hitherto has given to medicine all those pernicious deviations which constitute it a mischievous art."

These extracts settle the question in relation to his opinion of the nature of disease and its seat, and although he uses the same terms with the old school when speaking of the seat of disease, viz: "vital principle;" still they mean or represent very different principles in their nature, his definition making the vital principle a "spiritual" existence and the old school material."

Having assumed that disease is spiritual in its nature, it necessarily involves the idea that disease must have a spiritual cause. So he says sec. 16, p. 85: "The vital principle as a *spiritual dynamic*, cannot otherwise be assailed and affected than in a (dynamic) spiritual manner."

P. 27 he says: "This unintelligent vital power admits into the body, without hesitation, the greatest scourge of our earthly existence, the source of countless diseases which have afflicted the human species for centuries past—that is to say *chronic miasm*, such as psora, syphilis and sycosis."

In P. 122, after giving the nature of the two diseases of which the two miasms syphilis and sycosis are the cause, he goes on to say:

Sec. 80. "But a chronic miasm that is incomparably greater and far more important than either of the two last named, is that of *Psora*. The two others disclose the specific internal affection in the form of a cauliflower. It is not until the whole of the organism is affected, that psora declares its huge internal chronic miasm by a cutaneous eruption (sometimes consisting only in a few pimples) that is wholly peculiar to it, accompanied by insupportable ticklings, voluptuous itchings and a specific odour. (We would add, and vulgarly called the Itch!) This *psora* (itch) is the *sole true and fundamental cause* that produces all the other countless forms of disease which come under the names of nervous debility, hysteria, hemicrania, hypochondriasis, insanity, melancholy, idiocy, madness, epilepsy and spasms of all kinds, softening of the bones, or rickets, scoliosis and cyphosis, caries, cancer, fungus hæmatodes, pseudomorphæ of all kinds, gravel, gout, hæmorrhoids, jaundice and cyanosis, dropsy, amenorrhœa, gastrorrhagia, epistaxis, hæmoptysis, hæmaturia, metrorrhagia, asthma and phthisis, ulcerosa, impotency and sterility, deafness, cataract and amaurosis, paralysis, loss of sense, pains of every kind, &c."

Sec. 81. "The progress of this *ancient* miasm through the *organism of millions of individuals* in the course of some hundreds of generations, &c." Then in a note to p. 122 he says: "It cost me twelve years of study and research to trace out the source of this incredible number of chronic affections." Says Prof. Henderson (Prof. of Medicine and General Pathology in the University of Edinburgh, a late writer on Homœopathy) in his reply to Dr. Forbes, p. 47: "The psoric theory, or rather hypothesis of Hahnemann, is per-

haps the most unfortunate of his speculations ; not, indeed, on account of anything essentially *unphilosophical* in either its *pathological* or practical bearings, but because of the peculiar light in which the disease from which it takes its name is regarded, &c." In other words, the only objection is because the itch is a disgusting disease. And he further remarks : "I think that it may bear a construction discreditable, neither to the pathological acuteness of its author, nor to his practical sagacity." Then Prof. of *Medicine and Pathology*, as he is, he says : "I confess I have not given the subject so much *consideration* as to *justify me* in giving an opinion on the question, &c.," and continues on this subject by quotations from different authors in *proof* of this *hypothesis*. It is presumable that *ignorance* is bliss, as he is a Professor in an old school University. Says Rau : "The internal psoric malady spreads little by little, and unless *removed by art*, continues until the *patient's death*, although he may *apparently continue to enjoy good health for years*. These symptoms are more numerous in some individuals than in others. The *most important are* : Frequent discharges of lumbrici (long worm) and ascarides (fine worms) with creeping in the anus, particularly in children, &c." P. 61. (Comp. with Hahnemann, p. on Development.)

Marcy, who ridicules Hahnemann's spiritual theory, adopts some of the later theories of the chemical and mechanical physiologists, a modern improvement on Hahnemann's itch theory. In his Practice, p. 20, he says :

"The immediate cause of the disturbance and disorganization which results in inflamed parts, is dependant solely upon the *chemical* action of the *oxygen* of the red globules, upon the elements of the affected structure," "and this gives rise immediately to an *impaired state* of the *nerves* and *muscular* fibres of the extreme vessels" (as we have seen in another form of giving expression to a diseased soul). He says "the first effect upon these vessels is that of a *stimulant* indicated by *contraction* or spasm (this idea is stolen from Cullen) and chills. This is soon followed by the *secondary* or atonic stage which is indicated by distention or congestion of the capillaries with red *blood*, *heat*, redness and other symptoms, which show that the *small vessels* have lost their power (a soul power) of resisting the entrance of the destructive 'carriers of blood,' &c."

We see that combustion takes place and appears to be the cause of disease. The soul, according to his physiology, having entire control of all motion, sensation, &c., in every part of the body, must be necessarily (although he keeps this result out of sight) primarily affected ; falling back on Hahnemann's theory. The only difference is that he makes chemical action a cause of disease ; but, as we shall further see, he does not entirely reject the itch theory, for, when treating of intermittent fever (see his Practice, p. 154), he says under

“physical sensations, tertian type kept up by *roused psora*” (roused itch). Then again, in the treatment of hectic fever, he says:

“If a chronic miasm, whether *psoric* or otherwise, has originated the disturbance, then strike deeply at the original cause with anti-psorics.” P. 197.

That is with medicines against itch miasm. We have in another place given his theory of the intellectual principle being a dangerous cause of disease, and we must conclude that sometimes the soul is the cause of its own disease. What consistency! It would appear from what we have seen from these authors now quoted that this itch miasm is a spiritual principle, pervading the human system throughout, and never fully leaving it. According to Hahnemann, it must have existed with the first being, for, as we shall see, he no doubt held to the development doctrine of the human race, and it would appear to have been a part of man’s creation. Certainly “hundreds of generations,” as Hahnemann says, have been under its influence. It goes back of Adam’s day. This itch theory is so similar to Goethe’s evil principle, we will add an extract giving his view of the matter. He calls it “Demonic,” as he says “*after the ancients.*” He says:

“He thought he could detect in nature *both*, animate and inanimate, with soul or without soul, something which manifests itself only in contradictions, and which therefore could not be considered under any idea, still less under one word. It was not God-like, for it seems unreasonable; not human, for it had no understanding; nor devilish, for it was beneficent; nor angelic, for it often *betrayed a malicious pleasure*. It resembled chance, for it hinted at connection—all that limits us it seemed to penetrate, it *seemed to sport at will* with the *necessary elements of our existence*, it contracted time, expanded space. In the *impossible* alone did it *appear to find pleasure* while it rejected the possible with contempt.”

It appears that Hahnemann’s psoric theory has an older date than his twelve years study. Visionary as it is, he was obliged for the sake of consistency to get up a theory of this character.

Having now given the Homœopathic cause of disease, we must, in following out their system, examine their Homœopathic remedy of which they make such boast.

HOMŒOPATHIC REMEDY.

Hahnemann says, as we have seen in sec. 16, p. 85, that the “vital principle, as a spiritual dynamis, cannot otherwise be assailed and affected than in a spiritual manner, &c.,” and he goes on to say, in relation to the removal of this morbid action, that “neither can such

morbid disturbance, or in other words such diseases, be removed by the physician, except in like manner, by means of the spiritual (dynamic virtual) *countervailing agency* of the *suitable medicines acting upon the same vital principle*, and this action is communicated by the sentient nerves everywhere distributed in the organism, &c."

We here learn that he must have a spiritual remedy, and so strong was his faith, that when speaking of the effect of the 60th potency of Thuja, the *power* was so great, that he thought those who had doubted the doctrine, when they saw these wonderful effects, should be struck dumb. Marcy rejects this spiritual-remedy theory. After quoting the forgoing extract from Hahnemann, he says p. 33 of his Practice :

"Who supposes it possible that a material substance can be transformed into a spiritual one?" "Medicinal spirit and *dynamic properties* are vague and, as we believe, absurd expressions, &c." P. 35 he says: "Away then with all unmeaning expressions like medicinal spirit, vital power, dynamization; *let us own our ignorance respecting the precise changes which drugs undergo by trituration and succussion*, and their *exact methodus medendi*, &c." Says Rau p. 116: "The vital process (of the Homœopathic remedy) is neither mechanical nor chemical, nor stoechiometric, nor electro galvanic." "All these modes of explaining the vital force *having been found imperfect*. (How? only by hypothesis.) We have been induced to designate the power of drugs by the term *dynamic*, basing that power upon the presence of some occult self existing force." Page 123, still further he says: "We are not yet certain, however, whether the basis of *imponderabilia* is a *volatile substance excited into action*."

So much for later discoveries.

PREPARATION OF THE HOMŒOPATHIC REMEDY.

How Hahnemann came to hit on this process of spiritualizing his remedies by trituration and succussion, we are not informed.

He says sec. 269, p. 199, that "the Homœopathic healing art develops for its purposes the immaterial (dynamic) virtues of medicinal substances, and to a degree previously unheard of, by means of a peculiar and hitherto untried process." Sec. 270, p. 200 gives his directions for the process of making the Homœopathic remedy as follows: "If two drops of a mixture of equal parts of Alcohol and the recent juice of any medicinal plant be diluted with ninety-eight drops of Alcohol in a vial capable of containing one hundred and thirty drops, and the whole twice shaken together, the medicine becomes exalted in energy to the first developement of power, or as it may be denominated the first potency. The process is to be continued through twenty-nine additional vials, each of equal capacity with the first, and each containing ninety-nine drops of spirits of wine; so that every successive vial, after the first, being furnished

with one drop from the vial or dilution immediately preceding (which had just been shaken) is, in its turn, to be shaken twice, remembering to number the dilution upon the cork as the operation proceeds. These manipulations are to be conducted thus through all the vials from the first up to the *thirtieth* or *decillionth development of power* which is in general use."

In a note, he warns the therapist not to give more shakes than two, as it would develop the remedy "in too great a degree," and thereby embarrass the practitioner. Sec. 27 he gives the rule for preparing remedies from metals, minerals, animal substances, neutral salts, &c.

"One and all were in the first place, exalted in energy by alternation in the form of powder (by means of three hours trituration in a mortar), to the millionth degree; that is, one grain should be added to ninety-nine grains of sugar of milk and rubbed in a mortar for three hours, and then one grain of this should be treated with ninety-nine grains of sugar of milk in the same manner. Then again one grain of this last should be treated with ninety-nine grains of sugar of milk in the same manner as the first. The third trituration. Then he says: "Of this, one grain was dissolved and brought through twenty-seven phials, by a process similar to that employed in case of vegetable juices up to the thirtieth development." Then in a note p. 207 he says: "The best mode of administration is to make use of small globules of sugar, the size of a mustard seed." One drop medicating 300 pills.

How Hahnemann found out after the third trituration of mineral and other remedies that it could be carried on in the process of spiritualizing, by succussion as in the case of juices, or as is now used, tinctures, we are not informed, and later writers are dumb on that subject. Modern Homœopathists have invented a shorter process of preparing their remedies, but they still hold and carry out the same theory as Hahnemann.

{To be Continued.}

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ORIGINAL COMMUNICATIONS.

ARTICLE I.

Evidences of a General System of Medical Practice being Taught by Scripture, and a Comparison of this System with Rational Medicine and Exclusive Homœopathy.

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(Continued from page 74.)

DEVELOPED PRINCIPLE IN THE HOMŒOPATHIC REMEDY.

Let us turn our attention to the fact that one drop of Laudanum is a strong dose, if not a dangerous dose for an infant the first week of its existence, and that it is a small dose at the age of two or three years, and that this dose continues to affect the system still less in adult age—so that one drop of Laudanum in adult age comparatively has no effect. But according to the Homœopathic process of dilution and succession, this same drop, if carried through these successions of that process, will make a million of drops of the third potency, or the lower potency; if carried to the sixth succession, it will make a billion of drops, or a million times a million, and so we may add. This drop will indicate the number of drops of spirits in the ratio of 100 geometrical progression; that is the first potency will make 100 drops or 100 grains, if a mineral is used (where they commence with one grain of the material, as we have before seen); the 2nd dynamization is equal to 10,000; the 3rd to 1,000,000; if carried to the

30th, as recommended by Hahnemann, we have a unit with sixty ciphers, representing the 30th potency of the drop of Laudanum, if Laudanum be used. We have taken Laudanum merely as an example. We have found that one drop of any of these potencies will medicate 300 pills. In the note on p. 207 of his *Organon* he says (Hahnemann) that, "by placing one of those (pills) on the tongue and not drinking any after it, the dose is considerably diminished. But if the patient is very sensitive, and it is necessary to employ the smallest *dose possible and attain* at the same time the most speedy results, it will be *sufficient* to let him *smell once*." The nature of this development, as we have seen, is spiritual, as we may see by repeating more fully what he has said on the article Thujah (*Arbor Vitæ*) quoted by Marcy: "The *discovery* that *trituration and succession* develop the *medicinal* properties of drugs in proportion, as these principles are carried on further *until the material substance* shall have been transformed as it were into *medicinal spirit*, is of inexpressible value, &c." Here he was speaking of the 60th potency, which would be equal to one drop of the tincture of *Arbor Vitæ*, medicating an amount of drops equal to the addition of 120 ciphers following a unit. Here we see he had doubled his 30th potency, and the power is so great, that in the same article above quoted he says: "And so undeniable that those who from a want of knowledge of the *resources of nature* consider Homœopathic attenuations as *mere mechanical divisions* of the *original drug* must be *struck dumb* whenever they consult experience."

Later writers take the same ground in relation to the spiritual development of their medicines. Prof. Simpson, p. 132 of the work before quoted, gives the pantheistic view of Brooke, who says that the Homœopathic "remedies" are merely stripped of their bodies—of their matter, that the "spirit" may be employed. "I believe," says Dr. Mure, the apostle of Homœopathy, "that all the substances in nature, even those regarded as most inert, possess the power of acting on the vital dynamism, because all contain a *spiritual principle* which they derive from God, &c."

Hempel states in his late work on Pharmacopœa and Posology, (N. Y., 1850) that there are two theories among the Homœopathic physicians—one class hold their remedies to be "dynamizations or potentizations," or spiritual; agreeing with Hahnemann; the other call them "attenuations." Marcy, as we have seen, is among the class who hold to attenuations. See p. 35 of his work on practice, where he says, after raising objections to Hahnemann's theory: "Let

us own our ignorance respecting the precise changes which drugs undergo by trituration and succession, &c." P. 93 of the same work he says: "Like caloric, electricity and magnetism, the strength remains latent in the crude state of the substance, and can only be developed by the important agency of *heat*, friction or trituration." Then again in p. 95 he says: "Quantity is of but little consequence, provided that the substance is properly prepared; for an *imponderable* quantity in its *highest* state of developement is quite as *capable* of producing its peculiar effects in certain conditions of the body as a *much larger amount*." Then again p. 118: "Whether these *new properties* are communicated to the minutely divided particles by a chemical *combination* with oxygen of the air, for which several, like carbon, graphite, sulphur, lime, &c., passes a very strong affinity; or whether they arise from the simple subdivision of the atoms of the drug, we are unable to determine." Observe: "New properties are communicated." Once more he says on p. 109: "We make these extracts for the benefit of those whose 'bundle of ideas' are not already made up (after quoting from Kane's chemistry, on the divisibility of matter), trusting at least that they may have the effect of demonstrating to such persons, that not only morbid and medicinal power may exist in infinitesimal atoms of matter, but even *life itself*;" (italicized by himself.) We now see where our author is finally to settle himself. We see in this last quotation that *life may exist* in matter, and after opposing Hahnemann's spiritual development, he is anxiously seeking for some ocular or other sensible demonstration of the truth of this "*new property*." As we have seen, chemistry, heat and mechanical action develope it. What is it? Ah, if it would only make a spontaneous motion, then the proof would be clear enough, "*life itself*," not spirit; but the same in kind with his "*intellectual soul*." We have noticed under the head of Physiology if he could only get a little spontaneous action in one of these little pellets charged with the "*infinitesimal*" new principle, then what rejoicing. Whoever accomplishes this fete, will prove that Crosse and Weeks (of the Vestiges of Creation) were true men, and revive the shades of Lamarck and a host of infidels.

THE INFIDEL SYSTEM OF DEVELOPMENT OF ANIMALS AND THE HUMAN SPECIES.

We now propose to show the analogy which exists between the development theory of the Homœopathists and the theory of developement as maintained by Lamarck and the Vestiges of Creation.

The Vestiges of Creation, a late popular work, gives the more recent doctrine on this subject as follows (page 77) :

"That there is thus a progress of some kind, the most superficial glance at the geological history, is sufficient to convince us. Indeed, the doctrine of the gradation of animal forms has received a remarkable support from the discoveries of this science. P. 80. "It may now be inquired, in what way was the creation of animated beings effected? The ordinary notion may, I think, be not unjustly described as this, that the Almighty author produced the progenitors of all existing species by some sort of personal or immediate exertion." (The opinion of those who hold to the Mosaic record.) "But how does the notion comport with what we have seen of the gradual advance of species from the humblest to the highest? How can we suppose an immediate exertion of this creative power at one time to produce zoophytes, another time to add a few marine mollusks, another to bring in one or two conchifers, again to produce crustaceous fishes, again perfect fishes, and so on to the end. This would surely be to take a very mean view of the creative power. Some other idea must be come to with regard to the mode in which the Divine author proceeded, in organic creation. Let us seek in the history of the earth's formation for a new suggestion on this point. We have seen the powerful evidence that the construction of this globe and its associates, and inferentially that all the other globes of space was the result not of *any immediate or personal exertion* on the part of Deity, but of natural laws, which are expressions of his will. What is to hinder our supposing that the organic creation is also the result of natural laws, which are in like manner an expression of his will" (P. 90.) "So that all animated nature may be said to be based on this mode of origin; the *fundamental form of organic beings is a globule, having a new globule forming within itself*, by which it is in time discharged, and which is again followed by another and another, in endless succession." "Now it was given out some years ago by a French physiologist that *globules* could be produced in albumen by electricity." (P. 96.) "Mr. Crosse was pursuing some experiments in crystalization, causing a powerful voltaic battery to operate upon a saturated solution of silicate of potash, when *insects* unexpectedly made their appearance. He afterwards tried nitrate of copper, which is a deadly poison, and from that fluid also did live insects emerge. Discouraged by the reception of his experiments, Mr. Crosse soon discontinued them, but they were some years after pursued by Mr. Weeks of Sandwich, with precisely the same results. This gentleman besides trying the first of the above substances, employed Ferrocyanate of Potash, on account of its containing a larger proportion of carbon, the principal element of organic bodies; and from this substance the insects were produced in increased numbers. A few weeks sufficed for this experiment with the powerful battery of Mr. Crosse, but the first attempts of Mr. Weeks required about eleven months, a ground of presumption in itself that the electricity was chiefly concerned in the phenomenon. In Mr. Week's apparatus

the silicate of potash became first turbid; then of a milky appearance. Around the negative wire of the battery dipped into the fluid, there gathered a quantity of *gelatinous matter*, a part of the process of considerable importance, considering that gelatine is one of the proximate principles or first compounds of which animal bodies are formed. From this matter, Mr. Weeks observed one of the insects in the very act of emerging, immediately after which it ascended to the surface of the fluid, and *sought concealment* in an *obscure corner* of the apparatus. The insects produced by both experimentalists seem to have been the same *species* of *acarus*, *minute* and *semi-transparent*, and furnished with long bristles which can only be seen by the aid of the microscope. It is worthy of remark that some of these insects, soon after their existence had commenced, were found to be likely to extend their species (!!!) They were sometimes observed to go back to the fluid to feed, and occasionally they devoured each other." "The (p. 115) idea which I (*Vestiges*) form of the progress of organic life upon the globe, and the hypothesis is applicable to all similar theatres of *vital being*—is that the simplest and most primitive type under a *law* to which that of like production is subordinate, gave birth to the type next above it, that this again produced the next higher, and so on to the very highest." P. 285. "The hypothesis is that as a general fact, the progress of being in both kinds has been from the sea towards the land. Marine species of plants and animals are supposed to be in the main the progenitors of terrestrial species. Life has as it were crept out of the sea upon land." P. 173. "The *difference between mind in the lower animals* and in man is a *difference of degree* only, it is not a *specific difference*." P. 120. "But the idea that any of the lower animals have been concerned in any way with the *origin of man*, is not this *degrading*?" "Creative providence has been pleased to order that it should be so, and it must be submitted to." "It has pleased Providence to arrange that one species should give birth to another, until the second highest gave birth to *man* who is the very highest; be it so, it is our part to admire and submit." P. 142. "It may be asked, Is the existing human race the only species designed to *occupy* the *grade* to which it is here referred? The *present rude race*, rude and impulsive as it is, is, perhaps, the best adapted to the present state of things in the world; but the external world goes through slow, and gradual changes which may leave it in time a much serener field of existence. There may then be occasion for a *nobler type of humanity which shall complete the geological circle* in this planet and *realize some of the dreams of the purest spirits of the race*."

The *Vestiges* says, p. 81: "I freely own that I do not think it right to adduce the *Mosaic Record*, either in objection to, or support of any natural hypothesis, and this for many reasons, but particularly for this, that there is not the least appearance of an intention in that book to give philosophically exact views of nature."

These extracts from the *Vestiges* present the general views held on this subject. It differs somewhat from the views of deistical philosophers. One of whom was Tiedmann, who says:

"The most probable hypothesis is, that the substance of organic bodies existed *primatively in water as matter of a particular kind*, and that it was *there endowed with the plastic faculty*, that is to say, with the power of acquiring, by degrees, different simple forms of living bodies with the concurrence of the influence of light, heat, and perhaps also of electricity, &c., and passing from the simple forms to other more complicated; varying in proportion to the modification occurring in the external influences, until the point where the species acquired duration by the production and manifestation of activity of the genital organs."

But mark: "Although we cannot answer the question, *WHENCE came the water and the organic matter it contained*; yet this hypothesis is the one which accords best with the facts with which *geology* has lately been enriched." See Paine's *Med. and Phys. Com.*, Vol. 2, p. 124, then in p. 129, *Ibid.* We have the statement of Dr. Haskell of Boston, who says "that the Deity (?) created living beings by the slow and gradual operation of certain laws, instead of calling them into existence at once by a word, we infer from the general analogy of nature." From Prof. Paine we learn that other writers entertain similar "Dreams" as De Maellet, Buffon, Lamarck, La Manche.

Simons, a late writer on the Chemistry of Man, says p. 65: "We cannot even form any conjecture regarding the connection and the reciprocal effect that must take place between the fructifying semen and the ovum which is to be fructified; and although we cannot doubt that there are *certain chemical processes going on*, since the act of impregnation is succeeded by a change not only of form but of matter, we have as yet but little prospect of investigating the subject successfully, in consequence of the insufficiency of our resources."

Denying impliedly a vital principle in the process of generation, still holding on to the development theory of the human species. We will call attention to the *Vestiges* once more, to show the similarity of the views taken by the author and those of Hahnemann, as to the existence of worms as found in the alimentary canal of the human species. P. 94 of the *Vestiges*:

"To explain the beginning of these worms within the human body, on the common doctrine that all *created beings proceed from their likes*, or primordial egg, is so difficult that the moderns have been driven to speculate as our fathers (infidels, of course) did on their spontaneous birth; but they received the hypothesis with some modification. Thus it is not from putrefaction or fermentation that the entozoa (worms) *are born*, for both the processes are rather fatal to their existence, but from the *aggregation* and fit *apposition* of matter which is already organized, or has been *thrown* from organized substances."

That is to say the little bits of the coat of the stomach or bowels break or wear off and turn into worms.

Hahnemann says in a note to his introduction to the *Organon* p. 22, that "a few lumbrici (the long worm) are found in some children, and ascarides (pin worms) in a greater number. But the greater part of either one or the other is owing to a general affection (psoric) connected with an unhealthy mode of living." *Tænia* (tape-worm) are *only* found in patients laboring under a *psoric affection*, and when the latter is cured, they instantly disappear, that is the power of development is restrained by the anti-psoric remedy. Marcy, in his treatment for infantile remittent fever, when the malady has been caused by the irritation of worms, says:

"It will be necessary to use *Cina* or *Spigelia*. These medicines may be employed at the third attenuation (millionth), and a dose given three or four times daily until the *morbid disposition* of the *alimentary* canal is corrected."

There can be little doubt of what he means by a "*morbid disposition*," after referring to his physiology and cause of disease. Says Rau on p. 142 in his *Organon*:

"Worms in the intestinal canal are frequently looked upon as morbid causes, though in reality they are the product of some abnormal condition."

Swedenborg, in his work entitled "*Divine Wisdom and Love*," says "that the Lord from Eternity who is *Jehovah*, created the universe and all things therein from himself, and not from nothing. Every one who thinks from *clear reason* sees also that all things were created out of a substance which is substance in itself, for this is the *real esse* from which *all things* that can exist, and as God alone is substance in itself, and thence *real esse*, it is evident that the existence of things is from no other source." Evidently denying the Mosaic record of creation.

We observe, while it is not the object of this article to disprove the doctrines of those who hold to the development of the human species, as we have seen in the foregoing extracts taken from their standard works, but merely to show that this doctrine is a fundamental one in the Homœopathic system, to whatever school they may belong—either spiritual or material—and necessarily must be. Still we would observe in reviewing these extracts already noticed, that they (the believers of this doctrine) have been puzzled to obtain proof sufficient to substantiate their theory. For, if their theory is true, we ought to see these changes going on continually. But as we see, they have been temporarily relieved by the experiments of Mr. Crosse and Weeks, before noticed. But since that time (then their new

era) other experimentalists have failed to produce the same or similar results, and the world is still left without a witness except the say-so of these two gentlemen (Crosse and Weeks). No one else it seems saw their new discoveries, except the creator of all things and according to *their theory*, he would not condescend to notice such small creations, as they were permitted to create.

LAW OF CURE.

The spiritual system of Hahnemann was such, that a law or rule for the administration of medicine could not be found in works on physiology among those of the old school of medicine. He fortunately caught a fancy from Stahl, a Danish physician of the 17th century, who says (as quoted by Hahnemann in his Int. to his Organon p. 76) that "the received method in medicine, of treating diseases by opposite remedies, that is to say by medicines which are opposed to the effects they produce, is completely false and absurd. I am convinced on the contrary, that diseases are subdued by agents which produce a similar affection. Burns, by the heat of a fire to which parts are exposed; the frost bite by snow or cold water; inflammations and contusions by spiritual applications; acidity of the stomach by using small doses of sulphuric acid."

On p. 43 Hahnemann says that "observation, reflection and experience have unfolded to me that, in opposition to the old alloëopathic method (and we add the Bible method), the best and true method of cure is founded on the principle *similia similibus curantur*. To cure in a mild, prompt, safe and durable manner, it is necessary to choose in each case a medicine that will excite an affection similar (omoion pathos) to that against which it is employed." Sec. 26, p. 89: "This *phenomenon is founded on the material law of Homœopathy*—a law unknown till the present time, although it has on all occasions formed the basis of every visible cure: That is to say, a *dynamic disease* in the living *economy of man* is *extinguished in a permanent manner by another that is more powerful, when the latter (without being of the same species) bears a strong resemblance to it in its mode of manifesting itself*." (Italicized by himself.) Sec. 28, p. 90: "As this therapeutic law of nature clearly manifests itself in every accurate experiment and research, it consequently becomes an established fact, however unsatisfactory may be the scientific theory of the manner in which it takes place." (Science set at defiance as we here see.) P. 92, sec. 34: "This is so far a fact, that even *nature herself cannot cure* an existing disease by the excitement of a new one that is dissimilar, be the intensity of the *latter ever so great*." P. 104, sec. 56: "Even nature herself has no other Homœopathic agents at the command than the miasmatic diseases which always retain their identity such as itch, measles and small

pox." "Nature can, therefore, cure but a *very limited number of diseases with those hazardous remedies, &c.*"

In case of the itch, if nature can excite the action of measles, it will cure the itch, and in case of measles, it will require of nature for a cure, to catch or get in some way the small pox. After all this is done, his old cause psora will come in for a share to task the physician. Then he adds :

"Notwithstanding this, we have many examples where their favorable junction has produced the most Homœopathic cures, which are a *living commentary upon this sole therapeutic law of nature—cure with medicines that are capable of exciting symptoms analogous to those of the disease itself.*"

This "sole law" of Hahnemann has been generally, if not entirely, the foundation of modern Homœopathic practice, and is generally taught, we believe, without an exception. We conceive that the above extracts from Hahnemann's Organon will give a fair view of their law of cure.

THE MODUS OPERANDI OF HOMŒOPATHIC REMEDIES.

As we have seen from quotations made from Hahnemann's Organon on the Nature of Medicines and that of Disease and the Law of Cure, (Sec, 16, p. 85 he says, that "neither can such morbid disturbances, or in other words, such diseases, be removed by the physician, except in like manner by means of the spiritual (dynamic virtual) countervailing agency of the *suitable medicines acting upon the vital principle*, and this action is communicated by the *sentient nerves* every where distributed in the organism.") the first effect of his remedy (or ghostly pill) is made upon the "vital principle as a spiritual dynamis," then by the nerves it is conveyed to the diseased organ. Then as we have seen by his "sole law" sec. 148, p. 153 :

"A remedy which has the power and tendency to produce an *artificial disease closely resembling the natural one against which it is employed*, affects in its action on the *organism precisely those parts* which had till then been a prey to the natural disease, and excites in them the artificial disease which it is naturally capable of producing. The latter, by reason of its *similitude and greater intensity*, now *substitutes itself* for the *natural disease*. From that moment it then results that the vital powers no longer suffer from the last mentioned which is *purely dynamic*. *Immaterial power* has already ceased to exist. The organism is no longer attacked by the medicinal disease. But the dose of the remedy administered having been very small, the medicinal disease soon disappears of itself. Subdued by the energy of the vital power like every other mild medicinal affection, it *leaves the body free from suffering*, that is, in a *perfect and permanent state of health.*"

Here is distinctly brought to view the paradox of which Hahnemann has been guilty. In the first place, his vital principle is diseased; the little *ghostly pill* creates a new disease like the one in existence, *producing* an effect of "greater intensity" than the natural disease; by the Law of "Similia, &c.," "the organism is no longer attacked by disease," that is, the natural disease is removed and the medicinal disease, although of "greater intensity," is "subdued by the vital energy."

We must not overlook the modern discoveries in this new system; the most that has been done is the rejecting of the spiritual doctrines of Hahnemann. Hempel says they are divided on that ground, a part holding Hahnemann's views and another rejecting, as we have said, or opposing these particular views. But they all hold to his "sole law" and *Little Pill*. Among those who reject the spiritual potentized remedy, Marcy takes the lead, and in so doing, he adopts the theory in part of the chemical physiologists in addition to his theory of the soul. He says in his work on "Practice, &c.," p. 95:

"It is undoubtedly true that an *atom either morbid or medicinal*, which possesses an affinity for a particular structure, is capable of *communicating* to such structure its *peculiar action*. The influence being *propagated from one molecule to another*, and each acquiring the properties of the *original atom until the influence is expended*."

P. 47 he (Marcy) says: "We again repeat that the blood is simply the vehicle which conveys the poison, and that no effects are produced until the structure for which the poison has the *greatest affinity*, has become ready from some *predisposing cause* (fatigue, anger? what?) to receive the impression of the deleterious agent, and thus *specifically affected*."

This author holds that remedial agents pass through the blood to diseased parts in the specific manner which we see by this last quotation that morbid or poisonous agents do. Then in p. 105 he says that "Homœopathic remedies being *specific and certain in their effects*, when judiciously exhibited, induce a *new or alterative action* in the parts affected, of *just severity* to banish the *natural malady*, while the new or *medicinal action* subsides speedily and spontaneously."

Dr. Marcy in his Reply to Dr. Hooker, argues in p. 29, 30, 31, in defence of his system, the *catalytic theory*. Says Rau Organon p. 125, after being reminded hypothetically of action of remedies by the "action of presence" (or "catalysis or catalytic action"): "By virtue of this law, certain substances occasion by their mere presence, changes in other substances without being themselves changed or without being intimately combined with the latter, &c." Then he quotes for authority, "Drayer (who) remarks that the *affinities of in-*

organic chemistry have no effect in animal chemistry ;” showing the necessity of having a remedy even on the catalytic theory, containing an animal principle, although chemical. A theory advanced by Berzelius that some substances would impart their virtues to other substances without undergoing any change in their own constituent principles. We have an example in the old method of churning milk or cream for butter ; during this process, the *dasher* collects on its surface *particles of butter long before the process* is complete. It is supposed to be in consequence of some peculiar action of the particles of wood, which is independent of the action of oxygen. From the above quotations, this theory is brought to view with a single exception. He says under p. 95, above, that “ the properties of the original atom” of medicine act in a disease “until the influence is expended.” If the catalytic theory was true with their remedial action, it could not lose its influential properties, and after giving enough of their remedies to produce the desired action, it need not be repeated, because the little specific medicated pill must remain wherever conveyed according to its specific law, repeating over and over its peculiar property, but this part of the catalytic theory would not keep the doctor in business. So for the sake of a repetition and attendance, or we might say their pockets, they back out from this part of the theory. He (Marcy) says p. 46 : “ The nerves are simply the conductors of the intelligence, &c.” So we see, they perform no part in the cure of disease, only indirectly through the action of the soul. To give the Doctor’s method of introducing his little pill to the disease. In the first place, by endosmosis it enters straight from the tongue, if administered per mouth, into the blood in the same way that gasses are known to chemists to pass through dead membranes—as for example, bladders. Then by a specific tendency, or an inherent power which makes it pass through with the blood to the diseased part—then the “ peculiar active property” of the little pill is a molecule *propagating*, its peculiar principle to the diseased molecules by passing among them and by being rubbed against them through the motion of the blood, and according to their sole law, creating a new disease. On this taking place, the natural disease subsides, after which the medicinal disease “subsides speedily and spontaneously.” We ask how does this theory agree with his physiology in which he makes the soul the living principle in every tissue, even its irritability ? And in connection with these discoveries, another is made in p. 104, where he complains of allæopathic remedies being injured during their pharmaceutical preparation, by the use of heat,

while on p. 94 he says, that the agency of heat and friction and trituration are necessary for the development of his potentized remedy. Take this admission in connection with his theory of animal heat and respiration, p. 11, in which he says: "The primary source of animal heat and motion is chemical action, which takes place in the lungs." Now as the combustion in the lungs is the *principle* cause of propelling the blood, &c." Then another assumption as a cause of disease on p. 20, where he says: "The immediate cause of the disturbance and disorganization" is *dependent* solely upon the chemical action of the oxygen of the red globules upon the *elements* of the affected structure—"and "this gives rise immediately to an *impaired state* of the *nerves and muscular fibres* of the extreme vessels." "This is soon followed by the *secondary* or active stage, which is indicated by distention or congestion of the capillaries with red *blood, heat, redness* and other symptoms, which show that the vessels have lost their power (soul) of resisting the entrance of the destructive "carriers of oxygen." Now let us follow the little pill after entering by endosmosis into the blood; it first passes to the lungs where it comes in contact with the furnace (which, he says p. 49, "often neutralizes morbid agents which get into the blood by their coming in contact with that powerful decomposing agent the inspired oxygen"). Then by the arteries, the little pill is carried to the diseased capillary or extreme vessels, the location of the disease, where it meets with a burning heat the third time and a *debilitated* nerve and muscle or capillary, so made by a morbid agent; then comes the catalytic effect by the "Sole Law," a new disease is made, sufficient to banish the one already in existence; the medicine thrice heated and the diseased tissue (or soul power) twice affected at least, more if "antidotes are given," debilitated first by a natural morbid poison, then again by the chemical action of oxygen upon the elements of the diseased structure, then again by the hand of the physician with the aid of the little pill causing a "little stronger" action. That cures—"spontaneously." The soul is saved for earth a little longer. Why are not their remedies destroyed or neutralized in this round of journeys, meeting so many fires which are so destructive to allœopathic remedies? Fate? Marcy amuses himself by comparing the Old School with astrologers and alchemists, sorcerers, &c. More of this will be noticed. We think we have shown that he outdoes them in ridiculous assumptions and visionary, foolish and false theories.

DIRECTION FOR THE USE OF HOMŒOPATHIC REMEDIES.

Dr. Hempel, in his treatise on "Pharmacopœa and Posology," after stating that there were two theories held by the Homœopathists, respecting the nature of their remedies, says: "These *different opinions* lead to *important practical* results." "The former feel themselves bound to treat disease with the 30th to 800th dynamization" (the spiritualists), "while the latter seldom go higher than the third trituration" (the materialists), and in relation to the administration of remedies, "a great diversity of opinion exists." He divides the remedies into four classes: 1st class or lower attenuations, up to the 6th potency; the 2nd or middle class, from the 6th to the 30th potency; the 3d or higher class, from the 30th to the 200th—all above, the 4th class or the highest. He speaks of the prejudice of many of the Homœopathic physicians in favor of one or other of these divisions. (The more spiritual in theory, the higher the attenuation or spiritual state, we suppose). He says: "Cases have come to our knowledge where patients *were left to die*, not because they were not given the right remedy, but in consequence of not receiving the appropriate dose," and that patients might have been saved from death, if their physicians "had dared to give a few drops of the *tincture of aconite* instead of contenting themselves with a pellet of the 30th or 200th attenuation."

He ridicules Hahnemann for always using the higher attenuations (30th and upwards), and says his success is no proof that he was right and successful." Then in his directions to the student or young practitioner he (Hempel) asks the question, "What is the student of Homœopathy to do in the presence of apparently perplexing circumstances, the contradictory statements and inferences? To the intelligent student there is but one way left, and this is to hear every side, to listen to every opinion and then judge for himself and pursue a *perfectly independent* course." Says Rau in his *Organon*, ed. by Chas. Hempel, M. D., (above quoted) 1847, N. Y., p. 124: "There is no doubt that in some instances the attenuating process has been carried too far. It has been asserted that the medicines do still act in the 1500th attenuation. The effects of such high attenuations seem to me rather *imaginary* (!) than real. The efficacy of the 30th attenuation of many drugs has been confirmed by too many observations to admit of any doubt; even the 45th and 60th attenuation of Belladonna have cured encephalitis in my own practice." (?) *What hope would there be to prove a mal-practice in such a system?* Without definite rules and with a *mathematical series*

(as Hempel and Marcy both say) requiring an infinite mind to comprehend. This same writer (Hempel) says that by his hands "a complete cure was effected in three days in one case of a phagedenic ulcer, by two pellets of the 800th potency of arsenic." At the same time, he says he thinks the 1st potency might have been equally effective!! On the same point, Prof. Henderson in his Reply to Forbes is somewhat troubled and finds fault with the Dr. (Forbes) in relation to the use he makes of Dr. Fleischmann's practice (Vienna), when he says that Dr. Forbes gave the millionth or billionth of phosphorus in cases of pneumonia or inflammation of the lungs. Prof. Henderson replies to Dr. Forbes by saying he was under a mistake "that the dose was about one half the common alloëopathic dose." Then again in his same work, when speaking of their "sole law 'similia,'" he (Henderson) says: "They had treated some cases of disease *which had no parallel in the effects of the provings of medicines in healthy persons.*" These, he says, are termed by Homœopaths *empirical remedies*, because they did not spring from the general law *similia*, but by chance or something akin we suppose,—but he says no less Homœopathic, because given in Homœopathic doses!! being a little pill, it saves it from the charge of mal-practice. At the same time he says the "Homœopathic law," the *similia* principle is the only fundamental principle of Homœopathy. How does this compare with their *empirical remedies*? How dare they *use such remedies* without a guide or law? How happened they to use them at all? Why the *dose saved them*, so we see that this law is not the *only* principle or *rule*; what consistency! We will now give Marcy's experience as he gives it in his Practice, p. 118. He says:

"We have not *unfrequently* been able to cure diseases with a high attenuation, having failed with the first and second dilutions of the same remedy, but it has been a much more common occurrence with us to effect cures with the first attenuation after having been unsuccessful with the *higher preparations.* No definite rules therefore can be given which will *apply* in all cases, but every circumstance connected with each particular case must be investigated, and the physician then exercise his own best judgment."

How long it took him to correct his judgment in the mistakes which he acknowledges he has made, is not recorded in his book. Is it not possible that some of these cases had to "lay and writhe" in "anguish" and finally die? Perhaps as he and Hempel live in the same city or have done so, some of these cases fell under Hempel's notice, to which he refers in our quotations from his work. As

singular as it may appear, Hahnemann recommends heroic doses, as in intermittents, asphyxia, lightning, suffocation, freezing, &c. He directs for these affections electrical shocks, injections of strong coffee, stimulating odors, *gradual warmth*, (so we see he is far from recommending "frozen sourcrout" or "snow" for frost-bitten parts, which he uses in his *Organon* to prove his "sole law") and antidotes for poisons. The ipecacuanha is given for opium.

Hempel says he gave three drops every five minutes of sat. tinct. aconite for neuralgia—this is truly a "heroic dose." Dr. Fleming in his experiments with this article of medicine gave five drops of the tincture of aconite, and in the space of two hours reduced the pulse in a healthy person from 72 to 64 pulsations per minute. After the space of two hours more, he repeated the dose of five drops, and at the end of the next two hours, the pulse was reduced from 64 to 56, with labored breathing, &c. Dr. Fleming's experiments will account for some of their marvellous cures with the aid of nature.

Hahnemann says (see 246 *Organon*): "One dose of a suitable Homœopathic remedy, if its development be sufficiently subtile, gradually completes all the beneficial effects which from its nature it is capable of producing, and provided its operation be understood sometimes in the space of forty, fifty to one hundred days." Then he goes on to say: This course may be abridged to one half or one fourth the time by choosing a remedy "with due circumspection," when administered in the "highest development," and "when such a subtile energetic dose of the best remedy is repeated at the most suitable intervals, &c."

AGGRAVATIONS.

Hahnemann says (see 157 *Organon*): "But although it is certain that a Homœopathic remedy administered in a small dose quietly annihilates the acute disease which is analogous to it without producing its other new Homœopathic symptoms, that is to say without exciting new and grievous sufferings—it often happens, notwithstanding, that it produces at the expiration of one or a few hours after ingestion (according to the dose) a state *something less favorable which resembles the primitive affection* so clearly, that the patient supposes the *original disease* aggravated, &c." (Sec. 158.) "This trifling Homœopathic aggravation of the *malady during the first hours—the happy omen* which announces that the disease will soon be cured, and that it will for the *most part* yield to the *first dose*, &c."

Dr. Marcy urges Hahnemann's instructions in relation to these aggravations. On p. 120 he directs in acute and dangerous diseases

that remedies should be given every "15, 20 or 30 minutes until an aggravation of the symptoms (that is some primary effect of the drug) appears." In less urgent cases of acute disease "repeat the remedy every 4, 6 or 8 hours until the *primary* symptoms (aggravation) occur." In some "cases it is far better to make use of doses *sufficiently strong* and repeat them sufficiently often to induce decided and *primary medicinal symptoms—even if we are obliged now and then to give antidotes.*" In this quotation we have distinctly brought to view the operation of their "sole law," and that their remedies may so affect disease as to make it necessary to give an antidote, i. e. a remedy to cure the effects of another previously given in excess, causing too great an artificial disease. For the purpose of better understanding this reasoning, let us suppose a disease is to be cured, in which one of their popular remedies called Lachesis (snake poison) is needed. As we see, it may be given in such Homœopathic doses as to require treatment in the same way, as if received from the snake's head so much dreaded. They assume a difference, for the semblance of consistency. According to their reasoning, the difference should be against their remedy, it being more active than in a crude state, and also taking in account the susceptibility of the diseased tissue. In taking this view, a good reason may be seen why all their remedies may become morbid in their effects and an antidote be required; if there is any truth in logic, would not an antidote always be necessary, and then again, the effects of this antidote require another antidote to be given, according to "*similia,*" until an aggravation of the symptoms. If true, this must require another remedy, and this in turn would require still another new remedy to "banish its effects, of course still a stronger one, or a little stronger artificial diseased action, and then this to be treated by another antidote, and so on to ad infinitum of remedies. For the purpose of further illustrating this new system, we will give the case of a lady of our acquaintance. A Mrs. —, who, as reported, was suffering from a puerperal affection so mild in its character, that her physician (Homœopathist) said there was no danger in her case, and her friends who were visiting from some hundreds of miles, were dismissed from their kind attentions to her for the purpose of returning to their home, with the strongest assurance of her safe and speedy recovery; but the disease progressed. Whether the "aggravations" necessary for a cure, according to their system, was in consequence of their remedies, we are not able to say, but presuming to *be wise* in their *system*, they thought so. After many days, sickness, and obstinate vomiting had commenced, the

friends becoming alarmed, called two others of the same school of physicians in counsel, so that

" By mutual confidence and mutual aid,
Great deeds were (or might be) done and great
Discoveries made."

They "peep and mutter" still she vomited. The remedy according to their *law*, must be one that would cause similar symptoms in health that is, cause nausea—then a nauseating or irritating dose was given until a slight aggravation of the symptoms or a little harder vomiting was produced, to be sure to get a remedial disease. And as we have seen, Marcy would recommend in similar cases a dose so efficient as to need an antidote; one thing was true—the vomiting was aggravated, and the gentlemen assured the family that "she would come out of it." Still they dosed, and she lay "*writhing and retching*" under the aggravations of their sole law, and perfectly natural she should, if they were true to their system. That long *aggravating* night passed away as a full test of Homœopathy. The Drs. who were called in the evening, held on through the night, expecting to see an "amelioration," following the aggravations. As morning appeared, it took place—but by the hand of death.

In the foregoing examinations of Bible tests, we have found a law of cure which we call nature's; and as we have seen it is denied by the author of the Homœopathic system, and impliedly so by the later writers on this subject.

Then again we found in the Bible the three distinct principles in our nature, viz: spiritual (the indestructible), vital and material organic principles—both subject to dissolution. Homœopathy teaches invariably only two principles one the spiritual-vital of Hahnemann and Swedenborg, or the spiritual organic of Marcy or vital of the old school of Deists, and the corporeal organic matter. Either school would accommodate the materialistic doctrines.

Then again in our examination we find remedies recommended for disease in their natural state, or in simple pharmaceutical preparations.

Homœopathy teaches that a remedy must be a developed principle made by the hand of man—either spiritual or a peculiar "new principle," perhaps life. An example may be seen in their making a remedy of silex or flint—one of the most inert substances, medicinally, in nature. Still they pretend that they can make of it a powerful remedy by their law of development. By comparing the two systems of development, as found in the *Vestiges of Creation* and in the Homœopathic by Hahnemann and his followers, we must see that

they depend on the same (assumed) laws, and must admit the same results to follow. The little material of the "Vestiges" is by some force, chemical, electrical, or by some other process made into a living globule or animal. Marcy adopts the same view in relation to the new properties of his Homœopathic infinitesimal, carrying out the idea of its being a living principle. When considering his physiology and moral philosophy, that the intellectual soul has entire control of every tissue and function in the human body, and that this is his only living principle in the organism, it must follow that in disease this living intellectual soul must be the first to suffer, in the same way that Hahnemann says, his immaterial spirit, is the first to suffer. It is perfectly natural for Marcy to depend on a living principle acting "like caloric, electricity, &c." of the same nature with his intellectual soul, for the cure of disease. As we have seen, Hahnemann assumes the ground that his remedy is a spiritual dynamis (i. e. the energy of spirit). The only difference between the Homœopaths and the Vestiges is: The former assumes this theory for the purpose of curing disease, and the latter assumes the theory for the purpose of bringing animals into existence, not excepting man. Both agree in the development of animals (worms) in the human system, and, as we must farther see, both oppose the Mosaic history of the creation of man and animals. Various shifts have been made to avoid being charged with the infidel view of this system by raising "plausible" hypotheses in favor of their developed remedy; for instance they argue that the small particle of vaccine virus is sufficient to cause a constitutional disease by being introduced under the skin. Then that active poisonous effects result from small pox virus as it exists in the air, and from other miasmatic particles. Because such is true, therefore these little pills are equally active and powerful.

We admit that God has endowed some particles of matter with a greater medicinal power or morbid power than others. For example: one drop of croton oil as a cathartic is equal to 300 or 400 drops of castor oil, and we find the virus of poisonous reptiles to vary in their virulence. This, as we have said, is the work of *creative power*, and we believe the same being is able to give an active principle to the 30th or any other attenuation he may please to do—believing, as we do, that "with God all things are possible." But we are constrained to say that an argument drawn from this to prove the power of their remedies, or that any law in nature should be used as an argument to prove that the works of man are equally true, is not only pre-

posterous, but impious in the highest degree. Still we have these arguments often brought by men in high standing for learning and morals.

Another subterfuge is resorted to by some, i. e., that man is endowed with an *infinite sensibility* just suited to such infinitesimal doses or atoms of matter. It is easy to see that this doesn't save them from the development—infidel system—only it belongs more particularly to the *pantheistic* class. Another shift, and one of the most ridiculous, is, "if it does no good it will do no harm," in other words, it is "doing evil that good may come," that is, if it has no other effect it will affect the imagination and beguile the mind, and sometimes good will be the result. The Great apostle would say: "God forbid." 1 Cor. 12, 31. And yet show I unto you a more excellent way, as in the prescription for Timothy.

As we have seen, Hahnemann's system is strictly a spiritual theory in every department. His followers have endeavored in a variety of ways to avoid many or most of his conclusions—although Hahnemann's theory logically is the only one consistent with itself—being ashamed of his spiritual hypothesis, but being duped to believe in his "sole law" and potentized remedies. Every species of reason (but the true one) has been ushered into the world to give it the appearance of a rational system. "Do men gather grapes of thorns or figs of thistles." "Neither can a corrupt tree bring forth good fruits." Bible.

This theory of trituration and succession reveals another Homœopathic fact, by implication—that this world is a great apothecary shop. The air we breathe is composed in part of carbonic acid gas. This agent must be highly potentized by the action of the atmosphere and be deleterious to health, still we breathe it constantly in sickness and health, and the water we use for a beverage or culinary purposes contains salts of various kinds in a diluted state, and some must be highly potentized, as in many cases it has passed hundreds of miles in rivers and lakes, and constantly subjected to dilution and friction of the particles, then in the kitchen being submitted to heat, the new created property must become still stronger; the cook should be a Homœopathic doctor; if not, does it alter the case and, like allopathy, destroy the remedy by heat? or, our food is highly potentized, or spiritualized—and why should it not embarrass the Homœopathic physician in the cure of his disease? We have not heard of any antidotes for these dangerous agencies. Can they have a good conscience and thus neglect the sick?

In our examination of this subject we have found in the Bible the kind and character of a true physician exemplified in the case of *Luke*. *Will any one believe that he was a Homœopathic physician?* or that he prescribed Homœopathic remedies? We answer that no one will believe it in his sober senses, and, as we have seen, he was just such a physician as received the approbation of *one who* is the "same yesterday, to-day and forever."

[To be Continued.]

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ORIGINAL COMMUNICATIONS.

ARTICLE I.

Evidences of a General System of Medical Practice being Taught by Scripture, and a Comparison of this System with Rational Medicine and Exclusive Homœopathy.

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(Continued from page 132.)

THE TWO SYSTEMS OPPOSITE'S.

It is the opinion of some that the two systems, the regular school and the Homœopathic, might be blended together and make a more successful and better system of practice. Homœopathic physicians understand this as being the opinion of many, and take the advantage of it so far as they are acquainted with the wishes of their patrons, and are known often to make a boast of their being acquainted with both systems, and when necessity demands, they do not hesitate, and as Hempel recommends, to use ordinary doses of medicine with their "little pills," and there are many and good men who say they show their good sense by so doing; that is they are commended for their hypocrisy. Still we always find their writings disclaiming anything of the kind as being the best, always arguing that the two systems are opposites—about the only truthful statement found in all their works as a ground for a new system of theory and practice of medicine. On this subject, Marcy says in his Reply to Hooker, p, 126 :

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"The Hahnemannian principle strikes at the foundation of the whole allœopathic fabric, and the point at issue involves the very *existence* of one or the other method. *There can be no mixing of practices*, no 'very extended and very diversified combinations' of principles, and no compromise of any description between the two schools, for their *doctrines are directly opposite to each other*, so that one side must of *necessity be all wrong*. For this reason we should as soon think of placing the Christian religion before satan for approval, as submitting the truths of Homœopathy to the judgement of an old school Tribunal" "We most *emphatically deny their competency both intellectually and morally*, to render a just opinion respecting the merits of Homœopathy."

Here we have an avowal in the strongest terms, that there can not be any commingling of the two systems, neither can there be any harmony between the two schools. Still they would be glad of an opportunity to crowd themselves, by obtaining a professorship in old schools established for medicine, as we have seen in the case of the University of Michigan. Like all errorists, they are willing to amalgamate at the expense of truth, to give plausibility and character to a false system. Such is the moral and intellectual character of Homœopathy, as well as of all errorists.

Marcy often amuses himself in his works by comparing old school opinions with the dogmas of the ancient astrologers, sorcerers and alchymists!! If we consult Hempel's materia medica for the formula for preparing silex (flint) for a Homœopathic medicine, we shall find that the process is the same as pursued by the alchymists with this substance for the purpose of obtaining the "mother earth." An interesting notice of this fact may be found in Goethe's works, of which these wise men (Homœopathists) with Don Quixot have a perfectly wonderful knowledge. So Marcy breaks out in the following strain: "Your old school has boasted of antiquity, You received your 'bundle of ideas' from Hippocrates and Galen, to whom you pay reverence and allegiance." (That is, God's recuperative power to cure disease and inductive science as taught by Hippocrates.) We may observe by examining further into works on alchymy, many traces of the foundation for their theory, in addition to the spiritual ideas of Van Helmont and Stahl. We will give a few extracts from a work on the "Hermetic art," printed London, 1714. By a lover of Philalethes.

He says that "*common wheat* in a barn is as dead as common gold in a chest, both of these have life, i. e. of existence and power to *increase their kind*; which *life* must die before the *power*, is *brought to action*; and when this is done, they are properly called *living gold* and *living wheat*, and not before."

When speaking of the *affinity*, that is known between gold and quicksilver (in common uses), which he (the author of the way to bliss) calls the *grand mother* of the stone and spring of all her goodness. Wherefore says he :

“ When this fine and clear Body of quicksilver is made by nature and art, yet much finer and clearer, and again as *much more piercing and spiritual and able to perform it*, how much more readily will she run to her like and devour it, the clear, fine and *spiritual*, that is the quicksilver of part of the metal.”

Here we have the Homœopathic properties in minerals as “ spirituality,” “ life,” the law of “ similia,” and the “ banishing” or “ devouring,” &c. This writer says :

“ Therefore (says Giber) no wonder so many fail in their *attempts* to dissolve gold in a *generative way* by *working* on its *compact and gross Body*. For as the *gross bodies* of sol and luna (Ed. sun and moon) are not fit for dissolution, but only their altered and unctuous calxes, so mercury in its gross Body is not able to do this, but in its altered more *subtile and spiritual* nature ; and drawn from its vitriolic caverns, accuated with its *pure salt* and piercing *sulphur*, which then overcomes all *things, even itself*. (Ed. The real antipsoric remedy.) For it not only dissolves sol and luna into its own *nature*, but coagulates itself into theirs, true and fixed, by a *proper heat only*.” “ The author of the way to *Bliss* saith : “ That as the *sun* is the *father* of all things and the moon, his wife, the mother, (for he sends not down these begetting beams immediately, but through the belly of the moon), and this *double spirit* is carry'd in a wind and spirit into the earth to be made up and nourished ; which double spirit or fame. Giber calls the immediate matter of metals.” Arnold says : “ In our imperfect metal, there are the sun and moon in *virue and new power*. The philosophic work begins with this heavenly mercury and an imperfect body, purified.” “ There is a pure matter (saith another) which is matter of gold, containing in itself the *heat that giveth increase* (fire of generation). [Ed. That kind of heat, we suppose, which Marcy needs for making his potent pill.] This is lock'd under thick *foulds* in *common gold*, nor is it to be extracted but by a strong tedious decoction, which is a *work liable to many errors*, and hath always occasioned those that wrought in it to complain of the length and truth of it.”

Here we have astrology, tedious decoctions, attenuations in succession—in developing a new principle. Then says the author :

“ As the former path requires much pain and patience to affect the work, so this requires great *skill and application* to find it out, being deeply concealed. The masters of these secrets do also affirm that these works (which are all one in the end, but not in the beginning) may be *conjoined*, and *made their grand medicine*.”

Here we have the tedious course to pursue to bring out the *deep hidden wonders* from the gross material—a “grand” developed remedy or “medicine.”

The parallel between the two systems of Alchymy and Homœopathy differ in respect to the character of the student and practitioner. For our author says :

“The philosophers agree with one voice that *one worthy of this science* must be *strictly virtuous leading a holy life, or God will not prosper them.*” “He must have competent understanding, or he will not be able to conceive;” &c. “And unless the mind be kindled with a beam of divine light, it will *not be able to penetrate this hidden science.*”

We are inclined to think that when Marcy issues another edition of his practice, he had better get more light and instructions from his ancient friends, and not treat their parental relationship with so much contempt, and at the same time he will better learn from whence Hahnemann got many of his fundamental principles, and would learn what the character of a physician should be.

Marcy, in his Practice (p. 87), after stating that the theories of Prof. M. Paine and that of Hahnemann were the same respecting the “vital principle,” which, as we have seen, is not true, goes on to say :

“But when we come to the *therapeutical inferences deduced* from these opinions, we find a wide and *essential difference.* The latter (Paine) in summing up his method of treatment, has retained all of the violent and barbarous remedies of antiquity, with very *little* knowledge of their *mode of operation* upon the human system, and with as little certainty as to whether they will *ameliorate or aggravate disease.*”

Here we have a specimen of Homœopathic impudence and vile assumption, and generally the finale of whatever they have to say or to write when on this subject. It may be said of the regular school of medicine, they have among them many who are deists and who believe in the developement of the human species, &c. We can say, in reply that whatever may have been the religion of the advocates of the old school of medicine, they have uniformly as teachers and practitioners inculcated the same or similar rational and anti jugglery treatment of disease. Their moral philosophy has no bearing on the remedy and treatment of disease, while that of Homœopathy we have seen involves both. Note. Paracelsus, a celebrated Swiss alchymist of the 15th cent. (says Pettigrew in his medical superstition, p. 201—205), boasted “that he publicly burnt the writings of Galen and Avicenna,” standard authors of medicine at that time. Would not the Homœopathists

do the same at the present time. "He became renowned by a nostrum called *aroth*, which he vaunted as the philosopher's stone—the medicinal panacea—the tincture of life. He boasted of making man immortal." This would agree with Mr. Everest's opinions as we shall see upon quoting from his sermon: "He styled himself the 'monarch of physicians' (if he had left this appellation for Hahnemann, he might have been in bitter repute with Marcy), and arrogantly exclaimed that the hair on the back of his head knew more than all authors, that the clasps of his shoes were more learned than Galen or Avicenna." This is a good specimen of the boasting among Homœopathists. One of these secret stones is called "the angelical stone that can neither be felt *seen* or *weighed*, but it can be *tasted*. It will lodge in the fire of eternity without being prejudiced. It bath a divine power, celestial and invisible, &c." The same principle with Hahnemann's dynamic remedy, or Marcy's, or Hempel's potentized remedy.

In pursuing this subject, we have thought we could better show the bearing of Homœopathy on theology more fully by quoting a few extracts from a sermon delivered by one of the orthodox divines, a rector in the episcopal church at Wickware, England. The extracts are selected from the *Med. News*, Philadelphia, page 151; and Prof. Simpson's work on Homœopathy." Says the *Med. News*:

"He selected his text from the Gospel of St. Mathew. And as ye go, preach! saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Ch. 10, 7 and 8. "Heal the sick and cleanse the lepers! *cleanse the lepers!* Why pick out disease at all from amongst the ills of man." Here referring to the Hahnemannian doctrine that *symptoms make up the totality of disease*. "And if so, why that particular one? Why not blindness, or madness, or stone, or dropsy, rheumatism or the gout? Here casting ridicule on a medical nosology" Here we learn that psora of Hahnemann and leprosy of St. Mathew are the same.

"At the fall of man, sin entered into the soul and disorder in the physical frame (with which that soul is connected) at the same moment. God sent his son to repair the mischief, and he bade the ministers to preach the gospel and heal the sick, that is, cure the moral and physical disorder together, and for 1900 years that *precious* wisdom had cried in the *streets* unheard! The preacher of the gospel not more than that Gospel could *never* have free course until the *physical* leprosy of man is cleansed and his *chronic tendencies* cured, has handed over to a separate profession the business with which his Lord entrusted him. And that profession is unconscious of its privileges and its duties. Its power has, so to speak, ignored the whole question. It leaves those mad whom it might have cured,

or it maddens men by large doses of powerful medicines, and then *wonders at the crimes and folly* that mark the career of man. Let us be assured brethren, that there is in the Gospel of Jesus a life, a power, a spirit, which is so much in harmony with man's happiness, and brings with it so much good, that if it had been understood by those who teach it, and had fair play, it would long ago have *altered the whole face of society*. But in *spite of Moses*, in *spite of Jesus*, in *spite of the law of nature*, alike deaf to God's voice and blind to facts, the medical profession has left the *leprosy* of the *flesh* to *entwine* itself with the *leprosy* of the *soul*. Between the two, *man's tendencies to sin* are increased, by disorder of his reason caused by the abominable working of his machinery; and the Gospel finds in whom God intended that all should be moral, but with whom it can only communicate by means of nerves in a chronic state of irritation, and a brain in *discordant* working, not a gentle convert, but a *hardened criminal*, a *perverse unbeliever*, furious fanatic, or an eccentric unreasonable lunatic. But old things are passed away. behold all things are new made unto us. Let us now see what the new system proposes to do for the *human race*." That is to say, let us see what Homœopathy can do to perfect the Christian system.

The next extract is an appeal to the pockets:

"Mothers! do you wish to see your children *washed clear* of that leprous tendency of disease (psora), which fills our grave-yards with sweet young flowers, cut off untimely, and which to those who survive, *transmits a legacy* of pain and sorrow? Then aid us. Fathers! do you wish to see your sons grow up faithful christians and sensible men, with normal allowance of health, able to use calmly the reason which God has given to man for his comfort here, far from all extravagance and all eccentricity, holding a course of life steady, reasonable, religious—such a course as man healed, God-fearing and intellectual, should hold? Then aid us."

"Governors of God's heritage, monarchs, parliaments, magistrates! There is a gloomy thunder cloud collecting on the horizon rolling its deep masses over the face of day, threatening, lurid, portentous; but no man knows exactly what. It is called socialism, communism, the rights of man, the rights of labor, red republic. It is earnest, dark, somber, avenging. It has been lashed by hunger, low wages, glaring inequality, wicked passions of *psoric origin*, [Ed. Itch miasm of Hahnemann) roused by alcohol and medicines, maddened by burning eloquence. It has no strain of gentleness in it. It is arrested by neither ridicule nor menace. There is *not one smile*, or one jest hidden beneath its fantastic twirls. The sword has cleft it, but it reunites more baleful. The cannon has poured its rain against it, but it rolls on as dense and red as ever. The priest has cursed it, society trembles to hear it, but there it hangs in the calm that precedes the earth-quake; baffled, but biding its time till the "hour come and the man." Shall teach you to draw the lightning quietly from it ere it bursts upon your throne and your altars, and piles all your institutions into one heap? Aid us."

"The *medicine of love* [Ed. Homœopathic remedy] has prepared the *soul for the gospel of love*. The seed of the word will soon strike root in such a soil, and bring forth much fruit; nor the fruit of thievery and crime afflicting folly and snarling religion that exists at present, but a wholesome crop of sensible actions and sound opinions, ripened by the steady rays of reason and religion, growing up thus amidst calm and sunshine, and love and harmony, induced by the *medicine of harmony*, the education of the young candidate for heaven commences. The first care of parents is by proper *dynamo-c medicines* (for medicines in a brute material state having a totally different action on the human organism, are perfectly useless, or rather injurious) to eradicate all those psoric tendencies which cause or increase all our aches, pains, its tempers, obstinacies, rebellions, cachexies, and all chronic diseases (as we see of body and mind). Life in the beginning does so long for harmony, that if thus gently aided, it soon overrules all discordant tendencies. The molecular attraction proceeds normally. The infant developes into a normal child of a normal type, in whom all tendencies to irregularity, whether of body or mind, growth or disposition, are much weakened and simplified. It has never been exacerbated by fanatic doses of powerful medicines, never been excited by poisonous diet, never been beaten into obstinacy, never irritated by quarrels of its elders, never been spoiled into selfishness, never indulged into evil tempers; continuing the physical education, and watching carefully the cries which life utters for assistance, in order to relieve her just where and when she wants aid—never by mere palliatives, but always by dynamic remedies, whose *energetic power, akin to life itself*, has been subtly awakened and called forth from the brute mass in which it lay slumbering, and, if well chosen, will by its unfailing *elective attraction* restore to life at the very spot, by the very nerve wherein it labors, the very *force* in which it is deficient—you commence the moral and religious training of the child. Plain, simple, easy and charming is *the good news of great joy*."

So much for the medicine of love.

Let us now hear what the preacher says of our system of rational medicine:

"There was once a marriage made in heaven, but you put asunder those whom God joined together in heaven when you separated the healing of the sick from the preaching of the Gospel, and made two professions out of that which Jesus made one; and therefore it is that the art of cure, separated from the holy principles of love, has lost its way and fallen into foul company, and consorted with all unlovable things, cathartics, moxa, the lancet, emetics and blisters." When the old system shall have quite vanished from the earth, and the new one (Homœopathy) shall be established, *then for the first time* will the Gospel of the kingdom of grace be preached as Jesus ordered it to be preached and received as God intended it to be received."

The day after (says Prof. Simpson) this sermon was preached, the managers and friends of the Hahnemann Hospital, and some of the principal Homœopathists of London, dined together, under the presidency of Lord Grosvenor, and at the dinner, Mr Everest's sermon was publicly declared to be a "great addition to *Homœopathic literature* of this country" (cheers). A few days afterwards, the editor of the *Homœopathic Times*, in a long laudatory review of Mr. Everest's sermon, observes: "His admirable discourse in respect of logic was faultless; sometimes grave in censure, sometimes severe in Christian simplicity, sometimes thrilling in pathos. In short, it was a great achievement. The discourse, we trust, will be distributed by tens of thousands." (*Homœopathic Times* for April 12th, 1857, p. 514.)

UNLOVABLE THINGS.

We will now notice a matter referred to by our religious teacher, i. e. "unlovable things." It is quite common for Homœopathic writers to make themselves and their friends merry by quoting a list of remedies which were in use or recommended during the "dark ages," and at the time of the revival of letters, which were filthy, disgusting and ridiculous. Since that time, these have been thrown out of use as medicines; but they (Homœopaths) keep them up before the mind—it would seem for a double purpose—to bring odium on the regular school and to show something for an apology for themselves. Says Marcy in his reply to Hooker, p. 126:

"They (old school) may constitute a very appropriate medical jury to decide, respecting the merits of the 'volatile spirits and volatile salt of vipers, man's blood, urine, &c.; and the very extended and very diversified combination' of powders peculiar to allopathy, like those of bull's tail, dried toads, adders, wolf's gut, crab's eyes, old hat, earth worms, man's scull, hog's lice, human flesh, human liver, &c., &c.

We will now give a list of remedies taken from Hempel's work on Homœopathic Materia Medica already noticed, and many of which, if not all, are found prescribed in Marcy's Practice (Homœopathic) as follows:

The serous fluid from the belly of the living diadem spider.

The triturations of the *crushed* large female spanish fly.

The tincture of the lady's bag or lady cow crushed while living.

The tincture of the red ant.

The old beetle treated in the same manner as *crabs*.

The tincture of the "common wood louse."

The tincture of the "black spider."

The virus from the poison bag of the lance headed viper (lachesis).

The inky juice of the cuttle fish found in a bag in the abdomen (sepia).

The virus of the skunk or pole cat and *crabs eyes*.

We will add from Jahr's work, viz: The toad, lizzard, cock chafer, these are brayed (alive), &c. Fresh water crabs are directed to be *pounded alive* in a mortar until reduced to a fine paste, &c. We will now add to these "unlovables" taken from Prof. Simpson's work on Homœopathy, its Tenets and Tendencies before noticed. P. 40 he says:

"A late discovery of Dr. Mure may perhaps greatly interest poor M. Everest and those who fancy that *psora*, or itch forms one of the great obstructions to spiritual conversion. Dr. Mure announces this discovery (see his *Pathogenesy*, pages 127 —141) with as he states "a feeling of satisfaction" (*le sentiment de la satisfaction intime*) and a conviction that he renders by it "a real service to the practice and theory of medicine." This new and grand specific for *psora*, and especially *hereditary psora* (the very thing required) consists of Homœopathic doses of a species of animals, which observes Dr. Mure "it is unnecessary to describe at length, the animal being sufficiently known," namely the *human louse*, "*le pou sur tete des enfants*, or *pediculus capitalis*." Dr. Mure found that doses of lice or lice tea were capable of creating 283 different symptoms in the stomach, chest, bowels, &c., &c. "DOSES OF ANOTHER INSECT." Persons affected with the itch, have (it is well known to physicians) a small insect (the *acarus scabiei*) imbedded in their diseased skin in the vicinity of the eruptions. These small insects picked from the skins of patients affected with the itch, are, it appears, after triturated with sugar of milk, administered as an internal remedy in disorders on the principle of *similia*. (*Pharmaceutical Journal* for 1851, vol. 10, p. 382.) On the same principle, Dr. Herring, one of the distinguished American Homœopaths, recommends swallowing "bugs in the 30th" dilution for curing inflammation arising from bug bites. The exanthemata should be combatted in the same way; cholera patients should swallow the matters they ejected, potentized (or duly prepared). Yellow fever patients should be treated in like manner; the scales of scarlatina should be used as a prophylactic against that disease; and typhus patients should have milk sugar, laid on their skin to catch the typhus virus which was to be used as an anti-typhus remedy. Herring called this treatment by *similima*, not *æqualia*; and Hahnemann says the same. (*Chron. Krank.*, vol. 1, p. 185.) Leucorrhœa was cured by potentized matter, &c., and the expectoration of consumption given to phthisical patients, see further details of isopathic remedies in a *sketch of the progressive development* of the Homœopathic system, in the *Journal of Homœopathy* for 1849, p. 337. Drs. Sietze, Schnappauf, Rummel and others, have lately treated patients laboring under small pox with doses of the matter of small pox and cow pox." (*Ibid* for 1851, p. 470 and 504.)

We will here give another quotation from Dr. Marcy's *Practice*, p. 108:

"What cared Hahnemann, what cared his disciples whether they use one or twenty drops of a tincture, or one grain of a twentieth

attenuation? Were twenty drops of a tincture or *twenty grains* of a *crude substance* more efficient in curing sickness than one drop or one grain of an attenuation? Is there any man who supposes that Hahnemann or his followers would not have administered them in this form in preference to any other?"

We would, in reply, say: No doubt, they would and *do even so*. But we think that 20 drops, or even one grain of any one of the catalogue of medicines we have here named, would be a hard dose for most persons unless thoroughly fanaticized. We are well aware that in this state of mind almost anything will be borne with. The regular practice is often accused of causing extreme suffering. "Racked and tortured," says Marcy, when addressing regular physicians in relation to the use of emetics. We would enquire what 20 drops of lice tincture or tea would do! or 20 grains of the crude lice substance?

We would here remark that we have become acquainted with cases in which death resulted from diseases, where there seemed to be as much pain as human nature could realize—so severe, that the patients importuned with the doctor (Homœopathist) and friends to put an end to their existence in any way possible and for days together, and these cases might have been made comfortable, so far as pain was concerned, under rational treatment. They were left to wear out their life in anguish and pain, until the king of terrors proved their best friend.

The patience, composure and complacency of their friends in regard to their practice while witnessing their pain and sufferings, reminds us of a description of suffering found in St. John's revelation, and the righteous looking on the spectacle are heard say to "alleluja."

Having, as we think, given an epitome of the Homœopathic system of theory and practice of medicine and its moral tendencies, by quotations from its "great teacher" and his disciples, and finally an abstract of a sermon in which we see the influence of the system in the Christian religious teacher, who fully imbibes the doctrines of Hahnemann, let us now contrast with this moral Homœopathic system, as we have seen advocated by Hahnemann and his satellites down to the minister of the Gospel, a few extracts from the writings of a few of our own teachers and writers on medicine.

We commence by giving a short extract from an address of Dr. Sam. Jackson, now one of the Professors in the Phil. Med. University. (Prof. Institutes of Med.) He says:

"The profession does not fully appreciate the greatness of its mission. By the practice of medicine, man approaches near to

divinity, physicians are "the hands of God," the instruments of his benevolence, through whose knowledge and skill he dispenses the means he has provided for the relief of suffering humanity. To convert it into a trade for the purpose by extortionate charges of heaping up riches for selfish ends, is a kind of profanation. There are higher rewards than wealth or power; and enjoyments *more pure* and exquisite than they can procure."

The next extract will be found in the *New Englander*, for 1853, published in New Haven, from the pen of Dr. Hooker, now a Professor in the Medical School of that city, as follows:

"The study of our bodies shows to us a mechanism which regarded as purely physical, is of the most remarkable contrivance; simple in its operations and wonderful in its results; as we explore it more, it ever furnishes new matter for devout thankfulness, and never ceases to draw out our admiration, as new discoveries unfold to us new views of its structure and operations. But then it is not a mere physical machine. These bodies are but the mortal vehicle of immortal essences. To these muscles and bones is chained the ethereal spirit, whose mandates borne along these nerves are expressed by these subject members." "The science of physiology, however, has other uses than the gratification of a very natural curiosity in regard to the nature and structure of our own bodies, and other bodies by which we are surrounded; its results have been applied to other and nobler uses—to the preservation of health, by showing the conditions demanded for the complete performance of all the functions necessary to life; a department of the science which, were it thoroughly taught as it ought to be, would very soon result in lengthening the average term of human life besides adding inestimably to the comfort and happiness of the race. And in the highest range of philosophical speculation, physiology has been found to furnish an argument for the existence of deity, more complete and unanswerable than that derived from any other of the physical sciences."

The following extracts may be found in a work entitled "*Institutes of Medicine*," by Dr. M. Paine, now Professor of *Materia Medica*, &c., in the Med. Department of the N. Y. University:

"In medicine, therefore, we must concern ourselves with something beside effects, we must understand the laws under which they take place, and as far as possible trace up the effects to the primary causes. This is always done in other sciences and in the arts. Why then should it be neglected in that science whose practical application relates to the highest welfare of man." "The human mind will have its theories upon all subjects; and the whole history of medicine is a perpetual exemplification that in no enquiries do theory and hypothesis abound so universally as in the healing art. This arises in part from the intricacies of the subject, but mostly so from the constitution of the mind itself. The Almighty designed it for theoretical conclusions and set us an example in those stupendous theories upon

which the universe, and all it contains, are founded. And what else are, or should be our enquiries and our theories than finding out and adopting those of which He is the author? What other theory in the natural world can there be than such as are instituted by the Almighty Being? And shall we hesitate to embrace and to act upon such theory? And yet it is one of the pretended improvements of the day to insist upon nothing but facts, and to denounce all principles in medicine, as if the *Almighty* had not *ordained principles and laws* as well as facts, which are *mere emanations from the former*. "I may also say that it is no small proof of a creator that the elements of all combinations which are generated by animals and plants, are derived from the *inorganic kingdom* which will be allowed *to be less productive than the organic*, and since especially, no *organic being* can *generate any elementary substance*, nor the elements unite of themselves into organic compounds, it follows that the *whole* was *created by a Being of greater power*. We can go no farther back than the elements of matter. There the atheist himself pauses in dismay. They proclaim a God, and reason submits to this limit of its powers. But since every thing in *nature* emanates from its fundamental constitution, I can have little doubt that we shall be gradually led to recognize the connection of philosophy with the works of its *author*, and to acknowledge that in all philosophy we are employed in *seeking* out the institutions which He *spoke* into existence, and in doing which we may derive much assistance from going beyond the immediate phenomenon, and thus also render philosophy and natural religion, and, of course, therefore *revelation* subservient to each other."

We will here remark that in the forgoing examination of the doctrines and tendencies of the two systems, rational medicine and Homœopathy, that the former is in perfect consonance with the principles and teachings of the Bible or Word of God, while that of the latter is not only a false system, but an insult offered to God and his truth, by giving up the Bible teachings, implying that the eternal spirit is not the "same yesterday, to-day and forever," and that this Hahnemann has discovered a better and wiser system, having for its foundation what high orthodoxy would term the rankest kind of infidelity, embracing materialism on the one hand and Swedenborgianism and German transcendentalism on the other. And we may assert that there is equally good reason to set aside St. Paul's theory and practice of theology, and adopt the above heresies of materialism and spiritualism, as there is to set aside his authority in respect to medicine, and the example of Luke as a physician. After all our examination and reasoning on this subject, some will gravely turn and say: still, Homœopathy does cure sometimes, and cases that have resisted all other remedies, then an ex-

ample is given of some obstinate and long protracted headache, or some other chronic form of nervous and kindred disease. It is in diseases of this kind, that Homœopathy has gained the most repute. The *modus operandi* is plain to the intelligent and candid observer. It is well known that the mind affects very much diseases of this kind, and sometimes very suddenly, through fear, anxiety, apprehension of sudden danger and other emotions, especially that of expectation of the return of a *habitual* or *periodical* disease, as in the case of nervous headache. It is in cases of this kind that the Homœopaths apparently effect such sudden and miraculous cures, in the opinions of the credulous and ignorant.

We remark that in these cases the remedy has simply induced a different state of mind, that is they expected and watched for a relief and a cure from their old and painful visitor. This opposite state of mind in a measure controls the nervous action, and relief in a measure is realized, though the patient is not cured; just enough relieved to give the patient a *fanatic hope*. Becoming medicine mad, their hope and expectation is kept alive by the repetition of the little *juggler pill*. In this way, the patient is often relieved on the general law of Hippocrates and of the Bible, that of "*contraria contrariis*, or an opposite state of mind; being kept under circumstances where the patient will be free from all disturbances of the senses, by quiet and dieting. This is the true solution to Homœopathic cures. But as has been proved in every case of the common periodical disease of ague and fever, the bequieted mind is not always sufficient for a cure. The Homœopathist is obliged to give large and crude doses of Quinine. This fact is forgotten or overlooked by many. So we often find not only silly old women, but gents, lawyers, divines, half educated or unprincipled M. D.'s with some very *benevolent ladies*, industrious with this little lie (pill) in their right hand, anxious to have it deposited in the hand or on the tongue of every friend, and sometimes foe, who happen to be sick within their reach, literally *stultifying* themselves as *rational beings*, rendering themselves unable to "hold fast the faith," "sound doctrine," and a "good (and enlightened) conscience."

PROOF OF CURES BEING EFFECTED BY A CHEAT.

Says Prof. Simpson, p. 48, work before quoted: "We find that this peculiar credulity is not and has not been confined to the vulgar and illiterate. Such men as Lord Bacon, believed in charms and amulets; Roger Bacon was a believer in the universal elixir of life;

Hon. Boyle, philosopher, Codworth, philosopher, Valentine Greatrakes and Rev. J. Hamstead, astronomer royal, believed in the hand of the exorcist. Dr. Hartly, mathematician, published an octavo volume in favor of an alledged specific for gravel by Mr. Stevens. The British Parliament gave him £5,000 for the purchase of this fanciful specific." Then in p. 96 he says: "Prof. Trousseau states that a Parisian who determined upon making his fortune by medical charlatanry, secretly selected as his panacea *distilled water* as the most innocuous substance which he could use for his purpose. But he received so many attestations of the great potency of his medicine and of the wonderful cures which he had worked, that at last even he himself became convinced, and died in the belief of the universal efficacy of the waters of the Seine."

Dr. Routh informs us that he himself tried experimentally the effects of medical faith in some 50 or 60 cases, giving the patients naught but colored water.

"My plan (says he) was to employ three kinds of colored water—red, yellow and blue; to work on the imagination of my patients, describing this water to be a deadly poison, and having it labelled accordingly, giving express caution to keep the medicines from children, I invented a *series of symptoms* as likely to follow from 20 to 30 drops a dose. It is but right to state that in many cases the result was null, no effect appearing to have been produced. In some patients, however, *chiefly neuralgic* cases and weak minded individuals there was." "My colleague, Dr. Taylor, found colored water produce such distressing symptoms in a female, that he was obliged to omit it." (Fallacies of Homœopathy, p. 24.)

A few extracts taken from "Jennings Medical Reform" will be found interesting to this point. On pages 221 and 222 he gives the case of a female in which he says:

"The most distressing and alarming symptoms in her case were great prostration of strength and extreme irritability of the stomach, with constant tendency to vomit." He says he filled a phial with "spring water and directed four drops of aqua fontana to be given, once in four hours in a teaspoonful of water directly from the well (which also afforded good water), and that nothing else be suffered to enter the stomach till he should see the patient again, except water, which she might take as often as, and in any quantity she pleased. Called at evening. and in answer to the usual enquiry "How is the woman?" the reply was "comfortable, you have at last hit upon the right medicine. The drops are just the thing for her."

On page 223 he relates an account of his treatment of the Typhus fever which prevailed extensively, giving him a ride through a large district of country.

In this district (he says) "I met with every form and variety in which, after the successful termination of Mrs. F's case (just noticed in p. 222), I improved the treatment by testing the *no medicine*

treatment, and I had no cause to regret what some would call temerity, for not one of the many cases that were under my direction that season proved fatal, though a number to appearance went to the border of the grave and returned."

On p. 224 he says he used "a little wheat flour or starch for powders, some in a natural state, others variously colored; for pills, bread variously colored, with a little castile soap or something that would keep it of a right consistency for pilling; for drops, water in two or three little phials, some colored or some not. The pills and powders were often scented with some aromatic oil, and sometimes bittered a little to give them a medicinal appearance."

The Doctor's book gives a great number of cases, and some very dangerous, which were cured by the simple efforts of nature, with the aid of mental action. The Doctor's doctrine in his book, is that nature cures, and any other aid is rarely ever needed, and that any active remedial course is not necessary but rather injurious. It may be observed that the most of the diseases which he has reported, especially typhus fever, were of a character such that little treatment was needed, being of a specific character, like eruptive disease, as for ex. measles, they require a specific length of time for their cure.

We will now give a few extracts from the work entitled *Practical Superstition*, by F. H. Pettigrew (before noticed).

P. 88. *Cure for Headache*.—"A halter wherewith any one has been hanged if tied about the head, will cure the headache." Another. "Moss growing upon a human skull, if dried and powdered and taken as snuff, is no less efficacious." (Quoted from Grove.)

P. 23. *Cure for Ague and Fever*.—"Elias Ashmole, in his *Diary*, April 11, 1681, has entered: "I took early in the morning a good dose of elixir, and hung *three spiders* about my neck, and drove my ague away. Deo gratias!" Another cure p. 24. A charm was directed "to be said up chimney, by the eldest female of the family, on St. Agnes Eve. It ran thus:

Tremble and go!
First day shiver and burn;
Tremble and quake!
Second day shiver and learn;
Tremble and die!
Third day never return."

P. 96. Another cure. "Serenus Samonicus affords us a classical remedy for quartan ague, by placing the fourth book of Homer's *Iliad* under the patient's head." Paracelsus, a Homœopath, in the germ recommends the coral to be worn about the necks of children as a remedy against fits, sorceries, charms and poisons. *Jaundice*.—"Seven or nine—it must be an odd number—cakes made of the newly emitted and warm urine of the patient with the ashes of ash wood, and buried for some days in a dunghill, will, according to Paracelsus, cure the Yellow Jaundice. This is called a cure by transplantation." (P. 103.)

Cramp.—The following (charm) is from Pepys' Diary :

Cramp be thou faintless,
As our lady was sinless
When she bare Jesus.

This author gives the account of a multitude of cases which were said to be cured by the Royal touch, especially the "king's evil" scrophulous swellings, that is by the King or Queen (as the case may be) laying the hand on the disease. The practice was said to be commenced with Edward the Confessor, while others contended that this honor was first conferred on Henry IV. of France. See pages 153 to 198.

We might fill a volume with facts from the history of the past to show that in every age there has been a class who believed in marvelous remedies for diseases of every kind. None that has appeared in the pages of history has been more false in theory and practice nor so much opposed to Christianity as the Homœopathic system. As we have seen, in the first place, it denies the existence of a recuperative power—a power inherent in all organic matter, so endowed by its Creator ; and every observing person who has come to years of discretion, must have witnessed not only in the human race, but in animals, phenomena resulting from this power. Animals are sick, they fast and are quiet, and without any other aid get well. To ascribe this power to the work of man, is to cheat its Great Author of the honor due to him, as its Creator, and of that gratitude which is due to him, as the donor of this recuperative power.

In the foregoing review, we have seen that the Homœopathic remedy is a developed vital principle, either spiritual or having life. According to the theory of Homœopathy, it denies the Mosaic history of creation ; and it conveys with its administration the idea of some hidden mysterious power, the same in kind with jugglery, witch craft or sorcery, &c., in direct opposition to the teaching of the Bible, as we shall further see. We must notice in respect to old school remedies for disease that they are used in decided, efficient and *appreciable doses*—a system that the juggler and sorcerer cannot take advantage of in cheating the public, while Homœopathic remedies for disease are used in extreme infinitesimal inappreciable doses, and carried to such an extent in succession or dilution, that it is beyond the power of human conception to comprehend the dose. Take for instance the 800th potency of one grain of sulphur, or one drop of laudanum, then one drop of this potency medicates 300 pills, and then for a dose, two pills or a sniff of them, and such for a dose of medicine!—a system adapted to jugglery and its kindred humbugs,

abhoered and forbidden by the God of the Bible, on which account we find instances of extreme condescension on the part of God, in manifestations of his almighty power, as we may justly suppose, in such cases as are recorded in the Bible, to prove in such instances, and to place it beyond a doubt that deception or fraud had not been practiced. For Ex. Take the account of Moses who was learned in all the Egyptian arts—jugglery no doubt among them, and which is supposed to have been then more perfectly practiced than at the present time. The account is recorded in Exod. 4, 6, 7 :

“And the Lord said furthermore unto him (Moses): put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold his hand was leprous as snow.” “And he said put thine hand into thy bosom again. And he put his hand into his bosom again and plucked it out his bosom, and behold it was turned again as his other flesh.” V. 8. “And it shall come to pass if they (the Israelites) will not believe thee, neither hearken to the voice of the first sign (found in verses 3 and 4, when his rod “became a serpent”) that they will believe the voice of the latter.”

The first sign, the Egyptian “wise men,” sorcerers and magicians, as we see in Exod. 7, 11–12, were able to perform. The latter was a miracle that would convince the Jews that there was no imposition. Another instance we have in the account of Gideon’s want of faith, when addressed by voice of God, recorded in Judges 6, 37, as follows:

“And Gideon said unto God: If thou wilt save Israel by my hand as thou hast said.” “Behold I will put a fleece of wool in thy floor, and if the dew be on the fleece only, and it be dry on all the earth besides, then shall I know that thou shalt save Israel by my hand as thou hast said.” “And it was so; for he rose up early in the morrow and thrust the fleece together and wringed the dew out of the fleece, a bowl full of water.” “And Gideon said unto God: Let not thine *anger* be *hot against me*, and I will speak but *this* once. *Let me prove* I pray but this once with the fleece: let it now be dry only upon the fleece, and upon all the ground let there be dew.” “And *God did so* that night, for it was dry upon the fleece only, and there was dew in all the ground.”

Then again we have another instance of this kind found in 2 Kings 10; 9, 10, in the case of King Hezekiah and the sun-dial.

It would seem that every necessary guard was used in the Bible to prevent deception, and is it unreasonable here to enquire what amount of zeal the church and its ministry exemplify before the world in this nineteenth century in matters of this kind? By consulting Deut. 18, 9–12, we shall learn what their duty is in relation to this subject. The passage reads as follows :

“There shall not be found among you any one that maketh his son, or his daughter to pass through the fire, or that useth *divinationer* or an *observer of times*, or an *enchanter*, or a witch,” “or a *charmer*, or a *consulter with familiar spirits*, or a wizzard, or a necromancer.” “For all that do *these things*, are an *abomination unto the Lord*.”

We believe that they who practice with “little spiritualized pills” may get out of this *bundle of abominations* by a hearty repentance and none other.

We have before called attention to the Homœopathic law of cure as being opposed to the Bible in spirit and letter, and as we think we have clearly shown that Homœopathy is a system adopted by ignorant, visionary or hypocritical practitioners, &c., and that their method of reasoning is opposed to the moral philosophy taught in all our theological schools and in our colleges. But some will say this Homœopathy is a little matter, and had better be let alone. How little, may be seen by consulting one of the most popular and widely circulated religious papers in our country. We refer to the *New York Independent*. In one of its issues, for May 25th, 1854, in an article under the head of “over sensitiveness,” they have given a reason why they review and “commend” to their readers good works on Homœopathy. It is they say, because it “may be fairly assumed” that from “one third to one half of our readers” are “Homœopaths.” And is it not fair to assume that the remainder of these readers and editors (if there be any chance for them) might be won over to Homœopathy? They certainly give no evidence that they regard principle as having anything to do with this subject. Let us here say that physicians are well aware of this great and prevailing truth, and if the old school are a selfish, unprincipled or ignorant class of men, to say the least, the best way for them to fill their pockets is to turn in with the Homœopathic jugglers. And we enquire why they do not all in a body follow an occasional straggler from their ranks and please many, if not all, the better and *most genteel* of society? Various reasons may be given, but in our examination of the Bible we are led to a belief in an overruling providence. When we see so many divines and professedly Christian laymen to say nothing of those, who make no pretensions to Christianity, supporting such an unchristian system, we believe the old schools are restrained for the best reasons, and we think that principle is at the base of the whole matter. Let us suppose that the medical profession with their schools should take this course. It would be death to orthodoxy. They must naturally adopt

the theory which is clearly infidel, and a practice equal to, if not worse than heathenish superstition and jugglery.

From the history of the medical profession, we are prepared to say that with all its sins—from the days of Hippocrates to the present time, it has done in its turn more than all the rest of the world to oppose and prevent the encroachments of spiritualism, witchcraft, spirit knockings, mesmerism and every species of jugglery and fanaticism. During the dark ages it lost its power. But even then we have instances where there were found those among them who denounced the ridiculous practices of the day. Still we may hear the remark by way of justification for their course: "Your old allopathic school is full of infidels; and this comes from the D. D.'s of our land with many who are not honored with this title. If these D. D.'s and Christian ministers believe all this, we ask why they have not in their pulpits (as it is their business to watch for souls) warned their friends against patronizing men and institutions where infidel teachers and authors are found? Whenever they speak out, then the facts will be shown, and it will be seen that whatever may be found offensive to good morals and truth, will be treated as theological teachers have done. For example. It is well known that in many colleges where Paley is used as text-book, that whenever they come in course to his chapter on moral virtue and on the Sabbath, they are passed over or laid aside, and their place supplied by other authors, or the opinion of the professor or tutor. And they may find a precedent in the past for taking this ground, by consulting Pettigrew's *Med. Sup.*, p. 31.

"The Council of Laodicea, A. D. 366, wisely forbade the priesthood, the study and practice of enchantment, mathematics, astrology, and the binding of the soul by amulets." He says "the ignorance and the cupidity of the monks caused the Lateran council, under the pontificate of Calistus II., A. D. 1123, to forbid the attendance of the priests and monks at the bed side of the sick, otherwise than as ministers of religion. Still, however, it was secretly followed, and Pope Innocent (II.) in a council at Rheims, A. D. 1131, enforced the decree prohibiting the monks frequenting schools of medicine, &c." "And a Lateran council in A. D. 1139, threatened all who neglected orders with the severest penalties and suspension from the exercise of all ecclesiastical functions, denouncing such practices as a neglect of the sacred objects of their profession, in exchange for ungodly lucre." "*Ordinis sui propositum nullatenus attendentes, pro detestanda pecunia sanitatem pollicentes.*" (Transl. "Not attending to the object of their order, promising health for filthy lucre." Pettigrew.)

Still, we are accused of being divided among ourselves in regard to theory and sometimes in practice, as we have before said. This

difference does not make the regular system an unchristian and mystical system. All that the charge amounts to, is that it is not as yet a perfect system. May not the profession of medicine retort on these calumniators, considering the many broils and disruptions which are common among themselves. For illustration, we will quote from one of their quarterlies on this point. In the Presbyterian Quarterly for June 1853, p. 146, we find the following:

"There is an amount of party spirit and bitterness of feeling in controversy between churches and between members of the same church, that is exceedingly disgraceful to religion, and which shows that American extravagance like bad air has penetrated everywhere. The controversy between the two branches of the Presbyterian church, those between the high and low church parties in the Episcopal church, and the Northern and Southern divisions of the Methodist church are only examples of the extremes."

As it appears from the Bible that God identifies himself both in the cause of disease and its cure, how long shall theologians and Christians continue mute, or what is worse, countenancing and aiding quack nostrums and infidel systems of theory and practice of medicine? We have no wish to speak disparagingly of the clergy, but rather honor and love them when they appear fully to receive the approbation of Holy writ: "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." As they have showed much zeal and learning in opposing the developement system and other kindred false systems, as taught by some late authors in geological science, why not be careful watching against the same teaching and practices (we add) in medical science. If we shall believe the N. Y. Independent, it would lead us to suppose that nearly or quite one half of the clergy were Homœopaths. Such has not been the writer's observation. Still there are some who hold strongly, it is said, to this heathenish system of medicine. There are among these D. D.'s who not only guide the church, but act or have acted as moderators of the highest ecclesiastical bodies, and Professors of literary and theological institutions; have been learned in the *connection of cause and sequence*, as taught by Locke, Bacon, Brown, Stewart, Hamilton, Cousin and Mahan and others. With all this knowledge giving the right hand of fellowship to Homœopathy. We should like to see a defence of the philosophy as well as of the practice of Homœopathy by some of our American Homœopathic clergy for the purpose of learning if any new discoveries in its favor could be found in a theological point of view. For example, we would name men of a grade like

Rev. Wm. Adams, D. D., Rev. Thos. H. Skinner, D. D., or Rev. Steph. H. Tyng, D. D., or Henry W. Beecher, of New York and Brook'lyn, and Rev. and Prof. A. Mahan of Michigan. They might find, we think, an appropriate text in the clause from the wise man. "Doeth good like a medicine." These names are here given as it is understood they have proclivities strongly in that direction.

We are aware that a latitudinary principle has got into the church, in the progressive march of the 19th century, so that it is difficult to hold even a D. D. to a point that will conflict with his favorite system. Still we trust that there are many whose sentiments on Plenary Inspiration agree with Gausseu* :—and of that class there is good hope that reason and truth will prevail. But we expect those who have sworn allegiance to Homœopathy, would sooner than give up this false but loved system, give up their orthodox doctrines in moral science and philosophy, and adopt the infidel (if it could not be blended with their own) system enforced by Hahnemann and his followers. We refer for example to the course which Prof. Bush has taken. But they will say, what shall we do with such facts as these—we give a few little pills and a cure is effected, and this is done again and again? How would an intelligent and true divine argue in such a case, if his own theological system should be met by objections in the same way, when effects were seen and could not be accounted for without contradicting well known and established truth as revealed in the scriptures? Before he would suffer the word of God to be blasphemed, we think he would say it was the work of a miracle or some principle unknown to him. He would never suffer the juggler and infidel to make capital out of such phenomena, but in the matter before us, they are not left in so much doubt. We will add an extract from the London Quaterly Review, Oct. 1853. A writer on a kindred subject in that Journal says:

"The study of human nature, physical, intellectual, moral and spiritual, is by far too much neglected in our educational arrangements." "And as the public is always more prone to run after the marvellous than even to walk towards what is rational." "Go where we would, we heard of the intimations which our friends had received from departed souls or of the agility of some sprightly table under the hands of dignitaries of the church, and (if report do not lie) of Privy counsellors and Cabinet ministers, to say nothing of the miscellaneous multitudes of all ranks among whom the farce of "turning

* Gausseu on Plenary Inspiration.

the tables" was nightly repeated with astounding success." "The farce becomes *tragical* when we find *clergymen* of undoubted honesty *deluding themselves* into the belief that "satanic wonders and prophetic signs" are disclosed by the movements of their tables."

"This is in fact the most melancholy part of the whole affair; since they place themselves beyond the pale of any appeals to their reasoning faculty, and lead others into the same position. Such persons are no more to be argued with than an insane patient. They cannot assent to any proposition which they fancy to be in the least inconsistent with their prepossessions; and the *evidence* of their *feelings* is to them the *highest attainable* truth. It is not to those we address ourselves, Ephraim is joinded, &c."

Every species of contempt has been cast upon the old school physician on account of his nauseating doses of medicines. Even the clergy are not free from these sneers (as may be seen by consulting the N. Y. Independent), as if the physician was guilty of abusing the confidence and well being of the sick.

Let us ask who made these medicines? and if a person is suffering from poison taken into the stomach, and it is necessary to remove it with a dose of Ipecac. (which all, even the hypocritical Homœopath is obliged to resort to), who is to blame? If a man is sick and it is necessary to give him a "bolus" or a "dose of salts and senna," where should the blame rest? Let the N. Y. Independent answer. After saying "We beg them not to pelt us either with bolus pills or with infinitesimal globules, nor to consume us with Thomsonian fires, or extinguish us with Hydropathic deluge." In the same number of that periodical we find in Prof. Park's address a general principle laid down that "order is heaven's first law, and some are and must be greater than the rest; but we think more of the distinctions made by God than of those made by votes, &c." This fling thrown out by the Independent is no new thing "under the sun," but we think if the writer had been fully sensible of his duty in relation to truth and order, as expressed by Prof. Park, he would not have jumbled up in one mass all the contradictory quack-systems of the day with the true one, as being alike and all to be reprobated. Does he not believe that God in ordering the affairs of this world has determined that sickness shall visit its inhabitants and that medicine shall be administered for the same? As a Christian writer or editor, what right has he to mingle error with truth? The writer's signature being the star (*), and belonging to one of the three classes into which mankind has been facetiously divided by some D. D., he may shield himself under the garb of an outlaw among theologians. The practitioners of medicine are obliged to use such

medicines as God has given them, and what is true and singular, very few if any now in use are more offensive than articles in use as luxuries. Let us compare the luxury of tobacco with Ipecac. as a medicine, or the clear infusion of coffee in common use, with the infusion of Aloes or Peruvian bark, or onions with Assafoetida, or infusion of clear black tea with that of Senna. So much for consistency.

The effects of this visionary and false system of Homœopathy has, we believe, a most disastrous influence on the church of Christ. Show us a church, like people like priest, followers of Homœopathy. It needs not a "prophet or the son of a prophet" to predict that such a church, although it may be blessed with morality, yet such a revival as was known in the days of Johnathan Edwards it will never realize. The same effects under the same circumstances follow in the family circles.

Again, the prayer of faith for the sick is not offered in church. Invariably, at least, not a single exception has come to the knowledge of the writer, where the sick have been commended to the mercy of God through the church for the last ten years, but they have died. The promise found in James, chap. 5, has failed. We ask on what account? Infants die by scores in our cities. They are treated as if they were not of account sufficient to trouble the church with their suffering and sickness, or that God could not "show his wonders" through them if they should live.

It is easy to conceive that when a church is divided on this subject, their faith must be divided and opposed to each other—a neutralizing effect must follow, neither one or the other prevail in prayer on account of the system of treatment. God cannot be expected to bless a wrong system. At the same time it is not to be expected that he will destroy the recuperative law of our nature to show his displeasure to the sin of Homœopathy. He will no doubt visit the wrong doer in his appointed time: See Ex. 4, 24, 25, 26 and 2 Sam. 6, 1—10, 12, 13. Comp. 1 Chron. 15, 2, 25—29.

In the quotation from Exodus, we find a lesson for indulgent husbands and a proof of the long suffering and goodness of God, who had waited some 40 years. The following quotations are given to show the effect of ignorance in regard to God's will and law.

We were interested in a letter from Dr. Bradley of Siam, Missionary from the American Miss. Society. His letter was published in their organ, the American Missionary. He (Bradley) says the King of Siam and his people have given up their own system of practice, and are readily embracing under his instruction, the system

of Homœopathy, as if a real conversion was effected, when in reality all that is done is that heathenish and superstitious rites and ceremonies, amulets, &c., are given up for a little more refined, heathenish jugglery in the form of a *little pill*. But as we see by another Missionary of the same country, the religion of Jesus Christ they treat as they have done. Mr. Lane in a letter published in the American Missionary, Feb. 1855, after giving a description of the Jasper Image (given by the King himself), says that "His Majesty (the King of Siam) reveres and worships this Jasper Image." It is easy to see that the mildew of the Samaritan religion will blast the hopes of such of the friends of that mission, as are not found among the visionary ones.

Isa. 8, 19. "And when they shall say unto you seek unto them that have familiar spirits, and unto wizzards that peep and that mutter: should not a people seek unto their God? for the living to the dead." Isa. 47, 11—14.

V. 20. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."
