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**SALT IN INTERMITTENT FEVERS.**—We learn from the *Med. Times* and *Gazette* of Dec., 1856, that a Dr. Moroschkin, practicing in one of the provinces of the Black Sea, states that during the prevalence of scorbutus and ague in that region, Quinine sometimes entirely lost its power, and that, when no very prominent scorbutic affection was present, he gave 1 oz. of common salt in water, in two doses daily. In patients in whom the paroxysms were incomplete, very abundant sweating followed; the skin became natural, and other signs of amendment appeared; and the dose having been diminished, the cases came to a favorable termination in a few days. If the improvement was but partial, Quinine then became more efficacious. 70 out of 103 were completely cured, the others meliorated. These results correspond with our own observations in other forms of irregular and imperfect intermittents. Less Quinine will usually suffice combined with the salt, especially in chronic cases.

In the treatment of burns and scalds, Dr. Cogswell, in the *Western Lancet*, employs linseed oil smeared on the place, over which he applies cotton batting, and allows the first dressing to remain on till the burn is healed. He has found this plan to prevent scars and to be promotive of comfort to the patient and a speedy recovery.—*South. Journ. of Med. and Phys. Sciences.*

We have for years been in the habit of treating burns with oil and cotton batting, and of leaving the first dressing on until well, when not much suppuration occurs; and when suppuration does occur, to dress as seldom as possible, and of leaving the raw surface exposed to the air and change of temperature as short a time as may be. We regard this plan of treatment as very important. Its great advantage consists in protecting from the irritating effects of the atmosphere, and from fluctuation of temperature; and the oil next the surface and the dry cotton external to it, should be in sufficient quantities to effect these objects. Some are partial to painting the surface with oil and white lead. When this is done, apply thick folds of cotton batting over the paint. Try it.

☞ We notice in the *Boston Medical & Surgical Journal* that our associate Dr. Pitcher, together with a few other distinguished medical gentlemen in different parts of the country, was elected Honorary Fellow of the Rhode Island Medical Society at a recent meeting of that body. It will be gratifying to Dr. Pitcher's friends to know that his position and labors are recognised by honorable members of the profession at a distance, as well as by those at home.

E. P. C.

## THE PENINSULAR JOURNAL OF MEDICINE AND THE COLLATERAL SCIENCES.

VOL. V.

AUGUST, 1857.

NO. II.

### 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.*

BY N. D. STEBBINS, M. D., DETROIT, MICH.

(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 physio, 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 morbid 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, morbid 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: "diarrhoea, 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 Homœopathists) 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 official 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 Cyclopedia, 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 Amphisbæna). "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 Hyoscinus). "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."

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 allopathists, 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 "Demoniac," 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 stoichiometric, 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 development 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.]

#### ARTICLE II.

*Reminiscences of a Country Doctor—A Western Location—Miasmatic Diseases nineteen Years ago.*

MESSRS. EDITORS:—

In compliance with your request kindly communicated through one of your number, I herewith undertake, though always amidst the cares and practical occupations of an active and even laborious professional life, to furnish something for your Journal.

As I have not the time, or in my rural seclusion the means, even had I the ability to enter into full and elaborate discussions of subjects, as those of you should do who are furnished with larger libraries, and whose business it is to teach, I shall attempt in these papers no learned dissertations on specific themes, but give you and your readers (if you shall judge these hasty sketches worthy of being printed) some things from an experience which has not been altogether limited, which has extended over a period of many years, but which I am sorry to say, for the most part, has been recorded only upon the tablet of memory.

It is much to be regretted that practitioners do not keep accurate records of their cases, so that from full and positive data they may know the prevalence of particular forms of disease, the characters they assume at different seasons and under different circumstances, and the treatment which on the whole is most successful. Inferences from data thus recorded and fixed, must be more reliable than those drawn from facts however numerous, but which lie loose in a treacherous memory.

It is true, the more important facts are likely to be remembered, and for ordinary purposes these may be sufficient to indicate general truths and guard against error; yet in some cases, at least, all the circumstances bearing upon the subject, however remotely, are important to be considered; and in all cases those inferences are most conclusive, which are drawn from the largest number of the most specific facts.

Notwithstanding this is true, in relating cases for the benefit or amusement of others, a proper discrimination should be exercised as to the fullness of detail; avoiding on the one hand tedious prolixity, and on the other such brevity and scantiness, as shall not allow of a proper appreciation of the case. In all cases, accuracy in relation, is, of course, essential; and I hope those of you who have a personal acquaintance with me, will believe that I shall state nothing as positive, which I do not recollect with distinctness. Whatever therefore is stated as having occurred, may be regarded as fact and not as fiction, and the facts are remembered in sufficient detail for the present purposes in view.

Near twenty years ago—(the writer instinctively turns to his mirror to see what traces, those years of labor have left upon his person)—yes, it was in the summer of 1838, that as a young man just having successfully passed my examination for the title of Doctor of Medicine, I "brought up" in a village of several hundred inhab-