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QUACKERY UNMASKED :

OR

A CONSIDERATION OF THE MOST PROMINENT

EMPIRICAL SCHEMES

OF THE PRESENT TIME,

WITH AN ENUMERATION OF SOME OF THE CAUSES WHICH
CONTRIBUTE TO THEIR SUPPORT.

BY DAN KING, M.D.

"If quackery, individual or gregarious, is ever to be eradicated, or even abated, in civilized society, it must be done by enlightening the public mind in regard to the true powers of medicine." — JACOB BIGELOW.

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P R E F A C E .

BELIEVING the diffusion of intelligence to be the only means by which the errors and mistakes of social life can ever be overcome, the author of the following pages has endeavored to present such information as might assist every impartial reader in understanding and judging of the numerous medical schemes and means now before the public. The work has not been written so much for professional, as for general readers; and it is confidently hoped that no one who gives it a careful perusal, will fail to be improved, although, among so many mooted subjects, it cannot be expected that every reader will adopt the views and sentiments of the author: but if it awaken a spirit of inquiry, which eventually leads to the truth, an important object will be accomplished. It has been compiled and written, at intervals of respite from professional labors; and if the reader should find the same sentiments advanced and nearly the same language made use of more than once, in the course of the work, the author hopes to be excused by all who are practically acquainted with the interruptions incident to professional life. In considering the subject of Homœopathy, he has made numerous extracts from the *Organon*, and several other works, which are of the highest authority with that order; and he acknowledges himself also much indebted to a work entitled, "*Homœopathy, its Tenets and Tendencies*," of which Prof. J. Y. Simpson, of Edinburgh, is the author.

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From the unsparing manner in which the author has commented upon several kinds of quackery, some might be led to infer that he has been prompted by personal animosity. But such is not the case; he has many highly esteemed personal friends among those whose medical theories he wholly repudiates, and he entertains no ungenerous feeling towards any individual, merely on account of his professional creed; but he has the charity to believe that there are many honorable, well-meaning men, who have, some how or other, been led astray into the devious paths of empiricism. Yet the author would have been false to his own convictions, false to his profession, and false to the interests of humanity, if he had not given unreserved utterance to the sentiments of his heart. And in offering to the public the following brief and imperfect sketches of some of the most prominent varieties of quackery, with a consideration of some of the causes which have led to their encouragement and support, he invokes the careful and candid attention of the reader. The subject is certainly one of importance, and deeply concerns every class and every individual in the community; and its examination should not be postponed to the moment of casualty or the hour of sickness, but should be made and settled in the quiet sunshine of health and serenity of reason. It is hoped, that from the hints here thrown out, many will be induced to examine more thoroughly, and understand more correctly, the true principles of medical science.

DAN KING.

TAUNTON, MASS., JUNE 1, 1858.

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QUACKERY UNMASKED.

CHAPTER I.

SKETCH OF MEDICAL HISTORY.

THE early history of medicine is involved in much obscurity. Fable represents the healing art as a special gift from Heaven, and the first practitioners as having descended from the gods. For many centuries medical knowledge was confined almost entirely to the clergy. In the dark ages, when gross superstition held dominion over the minds of men, and polytheism peopled the universe with a multitude of deities, every disease was supposed to be the work of some angry god, and the benighted sufferers sought relief by various superstitious rites and ceremonies, which were intended to appease the wrath of some imaginary demon. They offered sacrifices,

made vows, did penance, and made use of amulets, charms, and exorcisms, hoping by such means to gain the favor of the gods. For centuries the art of healing seemed inseparably connected with that theological delusion, which so long held the world in chains. Under such circumstances, medicine could not be expected to make much progress; but as superstition gave way, and reason and observation were adopted as guides, the profession improved, and made efforts to rid itself of its unprofitable alliance. It is probable that medicine received its earliest culture in Athens, Rome and Egypt; but so scanty and imperfect is its history, that we are often obliged to pass over whole centuries without obtaining any reliable information concerning its condition. But as there can have been no interregnum among diseases, efforts of some sort must have been constantly employed for the relief of the suffering, and thousands probably studied and labored, and devoted their lives to the cause, and finally passed away without leaving any durable record of their efforts.

As we cast our eyes over the brief and fabulous pages of ancient history, almost the first reliable name which we find, as we descend the scale, is that of HIPPOCRATES, who lived less than five hundred years before the Christian Era. He discarded the doctrine of demoniac influences, and took a common-sense view of the subject of medicine. Being himself a lineal descendant of a long line of medical ancestors, he entered upon the profession early in life, and pursued it with ardor to extreme old age. He did all that it was possible to do, in his time, to purge the profession from superstitious and false notions, and establish it upon rational principles. Perhaps this was the first bold attempt to rescue the healing art from the dominion of fanaticism, and place it upon the solid basis of truth and reason. It was his good fortune to lay the corner stone of this mighty edifice, upon which all the superstructure must forever rest. But the darkness that superstition and bigotry had spread around him, was too profound to be wholly dissipated by one luminary. The deep awe with which pagans regarded dead bodies, and their

superstitious ideas respecting the existence of the soul, presented an almost insuperable barrier to the study of human anatomy, and under this embarrassment it is evident that medicine could only make slow and imperfect progress. For a long period nearly all anatomical knowledge was derived from the lower animals, and consequently was only comparative.

The study of the healing art has always been "the pursuit of knowledge under difficulties." Although it has ever sought the good of the whole world, the whole world has often thrown obstacles in the way of its advancement. The herculean labor of successive generations, and the efforts of the most powerful intellects, have been required to bring the profession to its present condition. So much persevering, unrequited labor has never been bestowed upon any other subject. The medical inquirer has ever been obliged to labor, clad in armor. Ignorance, bigotry and superstition have met him at every advance, and it has been only by overcoming these that he could hope to succeed. As fast as these have declined, medical science has occu-

pied the ground. A knowledge of Anatomy laid the foundation for Physiology; Physiology prepared the way for Pathology, and the Principles and Practice of Medicine placed the experience of the whole world under contribution. Therapeutics claimed for her use the vegetable, mineral and animal kingdoms, the collateral sciences became cultivated as auxiliaries, and Botany, Mineralogy, Chemistry and Zoölogy became branches of medical study; and from these Pharmacy sprung up to be the handmaid of *Materia Medica*. An inquiry into the laws of life and causes of death laid the foundation for Medical Jurisprudence, and the consideration of the intellectual and moral faculties built up a system of Ethics. So that now, medical literature embraces a much larger field than any other profession; it may almost be said to have swallowed up all others. Whatever is valuable in history is hers — the experience of more than two thousand years is open to her inspection and use — and all the improvements and discoveries that are continually being made in every department of science are submitted to her observa-

tion and advantage. Her whole history shows, that she has ever readily appropriated to her own use every valuable discovery which has by any means been brought to light. She has gleaned and treasured up every important item of medical knowledge, and has become the grand repository of all that is valuable in the profession. Nothing has been omitted or rejected that was worth preserving. She has brought her observations down to the present hour, and her archives to-day contain every thing that has been known, or is known, that is worth knowing; and whatever she rejects, the world may rest assured is worthless.

Call this the old practice, or the new practice, or by whatever name you please, it is nevertheless the only true science of medicine. It is founded upon the same principles of reason and common sense that all other sciences are built upon—it rests to-day upon those everlasting principles laid down by Pythagoras and Hippocrates, just as the science of Astronomy rests upon the discoveries of Copernicus and Newton. It does not pretend to be perfect, and perhaps

it never will be. It does not promise always to heal the sick, and never undertakes to raise the dead, but it is probably as near what it should be as any other human institution, and contains within itself the elements of perpetual progress. The greatest minds and most cultivated intellects have labored long and zealously in its cause. If they have not been seen in the desk or in the forum, it is not because they were less learned, or less worthy, or their labors less important; but because their forum was the silent chamber of the sick, and their labors consisted more of thoughts than of words. But if any wish to see their written history and examine their printed tablets, we are not ashamed to show them; they will compare favorably with the productions of any other class of men, and it is certain that no other class has ever exhibited so much disinterested philanthropy.

Legitimate medicine has no secrets. Of all her vast acquirements, she withholds nothing from the public. All that she has collected, from all ages, and nations, and countries, is freely offered to all the world, and whenever required

is bestowed upon suffering humanity, without money and without price. Quackery may dash its mercenary waves against her, and send its spray mountains high; but she will still pursue the even tenor of her way, unmoved by its fitful storms. She has for her foundation a rock broader and more enduring than Gibraltar; the everlasting principles of truth and reason are the pillars upon which she rests; her temple is dedicated to humanity, and will stand until the "last shock of time shall bury the empires of the world in undistinguished ruin."

Having given a brief description of Regular Medicine, it seems reasonable to inquire, in the next place, what is QUACKERY. In general it may be said to be the employment of any medicine or medical scheme which the regular profession rejects; it bears the same relation to regular medicine that counterfeit bills do to the genuine. Both are spurious and worthless, and each is dishonored at the fountain-head—both are the offspring of unchastened cupidity, and both aim to take advantage of the ignorant and credulous.

If we search the history of quackery, we shall find that it consists of a multitude of *pathies* and *isms*—of pretended discoveries and great improvements. Each one has enjoyed its brief day of favor, and passed off to make room for others, perhaps differing in external appearance, but always of the same cryptogamian class and mushroom genus.

We often hear persons declare that they do not know what to do, or what to believe, in regard to medicine, because there are so many different courses pointed out. If such people would just make use of the same common sense that they exercise in their every-day affairs, there would be no difficulty in the matter; they would always come to a speedy and correct conclusion. If one wishes for a guide in matters of law, he does not consult the newspapers, or take the advice of all the females in his neighborhood, but makes inquiry of some learned counsellor. If he wishes to know the value of some strange piece of metal, he goes directly to the goldsmith, and he does not think lightly of his opinion because the man may have pursued the

same business for twenty or thirty years. And if the goldsmith decides that the substance in question is gold, he will not be likely to throw it away on his way home because the first boy he meets tells him it is nothing but mica. If one has a suspected bill, he goes directly to the bank, or some professed expert. But men will not always exercise the same common sense in questions that relate to their life or health; they often shut their eyes, and stop their ears, against every legitimate source of information; they will be guided only by their own morbid curiosity, or listen to the advice of the most incompetent. An individual in whose general integrity they have no confidence, and whose opinion or word in any other matter is not considered worth a straw, is often taken as a guide in some deeply important medical question, without any misgivings. When we look around and see what ravages quackery in its multiplied and continually multiplying forms is making among all classes, we are almost ready to conclude that this is an age of extraordinary delusion, and that quackery never ran thus rampant before; but if

we turn over the pages of ancient or modern history, we shall find that the same elements have been always in operation; the wild vagaries of the imagination have ever been at war with reason and truth; and common sense has been taken captive by ignorance and fraud. Numerous false schemes, quite as empty and quite as worthless as those of Perkins and Hahnemann, have appeared, raged, boasted, and made their converts, and finally passed away.

In the early part of the sixteenth century, a man by the name of PARACELSUS, a native of Switzerland, made his appearance as a bold empiric. Like all others of the class, he set at naught and held in contempt and derision all existing medical knowledge, and announced that he had made a great discovery that was to supersede all other medical means. And what was this pretended discovery? Something to purify the blood, or an infallible remedy for rheumatism, or scrofula, or consumption? No, none of these; but an infallible Elixir, that would prolong human life indefinitely, and render man immortal. But, alas! this superlative

delusion was doomed to a speedy refutation in his own person, for he died at the age of 48 with his immortalizing elixir by his side. Before his death, many tasted, believed, and drank of it—not to live forever, but to die like fools.

All experience shows that mankind are ever more ready to believe pleasant falsehoods than disagreeable truths. Quackery takes advantage of this proclivity, and therefore caters for the universal appetite. A perfect quack is a most obsequious sycophant—his medicines are always exactly what the patient wants. They are never disagreeable, are perfectly safe in all cases, and always certain to cure. These are what every sick man wants, and therefore strives with all his might to believe, and often does come to believe against the strongest evidence and clearest reason. The ancient quacks pretended to cure their patients by the use of charms and spells, and the modern quacks pretend to cure theirs by means often equally ridiculous and equally worthless; and in each instance the intellectual and not the physical organs have been operated upon; and whenever any positive benefit has

resulted from such proceedings, it has been accomplished through the medium of the mind.

Although quackery comprises men and things of all imaginary colors, shapes and conditions, from the coxcomb who dispenses sugar pellets, to the knavish Yankee who assumes the savage with his pretended Indian remedies, yet there are certain family traits which are common to them all. All pretend to be new and very important discoveries — all are bitterly hostile to the regular profession — all boast of their wonderful success and rapid increase, and all are only so many different views in the same great panorama passing rapidly along, never to return.

Having made these preliminary remarks, I shall next proceed to notice individually some of the most prominent varieties of quackery that are now or have recently been actors in the great drama of medical delusions.

CHAPTER II.

HOMŒOPATHY — ITS ORIGIN, PRINCIPLES, ATTENUATIONS,
ETC. CARBO VEGETABILIS.

IN Great Britain, when any particular kind of quackery gains a temporary ascendancy over others, it is said to *wear the bell*. Although we have no authority to settle questions of rank in that army, I suppose no one will object to placing Homœopathy at the head of the regiment for a single review; and if, after sundry marches and counter-marches, this company shall be found at the other extremity of the regiment, no one need be disappointed. SAMUEL HAHNEMANN has been called the founder of this sect. He was born at a place called Messein, in Upper Saxony, in 1755, and graduated at the Medical School at Leipsic at the early age of 20. During his pupilage he seems to have imbibed a strong dislike to the profession, and instead of engaging in the practice of medicine after his graduation, he employed his time in translating several German

publications, and contributing to various miscellaneous works. After plodding along in that way nearly twenty years, he broached the scheme of Homœopathy, and in 1796 published his first essay on the subject. It does not appear that he ever practised medicine as taught at Leipsic, but, after probably forgetting most that he had learned during the brief period of his scholarship, he broke out with a scheme of his own getting up, although it does not appear to have been made entirely of new materials. It is well known that, at the time Hahnemann was a pupil at Leipsic, medical science in that school was extremely crude and imperfect, and much of the theory that was taught him has long since been exploded. Many important truths had been established, but these were mingled with numerous false theories, and the clergy had not entirely released their hold upon the profession.

Hahnemann probably had for his text-books the writings of Galen, Sydenham, Boerhaave, Haller, Van Swieten and Cullen; Jenner was at that time in his early boyhood, and the great lights which have since illumined the medical

world had not yet dawned. He appears to have imbibed the wild, visionary spirit of Galen, and like him to have manifested a haughty contempt for the doctrines and opinions of all other men. Instead of setting himself at work to correct errors, reform abuses, and enlighten and improve the profession, he cast it all aside at a single dash, repudiated all the truths that observation and experience had established, and set at naught every principle of philosophy and common sense. Bitterly prejudiced against all that had been taught him at the schools, and inheriting an intellect in the highest degree chimerical, he made a bold attempt to set up a scheme of his own. This was based upon two prominent ideas — the first of which is comprised in the Latin phrase, "*similia similibus curantur*" — likes cures like. This did not originate with Hahnemann, but was embraced in the old adage, which had been current for centuries before his time, viz., that "the hair of the same dog will cure the bite." Hahnemann amplified this idea, and attempted to prove it by facts and observations. He discovered nothing, but mere-

ly seized upon this old false proverb, and used it for the foundation of his system. Because laxatives sometimes cure diarrhœa, frost-bitten parts are sometimes relieved by being rubbed with snow, and a dose of senna sometimes cures colic, Hahnemann fancied that he saw his theory confirmed. He forget another proverb, viz., "Like produces like in endless succession," and overlooked an established principle of philosophy, which declares that (*cæteris paribus*) whatever increases the cause, increases the effect. His mind became riveted to this one idea, and he saw and heard nothing but "*similia similibus curantur*."

It is impossible to conceive a greater absurdity than is contained in this Homœopathic dogma. It is one of the wildest conjectures imaginable. The principle is contradicted by every rational thought and word and deed, throughout the world. Everywhere, in every vocation, and in every department of business, it meets with a flat contradiction. If the farmer's fields are too full of weeds, does he sow more weeds? If the soil is too wet, does he irrigate it? If his team

is overloaded, does he add more by way of relief? If his wheels are blocked, does he pile the obstructions still higher? No, common reason and common experience teach the very reverse of all this; he cuts up the weeds, drains the wet soil, takes off a part of the too heavy load, and endeavors by the most direct means to remove whatever obstructs his way. If the painter's colors are too dark, will he add lamp-black to make them lighter? or if they are too light, will he use whiting to make them darker? If they are too thick, will he add more dry material? or if they are too thin, will he add turpentine? Applied to any department of business, the idea is equally absurd and false. Every rational principle in medicine is founded upon, and guided by, the same kind of common sense that is always employed by the farmer and mechanic, and is manifested in every department of domestic life.

Having laid down his principles, Hahnemann set about making experiments upon himself and others in order to find articles which, given to a well man, would induce the disease or symptoms

of the disease he wished to cure; because, according to his doctrine, whatever would make a well man sick, would cure one sick and having the same symptoms. His theory of cure was this: "The medicine (he says) sets up in the suffering part of the organism an artificial, but somewhat stronger disease, which on account of its great similarity and preponderating influence, takes the place of the original disease, and the organism from that time forth is influenced only by the artificial complaint; and as soon as the temporary effect of the medicine passes off, the patient is cured." This is the rationale of his theory. Now let us examine its workings. Take a case of epistaxis, which in common language is bleeding at the nose. Hahnemann's remedy is charcoal, which, according to his theory, sets up in the system of the patient an artificial action somewhat stronger than the original disease—or, to use his own language, "slightly aggravates the disease," and when the effect of the medicine passes off, the patient is to be cured. But how long must the patient continue to bleed faster than before, in order to be cured?

The effects of the medicine last, according to Jahr's and Possart's New Manual (page 565) just thirty-six days, and if the patient can hold out until that time, he will be sure to be cured homœopathically.

Take another case. A child is sick with croup — he breathes with great difficulty — he throws his head back and gasps wildly at every sonorous inspiration. He cannot hold out much longer, and the least aggravation of his disease must destroy him immediately. But before he can be cured or relieved homœopathically, he must swallow a medicine that will produce, at least, a *small* increase of the symptoms immediately after it is taken. (See Organon of Homœopathic Medicine, page 204.] The articles most proper to be given are, according to Hull's Laurie, page 348, aconite, and sulphuret of potash. The effects of the former continue from one to two days, and of the latter sixty days. — [See Jahr's Manual, pages 1 and 267.]

So, then, after bringing separate parts of this fine theory together, we see that if the patient is not destroyed immediately by the *small in-*

crease of his disorder consequent upon the first homœopathic dose, he may live, if he can, until the end of sixty days, when he will surely be cured homœopathically. In like manner this homœopathic principle of cure may be applied to almost any other disease with the like result. Now what man of common sense would think of conducting any kind of business upon such a theory? What man, having a friend nearly strangled, would draw the cord a little tighter to relieve him? What engineer, whose boiler was ready to burst, would let on more steam to save it?

As has been already stated, Hahnemann's system was based upon two chief principles. The first was his "*similia similibus curantur*," which we have briefly considered. Of this he did not claim to be the original inventor, but said that it had long been recognized and acted upon. But he did claim to be the first to discover that the power of medicinal substances may be indefinitely increased by dilution and trituration. The power thus imparted to medicines he called their dynamic power; in other words, their strong or

powerful power. Having settled in his mind this second principle, he proceeded to fix upon the details, and accordingly established the following rules of attenuation. When the article to be used is a solid, he directs one grain of it to be mixed and pulverized with one hundred grains of sugar of milk — the rubbing to be continued a long time. This is what Hahnemann called dynamizing — that is, making the article powerful. When this process has been continued long enough, it is called the first attenuation. One grain is next to be taken from this, and added to another hundred grains of sugar, and dynamized as in the first instance. This makes the second attenuation. One grain is next to be taken from this, and added to another hundred grains of sugar, and the process continued as before. By this rule, all the attenuations are to be made. Hahnemann considered the thirtieth as the most proper for use.

If the medicine is a liquid, the first attenuation is made by adding one drop of the tincture to one hundred drops of alcohol contained in a new vial; it is then to have at least one hundred

shakes. The bottle is then to be marked 1, that is, the first attenuation. One drop from this vial, added to one hundred drops of alcohol in another new vial, with the hundred shakes, makes the second attenuation, and the vial is to be marked 2. One drop is next to be taken from the second, and added to one hundred drops of alcohol in another quite new vial, and after receiving its hundred shakes it becomes the third attenuation, and is marked 3. In this manner the fourth attenuation is made from the third, the fifth from the fourth, and so on up to any required number; and as the power of the medicine is increased by every attenuation, it is generally thought most prudent to stop at thirty, as it might be unsafe to carry it farther — although Hahnemann did carry some of his as far as two thousand, but says he came very near killing his patient by giving him six or eight drops of this high attenuation.

The rules for attenuation have already been given. Now let us suppose that the pharmacist — that is, the apothecary who prepares the medicine — in order to have a sufficient supply

on hand to meet the demands of all his customers, weighs out a single grain of chalk or any other article which he intends to attenuate only to the fifteenth degree; now, how much sugar will it require to complete the process?

The computation is readily made as follows:
 1,000,000,000,000,000,000,000,000,000 grs.
 $\div$ 240 grains in a cubic inch.
 $=$ 4,166,667,000,000,000,000,000,000 cub. in.
 $\div$ 254,358,061,056,000 inches in a mile.
 $=$ 16,381,000,000,000 cubic miles.
 $\div$ 263,900,000,000 cubic miles in the globe.
 $=$ 61 globes.

By this calculation, we see that the mass of sugar required to carry the process only to the fifteenth degree, would be sufficient to form sixty-one globes of the size of the earth.

The quantity of water or alcohol required to attenuate a single drop of any liquid to the thirtieth degree, would exceed the utmost bounds of the imagination.

If perchance a single drop of the juice of pulsatilla, or any other medicinal plant, has fallen into the Atlantic Ocean, and the winds and tides

have given it a sufficient number of shakes, then every drop of that ocean is more than a million times as strong as the thirtieth attenuation; and yet, according to homœopathic rules, in order to give it sufficient dynamic power, one drop from this ocean would require further attenuation by being mixed with the waters of millions and millions of other oceans. The whole quantity required to attenuate a single drop of any fluid to the thirtieth degree, would be more than sufficient to fill the orbit of Saturn, to blot out the sun and quench the stars.

If it be thought that these statements are extravagant and untrue, any one may make the calculation for himself, or get any competent mathematician to do it. But if the thirtieth attenuation creates so much surprise, what shall be thought of the two thousandth? Hahnemann once, at least, according to his own statement, carried the process thus far; but no mathematician has ever undertaken to give the result of a dilution of a single drop to that extent. No one has ever dared to attempt the computation — the whole universe would be quite too little,

and infinite space scarcely sufficient to afford it room. In this contemplation we may be lost in amazement for a moment, but a little attention to the subject will show us that so much as a whole drop has never been attenuated to the thirtieth degree, only extreme fractional parts are carried forward to the end of the process, so that at last an ounce of the liquor may not contain more than a decillionth of the drop first employed.

Nearly the same result may be obtained in the following manner, viz.: Take a new vial and put into it one hundred drops of alcohol, then add one drop of whatever liquid may be required, give the vial one hundred shakes, and then turn out all except one drop. Quite as much as one drop will adhere to the sides of the vial after all has been emptied out that will run. Next add another hundred drops to this apparently empty vial, and give it another hundred shakes, and so continue the process up to the thirtieth time; and the last hundred drops will contain the decillionth of a drop of the tincture first employed, if the process has been correctly performed. But whether it does or does not

contain any of the medicine used in the beginning, is beyond the power of man to tell.

Hahnemann assures us that the almost infinitesimal doses of articles that have been considered inert, do, after being prepared in the manner described, actually possess immense power. The following are the effects of one decillionth of a grain of charcoal, as stated in Jahr's and Possart's New Manual, page 111.

“ General Symptoms. — Pains with anguish, heat, despair, or followed by languor. Rheumatic drawing and tearing, with lameness, especially in the limbs, with distress caused by flatulence, or with stoppage of breath, when affecting the chest. Pains as if sprained in the lower limbs, or as after straining by lifting. Burning pains in the limbs and bones. Throbbing in the body, here and there. Ailments caused by straining in lifting, and by riding in a carriage. Chronic ailments caused by abuse of cinchona. Morbid conditions like influenza. Cholera. Tremor and twitching of single limbs, in the day-time. The limbs go to sleep. Paralysis. Most of the pains come on during a walk in the open air. The limbs, early in the morning, after rising, feel lamed and bruised. Debility of the bends

of the joints. Very weak, sometimes into fainting, early in the morning, in bed, or when beginning to walk. Sudden prostration of strength. Towards noon he feels weary all over, with disposition to lean the head against something and to rest himself. Paralysis and complete collapse of pulse in the Cholera Asiatica. Liable to taking cold.

"Skin. — Formication over the whole skin. Itching all over, in the evening, after getting warm in bed. Burning of the skin, here and there. Itch, especially dry, like rash. Fine, granular eruption. Nettlerash. Herpes. Reddish-brown moles. Aneurisms by anastomosis. Aneurisms. Painless ulcers at the tips of the fingers and toes. Readily bleeding, fetid ulcers, with burning pain, and acrid ichorous pus. Chilblains. Varices. Glandular indurations.

"Sleep. — Very drowsy in the day-time, passing off by motion. Falls asleep late, sleepless owing to restlessness of the body. Nightly raving of the fancy, with starting on account of anxious dreams.

"Fever. — Chilliness and coldness of the body. Chilliness, evening and night, followed by flushes of heat. Intermittent fever, with thirst only during the chilly stage. Frequent flushes of heat. Night-sweat. Sourish morning-sweat.

Typhoid fevers, with loss of consciousness. Collapse of pulse during an attack of cholera. Disposed to sweat.

“*Emotive Sphere.* — Anguish and restlessness, especially in the evening. Dread of ghosts, especially at night. Little courage. Whining despair, with longing for death. Tendency to start. Irritable and passionate.

“*Sentient Sphere.* — Sudden weakness of memory, periodically. Slow ideas. Fixed ideas. Confused head. Vertigo when moving the head ever so little, or after sleeping.

“*Head.* — Headache from getting heated, or with trembling of the jaws. Headache with nausea. Nocturnal headache. Spasmodic tension in the brain, or pain as from contraction of the scalp. Heaviness of the head. Oppressive headache, especially above the eyes, in the temples and occiput. Drawing pain in the head, from the nape of the neck, with nausea. Stitches in the sinciput. Throbbing in the head, with rush of blood to the head, and heat in the same.

“*Integuments of the Head.* — Tearing in the outer parts of the occiput and forehead, frequently emanating from the limbs. Painful sensitiveness of the scalp to external pressure. Liability of the head to taking cold. Falling out of the hair, especially after a severe illness.

"Eyes.—Pain in the eyes from straining them by looking. Pain in the muscles of the eye when looking upwards. Itching, smarting, heat, pressure and burning in the eyes and canthi. Nightly agglutination of the eyes. Hæmorrhage from the eyes, with violent rush of blood to the eyes. Twitching and trembling of the eyelids. Near-sighted.

"Ears.—Otalgia in the evening. Heat and redness of the outer ear, in the evening. Want of cerumen. Fetid otorrhœa. Stoppage of the ears. Ringing and humming in the ears. Swelling of the parotid glands.

"Nose.—Itching of the nose, with tickling and internal tingling. Scurfy tip of the nose. Frequent continued bleeding of the nose, especially at night and early in the morning, with pale face.

"Face.—Pale face. Gray-yellow complexion. Hippocratic countenance. Tearing and drawing in the fascial bones. Swelling of the face and cheeks. Crusta lactea. Herpes in the face. Ulcer in front of the ear and below the jaw. Eruptions in the face. Pimples on the face and forehead, also like acne. Swelling of the lips. Cracked lips. Pustules on the lips. Ulcerated corners of the mouth. Twitching of the upper lip.

" Teeth. — Toothache drawing-tearing, or contractive, or gnawing or bubbling, excited by cold, warm, and salt things. Chronic looseness of the teeth. The gums are sore, suppurate, and recede from the teeth. Bleeding of the gums and teeth.

" Mouth. — Stomacace. Heat and dryness or flow of water in the mouth. Rough mouth and tongue. The tongue is sore and difficult to be moved.

" Throat. — Sore throat, as if swollen internally. The fauces feel constricted, with impeded deglutition. Smarting, scraping and burning in the fauces, throat and palate. Sore pain in the throat when coughing, blowing one's nose and swallowing. Œsophagitis. A good deal of mucus in the throat which is easily hawked up. Sore throat, after measles.

" Appetite and Taste. — Bitter taste. Salt taste in the mouth and of the food. Loss of appetite. Chronic aversion to meat, butter and grease. Desire for salt and sweet things. After eating, especially after milk, considerable distention, acidity in the mouth and sour eructations. Sweat when eating. Very much heated by drinking wine. Confusion of the head and pressure at the stomach, after eating. Excessive desire for coffee. Excessive hunger and thirst.

Dyspepsia, especially after the abuse of mercury. Even the most innocent kind of food causes distress.

" Gastric Symptoms. — Raising of air, or bitter eructations. Rising of the ingesta and of the fat one had eaten. Heartburn. Sour eructations. Hiccough after moving about. Gulp-ing-up of mucus, after eating. Nausea early in the morning. Constant nausea. Waterbrash, also at night. Hæmatemesis. Gastric derangement after drinking wine.

" Stomach. — Pains at the stomach, in the case of nursing females. Heaviness, fulness and tension in the stomach. Contractive or burning-aching cardialgia, with a good deal of flatulence and painfulness of the pit of the stomach to the touch. Clutching and trembling in the stomach.

" Abdomen. — Pains in the hypochondria as if bruised, especially in the region of the liver. Stitching pain below the ribs. Tension, pressure and stitching in the region of the liver. Splenetic stitches. The clothes press on the hypochondria. Colic around the umbilicus, when touching the part. Heaviness, fulness, distention of the abdomen, with heat in the whole body. Colic from riding in a carriage. Pressure and crampy feeling in the lower abdomen.

Pain in the lower abdomen brought on by a strain while lifting. Pinching in the abdomen, shifting from the left to the right side, with lame feeling in the thigh. A good deal of flatulence. Crampy flatulent colic, also at night. Incarcerated flatulence. Rumbling and fermentation in the abdomen. Excessive fetid flatulence. The distress from flatulence comes on again after eating ever so little. Hæmorrhoidal colic.

“*Catarrhal Symptoms*.—Stoppage of the nose, or discharge of water, without catarrh. Violent catarrh, with hoarseness and roughness of the chest, tingling in the nose, with ineffectual desire to sneeze.

“*Windpipe*.—Continual hoarseness and roughness. Morning or evening hoarseness aggravated by talking. Catarrh and sore throat during measles. Tracheitis, with tightness of the chest. Laryngeal and tracheal phthisis. Dry catarrh, with hoarseness and rawness of the chest. Cough, with titillation in the throat, or with raw and sore feeling in the chest. Spasmodic cough, also with choking and vomiting, three or four paroxysms a day, or in the evening, continuing a long time. Cough in the evening, before going to bed and in bed. Cough after the least cold. Painful stitches through the head, when coughing. Cough with expectoration of green mucus

or yellowish pus. Suppuration of the lungs. Bloody cough with burning pain in the chest. Whooping cough.

“ *Chest and Respiration.* — Oppressed and short breathing, when walking. Tightness and oppression of the chest. Stoppage of breath caused by incarceration of flatulence. Painful beating in the head when drawing breath. Suffocative paroxysms and paralysis of the lungs of old people. Pressure at the chest. The chest feels full, husky, oppressed with anxiety. Hydrothorax? Smarting as from excoriation, sore pain and burning in the chest. The chest feels exhausted. Burning in the region of the heart, with rush of blood to the chest and palpitation of the heart. Rheumatic pressure, drawing and tearing in the chest. Brownish spots on the chest. Inflammation of the mammæ.

“ *Trunk.* — Rheumatic drawing, tearing and stitching in the muscles of the back, nape of the neck and neck. Itching pimples on the back. Itching, soreness and dampness of the shoulder-pits. Stitching in the small of the back when making a wrong step. Painful stiffness in the back and nape of the neck.

“ *Upper Extremities.* — Tearing and burning in the shoulder and shoulder joints. Drawing and tearing in the forearms, wrists and fingers.

The muscles of the arms and hands feel relaxed when laughing. Rigid feeling in the wrist-joints as if too short. Spasmodic contraction of the hands. Lameness of the wrist-joints and fingers when grasping any thing. Fine, granular, itching eruption on the hands. Heat in the hands.

“Lower Extremities. — The lower limbs feel numb. Laming-drawing pain in the lower limbs. Burning, tearing and drawing in the hip. Rigid and crampy-feeling in the hip-joints, thighs and knees. Uneasiness and heaviness in the lower limbs. Aneurism on the knee. The knees feel stiff and go to sleep. Herpes on the knee. Crampy feeling in the legs and soles of the feet, and, at night, in the calves. Sweaty feet. Chronic numbness of the feet. Redness and swelling of the toes, with stinging pain, as if frozen.”

Now if homœopathy is true, all the foregoing symptoms and affections, with sixty more belonging to the same catalogue, which are quite too vulgar for common readers, are produced whenever a healthy individual swallows the decillionth of a grain of common charcoal, and these affections last thirty-six days. (See Jahr's and Possart's New Manual, page 565.)

CHAPTER III.

HOMŒOPATHY. CARBONATE OF LIME—ITS USES. ONLY ONE ARTICLE TO BE USED AT A TIME. PROVINGS, HOMŒOPATHIC ARGUMENTS, ETC.

Calcareo Carbonica—*Common Chalk*.—This is an important homœopathic remedy. The dose is one decillionth of a grain, and the effects last fifty days. The following are the affections in which it is employed, as laid down in Jahr's Manual, Vol. I., pages 119, 120.

“Indications derived from the ensemble of symptoms: For persons of a plethoric or lymphatic constitution, with a disposition to blenor-rhagia, cold in the head, and diarrhœa; or else for individuals of a weak, sickly constitution. Sufferings caused by a chill in the water; Different affections of children and of women who have copious catamenia; Evil effects from lifting a weight; Suffering arising from abuse of cinchona; Sufferings of drunkards; Gouty nodosities and other arthritic complaints; St. Vitus' dance?; Epileptic convulsions (after the action

of cuprum); Hysterical spasms; Obesity in young persons; Physical and nervous weakness in consequence of masturbation; Muscular weakness, difficulty of learning to walk, atrophy and other sufferings of scrofulous children; Tumefaction and suppuration of the glands; Caries, softening, curvature, and other affections of the bones; Rickety affections; Spontaneous dislocations; Arthroace?; Polypus; Encysted tumors; Chronic eruptions; Scabby and humid tetters; Scrofulous eruptions; Fistulous ulcers; Warts; Chronic urticaria. Intermittent fevers, and fatal consequences from the suppression of those fevers by cinchona; Slow fevers; Melancholy; Hypochondria and hysteria; Delirium tremens; Drunkenness; Megrim; Cephalalgia from chill, or after injury from lifting; Fatigue of the head, in consequence of intellectual labor; Scald-head; Falling off of the hair, also in parturient women, or caused by severe acute diseases; Fontanels of children, remaining open too long; Ophthalmia, even that arising from the introduction of a foreign substance, or in scrofulous persons, or in new-born infants; Blepharophthalmia; Spots, ulcers, and obscuration in the cornea; Fungus hæmatodes of the eye?; Amblyopia; Lachrymal fistula; Hæmorrhage of the eyes?; Otitis?; Purulent otorrhœa, also that

proceeding from caries in the auditory organs; Polypus in the ear; hardness of hearing, also that caused by suppression of an intermittent fever by cinchona; Parotitis; Scrofulous swelling of the nose; Nasal polypus; Anosmia; Cancer in the nose?; Coryza, with slow establishment of the catarrhal flux; Coryza and chronic obstruction of the nose; Prosopalgia; Tetters and other facial eruptions; Crusta lactea; Odontalgia, also that of pregnant women, or of those who have too copious catamenia; Difficult dentition in children, with convulsions; Fistulous ulcers in the gums; Ranula; Amagdalylitis and other phlegmonous anginae; Goitre; Anorexia; Dyspepsia, vomitings, sourness, pyrosis, and other gastric affections; Induration and other diseases of the liver; Tænia; Colic; Abdominal spasms; Scrofulous buboes; Obstinate constipation; Diarrhœa of scrofulous children, or else during dentition; Diarrhœa of phthisical persons; Chronic disposition to evacuate often in the day; Verminous affections; Hæmorrhoidal sufferings and bad consequence of the suppression of the hæmorrhoidal flux; Catarrh of the bladder; Hæmaturia?; Polypus of the bladder; Urinary calculus; Weakness of the genital functions, dysmenorrhœa, and amenorrhœa of plethoric persons; Leucorrhœa; Metrorrhagia; Chloro-

sis; Sterility; Abortion; Cutting pains, too long continued after accouchement; Weakness, falling out of the hair, and other complaints of parturient women; Odontalgia of pregnant women; Milk fever; Excoriation of the breasts; Galactorrhœa or agalactia; Ophthalmia, muscular weakness and acidity in nurses; Chronic laryngitis with ulceration; Chronic catarrh and leucorrhœa of the lungs; Phthisical symptoms (tuberculous phthisis); Curvature of the spine; Coxalgia; Spontaneous dislocation; Gout in the hands and in the feet, &c. &c."

Here, then, are one hundred and twenty-five diseases or conditions, some acute and some chronic, differing as far as possible in their etiology and pathology, all to be cured or relieved by the decillionth of a grain of chalk. Carbonate of lime is one of the most abundant natural productions, and is found in a great variety of conditions. In its solid state it forms a considerable part of the crust of the globe, and in solution it is found to exist to some extent in almost all water. The best wells and purest springs hold more or less of it in solution; it is even sometimes discovered in rain water. He

who created the elements, and provided for man his food and drink, saw fit, for wise purposes, to mingle carbonate of lime in nearly every thing which we swallow. The sick man swallows it in every glass of water, and in quantities much larger than Hahnemann directed. And would it not be the height of folly to attempt to cure a patient by giving him a decillionth of a grain of the article, once in six or eight hours, when every spoonful of water that he swallows contains more than a thousand such doses, and when he has taken the same article every day of his life? Certainly, we should think that he had taken it long enough to cure him of any disease that such an article was capable of curing. Nay, more; unless the disease existed in embryo, he could never have it at all, because he has used the medicine as a prophylactic from his earliest infancy, therefore he cannot possibly have any disease that carbonate of lime in such doses will cure.

There is another consideration connected with this article. Hahnemann directs that only one single, simple medicine shall be given at a time.

In his Organon, pages 319 and 320, he says: "In no case is it requisite to administer more than one single, simple medicinal substance at one time." Further, he says: "It is impossible to foresee how two or more medicinal substances might, when compounded, obstruct and alter each other's action in the human body." He further says: "Some Homœopathists have made the experiment, in cases where they deemed one remedy suitable for one portion of the symptoms of a case of disease, and a second for another portion, of administering both remedies at once, or almost at once; but I earnestly deprecate such *hazardous experiments*, that can never be necessary."

Now what shall be done? Nearly every homœopathic remedy is a compound, and consists of two or more elementary substances. But if you had a simple elementary substance, how could you administer it by itself alone? Say, for instance (which is not a fact), that aconite is a simple elementary substance, and you wish to give the patient one drop of the thirtieth attenuation of this drug in a spoonful of water—you

give the patient aconite and carbonate of lime at the same time, and the quantity of lime in the spoonful of water exceeds the quantity of aconite more than a million of times. Give whatever medicine you will, in the purest common water, and you are giving it in conjunction with carbonate of lime. If you were using ordinary doses of medicine, the inconsiderable quantity of lime in common water would not be a matter of any consideration; but if such infinitesimals act at all, they may be incompatible and counteract each other.

Hahnemann was the most inconsistent of mortals—he was not only inconsistent with reason and facts, and with every principle of philosophy and common sense, but also often strangely inconsistent with himself. At one time he declares that large doses have little or no effect upon the system, because they have not been potentized by attenuation and dynamization, and at another time he says that all allopathic quantities of substances which may be used as homœopathic medicines are poisonous, and injurious in proportion to the quantity used. He who creat-

ed the world and peopled it with living beings, wisely and benevolently fitted everything to their use. Accordingly he spread over the whole habitable globe, two substances, which were constantly required for human sustenance. These are carbonate of lime and common salt. The one seasons our drink, and the other our food. We swallow both in the first act of deglutition, and continue to use them to the last hour of life. The Most High, when he had finished the work of creation, pronounced it all very good. But Hahnemann discovered that this declaration was untrue—he has discovered that these articles, taken in such large quantities, are poisonous, and tend to ruin the system and destroy life. In his *Organon*, page 55, he says: “It was high time for the wise and benevolent Creator and Preserver of mankind to put a stop to this abomination, and to command a cessation of these tortures.” And again he adds, “It was high time that He should *permit* the discovery of Homœopathy.” And what are the remedies which this beatific discovery have brought to light? They consist in giving the

same articles, in infinitesimal doses, to cure or obviate the effects of these large poisonous allopathic quantities. Can a man who asserts that two and two make ten, be sane? or can a man who publishes such astounding absurdities, be in his right mind?

In Hahnemann's French edition of his *Materia Medica*, no less than thirty-five pages are occupied in describing the effects of one millionth of a grain of charcoal. It may be asked, How did Hahnemann ascertain that such numerous, such remarkable, and such contradictory effects were produced by such infinitesimal doses of an article, which, up to his time, had been considered nearly or quite inert? He and his followers tell us that these facts have been ascertained by observations and *experience*. It may be proper, therefore, to examine the process by which these and other discoveries of the kind have been made.

A number of individuals, say twenty, more or less, have been selected, and to each has been given a homœopathic dose of charcoal or any other article to be tried. Each individual is

told that the medicine is expected to produce marked effects upon him, and is requested carefully to note down all his symptoms and feelings. Every physical, intellectual and moral phenomenon that occurs in any such individual, after he swallows the attenuation, is considered as the positive effect of the medicine. If his face is flushed, the medicine has produced it — if he is inclined to sleep, the medicine has produced it — if he dreams, it is the medicine — if he is cold, it is the medicine — if he is warm, it is the medicine — if he is timid, it is the medicine — if he is courageous, it is the medicine — if his head, or eyes, or ears, or teeth, or limbs, ache, or if he laughs, or cries, or whatever else takes place in his person or feelings, it has been produced by the medicine. These are homœopathic PROVINGS, and by such means they ascertain by *experience* that the decillionth of a grain of chalk will “make the hair fall out” — produce “pressure in the eyes, polypus in the ear, redness of the nose, yellowness of the complexion, eruptions on the lips, toothache, dry tongue, aversion to smoking, desire for wine, swelling of the stomach

palpitation of the heart, ulcers of the legs and swelling of the feet," with a hundred other symptoms. Now suppose that, instead of the chalk, a few drops of pure cold water had been given to each of the twenty men in question, and they had been watched, and their symptoms noted, as in the other case — it might be shown, by the same kind of *experience*, that five drops of water did actually produce effects equally numerous and equally important.

Now this is the kind of testimony by which Homœopathy is supported — ridiculous in its character, unreasonable in its nature; and directly contradicted by all reliable experience. But whenever we attempt to show its absurdity and falsity, we are met by its advocates with certain stereotyped arguments which they appear to consider unanswerable. They tell us that the authors of great discoveries have always been opposed and persecuted, and point us to Copernicus, Galileo, Herschel and Newton; and because these men met with opposition when they first announced those discoveries which subsequent observations verified, they infer that Homœopa-

thy must be true because it meets with opposition. Now it must be a very poor case that is obliged to resort to so flimsy an argument for its support. It shows at once the want of tangible evidence, when it rests its support upon such a futile abstraction. The cases referred to are in no respect parallel. Hahnemann was no more like Galileo, than like Alexander or Cæsar. He made no discoveries of any kind — his *similia similibus curantur* being, as we have already seen, an old exploded maxim, and he himself assures us that this idea had been acted upon for many centuries. He revived this absurdity, which had become nearly or quite exploded, and made it the basis of his whole scheme. But if the cases were parallel, the process of reasoning would be altogether untenable, for it can never be supposed that every man who meets with opposition is in the right, nor that opposition is any evidence whatever of the truth of any scheme that an individual may set up. This course of reasoning would make almost everything that is false appear true, and every truth a falsehood. The Alcoran and the Mormon Bible

would each be proved true by the same course of reasoning. Their own argument, properly considered, goes to prove the falsity of their doctrine. The opposition to Galileo arose from a superstitious priesthood, which was wholly ignorant of the principles of astronomy, and looked upon his announcement as a heresy which impugned the authority of the Scriptures. Ignorance and superstition alone opposed him. As fast as astronomers became acquainted with his principles, they were satisfied of their truth. His early disciples did not, like Hahnemann's, consist of the ignorant, and the credulous, but they were the most learned philosophers and astronomers of Greece, men who had devoted their lives to the study of that science. The very reverse of this has been the case with Hahnemannism: all the medical savans throughout the world rejected it as soon as they became acquainted with its principles; and if I am told that many people believe it now, I answer that many also believe in Ann Lee and Joe Smith.

Another homœopathic argument upon which its advocates appear to place great reliance, is

founded on analogy. When we dispute their provings of great effects from little causes, or no causes at all, we are told that such things, though strange, are nevertheless true, and confirmed by analogous cases. They say, see how very little poison is capable of killing a strong animal—how little virus will produce the smallpox. They ask us to weigh malaria and measure miasma. If there was any force in this argument, we might show, by the same kind of reasoning, that a spider might spin a ship's cable, an ant overturn a mountain, and the smallest insect drink up the ocean. These men forget that the science and art of medicine should be governed and conducted by the same reason and common sense that are employed in every other department of business. They fly off in a tangent to the wild fields of fancy, without taking account of their own position. It is true that a single spark may explode a whole magazine, and a single match may inflame the most stately mansion; and if Homœopathy were true, a few drops of water (which all acknowledge is the right remedy) would be sufficient to quench the conflagration.

It is not true that homœopathic quantities of poison kill, nor that homœopathic attenuations of variolous matter will produce smallpox. If Homœopathy were true, the poison of the rattlesnake would be made stronger by dilution, and one millionth of a drop, commingled with the waters of all the oceans, would make the whole so strong that a single drop of that attenuation, either swallowed or smelt of, would produce instant death. If Homœopathy were true, the drop of virus, which may produce the vaccine disease, should be attenuated by being mingled with a quantity of fluid sufficient to fill the orbit of the farthest planet, and its power to produce the disease would not be diminished but increased. Homœopathic arguments never take effect, except upon feeble intellects; they are so attenuated as to produce no sensible effects upon any sound minds.

CHAPTER IV.

HOMŒOPATHY CONTINUED. INDICATIONS OF NATURE —
BELLADONNA IN SCARLATINA — NECESSITY OF AT-
TENUATED DOSES — BEST DOSE ALWAYS THE SMALL-
EST — COMMON SALT — SILEX — ARSENIC.

A LITTLE attention may teach any one that Nature herself never acts homœopathically. If a man has swallowed poison, or other offensive material, she endeavors to throw it off by violent vomiting, or purging, and to protect the delicate villæ of the stomach and bowels by an increased secretion of mucus. If the subject is plethoric, she often relieves him by epistaxis, or hæmorrhage of some other kind. If dust has fallen into his eyes, she washes it out immediately by spontaneous lachrymation; or if the necessary amount of effete fluid is not conducted off by cutaneous perspiration, some of the mucous membranes, or the kidneys, or all of these, are exerted for its removal. Nor does she repudiate counter-irritation: an internal affection is often

relieved or cured by eruptions upon the skin, by boils, carbuncles or other local inflammations. Even the sore legs of old people may often be regarded as Nature's method of prolonging life by counter-irritation. These are some of Nature's resources; and when unaided she can spontaneously accomplish her purposes, we would not interfere with her operations; but if she is not able to do so without assistance, rational medicine takes the hint, and endeavors to carry out her designs. But if the spontaneous efforts of Nature are excessive or unnecessarily prolonged, we endeavor to moderate or restrain them.

Whilst Hahnemann was occupied by his lucubrations upon his *similia similibus*, he discovered, as he thought, that belladonna administered to a person in health produced symptoms similar to scarlatina. Elated with the discovery, he proceeded to administer it as a prophylactic, and found, to his great joy, that those to whom it had been given, escaped the disease. This hasty trial confirmed him in his opinion that belladonna was a specific in scarlatina. Just because

the few persons to whom he had given the medicine did not happen to take the disease, he concluded that it must be a never-failing prophylactic. For a time, he and his disciples believed this to be a reliable discovery, and acted upon it with the utmost confidence. The idea spread, and was put to the test by physicians of all classes. Its insufficiency, however, was soon discovered, and trial after trial convinced all, who thoroughly tested it, of its entire futility as a prophylactic, and its value as a curative became very questionable. Still Homœopathy held to the delusion, and refused to give it up. As often as it was thoroughly tried, it failed, and yet the petty disciples of Hahnemann continued to ignore its failure, and to this day there may be some who continue to harp their groundless boastings. If Hahnemann's golden dreams had proved to be true, and future observation had confirmed his hypothesis, it would have been indeed a priceless boon. Physicians of every class and grade would have seized upon it with avidity—a thrill of rejoicing would have electrified the world—Hahnemann would indeed

have been the first Jenner — people of every name and nation would have delighted to do him honor, and the profession would have crowned him with its proudest laurels and given him a monument higher than the Egyptian pyramids. Unborn ages would have blessed him, and his fame would have endured forever. But, alas! it utterly failed, and all the glowing anticipations of its author perished.

We have seen that the two principal features of Hahnemann's system were the *similia similibus curantur*, and the infinitesimal dose. The latter seems to have been the consequence of the former. As one, in attempting to construct a machine for perpetual motion, soon finds himself under the necessity of altering some part to make it agree with some other part, so Hahnemann often found it necessary to change or modify some hypothesis to preserve the seeming harmony of the whole. According to his theory, he must give cathartics in dysentery, astringents in constipation, narcotics in coma, emetics in obstinate vomitings, &c. Now a very little practice in this way would be sufficient to con-

vince any one that such measures would increase the difficulties and aggravate the complaints they were designed to relieve. Under these circumstances, he seems to have been driven by necessity to make the dose so small as not greatly to aggravate the disorder; and this led him to the use of infinitesimal doses, by which means the system was left undisturbed to overcome its derangement by its own inherent recuperative power. Unassisted Nature did the cure which Hahnemann ascribed to his potions. The infinitesimal dose became a fixed principle with Hahnemann, from which he never departed. In his *Organon of Homœopathic Medicine*, page 204, he says, "This incontrovertible axiom, founded upon experience, *will serve as a rule by which the dose of all homœopathic medicines, without exception, are to be attenuated to such a degree, that after being introduced into the body they shall merely produce an almost insensible aggravation of the disease.*" In his *Organon*, page 289, he says, "The very smallest, I repeat, for it holds good as a homœopathic therapeutic maxim, *not to be refuted by any experience in the*

world, that the best dose of the properly selected remedy is always the *very smallest* one in one of the high dynamizations ($\frac{1}{1000}$), or thirtieth dilution—a truth that is the inestimable property of pure homœopathy.” Hahnemann declared that “liquid medicines do not become weaker by greater and greater attenuation, but always more potent and penetrating.” According to him, also, succussion, or shaking, infinitely increases the power. He says, “Of late years I have been compelled, by convincing experience, to reduce the ten succussions, formerly directed to be given after each attenuation, to two.” See *Organon*, p. 316. He gives this direction, he says, in order to set bounds to the dynamizing process, lest the medicine should by too many shakes be made so strong as to be unsafe.

Any one who wishes to try the experiment, can provide himself with thirty new vials, as directed in Hull's *Laurie*, page 51, and proceed to make the attenuations according to the rules there laid down. But if he attempts to carry a whole drop through to the thirtieth degree, with-

out leaving any part of it in the lower stages, he will soon find it impossible to proceed. The ratio of increase being one hundred, a few manipulations will soon convince him of his inability to complete the process. But if he carries forward only one drop each time, he can easily arrive at the thirtieth attenuation.

Let the drop of medicine used in the beginning be whatever it might, of the deepest color or most virulent poison, no perceptible vestige of it will be found in the last hundred drops. No mortal can, by any sensible or physical signs, by any chemical tests or any medicinal effects, distinguish the vial containing the last hundred drops from another vial of simple alcohol. The quantity of the medicine in this hundred drops is only equal to that which would be contained in any hundred drops taken from an ocean of the size of the earth multiplied sixty-one times. But we are told that much higher attenuations are often used, and that the drops so obtained possess immense power. Can human credulity be taxed beyond this? The idea surpasses the utmost stretch of the most gigantic imagination. After

one wild effort to grasp it, we instinctively look around to see if we are in or out of the body. A friend of mine has a fine morocco case containing eighty small vials — forty of these are filled with dry globules, and the other forty with a fluid, and labelled — one “ opium,” another “ aconite,” another “ belladonna,” &c. Now if the labels should be removed, and the vials disarranged in the case, no one could ever tell which was the opium, and which the aconite, or which the belladonna.

We will analyze a case in homœopathic practice. A man is sick with some rheumatic affection. The doctor visits him and leaves six or eight small white powders. The good woman inquires what is the name of the medicine, and is told that it is *natrum muriaticum*. She cannot comprehend the meaning of the term, but concludes that it is some newly-discovered homœopathic remedy, and therefore asks no further questions. Now let us examine this case a little. *Natrum muriaticum*, in common language, is common salt. Hahnemann's dose is one decillionth of a grain, and its effects last from

forty to fifty days. The following are the diseases in which it is used by homœopathic practitioners. (See Jahr's Manual, Vol. I., p. 386).

“Allowing ourselves to be guided by the totality of symptoms, the cases in which this medicine may be used will be found to be:—Rheumatic affections, with contractions of the tendons; Paralysis of the limbs; Scrofulous affections; Enlarged glands; Bad consequence of vexation and anger: Weakness from loss of humors and other debilitating causes, also that resulting from onanism; Hysterical weakness and syncope; Warts; Varices; Intermittent fevers, also those which have changed their character from strong doses of cinchona; Typhus fever; Melancholy and hypochondria; Sufferings from excessive study; Megrin; Falling off of the hair in consequence of acute diseases, also in the case of parturient women; Chronic ophthalmia and blepharophthalmia, especially in scrofulous individuals; Amblyopia amaurotica; Presbyopia; Otitis, with purulent discharge; Coryza; Crusta lactea?; Scorbutic affection of the gums; Stomacace?; Dyspepsia, gastralgia, and other gastric affections; Chronic hepatitis?; Flatulent colic; Chronic constipation; Chronic diarrhœa; Diabetes?; Chronic

gonorrhœa? Priapismus?; Impotence; Dysmenorrhœa; Amenorrhœa; Dysmenia in young girls; Sterility, with too early and too profuse catamenia?; Leucorrhœa; Catarrh; Phthisical complaints; Diseases of the heart?; Goitre; Panaritium; Suppression of foot sweat, &c. &c."

If the homœopathic doctor is an honest man, each of the powders contains, as he supposes, one decillionth of a grain of common salt. The patient has used salt, *ad libitum*, with his food, all his life, and may sometimes have swallowed an ounce in a day without any marked effects; but now he is to take one decillionth of a grain every four or six hours, to cure him of rheumatism. The bulk of these powders is sugar made from milk or whey; and whether they contain anything else, no person in the world, except the one who furnished the doctor with the article, can tell. How large a globule would a decillionth of a grain of common salt make? Placed upon a smooth surface, it could not be perceived by the touch, and it would not be visible to the eye, even with the aid of a powerful microscope.

Hahnemann manifested a fondness for mineral

substances, particularly those which are totally inert—such as platinum, gold, silex, and others which are perfectly insoluble in the animal fluids, and can have no action upon the organism except mechanical, and as foreign bodies. Silica or silex is of that class, and is one of the most abundant of the earthy matters which compose the globe; forming a large part of all the primitive rocks. It is seen almost pure in quartz, agate, flint and rock crystal, and much of the sand upon the sea-shore is composed of the same material. Nearly insoluble and unchangeable in its nature, and yet capable of being reduced to a very fine powder, it was a good material for Hahnemann to submit to his dynamizing process, and accordingly he made it one of his standing remedies. The following are some of the cases in which he directs its use, as given in *Jahr's Manual*, Vol. I., page 547.

“Allowing ourselves to be guided by the totality of symptoms, the cases in which this medicine may be used appear to be:—Bad effects from the abuse of mercury; Hysterical sufferings; Physical weakness in children, with difficulty in learning to walk; Paralysis; Epilepsy; Nervous

excitement, with sleeplessness; Chronic rheumatic and arthritic affections; Phlegmonous inflammations; Lymphatic tumors; Scrofulous and rachitic affections also with enlargement of the head, and slow closing up of the fontanelle; Obstruction, inflammation, induration and ulceration of the glands; Inflammation, softening, ulceration and other diseases of the bones; Abscess; Scirrhus induration; Ulcers, almost of all kinds, especially in squalid, cachectic persons, and those who are addicted to spirituous drinks; Scrofulous, mercurial and scorbutic ulcers; Cancerous ulcers; Hydarthra?; Hysteria; Megrim; Vertigo; Scald-head; Falling off of the hair in consequence of acute diseases; Fungus hæmatodes in the eye; Ulcers on the cornea; Cataract; Amblyopia amaurotica; Hardness of hearing; Cancer in the lips; Fever during dentition; Bulimy, pituita in the stomach, gastralgia, dyspepsia, and other gastric affections; Hepatic abscess; Vermiculous affections, especially in scrofulous subjects; Chronic gonorrhœa; Hydrocele, especially in scrofulous subjects; Excoriated mammæ; Ulceration and also cancerous affections of the mammæ; Chronic coryza and obstinate disposition to take cold in the head; Phthisical sufferings; Inflammatory swelling of the knee; Panaritium; Paralysis of the hands, also in leprous subjects; &c. &c."

One decillionth of a grain is the proper dose, and the effects last from seven to eight weeks.

It is not pretended that Hahnemann's *Materia Medica* consisted wholly of inert substances; far otherwise. Besides these, he also made use of many such articles as in common language are called poisons, such as arsenic, phosphorus, henbane, nox vomica, &c. Accordingly, arsenicum album, or white arsenic, has become one of the most common homœopathic remedies;—its effects are supposed to last from thirty-six to forty days. It is directed to be used in the following cases. See Jahr's Manual, Vol. I., page 53.

“Allowing ourselves to be guided by the totality of the symptoms, the cases in which this medicine may be employed will appear to be:—Affections, especially of exhausted persons, of nervous, or of leucophlegmatic constitution, with tendency to catarrhs and to blenorrhœa, or to dropsical affections; or also affections of persons of lymphatic constitution, with tendency to eruptions, tetter, ulcerations, and suppurations; or persons of bilious constitution, of choleric or lively temperament, or with a tendency to

melancholy, &c.; Suffering of drunkards; Evil effects of a chill in the water; Cachexia from the abuse of quinine or of iodium; Atrophy of scrofulous infants and atrophy of grown persons; Scrofulous affections; Icterus; Chlorosis?; Dropsical affections; Nervous weakness of hysterical persons with fainting fits; Spasms and convulsions; Epileptic convulsions; Paralysis?; Muscular weakness with trembling of the limbs; Trembling of drunkards; Miliary eruptions, nettle-rash and itchy eruptions; Plectonoides and furfuraceous tetter; Gnawing tetter; Putrid, cancerous and gangrenous ulcers; Carbuncles; Sanguineous pemphigus; Varioloid diseases and smallpox; Warts?; Chilblains?; Varices; Coma vigil and coma somnolentum; Intermittent fevers, even those from the abuse of quinine, and chiefly tertian and quartan fevers; Typhus fevers with symptoms of putridity; Inflammatory fevers with bilious or mucous state; Slow, hectic fevers; Gastric fevers; Religious melancholy; Gloomy melancholy, even with inclination to suicide; Mental alienation of drunkards; Madness?; Imbecility; Softness of the brain?; Megrin; Scald-head with swelling of the glands of the nape of the neck, and of the neck; Ophthalmia (arthritic?), Rheumatic? Ophthalmia in consequence of griping, or of a chill in the water;

Specks and ulcers of the cornea; Cancer in the nose, in the face and in the lips; Milky scurf; Red pimples in the face; Mealy tetters in the face; Prosopalgia; Chronic coryza; Enlargement of the sub-maxillary glands; Stomacace; Aphtha in the mouth; Inflammatory swelling of the tongue; Angina, even that caused by the smallpox; Gangrenous angina?; State of indigestion in consequence of a chill of the stomach from ice, acids, &c.; Sea-sickness; Sufferings in consequence of bathing in the sea; Dyspepsia with vomiting of food; Hæmatemesis; Vomiting of drunkards and of pregnant women; Gastric and bilious affections; Meloena; Acute Gastritis; Scirrhus in the stomach?; Cholérine; Asiatic cholera; sufferings in consequence of cholera; Colic; Spasmodic colic; Abdomino-glandular obstruction of children; Ascites; Scrofulous buboes; Diarrhœa, also that of children during detention, and in consequence of the smallpox; Dysentery; Lienteria?; Hæmorrhoidal sufferings; Ischuria; Paralysis of the bladder; Dysuria; Inflammation and swelling of the genital parts; Erysipelas of the scrotum?; Amenorrhœa; Leucorrhœa; Cancer and scirrhus of the uterus?; Nausea and vomiting of pregnant women; Gripe; Acute and chronic laryngitis; Hooping-cough; Hæmoptysis?; Phthisical symp-

toms; Hydrothorax; Asthmatic affections; Spasmodic asthma; Asthma of Millar; Angina of the chest; Organic affections of the heart; Nostalgia; Sciatica; Ulcers of the legs; White swelling?; Phlegmonous inflammation of the feet; Coxalgia; Discolored nails; Gout in the feet."

Being in the form of a fine white powder, and nearly destitute of either smell or taste, it is easily incorporated with sugar of milk in any desirable proportions. Whilst most other poisons are either very acrid or extremely bitter, arsenic, having no sensible properties, is easily given in any quantity which the practitioner may think proper to administer. But if the homœopathic practitioner is always honest, and strictly adheres to the principles of his great master, no one need be alarmed if he uses the thirtieth attenuation of arsenic in every case each day of his life. If he should live to the age of Methuselah, and dispense powders of that kind all his life, the whole amount of arsenic that he would thus use would not in the least harm the smallest insect if given at a single dose.

CHAPTER V.

HOMŒOPATHY CONTINUED. OLFACTION — EXTRACTS FROM
PROF. SIMPSON — CONSIDERATIONS, ETC. ETC.

IN his Lesser Writings, page 822, Hahnemann describes the manner by which simple globules, composed of nothing but sugar and starch, are to be medicated and prepared for use. This is done by shaking one medicated globule with several thousands of unmedicated globules. "This much (he observes) is deducible from experiments, that a single dry globule, imbibed with a high medicinal dynamization, communicates to 13500 unmedicated globules with which it is shaken for five minutes, medicinal power fully equal to what it possessed itself, without suffering any diminution of power itself." And he continues to say, "It seems that this marvellous communication takes place by means of proximity, and contact, and is a sort of infection, bearing a strong resemblance to the infection of

healthy persons by a contagion brought near or in contact with them." Here one might suppose that Hahnemann had arrived at the acme of his fanciful speculations, and had taxed the credulity of his followers to the utmost of their endurance. But not so; he goes further. You are not allowed to swallow even these infected globules, but only to smell of them. This process he calls olfaction. The following is from a work by Prof. J. Y. Simpson, of Edinburgh, entitled "Homœopathy: its Tenets and Tendencies," page 74-77.

"Writing in 1833, Hahnemann observes: 'All that homœopathy is at all capable of curing (and what can it not cure beyond the domain of mere manual surgical affections?) among excessively *chronic* diseases that have not been quite ruined by allopathy, as also among acute diseases, will be most safely and certainly cured by this mode of Olfaction. I can scarcely (he adds) name one in a hundred out of the many patients who have sought the advice of myself and assistant during the past year, whose chronic or acute disease we have not treated with the most happy results, *solely by means of this Olfaction*. During the latter half of this year, moreover, I

have become convinced of what I never could previously have believed, that by this mode of Olfaction, the power of the medicine is exercised upon the patient in at least the same degree of strength, and that more quietly, and yet just as long as when the dose of medicine is taken by the mouth; and that, consequently, the intervals at which the Olfaction should be repeated, should not be shorter than in the ingestion of the material dose by the mouth." — (*Organon*, p. 332.)

"Dr. Gross, using, as we have seen, medicines of the highest potency, 'often contented himself with allowing the patients to *smell* the remedy — whether with one or more globules at one time I am not aware — waiting patiently for *four weeks* or so, for the completion of the cure, not even permitting a second smell or dose, so mild yet certain is the remedial action.'

"Hahnemann appears to have employed the exhibition of his infinitesimal drugs by smelling in two different ways, viz.: — *First*, By sometimes making the patients smell a *dried* decillionth globule; — or, *Secondly*, By dissolving a globule or two in water and spirits, and making the patient hold his nose over the surface of this solution of it.

"In relation to the smelling of dried globules,

Hahnemann observes, 'A globule, of which ten, twenty, or a hundred weigh a grain, impregnated with the 30th potentised dilution, and then *dried*, retains for this purpose (of olfaction) all its power undiminished for at least eighteen or twenty years (my experience extends this length of time), even though the phial be opened a thousand times during that period, if it be but protected from heat and the sun's light. But (he continues), should both nostrils be stopped up by coryza or polypus, the patient should inhale by the mouth, holding the orifice of the phial betwixt his lips. In little children, it may be applied close to their nostrils whilst they are asleep, with the *certainty* of producing an effect. The medicinal aura thus inhaled comes in contact with the nerves seated in the walls of the spacious cavities it traverses, without obstruction, and thus produces a salutary influence on the vital force in the mildest, yet most powerful manner. And this (he adds) is *much preferable* to any other mode of administering the medicaments in substance by the mouth.' — (*Organon*, p. 332.)

"In a note of Hahnemann's, translated by Dr. Dudgeon in his 'Lesser Writings,' the founder of homœopathy states — 'A globule of this kind — for example, of staphisagræ, of the 30th

dilution — which, in the course of twenty years, has been smelt several hundreds of times, after opening the bottle in which it was, for a certain symptom that always recurred of the same character, possesses at this hour equal power as at first, which could not be the case did it not continue exhaling its medicinal power in an inexhaustible manner.' Hahnemann further states: 'It is especially in the form of vapor, by smelling and inhaling the medicinal aura, that is always emanating from a globule, impregnated with a medicinal fluid in a high development of power, and placed, *dry*, in a small phial, that the homœopathic remedies act most surely and most powerfully. The homœopathic physician allows the patient to hold the open mouth of the phial first in one nostril, and in the act of inspiration inhale the air out of it, and then, if it is wished to give a stronger dose, smell in the same manner with the other nostril more or less strongly, according to the strength it is intended the dose should be.' — (*Organon*, p. 331.)

"Dr. Crosiero, of Paris, in a communication published subsequently to Hahnemann's death, gives some more particulars respecting the practice of Hahnemann in the last years of his life, of which he assures us he was often a witness. 'Hahnemann,' he writes, 'always made use of the

well-known small globules, which were generally impregnated with the 30th dilution, both for acute and chronic diseases. He latterly employed olfaction very frequently. For this end he put one or two globules in a small medicine phial, containing two drachms of alcohol, mixed with an equal quantity of water, which he caused to be inhaled once or twice with each nostril—never oftener. My own wife (says Dr. Crosiero) was cured by him in this manner of a violent pleurisy, in the course of five hours. In chronic diseases, happen what might, he never allowed this olfaction to be repeated oftener than once a week. And he gave besides, for internal use, nothing but plain milk-sugar. And in this manner he effected the most marvellous cures, even in cases in which the rest of us had been able to do nothing.'

"According to Hahnemann, even the olfaction or smelling of substances, which have no smell, may produce immediately direct and decided therapeutic effects. 'If,' says he, 'a grain of gold leaf be triturated strongly for an hour in a porcelain mortar with one hundred grains of sugar of milk, the powder that results (the first trituration) possesses a considerable amount of medicinal power. If a grain of this powder be triturated as strongly and as long with ano-

ther hundred grains of sugar of milk, the preparation attains a much greater medicinal power, and if this process be continued, and a grain of the previous trituration be rubbed up as strongly and for as long a time, each time with a fresh hundred grains of sugar of milk, until, after fifteen such triturations, the quintillionth attenuation of the original grain of gold leaf is obtained, then the last attenuations do not display a weaker, but, on the contrary, the most penetrating, the greatest medicinal power of the whole of the attenuations. A single grain of the last (quintillionth) attenuation put into a small, clean phial, will restore a morbidly desponding individual, with a constant inclination to commit suicide, in less than an hour, to a peaceful state of mind, to love of life, to happiness, and horror of his contemplated act, if he perform but a *single Olfaction* in the phial, or put on his tongue a quantity of this powder no bigger than a grain of sand.' — (*Lesser Writings*, p. 821.)

“But what in reality is the quintillionth trituration of a grain of Gold—a single olfaction of which, Hahnemann, in the preceding paragraph, declares to be capable of restoring a morbidly desponding individual to a peaceful state of mind, etc.? To reduce a single grain

of Gold, in accordance with Hahnemann's own rules, to the quintillionth trituration, a mass of sugar, not only higher and broader than the entire range of the Alps, or of the Andes, or of the Himalayas, but as large, at least, as FIFTY globes or worlds the size of the entire Earth, would be required. Yet Hahnemann avers that one single grain of Gold, distributed duly and equally through such an inconceivable mass, or series of masses, of sugar, would invest every single grain of these masses taken and put into a small clean phial, with a power of restoring a 'morbidly desponding individual, with a constant inclination to commit suicide, in less than an hour, to a peaceful state of mind, to love of life, to happiness, and horror of his contemplated act, if he perform but a *single* olfaction in the phial."

The method of treating diseases by what Hahnemann calls olfaction, seems to cap the climax of his great discoveries—it was the culminating point to which he finally arrived after long years of laborious investigation. He fixed upon this as the safest and most effectual method, and gave it his last approving touch. According to this idea, the insensible evaporation that is supposed to pass off from a few minute globules, which

afford no sensible evidence of any thing more than starch and sugar of milk, is efficacious in removing disease. This was not a hasty scheme, or mere theory, with Hahnemann, but a method deliberately formed and adopted, and to which he conformed his practice for many years towards the close of his life; and it seems to deserve at least a brief consideration.

When we look around us, we see that both the animal and vegetable kingdoms are undergoing continual change. All organic matter is subject to decomposition, and the common atmosphere is the great sewer into which all the light particles of effete matter are thrown. With these the air around us is always charged, to a greater or less extent. We imbibe these matters by every inspiration. Sometimes the air which we breathe is highly charged with the delicious aroma of fragrant blossoms — at another, with the foetid effluvia of some filthy receptacle. At one time, we inhale the delightful flavor of the rose or lily; and at another, the noxious exhalations of the hemlock or deadly night-shade. The common air is always much more highly charged

with medicinal substances than any of Hahnemann's smelling bottles ever were or ever could be. We seldom if ever breathe pure unadulterated atmospheric air. In crowded places it is laden with all sorts of animal exhalations, and we cannot live in the vicinity of the hemlock or henbane, without imbibing more or less of their poisonous emissions. Every peach blossom imparts to the surrounding air hydrocyanic acid, and every poppy exhales opium. And the doses of such things which we daily and unconsciously receive into our systems, exceed, by millions and millions of times, any amount that could ever be administered by Hahnemann's method of olfaction. It is not unreasonable to suppose that the air which we breathe every day, brings on the wings of the wind, from the noxious plants of India, and the venomous serpents of Peru, poisons, which after their thousand attenuations and succussions, would be sufficient to destroy all mankind, if there was any truth in Hahnemann's doctrines. The poisonous fumes of smelting ores in Illinois and California, would reach and cut off the farthest tenant of the globe, if suc-

cussion and attenuation increased instead of diminishing their intensity. These considerations might well lead us to inquire whether Hahnemann was so monstrously deceived himself, or only sought to deceive others? This question I shall not attempt to decide, but will leave it for his disciples to dispose of as they think proper. One or the other of the propositions must be true — Hahnemann was either a monomaniac or a great deceiver.

But I am told that homœopathic practitioners no longer treat diseases by the method of olfaction. That may be true, although it was the very essence of all Hahnemann's pretended discoveries. This I do know, that, not many years ago, I attended a very respectable lady, who previous to my attendance had been under the care of a homœopathic practitioner. Her cottage was situated in the midst of an immense flower garden, at that time in full blossom, and the air all around, in and out of doors, was fragrant with the aroma of a thousand flowers. This lady patient informed me that at one time, when her homœopathic attendant came in, he

found her with a common red rose in her hand, and said to her, "Mrs. —, you must not smell of roses, for, if you do, my medicine will not have any effect upon you!" I told her that the homœopathic practitioner had probably told her the truth, once at least; for if his medicines were genuine homœopathic attenuations, they would not have any effect upon her, whether she did or did not smell of the rose. The brain of this man probably retained some glimpses of the power of olfaction.

CHAPTER VI.

HOMŒOPATHY CONTINUED. TESTIMONY IN FAVOR OF
HOMŒOPATHY CONSIDERED — DIFFERENT KINDS OF
WITNESS REQUIRED TO PROVE DIFFERENT MATTERS —
WITCHES, ETC.

I AM told that there must be some truth in Homœopathy, or so many intelligent people would not patronize it. This is an erroneous conclusion. If this were the rule of evidence, it would establish as true all the false schemes in medicine and religion that have ever been put forth. By this rule, Paganism, Mahometanism, and Mormonism, would at the same time be proved true; and by this rule Perkinsism, Thomsonism, and Chrono-thermalism, would each be established as the best mode of medical practice. Each one of these has enjoyed the patronage and support of numerous intelligent and respectable individuals. If it is claimed that the followers of Samuel Hahnemann are more numerous than the followers of Samuel Thomson,

and therefore Homœopathy should have the preference, I answer that the number of competent judges who support the regular system of rational medicine, compared with those who support Homœopathy, is at least a thousand to one of the latter, and therefore by that rule Homœopathy must surely fall.

It may be well to consider the worth of popular testimony. In law and reason, a good witness is one who is both able and willing to testify correctly. To be competent, the witness must understand the subject upon which he is to give evidence. If the question to be decided regard the purity of a certain piece of metal, then the goldsmith, the chemist, or mineralogist, is the proper witness. If it regard the genuineness or value of certain bank notes, another set of witnesses will be required—the president and cashiers of banks, brokers, and other business men, may be the most competent. If it regard mechanics, a different class of witnesses will be necessary. But if it is a question of law, none of the foregoing witnesses are worth anything; they may all be very honest, but not

being learned in the science of law, they are incompetent, and their opinions are worth nothing; such questions must be settled by lawyers and civilians.

Now Homœopathy does not gain proselytes by teaching its true principles. Such a course would be suicidal, and soon exterminate the sect; but it is propagated by other means. It is obvious that the public are always desirous for something new in every department of science and business. They see that all the means which have hitherto been employed for the restoration of the sick, often fail; the healing art is acknowledged to be imperfect; the sick bed, with all its medical appliances, is a subject of dread. Every one would prefer to be treated by remedies more agreeable and more sure, and Homœopathy, like every other species of quackery, promises all this. It points to the improvements that are continually being made in mechanics, and beguiles the patient with the notion that Homœopathy is a new discovery, which compares with regular medicine as the most perfect machine does with the rudest ancient

model. Such are the considerations which induce many intelligent persons to try this kind of medical practice. They are assured that the medicine is powerful to cure, but always perfectly safe, and can never do the least harm. It is easy to take, and subjects the patient to no inconvenience. If true, it is the kind of medication which every one would choose. The patient has neither the time nor the means of examining the principles of the proposed method; but believing it to be something new, he concludes, of course, that it must be an improvement upon all former methods. Here is where the mistake is made — instead of being new, Homœopathy is at least half a century old; and instead of being an improvement known only to homœopathists, the whole has long been known, examined, tried and rejected by all competent judges throughout the world. It is not a system founded upon actual discoveries, for its originator never made a single new discovery; on the contrary, every particle of knowledge which its practitioners possess (when they have any at all) has been derived wholly from that system of rational

medicine which they pretend so much to despise. Homœopathy itself is as destitute of all truth and of everything that is valuable, as Sahara is of herbage. In itself, it is a boundless desert, without a single oasis — having neither flowers, nor fruits, nor springs of water, to refresh the fainting traveller.

If it is still insisted that the number and respectability of the supporters of Homœopathy are proofs in its favor, we might urge, with much more propriety, the truth of Divination, Sorcery and Witchcraft. The believers in these delusions have been far more numerous, and their attestations far more imposing. During the sixteenth and seventeenth centuries, all Europe brooded over the doctrine of Witchcraft. All ranks and conditions of men, from the mitred prelate to the humblest cottager, and from the king upon the throne to the beggar at his gates, all were firm believers in this terrible infatuation. Judicial tribunals became courts of inquisition, and thousands of the innocent and unoffending were suspected to be guilty, and put to death. For more than two centuries, this monstrous delusion

sat like a mighty incubus upon all the civilized world, and more than a hundred thousand persons fell victims to its rage. The whole amount of testimony in support of Homœopathy, compared with that which supported Witchcraft, is little more than a single grain compared with the amount required to reduce it to the thirtieth attenuation; and if the present testimony in favor of Homœopathy proves that there is truth in it, then Witchcraft was proved by evidence more than a million times as strong. This state of things had scarcely passed by, when Hahnemann came upon the stage. Germany had been the theatre upon which this dreadful infatuation had played its direst pranks. In that devoted country, thousands perished annually; victims bled every day; the sun rose and set in blood, and the earth drank it in like water. This blood had scarcely dried up — the witchfire had scarcely gone out — the wailings of the victims still echoed among the mountains, when Hahnemann was born. The first air he breathed was pregnant with fanaticism, and his first lessons were ghost stories. Superstition had filled the lurid

atmosphere with spirits of witches, ghosts, hobgoblins, and devils of a thousand forms, and the wildest frenzy took possession of all minds. Is it strange that, under such controlling influences, Hahnemann should have become a visionary maniac?

CHAPTER VII.

HOMŒOPATHY CONTINUED. DEVELOPMENT OF POWER BY ATTENUATION — “SMALL DOSE,” BY WILLIAM SHARP, M.D., F.R.S., ETC. — CONSUMPTION CURED BY DR. NUNEZ WITH THE SIX THOUSANDTH ATTENUATION OF SULPHUR — THE EXACT REMEDY OF HOMŒOPATHY CONSIDERED — DANGER OF HOMŒOPATHISTS WHO DEPART FROM THE RULES LAID DOWN BY HAHNEMANN, ETC.

THE homœopathic theory of the development of medicinal power by dilution and trituration, is laid down in Hull's Laurie, page 44, and is as follows: “We ought to have noticed that each medicinal dose contains a great number of atoms which are perfectly inactive, in consequence of their being shut up in the interior of the molecules, and not brought into contact with our organs; it therefore follows that every time we by any means whatever, come to divide these molecules into smaller corpuscles, and thus augment their whole surface, the energy of the dose will so increase that the smallest part will be-

come capable of exercising an influence, if not superior, at any rate equal to that of the entire dose in its primitive condition."

According to this theory, each dilution and dynamization breaks down or lays open a new set of molecules, and allows their smaller corpuscles to escape from their confinement and become active; and reasoning abstractly upon the endless divisibility of matter, they arrive at the conclusion that the power of medicinal substances may be endlessly developed by these means. Now this absurd notion is contrary to all *but* homœopathic reasoning, is inconsistent with all experience and all analogy, and is positively contradicted by every day's observation in scientific and domestic operations. Every one knows that just in proportion as water is added to brine, alcohol, vinegar, or any other aqueous solution, its power is diminished, and that a hogshead of water in which one grain of common salt has been dissolved, has no perceptible saline properties; but if the grain of salt is dissolved in a single teaspoonful of water, it becomes sensibly strong—whereas, if the ho-

mœopathic theory be true, the water in the hogshead would be quite as strong, if not stronger, than that in the teaspoon. If this homœopathic theory were true, it might be applied with great advantage in domestic economy. If this were true, the aroma of the rose would act upon us with increasing force as we receded from it. If this doctrine were true, odoriferous molecules would be amplified and increased in intensity by attenuation. But that such is not the case, common observation demonstrates. For example, musk is one of the most subtle, penetrating, and diffusible of odors; and if Homœopathy were true, its power to stimulate the olfactories should certainly continue to the thousandth attenuation. But what is the fact? William Sharp, M.D., F.R.S., a very ardent advocate for Homœopathy, in a little work of his, entitled "The small Dose of Homœopathy," page 6, says, "The sense of smell can detect musk to the fifth or sixth dilution. Every thing that we know forbids us to conclude that the division of matter stops here, but our senses cannot follow it further." Here, then, is a complete refutation of

the homœopathic theory of dynamic developments, by their own showing. The power of the article, instead of being increased, is diminished at every attenuation, until it is entirely lost.

This is true of every other medicinal substance. And if the power of musk to operate upon the olfactories ceases entirely at the fifth or sixth attenuation, what shall be thought of the one hundredth or one thousandth? Hahnemann, in his last edition of his *Organon*, recommends the universal employment of the thirtieth attenuation, and directs his followers never to employ any of the lower potencies, but speaks highly of using sometimes the sixtieth, one hundred and fiftieth, or three hundredth; and Dr. Nunez, of Paris, in a paper read before a homœopathic meeting in that place, reported several cases, one of which was consumption, which he declared was cured by him, with the six thousandth dilution of sulphur!

Hahnemann, in his *Organon*, page 192, says, "All experience teaches us that scarcely any homœopathic medicine can be prepared in too

minute a dose." And again, page 194, he says, "I must observe in this place, that it is a common fault of physicians, who go from the old school of medicine, to the homœopathic, to violate this most important rule. Blinded by prejudice, they avoid small doses of medicine *attenuated to the highest degree*, and thus deprive themselves of the great advantages which experience has a thousand times proved to result from them." So it seems that Hahnemann's experience confirmed him more and more in the superior efficacy of high attenuations; and during the last years of his life he became more scrupulously devoted to high potencies. Now let us compare this doctrine of the immortal Hahnemann, as his disciples call him, with the declarations of some conspicuous homœopathic leaders.

About two years ago, a Dr. Preston, President of the Rhode Island Homœopathic Society, got up a public meeting in Taunton, Ms., to enable him to deliver a famous lecture of his upon Homœopathy. An extract from that lecture, published by his friends, reads as follows: "But

really, the dose has nothing to do with the law of cure — it has come to be engrafted upon Homœopathy as a matter of expediency. I may give an ounce or a pound of a drug, just as strictly in accordance with the law of similars, as when I prescribe the millionth or decillionth of a grain. It is in the selection of the exact remedy, and not in the dose, where Homœopathy lies." Again, he says, "The dose has nothing to do with the homœopathic principle." Here, then, we see the very essence of Homœopathy abjured and set at nought by the highest officer of a homœopathic society, who, we have a right to conclude, uttered the sentiments of the body over which he presided. If in these days of spiritualism, the ghost of old Hahnemann should be permitted to revisit these pale glimmerings of the moon, he will have a fearful reckoning to make with many such disciples.

But as Homœopathy is always everywhere grossly absurd in all its tenets and practices, we need not be surprised at any inconsistencies or contradictions that it may exhibit. Some of its practitioners adhere to the high, some to the low

potencies; and others, as I have shown, to no potencies at all.

From a circular, issued not long since, by a celebrated homœopathic apothecary at Brooklyn, N. Y., the following extract is taken.

“Sir:—Permit me to call your attention to a subject of great interest to every scientific homœopathist. Some twelve years have now passed since the first introduction into this country of the so-called *high potencies*. They were vouched for at the time by BOENNINGHAUSEN, even then regarded as authority, in the following words:—

““Several practical physicians of the highest order have ascertained, by a number of the most careful experiments, that the high dynamizations, such as 200, 400, 800, so far from being inefficacious, not only continue to act with sufficient power to cure every kind of disease, but that the power of the medicines generally, and the number of their characteristic symptoms, are developed in a more perfect manner by these medicines; and that very often a disease is cured with them, which had been attacked in vain with the lower potencies of the same remedy.

““Convinced of the truth of this most important discovery, I have used these high potencies for two years past, and I am so entirely satisfied with the results, that during the last year I have

scarcely used any other preparation. Since then, my practice, which has always been a successful one, has become still more so, and those who have taken my advice are enthusiastic in their approbation of this course.'—[Preface to Boenninghausen's Pocket Book.]

"It will be perceived by the following extract from a letter written by Dr. C. DUNHAM, of this city, dated '*Wildbad, September 6th, 1855,*' that Dr. BOENNINGHAUSEN still continues to use these high potencies with astonishing success:—

"* * * As to the dose, since 1843, BOENNINGHAUSEN has given the 200th potency, prepared after HAHNEMANN's method. At first he gave this occasionally, then more frequently as experience gave him confidence, and for the last *eight years* he has given almost no other potency.' * * * 'During *six weeks* I spent the greater part of each day in his office, observing every patient, and noting every prescription and its effects. It has never been my fortune to see good results follow any treatment *so quickly and so uniformly*; and that, too, in diseases the most deeply rooted and the least amenable to ordinary treatment.'

"In another part of the letter, he says:—

"His journals contain records of more than *six hundred* cases of *epilepsy*, of which nearly *three fourths* were cured.'

"Again he adds:—

"Critics say, "these potencies may do in chronic diseases, but they will not act in acute

ones." This is answered by the brilliant results of the practice of the younger Dr. BOENNINGHAUSEN, who graduated with honor about three years ago at the University of Berlin, the very shrine of Allopathy. Versed in all the learning of the old school, this accomplished and able young man applied himself diligently, under his father's guidance, to the study of Homœopathy, and established himself a year ago about twenty miles from Munster. It was my good fortune to meet him and hear from his own lips an account of his success. He has given generally the 200th potency, treating all sorts of cases, acute and chronic, such as usually occur in a general country practice. He has had *one hundred and forty-seven* cases of *Typhus*, which in Westphalia is a grave form of typhus cerebrealis, much like the British ship fever, and very fatal. The average duration of these cases was *fourteen* days. He gave only the 200th, and lost of the 147 only *one* case. He generally repeated the dose once in twelve hours. Of *Intermittent fever*, he has treated *sixty* cases, curing all but two by the first dose.'

"Being desirous to add to my already large stock of medicines, a suite of the best European preparations, I requested Dr. DUNHAM to make for me the necessary inquiries, and in due time received from him a letter, from which the following is an extract:—

" ' Bearing in mind your request to that effect,

I have made inquiries in France and Germany respecting the Homœopathic pharmacutists, and as to how far one may rely on their preparations. I am led to believe that a pharmacist named LEHRMANN, who lives in *Schoningen*, in the Grand Duchy of Brunswick, is altogether the most reliable. He makes his preparations under the supervision of Dr. von BOENNINGHAUSEN, who will answer for their excellence.'

"I immediately opened a correspondence with Mr. LEHRMANN, and have received from him a full suite of the same medicines which he supplies to BOENNINGHAUSEN. These are now offered to the Homœopathic Physicians of the United States, at rates so low, that it is only by an extensive sale of them that I can ever hope to be remunerated for the great cost of importation.

"A complete suite of two hundred and fourteen remedies, as per Catalogue on next page, put up in a neat mahogany case, with lock and key, will be carefully packed and delivered to the care of any merchant in the city of New York, or at any of the Express offices, as follows:"— [Here follow the prices, and a list of the medicines, all of the 200th potency.]

So it appears that this indefatigable pharmacist has imported from Germany two hundred and fourteen *medicines* (as he calls them), all of

them being of the two hundredth attenuation; and it must be gratifying to the friends of humanity to know that common salt, charcoal, chalk, and silex, have not been omitted, and that through the herculean efforts of this homœopathic savañ the *apis mellifica* has been obtained, and also a sufficient quantity of well attenuated vaccinin, all very nicely put up in half-drachm vials, in mahogany cases, with lock and key.

Now I wish to submit one or two questions to mathematicians, viz.: Suppose that only one of the above articles was brought in the same vessel, and that a ship of the capacity of a thousand tons was entirely laden with the two hundredth attenuation of zinc, what amount of that article was brought in the ship? How many such ships would it require to bring a single grain of zinc so attenuated? I shall not attempt to exhibit the calculation upon paper, because no volume of five hundred pages would afford room for the statement in figures. I shall therefore content myself by saying that one grain of zinc or other article, carried only to the 20th attenuation with sugar, would form a mass equal to six hundred

and ten billions of globes of the size of our earth. And wonderful as this may appear, if any one should attempt to compute the whole amount of a single grain attenuated to the 200th potency, and the surface of the whole earth was one entire blackboard, there would not be room enough upon it for the figures to state the infinite amount; and yet Dr. Boenninghausen has had astonishing success with the 800th attenuation, and Dr. Nunez declares that he actually cured consumption with the 6000th attenuation of sulphur! The sting of a single honey-bee, called *apis mellifica*, so attenuated, would form material enough to medicate all the human race that might live on this planet for a thousand million of years, and then there would be enough left to form a thousand planets larger than Jupiter.

Now if the articles thus advertised by this Brooklyn homœopathist are what he declares them to be, and what the celebrated Boenninghausen certifies that they are, and if equal parts of sugar and starch have been employed in their preparation, as is now recommended, then if all

he has, of all sorts, was thrown into a common receiver, it would not only make excellent provender for hogs, but dyspeptics and delicate children might with perfect safety be allowed to live exclusively upon it, and would probably fatten by its use. As to the poison—a single biscuit which forms a part of our daily food contains more than all the articles this man has ever had, or can have, that are so attenuated.

From what has been said, some might be led to suppose that even the 30th attenuation could never be obtained; and it certainly could not, if the whole quantity used at each attenuation was preserved and carried forward to the end of the process. A moment's consideration will make this evident. At first, one grain of the article, if it is a powder, is to be dynamized, or rubbed in a porcelain mortar with one hundred grains of sugar. This is the first attenuation. Then if it is intended to preserve the whole and carry it through to the end, this hundred grains must be mixed and dynamized with one hundred times as much, which would be ten thousand grains, or about ten pounds in weight; and this would be

the second attenuation. In order to make the third, all this ten pounds must be mixed and dynamized as before, with one hundred times that quantity, which would be one thousand pounds; and if we attempt to make the fourth attenuation from this, it would require no less than a hundred thousand pounds of sugar. So that it becomes evident that we cannot proceed in this way. But the high potencies may nevertheless be obtained in the following manner. After the first hundred grains have been sufficiently dynamized, one single grain is to be taken from this mass, and added to the second one hundred grains, and the whole dynamized as before; and one grain is to be taken from this, to make the third; and so on—so that ninety-nine grains of every attenuation is thrown away, and only a single grain is carried forward into the last attenuation, which, let it be the thirtieth or thousandth, consists only of one hundred grains.

Now let us reflect a moment upon this process, conducted strictly according to the rules laid down by Hahnemann. He orders a porcelain mortar to be used, and that each trituration shall

be continued six minutes, and that four minutes more shall be occupied in scraping the mortar after each attenuation. Ten minutes would therefore be required for each attenuation. How long would it take, at this rate, to obtain the six thousandth attenuation, provided the pharmacist worked ten hours every day?

6 in an hour.

60 in a day.

6000 in 600 days.

This would certainly be a dear medicine — a precious morsel indeed! But, although Hahnemann supposed that he had carried all the minutiae of his system to full perfection, we find that his ingenious disciples have instituted a great number of changes, which they call improvements. The porcelain mortar is now set aside, or only used for low potencies, and the sugar, and starch, with the silex, lachesis, vaccinin, or whatever is required, are ground together in a mill by steam power, and with about as much care as feed is ground for horses.

But we are told the essence of Homœopathy consists in the selection of the *exact* remedy, and

that in obedience to their law of *similars*, they cure diseases by using such articles as would produce the like symptoms if given to healthy persons; and that the preparations which they employ to cure the sick, would actually produce the same, or similar, effects in healthy persons, they aver has been abundantly proved by the experiments of Hahnemann and his followers. Let us see how this is. A man has inflammatory rheumatism — his homœopathic doctor gives him forty pellets of the thirtieth attenuation of aconite, and directs him to take two at a time twice a day, which would last ten days. His child gets them, and finding they are sweet, swallows them all at a dose. Now if there were any truth in Homœopathy, this child must have rheumatism, or a similar affection, severely, so that there would in that event be two cases of rheumatism instead of one in the same family. But the pellets are found to have no effect at all upon the child, thus proving the falsity of their doctrines and the inefficiency of their medicines at the same time. Instances of this kind are almost of daily occurrence in homœopathic practice; but

when a case of the kind happens, and the mother of the child is greatly alarmed, the doctor quiets her fears by telling her that the medicine would have no effect upon a well child. This is true, and the only truth that Homœopathy was ever known to utter.

As we have said before, there is never any possible danger from any genuine homœopathic preparation in any quantity; but as the most virulent poisons may be, and sometimes are, disguised in that way, there is sometimes great danger from such apparently harmless doses when it is least suspected. Many instances have occurred in which dishonest practitioners have used globules, and powders, impregnated with powerful poisons. Death has repeatedly followed the use of such poisonous doses, both in Europe and this country. Not long ago, Count St. Antonio fell a victim to this fraud in London. Having occasion to take homœopathic globules at intervals for some slight ailment, in order to save trouble he took three doses at once, and died in two hours afterwards. The remaining globules being examined by a toxicologist, were found to

be highly charged with strychnine, which was the undoubted cause of his death. Half a grain of this article has been known to produce almost instant death. We might cite several instances nearer home, in which death has been occasioned by pretended homœopathic preparations. The truth is, every man who knows what genuine Homœopathy is, and has a single grain of common sense left, knows that that practice is an absolute nullity, and he must either content himself with doing nothing at all, or resort to such a clandestine and reprehensible method. Dr. Simpson thus alludes to this matter :

“ The author of the ‘ Confessions of an Homœopathist,’ in referring to the due and adequate drugging of the Hahnemannian doses, amusingly remarks :— ‘ Patients who are skeptical of the truths of Homœopathy, from a love of variety, or a hundred other reasons, will consult you. As these persons are inclined to ridicule infinitesimal doses, it is sometimes highly useful to give them powerful doses of various highly concentrated medicines, in globules similar in appearance to all the rest, but consisting of morphia, strychnine, arsenic, corrosive sublimate, and such like : a few of these mingled with your sugar and

starch globules, will cause effects to be felt by the skeptic, which will quickly overcome his disbelief: he generally makes an excellent patient, and often a good decoy-duck. Never scruple in paralytic cases to give strychnine largely, but never allow it to be supposed that you are giving more at a dose than the one-hundred-thousandth of a grain. This rule may be followed in other complaints with other very active drugs, such as croton oil; but this is one of our profoundest secrets, and must be kept so. Were it known, our wonder-working powers would be reduced in the estimation of the public and the regulars.' "

As we have said before, the principles laid down by Hahnemann and imperiously enjoined upon his followers, are not at all regarded by a large portion of the homœopathic practitioners of the present time. If they claim that they have improved upon his system, the claim is false; instead of improving upon his scheme, they repudiate, one by one, every principle which he laid down, and have found it expedient to resort to various subterfuges, in order to save the entire homœopathic fraternity from immediate and utter extinction. A very few may endeavor to

conform their practice strictly to homœopathic rules, but a much larger class are such as Hahnemann denounced as mongrels, who sometimes employ infinitesimals, and sometimes dangerous doses of the most powerful poisons; and in this respect each individual practitioner follows the dictates of his own fancy, without any true principles or knowledge for his guide — because the study of Homœopathy will no more qualify a man for the practice of rational medicine, than the study of necromancy will qualify one for practical navigation. But whatever is done in the name and under the cloak of Homœopathy, is allowed by its advocates to be right.

We have seen that Hahnemann positively forbids the employment of more than one article at or near the same time, in the same disease, and that that single medicine should not be repeated oftener than once in six, eight, twelve, or twenty-four hours, and sometimes only once in three, six, or eight days. Now let us see how these positive rules compare with the homœopathic practice of the present time. If you look into a sick room now under such management, you will

see two or three kinds of powders, or perhaps, more frequently, two glass tumblers, each apparently about half full of water. These tumblers, the homœopathist tells you, contain two kinds of medicine, to be given to the patient alternately, every half hour, or perhaps once in one, two, or three hours. If Hahnemann in his lifetime had been made acquainted with such gross violations of his most positive directions, he would have entirely disowned all such disciples, and pronounced his severest anathemas upon them. At the present time, one who is nominally a homœopathist gives emetics, another cathartics, another bleeds, another uses counter-irritants; and thus by degrees these practitioners are stepping into the domain of what they call, by way of reproach, Allopathy. This change may perhaps slightly contribute to prolong the existence of Homœopathy, but it is very unfortunate for those who patronize that class of practitioners. When homœopathists dealt exclusively in sugar mites, and high attenuations, their practice was nugatory and harmless; but when they resort to the use of the most powerful drugs concealed under

the cloak of Homœopathy, they become dangerous men.

Soon after the death of Hahnemann, his friends erected a statue to his memory at Leipsic, his native place. This was done in order to glorify themselves, and shed a lustre upon Homœopathy; but the pretended veneration for Hahnemann is entirely hollow and hypocritical, since they set at naught and practically deny all his principles. So we see that the disciples of Hahnemann, like the followers of Mahomet, have consecrated their Mecca, and deified their Prophet. But whilst the Mahometans are in all respects faithful to the principles and teachings of their great master, homœopathists are false to every principle laid down by Hahnemann. Nothing but the empty name is preserved, and this is used to cover ignorance and fraud.

CHAPTER VIII.

HOMŒOPATHY CONTINUED. AMULETS — ROYAL TOUCH —
PERKINSISM — MEDICAL EXPERIENCE OFTEN UNRELIABLE
— HOMŒOPATHIC CURES ILLUSORY, ETC. ETC.

It is one of the hardest things in the world to persuade a man to disbelieve or even to question his own senses. We necessarily form opinions of men and things from our own observations, and in many instances without any other guide; and from a few brief observations imperfectly taken, men often form opinions in direct opposition to established principles of rational philosophy. A little reflection will show how extremely liable men are to be led astray by such means. Because, among the ancient Greeks and Romans, a few individuals who wore upon their persons certain shells or pieces of metal, or some peculiar device, escaped death in battle or contagion in the camp, the beholders were led to suppose that these things, by their talismanic influence, protected the wearers. This led to the

use of amulets; and notwithstanding the absurdity and irrationality of the idea, and its constant refutation by every day's observation, the masses embraced it with implicit confidence, and clung to it for centuries. In later times, the hand of an English king graciously applied to a person afflicted with scrofula, gout, rheumatism, or other chronic affection, came to be regarded as a sovereign remedy for numerous disorders. Less than two centuries ago the Royal Touch was regarded as nearly infallible throughout all Europe. Charles II. is said to have applied his hand in that way to about one hundred thousand patients, a great majority of whom recovered. Less than a century ago, even within the memory of many still living, the famous Dr. Perkins cured diseases in nearly the same way, by means of his metallic points. Near the close of the last century he introduced his great discovery into Great Britain. His first patients were among the higher classes, and his success was so rapid that in a short time a great portion of the English nobility were cured, or imagined themselves cured, of numerous grave disorders, by the use of these

little pieces of metal. A Perkinsian society was formed in London, composed chiefly of the higher orders. Princes of the royal blood, ministers of state, chancellors, bishops, and other dignitaries, learned professors and wealthy laymen, all united in one grand jubilee. This association had frequent public dinners, and held an annual celebration in honor of this great discovery, which seemed to be almost capable of reversing the decree of the Almighty, and rendering man immortal. In view of this, all other medical means were regarded as worthless; and for a time, rational medicine seemed almost to have come to a final end. Committees were chosen, who published, from time to time, reports of the unparalleled success of this new mode of treatment. More than five thousand cures were publicly certified to have been made in England in a short space of time. Diseases of all kinds, fevers, inflammations, consumptions, and broken bones, readily yielded to this new method, and were cured. And how was this multitude of miraculous cures effected? Simply by the use of two small pieces of metal, one of iron, the other

of brass, about three inches in length, and pointed at one end. One of these was held in each hand of the operator, and the points being placed in contact, were gently drawn over the part of the body in which the pain was felt or the disease was supposed to be seated. By these means, if we may believe thousands of witnesses of the highest respectability, immediate and permanent relief was always effected in all curable cases. At length some individuals, who had more faith in the power of the imagination than in the efficacy of the tractors, procured painted wooden points, which so nicely resembled the metallic as to pass for the genuine, and it was found, upon trial, that these painted sticks effected cures quite as readily as the genuine metallic tractors. When these facts came to be generally known, it was found that even the genuine points ceased to cure. The charm was dissolved — the talisman fled — reason returned, and Perkinsism came to a speedy and final end.

The history of Perkinsism may serve as a key to Homœopathy and many other delusions. Both the history of the past and the experience of the

present time show that mankind are extremely liable to be mistaken in regard to cures. Under every system and mode of practice, too much credit has often been given to medical means. A brief consideration of some well known principles of physiology will serve to explain the mystery of numerous (so called) wonderful cures.

Every one ought to know that in all diseases, even the most fatal, there is a tendency towards recovery. Every living animal body is furnished with organs designed to supply its waste and repair its injuries, and to maintain the whole system in a state of health. The ancients called this "*The Vis Medicatrix Naturæ*," and we consider it as a recuperative principle indispensable to animal life. When anything interferes with the economy of health, this power is immediately exerted to remove or overcome the disturbing cause, or to obviate its injurious effects, and in a very large portion of diseases this power is sufficient of itself, without assistance, to overcome the derangement, remove the disorder, and in due time to restore the system to its usual state of health. Many diseases are limited in their

duration, and pass off in about a given period, and great numbers of nervous diseases are almost wholly under the influence of the mind. It is probable that nine-tenths of all cases of indisposition would result in recovery, if they were in no way interfered with. When the sick man, after making use of some supposed medicinal agent, is relieved and gets well, he is inclined to ascribe his recovery to the medicine. The conclusion may or may not be correct. Every recovery is the legitimate operation of the sanative powers of the organism, either with or without the aid of medicine; and as a large portion of diseases at length spontaneously pass off, we ought to be extremely cautious in ascribing recoveries to medicines employed; and when the supposed remedies are inert or of doubtful utility, the idea should be rejected altogether.

If we attempt to reason with the advocates of any kind of quackery, and endeavor to show them the absurdities of their positions, they will often tell us that they care nothing for theory so long as the practice is successful. So said the deluded votaries of Perkins, and so say the advo-

cates of every kind of empiricism. Against such men, arguments are useless. They are deaf to all appeals to reason, and we are overwhelmed as with an avalanche by their recitals of what they have themselves seen; common sense is put in abeyance, and truth is confounded by the wonderful cures to which they have been witnesses.

No unprofessional man, merely from his own observations, can become qualified to judge of the merits of different modes of medical practice; his knowledge of the subject is too limited, and his observations are too brief and imperfect, to fit him for the task. He may have seen one or several patients recover under some particular treatment, and also others die under other treatment; but from such limited observations, without a correct knowledge of the pathological condition of each patient and all the circumstances attending it, he is not warranted in sitting in judgment upon a matter of so much importance. But it is sometimes said that "fools rush in where angels fear to tread," and we know that it is no uncommon thing for men and women, and sometimes children, in almost every grade of

society, to make a very liberal use of the freedom of opinion in these matters, and the judgment of some sage matron is often boldly put in opposition to that of a host of men of learning and experience, and some very incompetent individual often takes it upon himself to give a flat denial to the highest medical authority. If we enter the workshop of the rudest mechanic, he gives us to understand that that is his peculiar province; he prides himself upon the possession of the knowledge and skill which belong exclusively to his kind of business, and he tacitly asks to be respected in his own vocation. All this is right. But when he enters our province, and sets up his brief and illusory experience in opposition to all medical knowledge and all true experience, neither he nor his experience deserve to be respected. If the nobility of England had left medicine where it belonged, in the hands of the legitimate profession, and confined their attention to their own proper duties, instead of undertaking to reform the medical world by means of Perkins's metallic points, they would not have become the silly dupes of that shallow delusion.

Some suppose that medical theories are of little or no consequence, and that a man may be a good practitioner with a false theory, or no theory at all. This is a great mistake. Every one must have some sort of theory; it may be faint and imperfect, but it is, nevertheless, the guide of his conduct. Therefore it is wrong to suppose that two systems, founded upon opposite theories, are alike in practice. If one man sows wheat and another thistles, they cannot expect similar crops; so if one gives his patient the decillionth of a grain of oyster shell, and another gives his a dose of ipecac, they cannot expect similar results. Homœopathic theories are so absurd, that all sagacious practitioners take special care to keep them as much as possible out of sight. All that they wish the public to know is, that their scheme is a new and wonderful discovery made by the immortal Hahnemann; that it is the shortest, easiest, and surest road to health, and that it wholly discards all that pertains to the old and all but defunct system, and they assure us that the success of their mode of treatment is without a parallel. But we learn

from history that Homœopathy, with all its boastings, has had but meagre success compared with many other delusions. Hahnemann denied the existence of a recuperative power in the animal organism, and held that every recovery under his plan of treatment was due alone to the medicine. Whilst unassisted nature did the cure, Hahnemann ascribed it to his futile attenuations.

There are various circumstances attending homœopathic practice, which tend to increase the number of apparent cures under that treatment. Many persons, having some slight real or imaginary indisposition, are just sick enough to take sugar pellets or powders, but not sick enough to require an ordinary dose of medicine of any kind; and when they have amused themselves sufficiently with homœopathic placeboes, they are cured. Some, out of curiosity, are induced to try the sugar doses, being assured that they are pleasant to take and always perfectly safe. Let the patient imagine himself sick, and again imagine himself well, and the cure is wrought.

There are many females, who, if we may believe them, are kept alive from day to day by the

constant use of homœopathic attenuations. This class of patients are continually being cured, but are never able to dispense with the use of sugar mites.

CHAPTER IX.

HOMŒOPATHY CONTINUED. NO UNIFORMITY IN HOMŒOPATHIC PRACTICE — LIBRARIES — INFLUENCE OF HOMŒOPATHY UPON MEDICAL PRACTICE.

THE homœopathic axiom, *similia similibus curantur*, never was, and never could be acted upon to any extent, because there are no articles employed as medicines which really produce effects similar to any diseases, except such diseases as they themselves produce; nor do homœopathic practitioners attempt to comply with this absurd aphorism. Practically it would be like attempting to quench fire with turpentine, or allay the thirst of a Dives with burning sand. But it is apparent that there is now no uniformity in the homœopathic practice — every man of that class does just what he thinks proper, so long as he does it all under the cloak of Homœopathy. If we turn our attention to this class of practitioners, we shall find that a portion of them have once been regularly educated, and have

practised rational medicine for a time, but believing Homœopathy to be a great *pecuniary* improvement, have adopted it. Some of these men have respectable medical libraries, without which no one can be a safe practitioner ; and should they ever shake off the dream of Homœopathy, might again become useful physicians.

But there is another class who know nothing but Homœopathy, and have had no opportunities for learning anything else. These are the genuine Simon Pures—their minds are as destitute of correct medical knowledge as their doses of sugar are of medicinal power. If you look into the office of one of this class, you will behold a gorgeous pyramid glistening with tiny vials, all apparently filled with potent attenuations. Dazzled by the glowing galaxy, you might be ready to conclude that the proprietor of all this must possess immense knowledge and skill. But we will not stop now to examine the contents of this medical arsenal, but pass on to examine the library—and what shall we find there ? In some instances one or two manuals of homœopathic practice will comprise the whole. But if

the incumbent has a full library, we may see upon his shelf Hahnemann's Organon, his Lesser Writings, Jahr's Manual, and perhaps the works of Laurie, Hull, Hering, Possart, Pulte, Teste, Emma Cote, and perhaps others of the same sort. Now a good medical library is as indispensable for a physician, as a law library is for an attorney; they are absolutely necessary in both cases. But for any practical purpose, a physician might just as well have his desk furnished with such works as Roderick Random, Don Quixotte, Tales of Arabian Knights, Gil Blas, and Gulliver's Travels, as such works as we have noticed. Men of education and talents must, from the bottom of their hearts, loathe such nebulous bundles of attenuated nonsense, and in their practice they must often, almost unconsciously, leap over the narrow bounds of Homœopathy, and unless pecuniary considerations bind them too strongly to the harness, they will ere long commit its useless trappings to the winds, and stand aloof from the crazy car which a breath of reason must blow to atoms.

It is a common proverb, that one extreme of-

ten follows another. It is sometimes so in medicine. As soon as physicians had let go the absurd idea that diseases were the work of demons, had given up their useless mysticisms, and begun to look upon disease as the effect of natural causes — when Anatomy, Physiology and Pathology had helped to explain morbid phenomena, and rational means had come to be employed, practitioners commenced a course of active treatment and went to work with all their might to cure all diseases by positive medication. The sick were taught in all cases to resort immediately to medical means, and the ability of physicians to control diseases was much exaggerated. Medicinal substances were supposed to possess curative properties which never belonged to them, and excessive drugging was the consequence. Regardless of the recuperative powers of the animal organism, the public demanded of physicians to be cured of all bodily ills by active measures; and striving to fulfil such expectations and requirements, practitioners were almost irresistibly driven to adopt the most efficient means. All diseases in all stages were submit-

ted to active treatment, and physicians often gloried in their heroic exploits, whilst abused nature shook, and faltered, under the severity of their measures. Diseases which have been found to be self-limited in their course and duration, as well as those of a different character, were indiscriminately attacked in the same ruthless manner, and serious mischief often followed as the consequence. This was the state of things when Hahnemann came upon the stage. Heroic medication had arrived at its culminating point. Perhaps Hahnemann looked upon this state of things with disgust, and this may have been the cause of that hostility which he ever afterwards manifested towards the regular profession. However this may be, he made no attempt, by any rational means, to reform existing abuses, but instead of endeavoring by such means as common sense would suggest to correct the most obvious abuses, and at the same time to preserve every useful measure, and every important truth, he cast the whole aside at a single dash, and set up in its stead a scheme of practice quite as irrational, and quite as useless, as that which had

obtained in the dark ages two thousand years before.

And yet, after all, perhaps Hahnemann did not live wholly in vain. Although not actually a messenger from Heaven in the light by which he was sometimes regarded by his disciples, he seems nevertheless to have had an important mission indirectly to accomplish. Through the use of his empty and inert means, we have been enabled to see what the innate powers of the animal organization can accomplish without medical interference. We have been taught to rely more upon these, and less upon art, and have seen the wonderful influence which the mind has over the bodily functions. Although Hahnemann made no direct improvements in medicine — although he made no reliable discoveries, and established no sound principles — although his whole scheme, with all its details, is frail as a spider's web, and must fall to atoms and be blown away by the wind — yet indirectly it may tend to enforce important truths. Henceforth the physician will look more carefully to the recuperative energies of nature, and from the dark-

ness and confusion which Hahnemann spread around, a clearer light may shine upon the path of medical practice. Henceforth the physician will lay a gentler hand upon his patient, and pursue a more expectant course. The public may not require physicians less, but will demand less of them in the way of positive medication. Hahnemann came, not as he and his followers supposed, to lay the foundation of a new and durable system of medicine, nor to prostrate and crush the old, and hurl into oblivion the fruits of all past experience — not to gain anything for himself or his followers — but, unwittingly and unwillingly, to labor through a long life in aid of that very system that he wished to overthrow and demolish. And when every vestige of Hahnemannism shall have passed away “as the baseless fabric of a vision,” and his name shall be coupled with that of Paracelsus — when the *Organon* shall have no more authority than Arabian Tales — even then, mankind may be indirectly benefited by this ineffable delusion.

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CHAPTER X.

HOMŒOPATHIC THEOLOGY.

IF any one were asked to point out the greatest or the least of the absurdities of Homœopathy, he would be unable to do either — if its theological speculations are not the greatest, it is difficult to believe them to be the least. This part of the scheme is not probably so generally understood in the United States as in Great Britain, as no direct pecuniary value is attached to it in this country. It is nevertheless no trifling part of the whole plan, although it might be hardly safe to lay it before the public without ample documentary evidence to sustain it.

Hahnemann and his early associates, besides aiming to overthrow everything that was true in medicine, sought also to connect Homœopathy with Theology. After twelve years of laborious investigation, Hahnemann informs us that he made the important discovery that the greatest

portion of all the ills that flesh is heir to, arises from one single affection, and that also all actual sin and positive delinquencies are produced solely by that same bodily disease, and that disease is nothing more nor less than Psora, or the common Itch. In his Organon, page 183, he says, "This thousand-headed monster of disease does, after the completion of the internal infection of the whole organism, announce by a peculiar cutaneous eruption, sometimes consisting only of a few vesicles accompanied by an intolerable voluptuous tickling, itching, and a peculiar odor, the monstrous internal chronic miasm — the Psora — *the only fundamental cause and producer* of all the other numerous, I may say, innumerable, forms of disease, which under the names of nervous debility, hysteria, hypochondriasis, mania, melancholia, imbecility, madness, epilepsy, convulsions of all sorts, softening of the bones, rachitis, scoliosis and lyphosis, caries, cancer, fungus hæmatodes, malignant organic growths, gout, hæmorrhoids, jaundice, cyanosis, dropsy, amenorrhœa, hæmorrhage from the stomach, nose, lungs, bladder, and womb, of asthma and ulceration of the lungs, of impotence and barrenness,

of megrim, deafness, cataract, amaurosis, urinary calculus, paralysis, defects of the senses, and pains of thousands of kinds which figure in systematic works on pathology, as peculiar independent diseases."

At a homœopathic school which was established for a time at Rio de Janeiro, in Brazil, of which a Dr. Mure was president, every candidate for graduation was required to make confession of his faith in Homœopathy, and then to take a most solemn oath to abide by the principles taught by Hahnemann. The oath concludes as follows: "And this I swear in the name of the Father, of the Son, and of the Holy Ghost." After this, the president addressed the graduates in the following words: "In the name of Hahnemann, discoverer of Homœopathy, from whom I have received the mission, and the power, and with the assistance of my coadjutors the disciples of that *messenger from Heaven*, I now declare you fit to exercise the new art, acknowledge you as my colleagues, and as professors of pure Homœopathy." [See British Journal of Homœopathy for 1849, page 537.]

By this highly imposing ceremony, that insti-

tution solemnly declared Hahnemann to be a "*messenger from Heaven*." The same doctrine has been taught by other of his disciples both in this country and in Europe. He is spoken of as "the new Evangelist," "the most inspired of discoverers." A writer in an English journal, called the "*Family Herald*," for November, 1850, says — "Religion itself has undergone a spiritual revolution since the date of Hahnemann's discovery."

A few years ago a clergyman of the church of England, the Rev. Thomas R. Everest, Rector of Wickwar, in Gloucestershire, preached a sermon in aid of a homœopathic hospital. This sermon, as might be expected, was replete with homœopathic theology as well as medicine. This reverend divine declared that the Itch, as Hahnemann had discovered, was a moral, as well as a physical malady. He finds it so represented in Scripture, and argues that the solemn command of Christ to his disciples, to "cleanse the lepers," (Matt. x. 8), was actually a command to cure the Itch.

"The taint (says he) is, as Scripture *has* hint-

ed, and investigation *has* within these few years shown, the parent of all these chronic tendencies, these cachexias, these scrofulas, these atrophies, this sterility, this atony, this gout, this rheumatism, this phthisis, this hereditary insanity with all its hydra heads and multiform shapes and shades, dark passions, furious lusts, stubborn obstinacies, scowling tempers, suicidal manias, gloomy revenges, gnawing jealousies, fretfulness, ill-humor; in short, all the various aberrations of mind, and reluctance to bear patiently the burdens which the Lord lays on man. All these chronic tendencies to disorder do combine and interlace with the natural corruption, the taint derived from Adam; and who, save God alone, shall say where one begins, and the other ends? The tendency to disorder of the functions aggravates the tendency to sin. The chronic taint in the constitution increases the chronic proneness to sin which Adam left us. The physical leprosy of the flesh unites with the moral leprosy of the soul. It is this combination of the two, aided often by stimuli, and almost always by large doses of violent inappropriate medicines antecedently given (medicines which a child may put into the constitution, but which ten men could not get out of it again), which festers in your jails, rots in your hulks, seethes in your lanes

and alleys, and bubbles up in crime, madness, and eccentricity all over your land. This it is which makes your atheist on the one hand, your bigot on the other. This it is which feeds the flame of folly everywhere all over the earth, placed Simon on his pillar, sent the world on crusades, lights the Suttee:—nay, why travel eastward! which here, in this our own land, gave disciples to Johanna Southcote, creates Mormons,—peoples Agapemone, begets holy jackets and bleeding pictures,—and confounds God's reasonable heritage with crime—guilt—lust—passion—disease—distress—lunacy—folly—idocy.”—P. 39 of Mr. Everest's *Sermon*.

Mr. Everest proceeds to say, “Irreligion is the daughter of internal disorder, but the old system of medicine was of no use or value as an aid to conversions.” “The homœopathic treatment,” he says, “will eradicate that prime cause of irreligion, and then the holy and saving truths of the Gospel will be admitted into the heart, and *never* fail to influence the life.” He appeals to the “fathers and mothers,” “the religious body of this land [England], and the governors of God's heritage, monarchs, parliaments, and ma-

gistrates," to enforce this all-important duty—not merely "when people are sick, but before, that, by a continuous homœopathic treatment, begun in childhood, we may hope to *anticipate* disorders, to restore harmony, to combat the internal *psoric* tendencies, and to procure a patient hearing and kindly reception of spiritual ministrations." "When the old system," he continues, "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."

† Here, then, we see that this English clergyman makes a most solemn appeal to all who have ability or authority to enforce this very important duty. It is enjoined upon them to commence the homœopathic medication in childhood, to employ it in health, and persist in its use until the inherent psoric taint which the human race have inherited from Adam is thoroughly eradicated.

This reverend clergyman did not himself pre-

scribe the particular means by which this moral renovation is to be effected. It is to be done by homœopathic medication, but the particulars are left to the faculty. For the best means to be used for this purpose, we are indebted to Dr. Mure, of whom I have before spoken as president of the homœopathic school at Rio de Janeiro. In a work of his, called "Pathogenesie," he devotes twelve pages to the consideration of this subject, and announces, as he says, "with a feeling of inward satisfaction," that he has discovered a new and grand specific for hereditary psora. He proceeds to say, "It is unnecessary to describe at length this remedy, the animal being sufficiently known, viz., *Pediculus Capitis*, or human louse." This animal is to be dynamized with sugar of milk, and administered in the form of small white powders, or used in fluid attenuations as the practitioner may prefer.

The astounding absurdity of this scheme is without a parallel, and we scarcely know whether it most deserves censure or ridicule. Such a plan probably never before entered into the thoughts of any sane man. If ever the sublime

and ridiculous meet, it is in this homœopathic phantasm. The discovery that the innate moral taint which it is supposed the human race have derived from their first progenitors, may be wholly eradicated by the use of *lice tea*, is the exclusive property of pure Homœopathy. It should be recorded in capitals in the archives of that wonderful science, and published to all the world for the benefit of mankind; and it is to be hoped that no one who adopts that system will neglect this most essential part of the practice.

Yet as strange as it may seem, let it not be supposed that Dr. Mure stands alone in this matter; his practice is in perfect accordance with a fixed principle of Homœopathy, which is everywhere recognized. "*Similia similibus curantur*," is their law of cure. Dr. Hering recommended the swallowing of the 30th attenuation of bugs to cure bug bites; Dr. Rummell and others gave the attenuated virus of the smallpox for the cure of that disease; and Hahnemann believed that all medicinal substances produced emotional or moral affections of some sort. According to Jahr's Manual, which is the backbone of

Homœopathy, every article used in medicine, even in decillionth doses, produces some peculiar moral symptoms. Sulphur produces "despair of eternal salvation"; pulsatilla produces "continual praying"; gold *taken internally* produces "excessive scruples of conscience"; colocynth produces a "want of all religious feeling"; and aconite an "irresistible desire to swear and blaspheme." (See Jahr's Manual, Paris edit.)

In the British Journal of Homœopathy, published in 1849, Hahnemann is styled the "indefatigable apostle of Homœopathy"; the system is declared to be "not a science merely, but also, for those who comprehend it, a sublime devotion, *a form of religion*, a rainbow of divine union, holding out to mankind the promise of speedy regeneration." This speedy regeneration, as we have seen, was to be effected, not by moral means, but by the internal administration of the *pediculus capitis*, or human louse, which, taken in decillionth doses, Dr. Mure assures us will effectually eradicate that innate corruption which has been suffered to run in the blood of all the descendants of Adam.

Having examined a specimen of Hahnemann's theology, we will next take a view of his pathology. As we have before stated, Hahnemann informs us in his *Organon*, page 183, that he labored twelve years in searching for the first or original cause of chronic diseases, and finally ascertained it to be a hereditary taint, or, to use his own language, "a monstrous internal miasm — the *psora*." This "internal miasm," he supposed, was an invisible poison which corrupted the blood of all the human race. When it manifested itself in the genuine type, it was psora, or itch. But this same itch miasm, as he called it, appeared in other forms. In one case it was scrofula, in another it was rheumatism, in another it was asthma, in another it was epilepsy, and in another it was consumption. So that nearly all chronic diseases, as Hahnemann supposed, were only so many different forms in which this itch poison operated and showed itself, and therefore were in reality only so many varieties of itch. They were all precisely of the same nature, and arose from the same identical cause, viz., the "monstrous internal miasm."

Now let us see how this doctrine compares with the present state of medical science. Psora or itch has been ascertained to be a local disease, which never arises from any constitutional affection, but is produced by a minute insect called *acarus scabiei*, which burrows in the derma, beneath the cuticle, and produces the irritation, itching and eruption which characterize that disorder. This little parasitic animal often passes from one person to another by personal contact, or in some article of clothing, and is the sole and only cause of psora or itch. In order to cure the itch, therefore, this animal must be destroyed, and this is effected by topical applications alone. When this is done, the patient is cured. Hahnemann spent twelve of the best years of his life in searching for the common cause of chronic diseases, and the fruit of all that labor was nothing but the absurd and ridiculous idea of a hereditary itch miasm, and ocular demonstration shows that to be utterly false. He and his disciples gloried in this discovery; it laid a foundation for their pathology and therapeutics in all, or nearly all, chronic diseases. But it

was of vastly more importance in a religious point of view. They made it the foundation of a system of theology; it showed them, as they thought, the true source of all moral disorders, and pointed out the remedy by medication. The British Journal of Homœopathy says that this is "that discovery which forms the most beautiful gem in the immortal crown of Hahnemann." But, alas for Hahnemann, and alas for Homœopathy! the discovery of the little *acarus scabiei* overthrew at the same time all their proud systems both in medicine and theology, and buried, in contemptible oblivion, "the most beautiful gem in that immortal crown." He and his disciples toiled and labored for twelve long years to find the common source of all the numerous streams and rivulets of human ills, and when they had arrived at the supposed goal, and gazed in delirious exultation upon the mystic fountain, the chimera vanished and left them in total darkness.

CHAPTER XI.

HOMŒOPATHY CONTINUED. ITS CHANGING AND UNSETTLED CONDITION — DR. HERING'S SENTIMENTS — WORTH OF HOMŒOPATHIC PRACTICE — ANECDOTE BY DR. MEAD — DANGER FROM HOMŒOPATHY — SALIVA OF BOA CONSTRICTOR, ETC. ETC.

WE have seen how, and when, and where, Homœopathy originated. We have examined its principles and considered their operations. We have seen that its theories are wholly visionary, and in direct opposition to those immutable laws by which all things are governed. We have seen the whole scheme contradicted and refuted, by all reliable history and experience; and if this is not enough, we shall now see it repudiated by its disciples and followers. We have seen what Hahnemann's Homœopathy was, and what all his honest followers professed and practised; and now we will endeavor to ascertain what Homœopathy is at the present time. As soon as Hahnemann had published his theories and plans of operations, all competent judges decided

that they were untrue and could not be sustained. The whole system appeared like the dream of some wild fanatic — the vagaries of a disordered brain — a castle built in the air, which must be crushed to atoms by its own inertia. Yet his disciples announced it as a new and great discovery — the beginning of an important era in medicine, which was destined to overthrow and nullify all the knowledge which had been garnered up through all past time — a gift sent from Heaven to bless the world throughout all coming generations. Hahnemann was declared to be the spiritual messenger charged with the important mission of redeeming the whole human race from the curse of Allopathy.

As early as 1833, whilst Hahnemann was still living and teaching his peculiar principles in France, some of his most intelligent disciples began to question the tenets of their great master. In 1836, Constantine Hering, of Pennsylvania, who assisted in preparing for publication Hahnemann's "*Organon of Homœopathic Medicine*," makes the following declaration in his preface to that work (page 15):

"For myself, I am generally considered as a disciple and adherent of Hahnemann, and I do indeed declare that I am one among the most enthusiastic in doing homage to his greatness; but nevertheless I declare also, that since my first acquaintance with homœopathy (in the year 1821), down to the present day, I have never yet accepted a single theory in the Organon as it is there promulgated. I feel no aversion to acknowledge this even to the venerable sage himself. It is the genuine Hahnemannean spirit totally to disregard all theories, even those of one's own fabrication, when they are in opposition to the results of pure experience. All theories and hypotheses have no positive weight whatever, only so far as they lead to new experiments, and afford a better survey of the results of those already made.

"Whoever, therefore, will assail the theories of Hahnemann, or even altogether reject them, is at perfect liberty to do so; but let him not imagine that he has thereby accomplished a memorable achievement. *In every respect it is an affair of little importance.*"

Hahnemann's whole scheme, as I have said before, was built upon two ideas, viz., his doctrine of attenuations, and his hypothesis that like is

cured by like. The first he reduced to positive mathematical rules, which he ordained as the fixed and unchangeable law of Homœopathy. The latter could only be settled by repeated experiments and extensive observations. Accordingly, he made trials of various articles upon himself and others, and directed his followers to do the like; so that, after all, the selection of the remedy to be used in any given case was left to the judgment and choice of each individual practitioner. And as only infinitesimal doses were to be employed in such experiments, it is easy to see that the experience of no two would be likely to correspond, and consequently all homœopathic practitioners would be left without any guide in therapeutics, unless they followed some master spirit of their own sort, who knew no more than they did themselves, or borrowed our materia medica. Therefore some preferred one course, and some the other, and others both. But having no fixed bond of union, except the law of attenuations, and their faith in that also becoming attenuated, they were soon found to disagree in many essential particulars. Some ad-

hered strictly to the rules laid down by Hahnemann, whilst others declared that Homœopathy should not be fettered by any rigid rules, but that every practitioner should be left to pursue such a course as his own judgment might dictate ; so that in a short time many nominal homœopaths were found utterly to disregard every principle which Hahnemann had laid down. But as no possible harm can arise from administering attenuated doses indiscriminately in all cases, and as it is the most easy and most convenient course, many still choose to follow it, and leave their patients to the recuperative powers of nature. Others follow this course, or depart from it, as occasion seems to require. In his old age Hahnemann rejoiced in the thought that he had accomplished his object, and established his medical scheme upon a sure foundation. But, alas ! even now when he has but just parted with his visions of infinitesimals, and bid adieu to his dear *Organon*, shuffled off his mortal coil, and laid himself down to rest, many of his beloved disciples repudiate all his doctrines. They do, indeed, preserve the name of Homœopathy, as a

kind of banner, upon which they think they see inscribed, in mystic characters, "By this ye shall conquer."

We are now prepared to understand and estimate the nature and effects of homœopathic practice. If the practitioner adheres strictly and honestly to the principles and rules laid down by Hahnemann, and regulates his practice by such authors as Jahr, Possart, Laurie, Hull, Douglas, Teste, and Miss Emma Cote, he will do no positive harm. Everything which he pretends to administer will be so attenuated that neither good nor harm can possibly arise from its use in any case, or in any dose. It can only serve to amuse the patient or his friends, whilst the efforts of nature, if they are sufficient, restore him to health. But if nature cannot accomplish this without assistance, she sinks under the load, and the patient dies.

But I am told that Homœopathy is not now what it was once, and that many new discoveries have been made in Hahnemann's great discovery, and that great improvements have been made upon his great improvements; or, in other words,

that Homœopathy now, is not Homœopathy at all. I am aware that many may have adopted the name of Homœopathy without sincerely adopting its principles, and only maintain an outward show because it is most fashionable and appears to promise the greatest *pecuniary* success. An anecdote, related some years since, by Dr. Mead, of London, may serve to explain the motives of this class of practitioners. "A man of good education had become a quack, and had a booth in one of the most frequented streets of London. He calculated on the weakness and credulity of mankind, and made a most fortunate speculation. Mead, regretting that an intelligent man, capable of advancing truth, should degrade himself to such a trade, advised him to abandon it. 'How many men a day,' said the quack, 'do you think pass through this street?' 'Perhaps twenty thousand,' said the doctor. 'And how many of these do you suppose possess the right use of their senses, and a sound judgment?' 'Five hundred.' 'The proportion is too great,' said the quack. 'A hundred, then?' 'Still too much.' At last they agreed to reckon

them at ten. 'Let me alone, then,' said the quack; 'let me levy on these nineteen thousand nine hundred and ninety *fools* the tribute which they owe me, and I have no objection to the ten having in you that confidence which most assuredly you well deserve.'

+ One homœopathist tells me, "You may no longer smile at the supposed inertness of homœopathic medicines, for I carry in my case a medicine of which, if a man should take one drop, he would never know what hurt him." Now if this medicine is an honest homœopathic attenuation of no matter what drug, the man who should swallow it would "*never know what hurt him,*" because he would not be hurt at all. But if it is some powerful concentrated poison, which is capable of destroying life so suddenly, then this is a dangerous article and in dangerous hands. We have seen that white arsenic is a common homœopathic remedy; yet there are other poisons in constant use among this class of practitioners much more virulent and much more dangerous, such as strychnine, phosphorus, elaterin, atropine, and many others. Any of these, incorpo-

rated with sugar of milk, can be given in small white powders without the least trouble ; and whilst the patient and his friends suppose it is the same harmless thing as before, it is a concentrated poison disguised by sugar. This is one of the great improvements in Homœopathy. Every intelligent practitioner knows that pure attenuations are useless except as placebos ; therefore when such men wish to use an active remedy, they have recourse to such concentrated articles as can be given in the guise of Homœopathy. In this way, the most dangerous weapons are concealed under the apparently inoffensive garb of Homœopathy — weapons, which are always dangerous in any hands, and doubly so in the hands of men whose reason has gone astray in chasing the phantoms of Hahnemann, and whose brain has been jarred by Jahr's Manual.

Homœopathists see that patients prefer to swallow little doses of tasteless powders, and they cater for that appetite. The sick man is struck with horror at the thought of castor oil — he can never endure it ; but he will swallow, without reluctance, one-fiftieth of a grain of ela-

terin which is ten times more powerful than an ordinary dose of castor oil. These things come to us in sheep's clothing, but inwardly they are ravening wolves.

✧ Some prefer to take the homœopathic medicines because they are so very nice. But do they know that the poison saliva of the boa constrictor is a homœopathic remedy for weakness, gout, rheumatism, faintings, nervous affections, dyspepsia, vomiting, hysteria, palpitation of the heart in young girls, and just one hundred other complaints? (See Jahr's Manual, pages 310—311.) Do they know that spiders, worms, bugs, and lice, are homœopathic remedies for purifying the humors, and that the scab of the smallpox is the standing remedy for that disease? These and many more of the like kind are some of the exquisite morsels of Homœopathy.

CHAPTER XII.

HOMŒOPATHY IN EUROPE.

BOASTING is the never-failing accompaniment of Empiricism ; and wherever it is seen, in or out of the profession, it is a positive indication of emptiness and quackery. The advocates of Homœopathy tell us that their system has already attained a high position in the old countries, and is everywhere rapidly gaining ground. We are told that it is well established in Great Britain, and that among its supporters are many dignitaries of both church and state. Now let us see how these wholesale statements compare with facts of their own showing. This mode of practice, which many people suppose is so very new, is nearly half a century old, having been introduced into Great Britain about forty years ago. There has therefore been ample time for its trial and adoption, if it were found of value. The most extraordinary and persevering efforts were

made to introduce it among the clergy and titled nobility, and it was tried in hospitals. Homœopathic practitioners increased faster than their patients, and resort was had to free dispensaries as a means of increasing the number of patients, and giving publicity to that mode of practice. Unremitting exertions were made to introduce Homœopathy into every nook and corner where it might possibly gain vitality.

And what is the result of thirty or forty years' labor in that cause? Great Britain is supposed to contain about thirty millions of inhabitants, and the whole number of regular physicians cannot be less than thirty thousand. The number of homœopathic practitioners, all told, according to their own showing, is just two hundred and thirty, and it is believed that a considerable deduction might be made from that small number. But taking their own statement to be correct, there are at the present time, in Great Britain, about eight homœopathic practitioners to every thousand regular physicians. And with these statistics staring us in the face, we are told that Homœopathy is in a very prosperous condition

in Great Britain. We are told that Homœopathy was first introduced among the nobility, that its principal support at the present time is from that class, and that all the middling classes generally adhere to the regular system. The paupers who receive their prescriptions at free dispensaries, neither know nor care anything about medical systems ; it is all the same to them, so long as they can be served free of charge. The English nobility are generally above giving their attention to the examination of abstruse medical theories ; they are willing to let medicine alone, so long as they enjoy their ordinary health. Some have but little confidence in any system of medical practice, and all prefer those means which subject them to the least inconvenience. The whole truth seems to be, that all the middle classes, who constitute three-fourths of the whole population — all the thinking, reasoning, strong-minded, common-sense men of Great Britain, reject Homœopathy ; — and that, besides the paupers, it has little or no support except from a few of the higher classes who think it beneath them to think at all about medical systems, and

who consequently know little of the merits of any, and are likely to adopt that course which promises most with the least means.

But we are told that the English people are so fixed in their habits and opinions, that it is very hard to introduce any new improvement among them; that they adhere with such tenacity to their established customs that it is only by very slow degrees that they can be induced to accept of newly discovered truths. They have had forty years to examine Homœopathy;—a whole generation has come and gone since its introduction, and we should think that they had had sufficient time to discover its merits if it had any. But is it a fact that this people is so obstinate and determined in rejecting every new thing that is offered them? How was it with the telegraph? How was it with the discovery of sulphuric ether as an anesthetic? and how has it been with all genuine discoveries and improvements? That people have always caught and adopted them with the utmost avidity. Every improvement in science or mechanics, no matter where it originated, as soon as it has touched

the soil of Great Britain has spread with the rapidity of lightning over all the kingdom; and inasmuch as Homœopathy, after a trial of forty years, is still sternly rejected, its advocates may well abandon all hope of success in that country.

Again, we are told that Homœopathy is increasing rapidly on the continent of Europe. It is said that Paris, which has a population of one million one hundred thousand, and one thousand five hundred regular practitioners, has ninety homœopathists; that Madrid, with a population of two hundred and sixty thousand, has fifty homœopathists; that Marseilles, with a population of two hundred thousand, has five; that Bordeaux, with a population of one hundred and twenty thousand, has three; and Lyons, with a population of two hundred and fifty thousand, has six. In Leipsic, the birthplace of Homœopathy, according to recent accounts there are one hundred and twenty-five regular physicians, and only two homœopathic practitioners. Hamburg has one hundred and eighty-three regular physicians, and only one homœopathic practitioner. In all the cities and medical schools along the Rhine,

Homœopathy has become extinct; and like the smoke of the witch fires which two centuries ago darkened the atmosphere of those regions, the delusion of Homœopathy has wholly passed away. Vienna, with a population of five hundred thousand, and the largest hospital in the world, has more than five hundred educated physicians, and not more than thirty homœopathic practitioners, and this small number is constantly diminishing. The whole of Germany, Switzerland, and Northern Italy, with a population of forty-one millions, and having forty thousand educated physicians, claims to have four hundred and thirty-nine homœopathic practitioners. Yet among all that number there is not a single eminent man, and very few who are in any way respectable. The number of under-graduates that are annually matriculated at the regular medical schools in Germany, is on an average about twenty thousand.

We are told that the French Empress *favors* Homœopathy; but we happen to know that her attending physician is no other than Baron Paul Dubois, one of the most splendid and most emi-

nent of regular physicians. We know, too, that a few years ago an editor at Naples published a puff upon Homœopathy, and stated that the *King favored it*, and that he was thereupon arrested for libel and thrust into prison among criminals, from which he barely escaped with his life. There is not a single government in Europe where Homœopathy is held to be anything else than quackery, and it is believed that there are several other kinds of quackery which can count more advocates.

In 1855, the English homœopathists petitioned Lord Panmure to be allowed to take charge of one of the hospitals in the Crimea. His Lordship, in reply, informed the applicants, that although medical service there was very much needed, he could never think of employing them, as their pretensions were so false.

Homœopathy has always strove to insinuate itself among the nobility, and to gain favor with crowned heads. One or more practitioners of that kind attended the late Emperor of Russia in his last sickness; and of this, Homœopathy did not forget to boast. But it was the opinion

of regular physicians who were informed of the circumstances of the case, that the Emperor might have been saved by proper efficient treatment. His son, the present Emperor Alexander, soon after he came to the throne, published an imperial edict, banishing forever from all his dominions Homœopathy and all other kinds of quackery, so that now not a single irregular practitioner can be found in all the vast dominions of Russia. This is certainly no very flattering compliment to Homœopathy.

This, then, is the condition of that system of medicine which its advocates say is everywhere rapidly increasing. This is the proud condition to which Homœopathy has attained in the first half century of its history.

The last Homœopathic hospital in England died a natural death last spring. The following is from the London Lancet: — “The last hospital devoted to this delusion in London has closed its doors. It has dwindled down into a ‘temporary office,’ and a ‘dispensary for out patients.’ We hear much of the success of Homœopathy, and yet the friends of the humbug cannot sub-

scribe sufficient funds to support a 'hospital' even at a private house. Like all quackeries it has been supported by the shallow, weak and credulous, on one side, and the charlatan and the rogue on the other. Such alliances are invariably broken when either the eyes of the one are opened, or the rapacity of the other is not gratified."

CHAPTER XIII.

CONCLUDING REMARKS UPON HOMŒOPATHY.

AFTER twenty years of drowsy incubation, Hahnemann brought forth his Homœopathy. Wholly wrapped up in his own nebulous sphere, he seemed to see, and hear, and know, nothing but this darling idea. Like an enchantress, this greeted his earliest thoughts in the morning, and gilded his latest dreams by night. Absorbed in his own fanciful speculations, he became heedless of all the world beside, and with the ardor of a fanatic strove to gain converts to his new scheme. But year after year passed, whilst he made but little progress. The Germans, although a visionary and enthusiastic people, had nevertheless too much common sense to embrace such glaring absurdities. He met with so little success in his own country, that, after nearly twenty years spent in writing, and teaching, he had made but meagre progress, and found himself surrounded only by a handful of followers.

During that twenty years whilst Hahnemann was brooding over his hallucination, the true science of medicine was making rapid advances, and every year and every month witnessed important discoveries and improvements. Hahnemann, riveted to his vision of infinitesimals, looked with painful chagrin upon his pitiful success, and resolved to shake off the dust of his feet and abandon his own country in hopeless disgust. France was chosen as his place of refuge; and accordingly, about the year 1820, he bade a final farewell to the land of his nativity, the graves of his ancestors and his own Alma Mater, and took up his abode in Paris. Here he found a more congenial field. This versatile and enthusiastic people have ever been ready for a change — ever ready to give up whatever is old for anything that is new. Celebrated as they are the world over for their chivalry and prowess, they are nevertheless the most unstable of all people. Their civil, religious and social institutions are always either changing or preparing to change. At the time of Hahnemann's *debut* in Paris, France seemed to be enjoying a moment of calm

though fearful repose. Napoleon had been driven into exile, but the spirit of revolutions had not been subdued. Although the storm had ceased to rage without, yet everywhere, within, her civil and social institutions had been thrown into confusion by the tremendous concussions to which she had been subjected. The face of society was wholly unsettled, and every institution shook, and quivered, like some frail bark upon the tremulous bosom of a troubled ocean. This was in all respects a most favorable spot for the introduction of Homœopathy. Here Hahnemann made his stand, unpacked his bundles, and began to publish his new scheme; and, like some wandering gipsy, soon drew around him many who gazed and wondered, and some who believed or pretended to believe.

When we consider the vacillating and enthusiastic temperament of the people, and the state of the public mind in France at that time, we wonder not that so many, but that so few, embraced the new doctrine. When we see this same people in a single day renounce all their religious institutions, profane, despoil and plun-

der their own consecrated churches, and abolish the Sabbath and its worship — when we see the highest of the clergy publicly lay aside their robes, doff their mitres and cast away their cro-siers, crosses, and rings, and most solemnly ab-jure that religion which they and their fathers for many generations had observed and kept — when we behold the Bible burnt by the common hangman, and temples dedicated to the goddess of Reason, and hear the public annunciation that there is no other God to be worshipped — and again, when we see this same people publicly dethrone their goddess of Reason and place a harlot in her stead — when we see an ig-norant peasant girl spring from obscurity to command their armies and dictate the coronation of their King — and again, when we see the masses who but yesterday kissed her garments and strewed her way with flowers, burn this same innocent female at the stake for no other crime than holding the same principles for which they had worshipped her — when we behold a raging faction hurrying its victims to the guillotine, and while yet the ponderous blade is dripping with

blood, we see the victors become the victims, and the merciless engine go on with its work of death and mingle the blood of contending parties in the same pool — when we hear the populace cry *Vive le Roi* one day, and *Vive l'Empereur* the next — and when we consider, too, that the unthinking masses often neither understand what they reject nor what they embrace — when, I say, we see and consider all these things, we cannot be surprised that among these same masses individuals should be found who were ready to relinquish the proper system of rational medicine, and embrace the vagaries of Homœopathy. The early disciples of Hahnemann were not such men as Bichat, Dupuytren, Velpeau and Ricord; but men of slender attainments, whose standing and qualifications did not entitle them to much eminence in the profession, but whose vanity and ambition could find full scope in Homœopathy — men who chose rather to reign in hell than serve in heaven.

Hahnemann was sixty-five years old when he arrived in France. Forty-five years had elapsed since he heard his last medical lecture. During

almost half a century his mind had been wholly abstracted from the regular profession. He had been engaged in a great variety of pursuits, and had wandered far and wide, in the wild fields of the fairies, without gathering either fruits or flowers. He had never been engaged in the practice of medicine, and at that advanced period of his life, if he retained any traces of his youthful acquirements, they were at least half a century old. So far as his medical knowledge was concerned, he was like a man who had been incarcerated in a dungeon during the preceding half century. Since his exile from the profession, it had undergone the most rapid and important improvements. Chemistry had become almost an entire new science. The theories of Haller and Van Swieten, which were taught Hahnemann, had long been exploded. Practical medicine had undergone an entire reformation, and every year, month and day, witnessed continual improvements in the science and art of medicine. And as Hahnemann never studied medicine after this time, it is very certain that up to the day of his death he remained profoundly ignorant of all that truly pertained to it as a science.

In France, the old man soon found himself surrounded by a set of flatterers, who, like the fox in the fable, commended the singing, in the hope of being benefited by it. Hahnemann was never a genius, or endowed with strong reasoning powers. The axiom upon which he built his Homœopathy did not originate with him, but the proverbs that "like cures like," and that "part strengthens part," were ancient by-words, brought down from the dark ages, and which science had long exploded. Nor did the use of sugar placeboes originate with him; but this also is a part of the scheme of Asclepiades, a most arrant quack, who lived before the Christian era. Hahnemann wrote much, and, like a superannuated fanatic, repeated for the thousandth time his illusory phantoms. The labors of his whole life form a mass of chaff, in which no grains can be found worth preserving. The disciples of Hahnemann adopted the Organon for their guide, just as the followers of Joe Smith adopt the Mormon Bible. Having at length attained to an extreme old age, and surrounded by a few mendacious fawning disciples, he died in Paris, in 1843, being eighty-eight years of age.

Hahnemann had not been long in Paris before a crowd of aspirants gathered around him, anxious to borrow his thunder. Medical writings, based upon Hahnemann's written and oral teachings, soon made their appearance. So anxious were the new converts to be first in the race, that in a short time quite a large number of homœopathic works had been written in the French language. Many of these were soon translated into other languages, and in a short time the advocates of this new scheme, book in hand, ransacked all Europe. Everywhere all learned and competent judges rejected it as a tissue of ridiculous absurdities ; yet the ignorant and unthinking were sometimes made to believe, and men of indifferent attainments, itching for notoriety, often became its advocates.

At length Europe became sparsely dotted over with messengers of the prophet ; everywhere its introduction and trial was urged with a zeal deserving a better cause : but whenever and wherever it was fairly examined and tested, it always failed. Its advocates repeated their efforts, and always, when the truth was known, with the same

results. But as the cry of victory in martial conflicts often promotes that result, so the advocates of Homœopathy took the hint and set up their universal boastings. Accidental circumstances in some instances, and frauds in others, sometimes seemed to confirm their reports and give the scheme a temporary reputation. Thousands tried it because it was so easy and so pleasant, and all those who had little or no faith in any medical treatment preferred it on that account. But in spite of all these advantages, everywhere throughout Europe it is declining and passing away. The masses have become tired of the sickening monotony, and spurn the worthless thing, and sovereigns and nobles are pronouncing their denunciations against it. In Europe the battle is wholly lost, and nothing can save it from certain and speedy extinction. Its forlorn hopes may linger for a time in certain locations, but "*mene tekel*" is everywhere written upon it. Their books are all written, and their translations are all made. Henceforth Laurie, Jahr, Possart, Hering and their associates, will have little more to do than to settle

their accounts with the great farce and sink beneath the waves of returning reason.

In the United States the subject is newer, and therefore not quite so nearly worn out. In some locations it is yet quite new ; many are curious to see the wonder and try it themselves, and many of its advocates still expect to reap golden harvests from it. But its brief day of glory here will also soon pass away ; the clouds that are gathering over the eastern horizon will soon cover the west and spread an eternal pall over this strange delusion. Indeed, it would have come to a final end in the United States long ago, if homœopathic practitioners had continued true to the principles laid down by Hahnemann, and used nothing but pure attenuations. This inevitable result was so apparent, that all their sagacious practitioners resorted to the dishonest use of active medicines under the guise of Homœopathy. This is their last resort ; and as soon as this fraud is sufficiently exposed, Homœopathy will become a hissing and a by-word. Like all other delusions, it succeeds better in some communities than in others. It makes little or no

progress among men of learning and talents — where reason and not fashion is the guiding star; but is often seen in all its mushroom glory where, the vain and fickle-minded give direction to public opinion, and its success is always in an inverse ratio to the sterling talents and sound sense of the community where it is found. Homœopathy is a moral epidemic, and like others of a physical nature it began in the east and took its course westward towards the setting sun; and when its last flickering rays of twilight shall sink beneath the horizon, we may safely predict for it a long and undisturbed repose.

CHAPTER XIV.

EXTRACTS FROM THE ENCYCLOPÆDIA BRITANNICA AND
LONDON MEDICAL CIRCULAR.

MOST kinds of quackery are wont to boast of their success abroad. We are continually told that Homœopathy is patronized to a great extent in Europe. That such is not the case, has already been shown by statistical reports. The following extract is taken from the Encyclopædia Britannica, which all must acknowledge is high authority.

“Of late years a class of practitioners has arisen, which, in so far as it is constituted of persons ‘duly qualified,’ may be designated *sectarian*; nevertheless, it is made up for the most part of charlatans. It comprises those who, whether duly qualified or not, practise medicine upon the basis of some exclusive dogma or principle, or with reference to some exclusive remedial agent. Legitimate medicine is catholic and eclectic; it has neither exclusive dogmas nor creeds; it requires its members to seek know-

ledge from every available source, and apply it in every available mode as may be demanded by the circumstances of the practitioner or the patient; the object of the exercise of the art being the relief or cure of the patient as promptly, safely, and pleasantly as possible, without any formal restriction as to the means or mode. This sectarian class therefore separates itself from the catholic profession by following professedly an exclusive method. Of the followers of Hahnemann (designating themselves *homœopathists*), there are reported to be three hundred in the United Kingdom. (See Homœopathy.) Of the followers of Priessnitz (the *hydropathists*) and of Mesmer (the Mesmerists), the numbers are much less. Indeed, the latter are not unfrequently homœopathists also.

“The ‘quack doctors’ are a motley body, comprising every kind of specialty — worm doctors, water-casters, bone-setters, astrologers, herbalists, ‘wise men,’ and ‘witch-finders’ (who prove to be occasionally, as of old, professed poisoners and procurers of abortion), curers of syphilis and diseases of sexual organs (with hardly an exception a group of scoundrels), the ‘falling sickness,’ &c. In this class may also be found venders of secret remedies in connection with some absurd hypothesis, as *Coffin’s* herbs,

or *Morison's* pills; or itinerant practitioners of Homœopathy, Mesmerism, &c. The ranks of the quacks are also swelled by outcasts from the legitimate profession : men who are excommunicated either because of their vices or of their follies, and who have been morally punished by a *de facto* deprivation of professional intercourse with their brethren. In the third class of amateurs and others are comprised country clergymen, ladies having a taste for medicine, persons in private station with a smattering of knowledge, but especially the retailers and compounders of drugs, and professed nurses. Those who, when young, have abandoned or neglected the study of medicine as a profession, and have been led to follow other pursuits, are particularly apt to take up the irregular practice of it in after life."

We believe there is no public hospital in the world where Homœopathy is employed or allowed. In Paris, Hahnemann's adopted city, there are twenty-six public hospitals, having in all about eighteen thousand beds, and the London hospitals are supposed to contain at least twenty-five thousand, whilst Vienna has the largest number of free beds of any single hospi-

tal in the world; but not a single bed in all these, or anywhere that we know of in any public hospital, is given to Homœopathy.

The following is from the "Medical Circular" of July 29, 1857:—

"THE DECILLIONTHS OF HOMŒOPATHY.—Mr. Wharton, an able professor of mathematics and astronomy, has had the kindness to answer the difficult questions proposed below. His address is 7 Elm Terrace, Queen's Elm, Fulham Road.

"Q. — If homœopathists give, as they profess to do, the decillionth of a grain of medicine, for a dose, and which decillionth can only be obtained by dissolving the grain of medicine in a decillion drops of some liquid — say alcohol — how long would the grain of medicine last, if the population of the world were a thousand millions, and if there were a thousand millions of such worlds, and if each inhabitant lived for a thousand years, and if they each took a dose per second during their whole existence?

"And what must be the dimensions of the vessel that would just hold the decillion drops of alcohol?

"A. — The number of generations, each subsisting a thousand years, that the grain of medicine would supply with the homœopathic dose to

each individual per second, each generation consisting of the 1,000,000,000 inhabitants of the 1,000,000,000 worlds is 31,687,535,943,382,425,811,012,156,738,474; and the whole number of years the grain of medicine would last the inhabitants of those worlds is 31,687,535,943,382,425,811,012,156,738,474 x 1000, equal to thirty-one thousand six hundred and eighty-seven quintillions, five hundred and thirty-five thousand nine hundred and forty-three quadrillions, three hundred and eighty-two thousand four hundred and twenty-five trillions, eight hundred and eleven thousand and twelve billions, one hundred and fifty-six thousand seven hundred and thirty-eight millions, four hundred and seventy-four thousand years!!!

“The time it would take the trillion inhabitants of the thousand millions worlds, each counting 500 years per minute, without intermission, to count the *number of years* the medicine would last, is 120,494,090 years.

“The vessel that would just hold the decillion drops of alcohol must have its length, breadth, and depth, each 229,995,079,096,540 miles long.

“Light travelling 192,500 miles in a second, would require 378 years to travel the length of one of the sides of the cubical vessel that would

just hold the decillion homœopathic doses of medicine.

“The spherical space which contains the solar system would hold only a very small part of the decillion drops.

“The length of the major axis of Neptune’s orbit, and consequently the diameter of the sphere, is 5,706,893,200 miles, which light would travel over in eight and a quarter hours.

“If the spherical space which bounds the solar system, vast as it is, was increased so as to have its diameter 40,300 times greater, it would be equal in length to a side of the cubical vessel, but would not, of course, hold the decillion drops; for if the sphere was put into the vessel, it would touch it only at five points, or six if covered, and the angular spaces would be empty.”

CHAPTER XV.

HYDROPATHY.

WHEN a weary traveller, after having urged his way through dark thickets, over unsightly fens, or across some arid desert, arrives at last at a clear fountain, or stream of pure water, he is gratified and refreshed; so perhaps the reader, after plodding through the labyrinth of Homœopathy, will rejoice that he is for once out of the woods, although, it may be, soon to plunge into some new jungle. And if he has not, like Tantalus, forgotten his thirst in the contemplation of infinitesimals, a little cold water may not be unacceptable. Yet it is very possible that what we have to offer will be too lukewarm, or even too hot, to suit some tastes.

Water has been employed in therapeutics, as a principal, or an auxiliary agent, ever since the Fall. The earliest families of the human race used it, not only as a common beverage, but also

in numerous external ablutions, and such applications were often prescribed and required by the laws of both Jews and Gentiles; and throughout all succeeding generations, there has been no time when it was not employed, more or less, as a remedial or palliative auxiliary. Baths of all temperatures, in all imaginable forms and conditions, medicated and unmedicated, were extensively employed by the ancient Romans, Egyptians, and many other nations, and still continue in use to a greater or less extent, in all hot and temperate regions. The employment of water in external purifications, led to its use as a symbol of moral cleansing, which obtains in all countries and all religions. In very hot countries, where a large part of the effete matter of the body passes off through the skin, frequent ablutions are much more necessary than in cold regions; and those whose habits and propensities render them constantly filthy, require a more frequent and freer use of this universal lavement, in order to keep the surface of the body in a healthy condition.

One might suppose that the experience of six

thousand years was quite sufficient to enable mankind to become acquainted with the proper use of water as a therapeutic agent; yet if Hydropathy is true, all the wise men and philosophers, of ancient and modern times, groped their way in darkness and ignorance upon this subject until a German peasant, by the name of Priessnitz, made the discovery that *water* is an universal panacea which is to supersede the use of all other medical means.

In 1831 Priessnitz set up the first hydropathic institution at Græffenburgh. The lovers of novelty soon gathered around him, not in dozens or scores, but by hundreds and thousands, curious to see and try, for the first time, the sanative power of this universal element. The unexpected patronage which this new lazaretto received, induced individuals to set up others in Germany, Saxony, Bohemia, Bavaria, and other parts of the continent of Europe. Like a mighty deluge, the water mania spread over Great Britain, and soon reached the United States. Rochester, in the State of New York, had the honor of the first hydropathic institution in America; but that

city was not long allowed to enjoy the boon alone, for, as if by magic, similar institutions soon crowned the hills and filled the valleys in many parts of New York and New England, and were seen in the south and west, the proprietors of each seeking, by advertising and other means, to surpass every other in celebrity and reap the most abundant golden harvest. Books were written and lectures delivered in order to convince mankind of the urgent necessity of repairing immediately to these immortalizing fountains, where water was used scientifically. Nor was the appeal made in vain. Many who were already invalids, or feared they should be, bound up their sheets and blankets, and left their own quiet homes, with their running brooks, pure springs and silver lakes, to be ducked by an ignoramus at some aquatic institution. And all such as had the sagacity to make the discovery, ascertained, before they got home, that the principal skill of the manager consisted in the art of turning his water into gold.

The principles held by this class of practitioners are vague and indefinite. The most know-

ing among them acknowledge that "the whole philosophy of the effects of water is not yet understood by any one," and that "those who know most about it have much to learn"; yet they assert that they have a perfect knowledge of all the means necessary to effect a cure in all cases by the use of water. They are quite sure that water is the only proper remedy in every case; but how it operates so as to cure in all cases, they cannot exactly tell. They suppose, however, the most common cause of disease to consist in the lodgment of effete or morbid matter in some part of the body, and therefore they attempt to cure the patient by washing out these filthy lodgments. This appears to be their main idea; and although they entertain others of less importance, they are not less absurd. Their theories are mostly of a mechanical character—they would compare the human body to a sponge, which they would cleanse by filling with water and pressing or rubbing it out. They suppose, however, that water may be made to produce various effects by various modes of application.

We will look a little into the philosophy of

cleansing the body of impurities by wrapping it in wet sheets. Up to the time of making the application, nature was going on with her vital processes, casting off useless atoms, and supplying their places with new ; but as soon as the aqueous envelope is applied, the cutaneous excretories become obstructed, the efferent current that was setting towards the surface is arrested at the outlet, and by this means the effete matter, instead of passing off, is shut up in the body, as it cannot readily pass off through an aqueous medium. No means are made use of to cleanse the *primæ viæ*, and every depurating outlet is closed. The patient, in passing through these aquatic transmigrations, may pass several weeks without any fecal evacuations. This is like attempting to cleanse a filthy fountain by damming up every outlet, and without removing the impurities from the fountain head. But suppose that this artificial irrigation and champooing is so conducted as to increase the discharge from the surface of the body—the whole manœuvre is nothing better than a morbid process. Is nothing but injurious matter removed from the body

by such means? Is not the patient made weaker? Does he not become emaciated by the premature removal of the sound parts of his body? If the patient were a fish, such a process might revive him; or if he were some amphibious animal, such treatment might be congenial to his nature. A state of health is when every organ, membrane and tissue of the body performs its own appropriate duty. Whatever tends to promote and maintain such an equilibrium, is conducive to health; and whatever essentially disturbs that, produces to some extent a morbid condition. If the skin, by means of some artificial stimulus, is made to perform more than its proper, healthy function, the proper action of some other organ or tissue becomes diminished at the same time; and, on the other hand, if the action of the skin is materially diminished for any considerable length of time, some other organ undertakes the vicarious duty, and the system becomes deranged. On this account it is always highly important that all such disturbing causes should be avoided, and guarded against. Therefore we are obliged to regard many of the pro-

cesses which have been contrived to lengthen out the play at hydropathic institutions, not only as ridiculous, but positively injurious. It has never been pretended that water was unimportant in the treatment of disease — rational medicine has always employed it, and must continue to do so whilst the world stands. Its use may have been improperly limited in some periods, but for a long time past it has been employed with the utmost freedom in the regular practice, and we would encourage its use in every reasonable manner in health and sickness. All the benefits that can be derived from bathing, or the use of water in any other manner, are quite as well understood by scientific physicians as by any German peasants or their disciples, and there is no necessity for any one to go abroad to be washed, and scrubbed, and drenched, at some water-cure manufactory. The quackery does not consist in the proper use of water, but in the empirical scheme that sets it up as an universal remedy, proper to be employed in all diseases, to the exclusion of every other means and without any rational bounds.

Let it not be supposed that even pure water cannot be employed excessively or injuriously. The legitimate consequences of continual bathing, and packings in wet envelopes, are exhaustion, debility, and early decay. Every such process, continued for any considerable length of time, is a direct tax upon the vital powers. The atoms which compose the substance of the body are prematurely hurried off—the structure is worn away by constant irrigation—the skin becomes shrivelled and looks old—the muscles become flaccid, and all the bodily organs become more or less attenuated and atrophied. The cheeks fall in, and the visage is haggard. Abundant examples of this kind may be found among those who have long been under hydropathic treatment. Priessnitz himself died at the age of 52, with all the marks of decrepitude and extreme old age. He undoubtedly shortened his own life by the continual application of water to his own person. His biographer tells us that on the 27th of November, 1851, he went through the water-cure process for the last time, and on the day following, being wholly exhausted, he

quietly laid himself down and died, a victim to his own monomania.

Whenever the skin is excessively taxed, or by any means made to perform more than its proper share of labor in the vital organism, debility and decrepitude follow as the necessary sequence. If any one wishes to see this principle exemplified upon a larger scale, let him cast his eyes over the globe. The inhabitants of the Sandwich Islands, of Borneo, Sumatra, and Ceylon, who are in the water almost as much as alligators, and even those who bathe daily in the pure waters of the Ganges, are effeminate and short-lived. In these regions female beauty is almost as short-lived as that of the rose — it is on the decline at eighteen, and is gone at twenty-five. Forty years is old age. Now look at the inhabitants of Greenland, Iceland, and the northern portions of Russia. In these regions the entire surface of the body is seldom or never washed during the whole life, and yet these people are healthy, vigorous and long-lived. If physiology and the laws of hygiene were more thoroughly and more generally understood, people would be

more cautious in tampering with the skin, or in any other way disturbing the harmony of the vital organs. It is true that individuals suffering from gout, rheumatism, or some other chronic affections, may sometimes be benefited by treatment at a Water Cure Infirmary;—yet even in such cases the change of air, scenery, diet, and exercise, often contribute quite as much towards the improvement as the bathing and douche.

The indiscriminate use of water to all classes of patients cannot be too strongly condemned. Serious injury has often followed its injudicious use in cases of grave organic affections. Patients of that class often return home to die, much sooner than they would have done under a proper treatment at their quiet homes. Therefore before an invalid sets his face towards one of these falsely-named water-cures, to be packed away for hours in wet sheets, and then drenched, and washed, and sponged, and rubbed, and hung up to dry, he should take the advice of some competent medical friend, and endeavor to ascertain whether, in his particular case, such treatment will be most likely to do good or harm.

No class of quacks ever boasted louder or longer of the certainty and permanency of their cures; but if we follow their patients home, we shall in too many instances be convinced of the falsity of their pretensions.

Hunger Cure.

As we have before stated, no empirical scheme ever spread more rapidly than Hydropathy, and certainly none ever received such liberal pecuniary aid. Men of wealth in Europe and in the United States threw their coffers wide open, and free as water invested their capital in water-cure establishments. Costly temples, dedicated to a modern Æsculapius, sprang up as if by enchantment — their spacious laboratories, extensive laundries and aquatic appendages, their gorgeous drawing-rooms and rich furniture, were indications of ability and permanency, whilst their broad ensigns seemed to offer to all mankind free absolution and remission of all bodily iniquities. These novel allurements soon filled their hydropathic temples with hosts of worshippers, and for a time everything went on swimmingly

—but the novelty gradually wore away, and their impatient patients began to want something more than simple water to satisfy their demands. The wily managers were not slow to take the hint, and soon commenced administering medicines in conjunction with their aqueous manipulations. Although this is in direct violation of the principles upon which they started, yet it serves to prop up their ephemeral institutions. But the moss is already beginning to collect upon their humid walls; according to their own reports, a revolution by way of an improvement has sprung up in Germany, which has already lowered the water-cure ensign to half-mast, and erected over it *Hunger Cure!!*

The writer is chiefly indebted to Joel Shew, M.D., a talented advocate of hydropathy, for what information he has upon this subject. It appears that a German, by the name of John Schrott, is the author of a plan of treatment denominated the Hunger Cure. Schrott had long been acquainted with the water-cure process, and even claims to have been before Priessnitz in some of its modes of application. The circum-

stances which led him to the adoption of the Hunger Cure are briefly these. Whilst on a journey, his horse broke his leg; he applied to a monk, who advised him to wash the tumid leg often in cold water, and probe it with a sharp stick. But instead of complying fully with the monk's directions, he wound cloths about the limb and kept them constantly wet with cold water. The horse laid down and refused to eat or drink, but at length improved, and in ten weeks was well. In this case Schrott thought he saw an extraordinary cure, which he by the use of water, and the horse by his abstinence, had conjointly accomplished, and thereupon he set up an infirmary at Lindewiesse, near Græfenburgh, where he commenced treating patients upon his new plan. Guided by the lesson taught him by his sick horse, he came to the conclusion that sick men should not be allowed either to eat or drink, because sick animals will not. He commences what he calls his strong cure by packing the entire body, except the face, in blankets, which he keeps wet for eight hours every day, and directs entire abstinence from both food

and drink ; but if the patient is very hungry, he allows him for one or two days to take a very little dry stale biscuit, but no drink of any kind is allowed, and the stale biscuits are given up or withheld after the second day. This course is continued from two to eight days, as the patient can bear it ; he says the longer it is continued, the better. When he thinks the process has been carried far enough, he takes his patient out of the wet blankets, and commences giving him a little wine, then light food, and if upon inspection he becomes satisfied that the patient is thoroughly cured, he lets him go ; but if not, after a short interval he puts him through the same process a second, or if necessary a third time.

This operation Schrott calls a "new birth," and declares that such a renovation is "as necessary for a man, as for a snake to change his skin." He supposes that men, like cattle, are liable to become hide-bound, and need to be soaked and rubbed. Perhaps some of my readers may suppose that this treatment is so extremely ridiculous and painfully irksome, that no one would submit to it ; but if we may believe

the reports, this "Hunger Cure" hospital is constantly filled with patients, and boasts of the most extraordinary cures. Dr. Shew, whom we have mentioned before, has visited that establishment, and speaks in terms of praise of its author. The following is an extract from a Manual recently published by Dr. Shew:—"The Hunger Cure can hardly be said to be a system yet. Of its great value, we probably as yet know but little. I am myself, the more I see of it, the more surprised at its good effects, and one great object I have in bringing it before the American people is, that we may all of us, who love truth, join and aid each other in the investigation of its merits. I am now in the habit, and have been for years, of employing it in connection with the water treatment in various ways."

Again, Dr. Shew says, "We sometimes advise a person to fast on Mondays, eat on Tuesdays, fast on Wednesdays, eat on Thursdays, fast on Fridays, and eat on Saturdays and Sundays?" So it appears that our water-cure fraternity have already commenced experimenting upon this new and improved method of cure. If it should suc-

ceed as its friends hope it may, it will bring about an entire revolution in that branch of quackery; genuine Hydropathy will be literally starved to death—permitted still to bathe in its own oblivious element, but not allowed a drop of water to quench its thirst.

CHAPTER XVI.

THOMSONISM.

PERHAPS no empirical scheme ever had a more vigorous inception, was nursed and propagated with more indomitable ardor, or could boast of more rapid progress, than Thomsonism. Thirty years ago, men calling themselves Thomsonian doctors might be found in almost every part of the United States. Public opinion in medical matters seemed to be shaken as with an earthquake, and rude unlettered quacks rode rampant over the country.

The author of this system (as it was called) was Samuel Thomson, who was born in the town of Alstead, in the State of New Hampshire, Feb. 9th, 1769. His parents were poor, and he suffered much from sickness and hardships during his early life. He had little or no opportunity for acquiring even the rudiments of a common school education. His minority was devoted to

severe agricultural labor, and he grew up ignorant of everything that related to science, and unacquainted with the world, except the little that had passed under his immediate notice. It seems that an old lady, who lived in the neighborhood of his father, often officiated in the family as doctress. He watched her as she prepared doses from roots and herbs, and this awakened his curiosity and led him, when a small boy, to take particular notice of the wild plants which he found in the fields. On one occasion he chewed so much lobelia as to become unmistakably acquainted with its emetic power. This made a permanent impression upon his mind, and in after years he claimed to be the first discoverer of the medicinal powers of that plant, to which he gave the name of Emetic Herb. He was not, however, the first discoverer of its efficacy, as it had been known to medical botanists by the name of *Lobelia Inflata* long before his time, and is said to have been used by the native Indians, which gave it the name of Indian Tobacco. Thomson's first acquaintance with lobelia was made when he was only four or five

years of age, but he did not calculate upon being a doctor until he was past thirty. He appears to have held book learning in light estimation, and early in life to have entertained a strong antipathy towards the liberal professions. During ten or fifteen years, whilst engaged in ordinary farming, he occasionally tried his hand at doctoring with roots and herbs, in his own or neighbors' families, and sometimes, as he said, cured rattles or croup with rattlesnake's oil. According to his account, his efforts were always entirely successful, which led him to continue and increase his exertions.

. In 1813, when he was 44 years of age, Thomson had so far matured his plans and had become so elated with his supposed discoveries, that he applied in person to the Commissioner of Patents, and at length succeeded in obtaining a patent for his compositions, which secured to him the exclusive right to use certain medicinal preparations. With the help of some friends, he published a pamphlet, containing some account of his principles and practice, with directions for using his medicines. These, with the right to

use the preparations, according to his directions, he sold to individuals and families for twenty dollars a Right. By this scheme, every family which purchased a Right could forever afterwards dispense with all other medical means. This patent Right gave him and his practice immediate publicity ; his business increased rapidly, crowds gathered around him for agencies and Rights, and in a short time his disciples, furnished with books and medicines, might be seen threading their way over the whole country, ready to practise in every possible case of accident or disease, and to sell the whole skill to any family for twenty dollars. The income from the sale of Rights, although equally divided between the agents and himself, soon became a large revenue. If reports are correct, never was any medical treatment so successful before. Fevers, rheumatism, pleurisy, consumption, cancers, ulcers, and broken bones, all yielded to this new method and were cured. The credulous looked on in astonishment — believed, and became advocates of this scheme which they supposed was to bring about a complete millennium

in medicine. And when regular physicians everywhere exposed the ignorance and danger of this new method, and cautioned the public against it, its advocates cried out, Persecution!! They placed the name of Thomson by the side of Harvey and Jenner, and called upon the public to believe that Thomson's scheme was true because the discoveries of Harvey and Jenner proved to be so!

Thomson, through ignorance, supposed that lobelia, cayenne and other articles, which he put into the hands of his ignorant agents, were always perfectly harmless and safe; but numerous sad examples soon convinced the public to the contrary. In almost every village and hamlet patients died under the Thomsonian treatment. Thomson himself was indicted for murder, and confined in prison, and was finally acquitted because the Judge charged the jury that there was no evidence of malice aforethought, and therefore the respondent could not be held guilty of *wilful* murder, although the patient might die by means of the treatment, because Thomson did not design to *kill* his patient, but was trying to

cure him. Some of his agents were also arrested and imprisoned, but escaped punishment. Yet Thomson, and the thousands who had become interested in his cause, were not to be readily subdued even by the strong arm of the law. Commissioned with agencies and Family Rights for which the money had been paid, they struggled long and hard against every dictate of reason and common sense, and hundreds would never give it up until they found some other crazy bog to set their feet upon.

Being profoundly ignorant of everything relating to medical science, Thomson's theories were of the rudest kind. He said he had discovered that man was composed of four elements—earth, water, fire, and air. The first two constituted the substance of the machine, and the last two kept it in motion. Heat, he ascertained, is life, and cold is death—the stomach is the furnace, and food the fuel in health, assisted by medicine in disease. The stomach, like a fireplace or stovepipe, he supposed was liable to get foul, and clogged, and need cleaning out, and that all disease is caused by some

filthy accumulation, and that all the art of cure consists in removing such accumulations and thoroughly cleansing the machine. As minerals are not generally combustible, he concluded they were unfit for fuel in the stomach, and therefore should not be used as medicines. He declared that an all-wise Creator must have furnished every part of the world with medicine sufficient for the wants of all its inhabitants. All his medical efforts were designed to maintain or increase the inward heat, or life as he called it, and he supposed that whenever this internal heat became reduced as low as the external temperature, the machine must cease to move and the patient die. He called scientific men book-doctors, and lost no opportunity to reproach and deride them. He scouted the idea of learning the art of medicine by study, and declared that study was no more necessary for a doctor than for a cook.

Bold, ardent and sincere, he was listened to with attention, and his remarks fell with force upon his hearers. His disciples saw that he was verily in earnest, and often caught the same

spirit. They formed associations in various parts of the United States, which were called "Friendly Botanic Societies," and each of these sent delegates annually to a general Botanic Convention. This grand consociation met each year at some appointed place. In 1825 it met in Boston. For a time Thomson and his disciples supposed that the death warrant of legitimate medicine was sealed. Never did a class of quacks boast of success more loudly or more positively, or struggle against opposition with more determined heroism. It is supposed that there were at one time in the United States between one and two thousand Thomsonian or Botanic practitioners, besides those which had Family Rights for their own use. Itinerant practitioners spread Thomson's papers, medicines, and principles, in the South, over the far West, and even carried them into Canada. Sometimes men of wealth, learning and influence favored the scheme, and many clergymen and other literary men gave it their support.

Perhaps this strange delusion had reached its

culminating point previous to 1835. Like all other delusions, having no foundation in truth it was destined to perish. Whenever the attention of intelligent, reflecting men was directed to it, they saw its absurdities and its dangers, and opposed it, and the great number of sudden deaths which took place under its operations alarmed the public, and often obliged the practitioner to fly from the scene of his exploits. As certain sagacious quadrupeds are said to quit a sinking ship, so Thomsonian doctors one after another abandoned their craft. Some returned to the anvil, some to the lapstone, and some to the plow ; others stood their ground, and continued to practise in some way under other names. The out-door signs of Thomsonian doctors, and Thomsonian Infirmaries, disappeared in a trice, and the men who but a short time before were Thomsonians, had now become Improved Botanic Doctors, or Eclectics, or of the Reformed Practice, or Homœopathists, or Hydro-pathists, or Chrono-Thermalists, or something else ; and by this process of transmigration many

of the same class of men "still live." The actors are of the same class, but the play is called by a new name.

In his lifetime, Thomson's friends were ready to bestow upon him immortal honors — they declared that his system must finally supersede all other medical means, and live to bless the world forever, and carry the name of its founder in a halo of glory down to the end of time. But the sun of his medical system has set, never to rise again. The same grave that closed over his earthly remains, seems to have swallowed up the last twilight rays of his once glowing vision.

Thomson died in 1845, being 76 years of age, and from that day to the present no one has ever been known to declare himself a Thomsonian doctor. Here the drama closed; but the same actors, with numerous accessions, are still performing other farces quite as empty and quite as deceitful. The history of Thomson shows us that a single obscure individual, without friends, money or education, by means of his own invincible will, kept the medical world in commotion for nearly half a century.

CHAPTER XVII.

FEMALE PHYSICIANS.

WITHIN a few years past, schemes have been devised for introducing females into the general practice of medicine. The plan originated in our own country, and it is supposed to be the first time in the history of the world that such an enterprise has been undertaken; and from present appearances, the plan is not likely to be followed anywhere else. To the credit of that sex be it said, the scheme did not originate with them, but was contrived and set on foot by men. There are always misanthropic individuals who are constantly at war with the established institutions of society, who would, if they could, reverse the order of nature. It is from that class of unstable, fickle-minded men, whose ambition far exceeds their merits, that this movement emanated; and when the honest men whose aid has been fraudulently obtained shall discover their

mistake, the whole scheme must be abandoned for want of support. That females may, under certain circumstances and to a certain extent, render medical services to the sick, and especially those of their own sex, is not denied; but the idea of their engaging in the general practice of medicine and surgery, is preposterous.

Nature has evidently designed each of the sexes for some common and some special duties. Besides those offices which may be performed with equal propriety by either sex, there are others which clearly belong to one or the other exclusively, and which can never become the common province of both. This separation of duties and offices is a plain dictate of common sense, and has obtained in all ages and in every condition of society. Among the rudest nations, the business of war and the chase, and all the more athletic offices, have always been assumed exclusively by the male sex. As men became more enlightened and society more refined, a nicer and more complete separation of offices and employments became established. The sterner, more arduous and more hazardous were by com-

mon consent assigned to man, while to woman was given the lighter, more quiet and more delicate offices. Her vocation is not less important or less honorable, but more refined and more domestic. Hers are the softer and gentler duties; in her own province she is an angel — the pride and ornament of the race — the sacred repository of all that is virtuous and lovely. But when she abandons her own proper sphere, and engages in those employments which properly belong to man, she disparages herself and tarnishes the fair escutcheon of her sex. And we are obliged to believe that nothing better than a morbid ambition, or unchastened cupidity, could induce competent individuals of our own sex to become teachers in schools designed to prepare females to practise medicine and surgery. They may teach the principles of medicine correctly, but they are encouraging aspirations that can never be realized, and inducing hopes which must end in disappointment. Their fair listeners are out of their own proper element, have been led astray in mistaken paths, are seeking laurels on forbidden ground, and ostracising themselves from the glory of womanhood.

To a female, a medical degree or a military commission can be nothing more than a graceless memento, and very few respectable females will aspire to such honors. Females have sometimes immolated themselves on the altar of their country, and died for the benefit of mankind; but no such sacrifice is required in the present case — the profession is already amply supplied in all its departments, and its irksome, laborious and responsible duties should not be cast upon the gentler sex. If females do occasionally succeed in the practice of medicine, as one in a thousand may, such are only very rare exceptions to a general rule. Similar exceptions have been witnessed in other vocations. Females in disguise have acted the hero in the army or navy; but every such instance, unless it arose from necessity, deserved censure rather than commendation. And if a female should obtain a lucrative practice and acquire a fortune, even then, her position in society would not be an enviable one. She cannot be respected as a member of a profession to which she aspires to belong. Unbidden and unwelcome she has thrust herself into an associ-

ation which she cannot honor, and which will not honor her. She has expatriated herself from her own sex, and is looked upon as an erring sister, who has gone astray from the fold of womanhood, seeking fruits in forbidden fields. The endearing ties of sisterhood have been severed, and she has forfeited the gentle courtesies and amenities of the sterner sex. She appears a monster in the garb of a female, a nondescript, a being *sui generis*.

When a female resolves to become a doctor in medicine, she must also resolve to violate a law of her being, and vow perpetual celibacy. She may shut her eyes and stop her ears to all the pleasures of social intercourse, and look upon mankind and the world with stoical indifference. It cannot be otherwise. The mother cannot leave her nursing infant at the hour of midnight, and launch out amid the howling tempest to attend the sick. She must not expose herself to the thousand hardships and dangers that are incident to a life of medical practice. These are duties which do not belong to her, and should not be expected of her. The female arm was

never intended to wield the sledge or swing the scythe, nor her hand to grasp the dissecting knife, the trephine or the gorget. In her own sacred home, amid her domestic duties, or in her own parlor surrounded by groups of friends, or abroad as business or pleasure or inclination may dictate; whenever we behold her in her own province, she shines the ornament and glory of the race. But when she enters the foetid laboratory of the anatomist, and plunges her hands into the gore of dead men, she loses all her feminine loveliness, and appears like a fallen angel, an object of universal horror and disgust.

CHAPTER XVIII.

INDIAN MEDICINE.

THE following is a part of an address which the author read at a meeting of the Bristol District Medical Society.

Among the thousand popular delusions upon the subject of medicine, the belief in Indian skill is by no means the least. It has come to be almost universally understood that the American Indians, previous to their intercourse with the whites, possessed a knowledge of sovereign remedies for all diseases; that these specifics, when employed either as prophylactics, or curatives, always had the desired effect; and it has been supposed that to this cause they owed their vigor — their exemption from a large share of the diseases found in civilized and refined communities — their freedom from the decrepitude of age, and their longevity. The force of this popular error seems to increase as the Indian and his

history decline and pass away. The mysterious obscurity which hangs over this people, and is every day burying them deeper and deeper in oblivion, tends to increase the superstition and magnify the wonder. Yet there is no need of any mistake upon this subject. A little attention to the history of the first settlements in America, will show that the Indians neither had, nor pretended to have, any such medical knowledge. If they had used any rational means for the recovery of their sick, or possessed any such skill, the sharp-sighted settlers would not have been slow to learn or put them in practice. The first Europeans who came to America found the vast wilderness inhabited by a race of red men, who, in their personal appearance, and in their social and domestic habits, were different from all other men. They were in a perfectly savage state, and appeared never to have had intercourse with any other race of men. They had no knowledge of anything except what pertained to the art of war, or the means of subsistence. Confined by no local attachments, their numerous tribes migrated hither and thither as their necessities or

inclinations prompted. Free from all the contaminations and pollutions which find their way into civilized and refined communities, they enjoyed a high degree of health and vigor, and were subject to few diseases. They were liable to the accidents of war and the chase; they sometimes suffered from hunger, and sometimes from surfeit; they were liable to scurvy and some inflammatory diseases, and sometimes fatal epidemics, of the character of which we have no certain knowledge, prevailed among them; but it is certain that some of the most loathsome, and many of the most fatal diseases which prevail among us, were unknown to them. As we found them they were a vigorous, powerful, athletic, people, capable of severe labor and long endurance. The Indian grasped the bow with the strength of a more than Roman arm, and launched the arrow to its mark with a force and precision which defied all competition. No pale face could roam the forest, ford the stream, or war with the bear like him.

These extraordinary physical powers were in some measure incident to them as a race every

way adapted to a savage condition, and in part were the result of their habits of life. From their earliest moments to their latest age, their lives consisted of one continued scene of savage exposure and hardship. Of course they had few invalids among them. Those who could endure the hardening, lived and became mighty hunters and brave warriors; and such as could not, died off. They had no physicians, no clergymen, nor special artisans among them. They had no written language, and cultivated no science. They believed in the Great Spirit—they heard his voice in the thunder—saw his bow in the cloud, and his arrows in the lightning—and all the means which they employed for the restoration of their sick consisted of superstitious incantations, with rude invocations to the Great Spirit.

In 1623, Massasoit, who was Sachem of the Wampanoags, was severely sick, and supposed by the Indians to be dying. Mr. Winslow, a deputy from the whites, found the chief in a critical condition, and but just alive. A multitude of Indians of both sexes stood around, practising

their charms and uttering loud moans and wild invocations, but no one gave him medicine or cordial. In this situation the Sachem must soon have died, had not Mr. Winslow taken upon himself to administer medicine and cordials, and such food as the sick man required, by which treatment he soon recovered.

From this, it appears very evident that this tribe had no knowledge of medicinal remedies, for, if they had had, they would have used them for the relief of their Sachem. Soon after this continent began to be settled by the whites, it was found that a mortal epidemic was spreading among the Indians, by which they died in heaps — the young and the old together. Whole families and whole tribes perished, and yet they employed no rational means either as prophylactics or curatives. But believing that the Great Spirit had become angry with them, they resorted to charms and incantations, by which they hoped to appease his wrath. Such has always been the practice with savage nations everywhere, and many of the half civilized have done little more.

The Egyptians had a written language and laws, and had made considerable advances in many mechanical arts — had reduced astronomy to a science, and had built the Pyramids, long before they began to employ any rational means for the cure of their sick. Their practice consisted wholly of superstitious rites and ceremonies. One of their earliest medicinal remedies was the onion. This was not given to the patient to swallow, but was suspended over his door, placed upon his bed, or hung about his neck. The ceremonies and manipulations were performed by the priests, and this remedy, thus employed, was thought to be so efficacious that the onion came to be regarded as an object of religious worship, and enrolled in the catalogue of Egyptian deities; and so great was their veneration for the onion, that, even after the patient was dead, they sometimes placed it in his clenched hand, and embalmed it with his body. Not long since, one was taken from the hand of a mummy, where it had probably remained for more than two thousand years, and was afterwards planted and found to grow. This would seem to be al-

most sufficient to satisfy Egyptian credulity of the immortality of their supposed deity.

The condition of the American Indians, when first discovered by Europeans, was the most perfect savage state ever known, and their history affords ample proof that, previous to their intercourse with the whites, they had never thought of using medicinal remedies for the restoration of their sick. Then, whence comes this almost universal belief in Indian skill? I answer, it has been brought about by numerous fraudulent schemes contrived by numerous Americans to dupe a credulous public. Crafty knaves have found that the American people, with all their boasted intelligence, are easily imposed upon by empirical pretensions. The ignorant old squaw has been applied to for medicine, until her vanity and cupidity have made her a doctress. Stimulated by her example, the Africano-Indian and the Anglo-African have embarked in the same enterprise, and although profoundly ignorant of everything pertaining to the subject of medicine, they find plenty of employment, and their apparent ignorance is looked upon as evi-

dence of their knowledge of the deep mysteries of Indian medicine. But the insatiable cupidity of the Yankee would not long allow the colored race the sole enjoyment of so profitable a field. Indian Syrups, Indian Balsams, Indian Pills, and numerous other so-called Indian remedies, were contrived and manufactured by peculent white men—foisted upon the public and readily sold. The bait, glossed over with Indian varnish, was readily swallowed. The silly purchasers supposed they were taking nothing but genuine Indian preparations, whilst the proprietors were themselves astonished and delighted at the success of their nefarious productions, and the press for ample pecuniary consideration has been brought to lend its aid to confirm the falsehood and sanctify the fraud. The honest Indian scorns all these schemes, and is never found among the motley crew of Indian doctors. It is made up not of genuine Indians, but of negroes, mulattoes, and, meanest of all, some white men, who have stolen the Indian livery for their own unhallowed purposes. Perhaps these miscreants may sometimes be found to possess some smattering of

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medical knowledge, but it is certain that all that they do know, be it more or less, has been gained from the white people, and not a particle of it from any Indian source. And perhaps some of the preparations sold in the shops for Indian medicines may not be wholly worthless, but the pretension that they are genuine Indian remedies is a fraud. Every one of them has been contrived and put forth by some mercenary white man, who, although he may have made a fortune by it, is nevertheless himself a knave.

Quackery in any form is always an evil, but it may be only a partial evil, to result in universal good. It has in a few instances brought to light valuable remedies, and it may tend to correct and admonish legitimate medicine. But the motives which produce it are always mercenary, although ignorance and mistakes may sometimes slightly palliate the crime, yet an inordinate desire for gain, without sufficient strength of moral principle to control the means, may always be regarded as the moving cause. Quackery always has existed, and no doubt always will : it is a moral disease, which assumes a great variety of

types and forms, that are constantly changing yet never become extinct, but as if by transmigration, when the cheat disappears in one instance, it immediately shows itself in another, and there is always a sufficiency in variety and profusion to satisfy the tastes and appetites of all classes. The learned and the ignorant, the high and the low, the rich and the poor, all have it brought to their very doors, and served up and seasoned to their liking, and were we to judge by the greediness with which these precious morsels are devoured, one might readily conclude that, of a truth, "there is as much pleasure in being cheated as to cheat."

In the history of the world there are moral and social, as well as geological epochs. We live in the mercenary period, and quackery grows and flourishes now as mushrooms and ferns did in the carboniferous period. What is to be the next superabundant strata which shall swallow up the present towering stalks of moral ferns, we have no means of knowing; but let us hope that when that time does come, no out-croppings of present quackery shall remain visible. It is

not my business at this time to attempt to clear off from the Indian character all the aspersions that have been cast upon it; but in justice to them, I am bound to say that not a single item of modern quackery is justly chargeable to the aborigines.

CHAPTER XIX.

ECLECTICISM.

THERE has sprung up within a few years, in the United States, a class of medical practitioners who style themselves Eclectics. The term is of very ancient date, and appears to have been first employed by a class of pagan divines who lived long before the Christian era. The word is of Greek origin, and signifies to select, or choose, and was supposed to be characteristic of a sect who compiled their religious system by picking out something from each of the religious systems then in vogue. What became of that sect it is not our business to inquire. All we need to know, is, that Archigenes, a Syrian, who was an empiric, and lived about the time of the Christian era, borrowed the term and made it the foundation of his scheme. This sect may therefore lay claim to considerable antiquity, although we believe that the links of its history have been sometimes widely separated. From

its origin to the present time it has ever been regarded as empirical—it has never prevailed to any very great extent, or embraced among its advocates many talented individuals. Sometimes the sect has become nearly extinct, and again it has sprung up anew and solicited public patronage. There are now several small institutions in the United States which are supported by that sect, but most of those who practise under that name are men who have never had any thorough medical education, but who have wrongfully assumed its responsibilities without being properly qualified to fulfil its requirements.

Now if Eclecticism was, or could be, what the term implies, we would not make the slightest objection to it, except on account of the cognomen in which it appears. We would never object to the use of the very best medical means. The regular profession always endeavors to do that, and is continually increasing and improving her resources for that purpose. As fast as Botany, Chemistry and Materia Medica develop new and improved agents, she instantly selects and employs such as are found, upon sufficient trial, to be important. No class of physicians

can do any more than this; and if Eclecticism did all this, we would cheerfully extend to her the hand of fellowship, and rejoice to labor with her in the great cause of genuine philanthropy.

But this is not the character of that Eclecticism which we see moving around us. A very large majority of that class of practitioners are ignorant of the rudiments of medical science — men who were bred to some other employment, but, not contented to remain in their own appropriate condition, aspired to be gods of some kind, and therefore left some honorable vocation which gave them employment and support, and surreptitiously entered the arena of medicine. Many of these men commenced their career as Thomsonians, then became Botanic doctors, and at length, in the course of their transmigrations, have reached Eclecticism. How soon they will undergo another metamorphosis, and become Homœopathists, or Chrono-Thermalists, it is impossible to say; but neither they, nor the public, will be likely to gain or lose much by their frequent mutations.

It is said that there are some educated and

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quite respectable men who belong to this class. Then these men are in poor company. Why do they not pursue an honorable course, instead of giving their countenance and support to a class of practitioners who they must know are every way incompetent and unworthy? Why place themselves at the head of a column of such detestable recruits? If they bear the name of Alexander, they should endeavor to conduct like him.

As has been already stated, eclectics profess to compile their system of therapeutics by selecting from all the medical schemes in vogue such things as they believe to be proper; that is, they take a portion from scientific medicine, another portion from Thomsonism, another from Homœopathy, another from Hydropathy, another from Isopathy, another from Chrono-Thermalism; and so go on to select, from every variety of quackery, something to make a kind of bouquet, which they appear to think should be agreeable to all classes. But how, and by whom, is the selection to be made? Men who are profoundly ignorant of medical science, sit

in judgment upon all medical means, and schemes, and proceed to select the right from the wrong, and the true from the false. As well might a blind man undertake to select the finest pictures from a promiscuous number of paintings. The idea is preposterous — no man can be a competent judge in any department of business or science with which he is not thoroughly acquainted; and if without such knowledge he attempts to make selections, he is quite as likely to do wrong as right, and is ever unreliable. Eclecticism is a kind of coat of many colors, which the wearers seem to suppose should please everybody. Like some politicians, they love all the dear people, and are in favor of all parties, and like them they deserve the confidence of none.

There are some practitioners, who, although they are not professedly eclectic, yet endeavor to ride two or more hobbies at the same time. They can practise "both ways," or several ways, and ask the patient to indicate the method by which he will be treated — 'tis all the same to them — they only wish to know just what the patient wants, and they are ready to do his

work. They can administer emetics and cathartics, or give decillionth attenuations of anything desired; and if thought best, they can apply the wet sheet, or give lobelia.

What if, when I give my watch to the goldsmith to be cleaned, he should ask me by what system I wish to have it treated — if I will have the dirt washed out with cold water, or warm water; or shall it be shook out, or blown out, or steamed out; or shall he lay it upon its back and wait until its own gravity brings it out? What would be thought of such an eclectic goldsmith?

All the varieties of quackery appear to be running a race, and each one pretends to be ahead of every other. Eclectics talk of nothing so much as progress. If we may believe them, all their means are the very newest of the new — they are rushing onward with the speed of a locomotive, and are outstripping and overturning all other systems. They sail over Homœopathy, and Chrono-Thermalism, which they consider as sunken hulks whose standing masts only serve to indicate the rocks or shoals upon which they have stranded. The established medical schools

they consider as antiquated affairs — pyramids, indeed, but containing nothing but putrid mummies. But eclectics, instead of being ahead of what they choose to call the old system, are far behind it. They are only gleaners, and poor at that. They call themselves eclectics, which signifies persons who cull, or pick out from something already prepared ; therefore, if they are true to their name, they wait for others to prepare the material from which they are to purloin whatever suits them. They are not pioneers, but capricious followers. They originate nothing, but are unthankful borrowers and imitators. All the knowledge and skill that they do possess, has been learned, as the parrot learns to talk, by mocking others.

It is no matter whether the physician is a member of this or that medical society — it is no matter in what school he has been educated — if he pretend to practise two or more ways to suit his patients. It is evident that neither the patient nor his friends can ordinarily be proper judges of the most suitable means to be made use of in any given case ; for if they were thus

qualified, there would be no occasion for employing a physician. Is it not extremely preposterous, therefore, for the physician to ask his patient by what means he will be treated? Or, is there no material difference between rational medicine and every kind of quackery? Are they all alike good or bad? Must we come at last to the mortifying conclusion that all the labors, researches and observations of physicians, for two thousand years, have brought forth nothing of any more value than the vilest nostrum? Can the physician be honest who tells his patient that all ways, or any two opposite ways, are alike good? When the house is on fire, is it equally good to cast water or turpentine on the flames? When the patient is suffering from obstinate constipation, is it equally good to give aperients or astringents? Men who pretend to such principles as these are either profoundly ignorant themselves, or design to deceive others; and in either case they must be dangerous practitioners.

Some of these men may effect their purpose by a double imposition; and whilst they pretend to remove alvine obstructions by astringents, they

add to their alum or lead, jalapine or elaterin. The public should learn that neither in politics nor medicine does any reliable man attempt to ride two horses of different tempers at the same time. Hahnemann himself pronounces the most severe denunciations against such as practise both ways — sometimes using the homœopathic, and sometimes the allopathic medicines.

CHAPTER XX.

CHRONO-THERMALISM.

CHRONO-THERMALISM is a recent form of medical quackery. The originator of this sect was SAMUEL DICKSON, who was born in Edinburgh in 1802. He appears to have studied law some, and medicine some, and to have taken the degree of M.D. at Glasgow, at the age of about thirty. In 1836 he published his first Sketches of Chrono-Thermalism. In 1840 he commenced lecturing in London upon his new scheme. He soon drew around him great numbers anxious to find something new to feed their curiosity upon. His converts petitioned Parliament and obtained an act of incorporation for a Chrono-Thermal College. This novelty soon found advocates in France, Germany, Sweden, Prussia, and Denmark. The scheme was first introduced into the United States about twenty years ago, by Dr. William Turner, of the State of New

York. The savans of that sect inform us that the characteristic appellation by which they choose to be known, is formed by connecting two Greek words: *Chronos*, meaning period, or time; and *Therma*, which signifies heat. These hitched together, with the addition of *ism*, make Chrono-Thermalism.

Their peculiar doctrines are, that disease is a unit, and that the human race is subject to only one disease, and that is Ague, or Intermittent Fever; that every other morbid manifestation is only another condition of the same affection; that the three stages observed in intermittent fever, if not so obvious in other forms, are nevertheless always present; that no morbid condition can exist without them; and that the proximate cause of disease is "*a change of motion in the atoms of the organization, accompanied always by a change of temperature.*" The first stage of disease they call Depression, the second Accession, and the third Reaction. In the first, they suppose the organic atoms to be in a state of negative electricity; the second is the positive state; and the third is produced by the strug-

glings of the powers of life against the disease. They make use of many fine-spun theories, drawn from analogy, in support of their hypothetical doctrines, and at last they arrive at the conclusion, that the power of all medicinal agents is *one* and the *same*; and that this power is nothing more nor less than electricity, moving the body in some of its parts or atoms, either inwards or outwards. And by the law of elective affinity they assure us that their medicine is directly attracted by the part of the system most affected, and by moving its organic atoms in the right direction everything is soon set to rights and the patient cured. If it is asked by what means are their cures wrought, I answer in their own language: "Chrono-Thermalism rejects no earthly agent but the *bleeding lancet*, the *leech*, and the *scarificator*." According to their theory, all medicines possess electrical powers, and the beauty of their practice consists in using the right remedy at the exact moment, so that by its electrical force it may hurl the organic atoms from an abnormal to their normal condition. Hahnemann declared that the world was in igno-

rance and darkness until he came, and that Psora, or the common Itch, was the parent of nearly all chronic diseases. And now the advocates of Chrono-Thermalism tell us that the medical world was in thick darkness until Dickson came, and informed mankind that the human race is liable to only one disease, and that disease is always Ague, or Intermittent Fever.

Like every other species of quackery, Chrono-Thermalism boasts loudly of its unparalleled success, sets up the most dismal howlings against the regular profession, and declares that not many years will pass away ere the doctrine and practice of Chrono-Thermalism will become the dominant system throughout the civilized world. It asserts that if the regular faculty shall refuse to adopt their principles, it will be weighed in the scales of an enlightened and advanced public sentiment and found wanting, and that *Mene, Mene, Tekel, Upharsin*, will be written upon their college walls. If we may believe them, they have cast down their rod and it has become a serpent, which like Aaron's of old is to swallow up all others. But, judging from present appear-

ances, we are inclined to think that their hopes are not soon to be realized;—already its electric force appears to be nearly exhausted, and the time cannot be far distant when of all their proud schemes nothing will be left but the “baseless fabric of a vision.” Sometimes fragments may be saved from empirical wrecks that may be turned to some good account, but we can see nothing in all this that is worth preserving.

CHAPTER XXI.

NATURAL BONE-SETTERS.

THERE are men of a certain class, who, for aught I know, may be found in every part of the world, who are called Bone-setters. Some of these men possess a smattering of anatomical knowledge, and others none at all. Some have served as dressers in hospitals—some have practised as farriers; and others, even the most celebrated, have had no opportunities whatever of acquiring medical knowledge, and are profoundly ignorant of the first principles of anatomy and surgery. Some have acquired fortunes by their practice, and even females have in some instances become celebrated bone-setters. In most instances those who profess this peculiar skill do not pretend to have acquired it by study or other legitimate means, but hold that it is a natural endowment or family gift. And this absurd notion is extensively entertained by the

public. In Old England, the TAILORS and the WHITWORTHS are among the most eminent; in New England, the SWEETS are the most celebrated. It is believed that there are, at the present time, about a dozen of that name who claim to possess the skill which they have inherited from a common ancestor, who lived about one hundred years ago in the town of South Kingston, in the State of Rhode Island. The ancestor of this race of Bone-setters was an illiterate man and had no knowledge of medicine or surgery, and his children and grandchildren have ever continued in the same state of plebeian ignorance. Yet notwithstanding this, the public pertinaciously sustain them in their pretensions to an innate family endowment. That some of these men have sometimes, by accident, reduced dislocations, I am not disposed to doubt; but having no knowledge of anatomy, they can have no surgical skill, and their success can have been no greater than might be acquired by any resolute and reckless individuals.

The public cannot be made to understand that bone-setting is purely a mechanical operation,

for the proper performance of which, anatomical and surgical knowledge are indispensable. Everybody knows that no one is competent to repair a watch, or other machine, unless he has a full knowledge of all its parts and their connections; but the public appear to believe that an individual may have sufficient skill to repair the human frame, without any thorough knowledge of its construction. They seem to suppose that bone-setting is a kind of talismanic process, which does not come within the rules of scientific or mechanical operations. In consequence of this unfounded opinion, good surgeons have often been set aside to make room for some one who bore the magical name of Sweet. If any one attempts to convince the bystanders that their confidence is misplaced, he is met with reports of cases which in their view overthrow all arguments and explanations.

Take a case in point. A man bruises his foot or sprains his ankle. A surgeon is called, and informs the patient that there is no fracture nor dislocation, and advises a proper course of treatment. The patient continues lame, and perhaps

a second or third physician is called, and confirms the diagnosis of the first ; but his officious neighbors will never let him alone — they assure him that there must be some “bone out,” and advise him by all means to send for one of the “natural bone-setters,” lest by trusting educated surgeons he should become a cripple for life. Some one of this family of doctors is brought, and the neighbors of all ages, sexes and conditions are soon collected to witness the performance. The doctor is sure to find one or more bones out. When he has made sufficient preparation, he seizes the limb of his patient, pulls and twists it in all manner of ways, until the anxious bystanders hear it snap and crack, and the patient is fully satisfied that enough has been done. He is now told that all is right, and that he can and must walk ; he makes the attempt, and finds he can. The Bone-setter exults in his achievement, and all the bystanders vouch for the skillful performance of the wonderful operation. “All the physicians about,” say they, “were called, but none of them knew that any bone was out ; Dr. Sweet set six or eight in the foot, or

perhaps four or five about the knee joint. There can be no mistake about it—they heard and counted every snap, as bone after bone returned to its place.”

Perhaps few if any cases have ever been known, where one of that class of Bone-setters has been called and found no bone out of place. Many of their most remarkable cures have been accomplished several weeks, or perhaps months, after the injury. It is well known that in many cases of sprains, after the active inflammation has subsided, friction and passive motion are some of the best means that can be made use of—and this explains the *modus operandi* of many of their cures. A man has kept his foot upon a pillow a fortnight, and thinks he cannot move it. The Bone-setter extends and flexes, twists and rotates it, until the patient can endure it no longer; and thinking that all must certainly be right after so much agony, he attempts to use the limb—his morbid sensibility has been overcome by the manipulations—he puts his foot to the floor, and, to his own astonishment, he finds he can walk. He believes himself cured, and therefore in due time gets well.

Job Sweet, the original ancestor of this family of Bone-setters, as I have said before, was an illiterate man. At the time when he commenced bone-setting in South Kingston, the town must have been thinly inhabited — probably its physicians had not much knowledge of anatomy and no great skill in surgery, and might not be much better qualified to operate in cases of fracture or dislocation, than unprofessional men guided alone by their own common sense. Under such circumstances, the original operator may sometimes have reduced dislocations, and have become in his time the best Bone-setter in all that region.

The history of the Sweets is essentially the history of all professed Bone-setters, and will answer, *mutatis mutandis*, for various other names and places. Their operations are of the *hocus pocus* kind, and the deception is generally tangible, and may be shown by ocular demonstration. Yet notwithstanding all this, the masses shut their eyes and stop their ears against any exposure of the ignorance or fraud of this class of impostors. I am told that the Sweets have gained a wide reputation, and that many

worthy men have confidence in their skill. So the tar water of Bishop Berkley, the weapon ointment of Hildanus, and the metallic tractors of Perkins, gained a higher and wider celebrity. So Boyle held that the thigh bone of an executed criminal was a specific in dysentery, Bacon believed in charms and amulets, and Martin Luther in the efficacy of toads.

CHAPTER XXII.

THE PRESS.

IF I were asked what single cause contributed most to lead astray the public mind upon the subject of medicine and promote criminal quackery, I should answer, **THE PRESS**. I think I may say, without fear of contradiction, that in no age or country has the nostrum business been carried to so great an extent as in the United States at the present time. Our free schools, of which every American ought to be proud, where all, who will, may acquire the substantial rudiments of a thorough education, are often so improved as to give the pupils only a smattering knowledge of a variety of subjects. By such means, many a man is prepared to become "Jack at all trades," and ready to embark in almost any enterprise that appears encouraging. A very little medical knowledge, and a great deal of self-conceit, prepare him for a quack doctor

whenever circumstances encourage it. If he sees Brandreth making a fortune with pills, he, too, can make pills; or perhaps he knows of some other panacea, in the form of balsam, syrup or plaster, which is far better. And so long as there is money to be made by this nefarious business, there are thousands prepared to embark in it. But nothing can be done without the Press; — enterprise must stop here, and the skill of the wizard be hushed in darkness, unless the Press will publish it to the world. But the American Press allows no man's light to be hidden under a bushel, so long as he has the necessary means to bring it out, and always manifests a readiness to embrace any cause that has sufficient pecuniary merits. In all other respects the managers of the Press appear about as unscrupulous as the engines themselves.

I would by no means abridge the largest liberty of the Press, consistent with the public good. In the United States, the newspaper Press is bound by no rules, and under no restrictions except such as arise from self-interest. In this condition, when strongly urged by mercenary

considerations, it may be made to labor to disseminate falsehood, contaminate the public mind, and spread delusion and error over the face of society, to the positive injury of the great mass of people ; and this is the obvious effect of all the newspaper advertisements of quack practitioners and quack medicines. The public generally are not aware that the newspaper Press is everywhere thus subsidized and suborned, and therefore are easily deceived. It is supposed that there are about three thousand newspapers in the United States, and most of them advertise more or less nostrums ; and I think we may safely say, that such advertisements are the chief support of at least one-half of the whole number of papers. The gross amount paid annually for such advertisements almost exceeds belief. There are many printing establishments in our large cities, each of which receives annually several thousand dollars for this service ; and this is everywhere considered the most profitable part of the newspaper business. Not long ago, a single illiterate quack, in the city of Boston, paid one daily paper three thousand six

hundred dollars a year for his advertisements. It is impossible to ascertain the whole amount paid annually in the United States for quack advertisements. If we add to the ordinary newspaper advertisements, the cost of bills, circulars, almanacs and other gratuitous publications that are thrown broadcast over the country, thick as autumnal leaves, the aggregate will probably exceed a million of dollars. It is said that the famous Dr. Brandreth often paid annually nearly one-tenth of that sum. The Swaims, Moffats, Townsends, Wrights, and a host of others, have probably paid, severally, nearly or quite as much, and the renowned Perry Davis has not probably been outdone by any one of the class. These and many others have amassed princely fortunes by the sale of nostrums. Encouraged by their success, great numbers of others are pursuing a similar course, and are reaping the same golden harvest. And all this is done because the American Press is under no legal or moral restraint, and is ever ready, for money, to aid impostors in deceiving and defrauding the public. By these means, men with a smattering of medical know-

ledge, or none at all, often become rich, whilst many learned and worthy men remain poor for no other crime than being honest.

The enormous sum paid for advertising, is only one item in the whole amount which is paid annually by the people of the United States for quack medicines. There are many other large items. The ignorant charlatan, unable to write his own advertisements, has recourse to some professed expert, whose well-disciplined imagination is ever ready to conjure up such pompous falsehoods as are best calculated to gull the public. These expert fabricators must be paid liberally, because quackery would make but a meagre appearance without them. Now, if we add to the items already enumerated, the numerous other incidental expenses that are incurred by the manufacture, transportation and sale of such preparations, the gross amount will probably exceed ten millions annually. And what essential benefit do the people of the United States derive from this enormous tax? Viewed in the most favorable light, it is no better than a total loss to the consumers. In some rare instances

patients may have been temporarily benefited, but in a large majority of cases no essential good has been done, and often the very reverse has happened. Brandreth's pills have occasionally been serviceable as a cathartic, but in many instances the dose has been repeated until a habit has been established which required their continual employment, so that hundreds of individuals have been doomed to perpetual constipation, with all its incidental miseries, by the injudicious use of these pills. If the article is some pretended Balsam of Wild Cherry, Cherry Pectoral, or other cough preparation, containing opium and antimony in disguise, as nearly all nostrums of that class do, the patient is often essentially injured, and perhaps hastened to his final exit, whilst a momentary narcotism induces him to suppose he is being cured; and the general effect of all such preparations is to create a habit that makes their continual repetition necessary.

The public good does not require the sale of a single nostrum. Leaving the cost out of the account, the mischief which these things produce far exceeds all the benefit that can be derived

from them; and if the whole mass of this trash, with all the lying publications now filling the shelves and counters of ten thousand shops, could be collected into one grand colossal pile for one immense bonfire, the day of the conflagration would deserve to be celebrated as a jubilee throughout all time. But the public have so long been accustomed to the use of articles of this sort, that many consider them almost indispensable. It is thought to be a matter of prudence and economy to have some of the more common articles ready for use in any emergency, by which the delay and expense of calling a physician may be obviated. If the sick or their friends could always understand the nature of the diseases which they attempt to treat, what remedies were indicated, and how to use them, then certainly there would be no need of employing physicians; but this knowledge cannot be acquired without years of study and observation, and therefore unprofessional men cannot be supposed to possess any considerable amount of it. There are some common articles, such as castor oil, and a few others, that may safely be put into

the hands of the common people ; but all active compounds should be excluded from the nursery, or labelled, *Noli me tangere*.

There may be different opinions respecting the extent to which domestic medication should be carried, but there can be no question that a good medicine is better than a poor one. Whatever medicines are thus employed, should always be of the safest and most reliable kind—such as long experience and the great body of educated physicians have found useful. The United States Dispensatory contains formulas sufficient for all ordinary purposes ; and if these were carefully prepared by competent apothecaries, and kept ready for use, they would be far better than the filthy and uncertain preparations now found in the shops. In Great Britain and France, and I believe most other European governments, all apothecaries and their clerks are required by law to be educated, examined and licensed ; and even then, they are not allowed to deal in any medicines except such as have been approved of, and made officinal by the regular faculty. This is a wise provision, and serves not only to pro-

tect the public against such fatal mistakes as frequently occur here, but it also shuts the door against the swarms of nostrum dealers, which in this country is wide open.

The American governments often manifest a disposition to favor quackery, and allow the largest liberty to impostors and humbugs of all sorts; and some of the States have, at different times, made large appropriations in money to aid quack institutions. This state of public opinion is believed to arise chiefly from a morbid impression made by newspaper publications. Such publications tend also to outrage common decency, debauch the public mind, and corrupt the sentiments and manners of the people. The same paper that brings the President's Message, or other important information, on one page, exhibits on another the most indecent advertisements — cures for numerous *female complaints*, also for certain *private disorders* of both sexes. Modesty is ignored and chastity is mocked at — the thoughts become depraved — the passions are excited, and libertinism is the consequence. The marriage contract, once held sacred and invio-

late, ceases to be respected and becomes weak as a spider's web, and that implicit confidence which the parties once reposed in each other becomes shaken, or perhaps is given to the winds. Such publications are nuisances, wherever they are seen. The family newspaper should contain nothing that is inconsistent with the most scrupulous virtue. It should in all respects be pure as the mountain snow, and no obscene word should be allowed to pollute its columns. It should be fit to grace the parlor or drawing-room of the most fastidious female. The public seem not to be aware of the immense influence that such publications have upon human life. Every thoughtful mother and every virtuous daughter should commit every newspaper to the flames the moment she finds any such stain upon its pages. Let this be done, and such vile prints will soon disappear from common observation, and be found only in the sinks of harlots. No law would be required to suppress them, if female sanctity, thus abused and profaned, would rise in its might and consign them to darkness and infamy.

Here is an opportunity for woman to exert her influence in defence of her own honor — 'tis in her power to stay the tide of infidelity, to chasten the sentiments and reform the manners of the public. If she will, she can do it — her arm is stronger than the Press, and her power, once exerted in behalf of virtue, is paramount to all human laws. With her own hand she can wipe the stain from her country's escutcheon, and show the world that American females will not tolerate the least approach to profanity.

It is not supposed that the publishers of newspapers are worse than other men. As a class, they are intelligent, and high-minded, and we think there are many among them who would willingly reject all such advertisements if the practice could become universal. This evil has made its encroachments insidiously, and advertisements and publications which are now regarded with indifference, would a century ago have been deemed obscene publications, and subjected their authors to severe penalties.

CHAPTER XXIII.

FEMALE INFLUENCE.

WHEN important effects are produced by physical force or other direct and obvious means, both the effects and the power by which they are produced, are readily understood. But when important results are brought about by means which operate silently and quietly, the public may not be aware of the causes by which such effects are accomplished. When we witness political, judicial or financial gatherings, and see no form and hear no voice but those of men — when we urge our way through the busy street, amid the rude trappings and loud greetings of men, it seems as though everything was managed by our own sex. But if we enter the parlor or take a peep into the nursery, we shall soon find our mistake. We shall see that the power itself which moves the thousand wheels without, resides within — not a physical, but a moral power

— not a power to be feared and dreaded, but a power to be admired and loved — not a power which binds with chains of iron, but with slender, silken cords. This power may be hidden in savage life, or crushed out by despots, but in enlightened and refined communities it never ceases to operate. Here woman has her share of influence in society, and when that influence is discreetly exercised, we think no one should complain, although misguided individuals are sometimes clamorous for what they call “woman’s rights.” We believe that, in refined communities, the influence of the mother in forming the character of the man is greater than that of the father, and that the unobserved influence of the nursery is more potent than that of the college. Abundant examples show that without the softening and refining influence of female society, men become rude barbarians. But this influence, like every other human power, is liable to be perverted or misemployed. Confined to its own appropriate sphere and directed to proper objects, it is salutary. When it promotes moral, Christian and social virtues — when it softens

masculine ferocity and tames the turbulent passions — when it pleads the cause of the needy and comforts the afflicted — when it adorns and beautifies humanity and sheds a halo of loveliness on everything around, — then, indeed, it becomes the greatest of earthly blessings. Nowhere is the strength of that influence more apparent than in New England — nowhere else are family ties more sacredly observed — and nowhere in the wide world are the endearments of the parental hearth so strong and so holy.

Several causes have contributed to give American females a very large share of influence in medical matters, and it must be acknowledged that that influence has often, either directly or indirectly, promoted empiricism. For good or for evil, it is evident that this power is of no trifling importance. Every one knows that no young physician can succeed without the approbation of the maids and matrons of his particular precinct. He is held amenable to their tribunal; — their approving smiles give him life, and hope, and prosperity; or their disapprobation, like the frowns of some angry deity, drives him to

despair. His ultimate success may be measured by the degree of favor which this board of conservators bestow upon him. He may pass the most rigid examination at Boston, New York, Philadelphia or London, yet if he cannot gain the approbation of this last board, every other testimonial must pass for nothing. If he gives full satisfaction here, nothing more is required — all other diplomas are useless, for no one is allowed to go behind a judgment thus rendered by a court of matrons.

This is the avenue through which most kinds of quackery make their entrance into society. The public cannot always judge correctly of the truth or falsehood of the numerous schemes and plans set up by pretenders. The husband rarely meddles with medical matters in his own family — he takes good care of all his money matters, and seldom trusts his notes or accounts with his wife; but the business of selecting a medical adviser in case one is required, is too small business for him, and indeed the wife holds that to belong to her own exclusive province. Therefore the wife and daughters, with the rest of the females in the neighborhood, manage that matter

as best suits them. It is not strange that whatever is most pleasing in appearance, and least repulsive in practice, meets with the most ready approval. They cannot fathom the mind nor measure the intellectual attainments, but are apt to take upon trust whatever fancy prefers. Testimonials of character, acquirements and experience, are of little amount here. If the candidate for favor pretends to possess a knowledge of some very new, very easy, very safe and very sure method of treatment, and if he reprobates and denounces every other method, and boasts much of his own skill, he will be likely to be allowed at least to make a trial of his skill. Prudent business men are not so easily imposed upon in matters of pecuniary interest. Before the tailor will trust the dandy with a coat, he wants some reliable security ; neither the word of the customer nor the guaranty of a half dozen matrons in the neighborhood will be deemed sufficient. Before the merchant will buy a ship, he must see her register, and ascertain from inspectors, builders and owners, if she is every way sound and seaworthy ; he will not be satisfied with a new coat of paint, and a flowing pennant

with its radiant swallow's tail. Nor will he entrust the command of his ship to an inexperienced navigator, or any one who casts aside the old compass and quadrant, and offers to conduct the voyage upon an entirely new plan, and steer his course by some new star or nebulous meteor. In all that relates to money matters, men are generally wise and prudent; small matters are not considered beneath their notice — even the expenses of the nursery are often calculated with penurious exactness. But upon whatever concerns the life and health of themselves or their families, they manifest a culpable apathy and indiscretion.

The sagacious charlatan is aware of this state of things, and seizes every opportunity to gain the favor of all the gossips in town, and to enlist them in his service. Officious individuals may sometimes pay all their own medical bills in this way, and perhaps get some presents to boot. Even hags of a low order often accomplish much in their way: common sense and common decency are confounded by their babbling, reason falls before their flying artillery, and empiricism and fraud triumph over truth and reason.

CHAPTER XXIV.

PROFESSIONAL DISCORD.

THE old lady described by Addison, as being required to render up her final account to Rhadamanthus, declared that she "had been so taken up with publishing the faults of others that she had no time to consider her own." Now in order to avoid the reproach of such a condition, it may be well for physicians, individually and collectively, to keep a watchful eye over their own conduct. We are publishing no secret, nor making any extraordinary confession, when we acknowledge that there are many names on the lists of regular physicians which should never have appeared there; names of men not without talents or merits, but men who might have graced some other profession or occupation, and shone with lustre in some other sphere, yet are illy adapted to the profession of medicine. It is not every man who would make a brave soldier, or

who could become an eloquent advocate; and the natural fitness of an individual for his calling should not be overlooked; yet the public, and sometimes the profession, appear to suppose that all that is necessary to qualify an individual to become a doctor in medicine, is a given amount of medical knowledge, and whoever brings this requisition, even if he have no other, is initiated.

Although it may be impossible to remedy this evil, yet it may be proper to consider it. The allotment of occupations and professions seems to be given to blind chance. Some apparently trifling accident—some freak of good or ill fortune—often casts the lot of an individual for life. Some, by their own voluntary choice, select, as the business of their whole lives, a profession of the duties of which they know little or nothing. Others appear to adopt it as a choice of evils, not liking anything else; nor would they like that, if they really understood what it was. The young man, unacquainted with his own undeveloped powers, cannot himself foresee how he shall succeed in this or any other profession. Mere scholarship is by no means all that is re-

quired to make a good physician. Long before he takes his degree — yes, long before he commences his professional studies, his thoughts and actions should be trained and cultivated for that end. The mind should be accustomed to patient and careful observation — to reflect, compare and nicely discriminate. And as a *sine qua non*, before and above everything else, he should possess undeviating integrity. If he sets out without this, he should be sent back, for he ought not to succeed.

A proper mental discipline is of the utmost importance. It is a mistake to suppose that a physician should be wise by intuition, or that he can see everything necessary at a single glance, and needs no time for thought and reflection. If he is loose and careless in his observations, he will be liable to come to wrong conclusions. If his mind is not accustomed to close and minute attention and careful consideration, he will be neither a good scholar nor a safe and successful practitioner. Every case that is worth noticing at all, deserves a thorough examination. Physicians are extremely liable to make mistakes

through inattention to apparently small matters. Considerate persons are aware of this, and will not put full confidence in one who does not appear to bestow sufficient thought upon every subject to which his attention is properly called.

The moral and social habits of physicians are always matters of great importance. Pleasant, agreeable and courteous manners are no insignificant qualifications. All rudeness of every kind, should be studiously avoided, and every thought, word and deed should be governed by a careful circumspection. The days of professional obscenity and profanity are, or ought to be, past; such things are no more becoming in the physician than in the clergyman, and all refined communities should withhold their patronage from every vulgar or indecent practitioner. No matter about his supposed professional acquirements, if he lack the other essentials let him be discarded. The public can, if they will, reform all abuses of this kind. Every physician should be, in his address and behavior, under all circumstances, a real gentleman. It is not sufficient if he be courteous only towards his select friends

or his patrons, but urbanity should be the warp and woof of his whole conduct.

His deportment towards his professional brethren will deserve particular attention. It is obvious to all, that the comfort and happiness of individual members — the worth of the profession in public estimation, and its usefulness in the community, are best promoted by an honorable and amicable intercourse among its members. But, unfortunately, the very reverse of this is frequently witnessed. Neighboring physicians are often either open or secret enemies; they are jealous and envious of each other, too ready to publish each others' faults, and with a fiendish gladness rejoice at each others' misfortune — little thinking, perhaps, that their own standing, and that of the profession to which they belong, are more or less involved in everything that affects the character of an individual member. It cannot be expected that the public will have full confidence in men who are constantly engaged in reciprocal criminations. Whoever attempts to build for himself a reputation upon the ruins of another, builds upon a slippery and precarious

foundation, that will be likely to let him down. No lasting benefit can be derived from such means. One may rob his brother of his good name, yet it will not enrich himself, although it may make the brother "poor indeed." Although an envious public may sometimes rejoice to witness the petty bickerings and skirmishes that take place between rival practitioners, yet in the end they will not be likely to think better of either — they may be pleased with the treason, but they will despise the traitor. No one ever attained any enviable distinction by such vile means. Those who engage in such personal encounters, are generally found at last in the condition of the famous Kilkenny cats. If the whole matter ended there, we would not complain, but consider it a happy riddance of unprofitable members; but the public consider the profession itself dishonored by such examples.

This professional discord usually arises from mistaken views of self-interest, and, like a maniacal *felo de se*, seems to be incident to the profession. And when all these things are considered, no one need wonder that it is so as-

sailable to quackery. The Scriptures declare, that a house that is divided against itself cannot stand. This moral disease is continually preying upon the vitals of the profession, and all reasonable means should be made use of, for its removal. Cure this, and let every regular physician forthwith dismiss all his private jealousies and animosities, and conclude to overlook the foibles which he thinks he sees in his brethren, remembering that none are perfect, and cordially unite with all in building up, improving and promoting the universal cause—let this be done, and quackery of every name and form and color would soon take wings and fly away—not as an eagle towards heaven, but—it is needless to say where.

CHAPTER XXV.

CLERICAL INFLUENCE.

As we have said before, during the dark ages medical knowledge was confined to the clergy, and the same individuals officiated both as priests and physicians. But at length medicine became a separate profession, and the treatment of physical diseases was assigned to one class of men, and the care of moral and religious matters to another. By this division of duties and responsibilities, each department was placed in a condition to cultivate and improve its own province. Each strove to shake off the errors with which superstition and bigotry had enshrined it, and to establish its foundation upon truth and reason. This greatly increased the value and importance of each profession, and made it exclusively responsible for the proper discharge of its own duties; and the good of society requires that the proper limits of each should be distinctly known

and scrupulously regarded. Yet, at the same time, the two classes may labor side by side in the great cause of humanity, and be mutual helpers of each other. Their offices, though distinct, are co-ordinate, and duty often calls them to the same house of mourning and to the bedside of the same expiring patient. No other professions are brought into such close proximity. The duties of no others are fraught with such deep responsibility, or are required on such momentous occasions.

Unfortunately, the members of each profession do not always entertain towards the other such sentiments of respect and kindness as would best promote their own happiness and usefulness. On either side may sometimes be seen a coldness or smothered antipathy; the members of each appear inclined to keep aloof from the other, or to maintain a shy reserve. From such observations, the public may be ready to conclude that they have little confidence in or respect for each other, and both callings are liable to be disparaged, because the public are not

likely to have full confidence in professions which do not reciprocally confide in each other.

It is not denied that clergymen, as well as other men, have a perfect right to choose their own physicians, and in their own families give their preference to whatever mode of practice they may select; but when they endeavor to bring their official influence to bear upon the subject, and strive with all their might to overthrow the established system of rational medicine, and to encourage, support and advance some empirical scheme, we think that such a course is reprehensible. With the great body of clergymen, perhaps, we have little cause of complaint; yet it is not uncommon to see individuals of that class engaged in war against the established system of medicine, and aiding and abetting some nefarious quackery. All the knowledge that the labors and observations of two thousand years have accumulated is set at naught as worthless, and they lend all their influence to the support of some new and false scheme. They are often known to make the most strenuous exertions to overthrow what they choose to call the *old* school

of medicine, and sometimes whole communities are seen to follow the *ipse dixit* of such a leader, and to go over almost *en masse* to some absurd humbug, of the true nature of which they really know nothing. Such men appear to think that a complete revolution is soon to take place in medical matters, and they expect to lead the van to victory. But this unholy enterprise can never be accomplished. Although individuals and communities may thus be led astray for a time, yet the delusion will at length pass away and cast the mantle of shame upon its mistaken advocates; reason will some day return, and truth will be restored. When clergymen exchange the surplice for a medical toga, or attempt to wear both at the same time, they dishonor both professions. Such men are unstable, and often unreliable in everything—they mistake their calling, and instead of endeavoring to persuade men to repair to the great Physician to be healed of moral ills, they direct them to Thomson or Hahnemann for the relief of bodily infirmities; instead of leading men to the fountain of living waters to be cleansed of moral pollutions, they direct them

to the wet sheet or shower bath of Priessnitz. or point them to some hydropathic pool.

Clergymen and religious newspapers sometimes recommend nostrums. The Rev. Mr. A, or the Rev. Mr. B. affixes his signature to a glowing recommendation of some worthless nostrum, and advises everybody to use it. Whether the article in question is what he recommends it to be or not, he does not and cannot know. Of this, educated physicians alone can judge, and to them exclusively the matter should be left. It is idle to suppose that some vagrant ignoramus has learnt something that no educated physician knows. Such things do not happen in our day — every such pretension is false, and every such preparation worthless. It may be said that an ignorant peasant might pick up a diamond of the first water ; but if he should, neither the peasant nor any one else would know its value, until it had been examined by a competent lapidary — and if upon examination such lapidary should pronounce some supposed gem to be nothing but a worthless quartz pebble, no prudent man would be willing to give his gold for it. Nor should

any reasonable man be willing to risk his life, his money or his reputation, upon an article that has not been approved by proper medical authorities.

The proprietors of nostrums are extremely fond of advertising them in religious papers, and the publishers are too often induced to comply with such requests. They may perhaps intend to exercise a judicious discrimination, and advertise only such as they suppose to be useful. But such publishers ought to know that it is not their province to decide such questions—they belong exclusively to scientific medicine ; and as the great body of educated physicians have inhibited every variety of nostrum, that decision should be respected. By all high-minded and honorable physicians every such nostrum, without exception, is regarded as a public nuisance. Such publishers ought to know, that the articles which they consent to advertise, are no better than thousands of others of the same sort. If they are inert, they are criminal impositions—and if they are active and powerful preparations, they are always liable to be injudiciously adminis-

tered, and are dangerous in the hands of the common people.

It is presumed that the publishers of such religious papers have not given this subject that attention and reflection which it deserves. They may not be aware that they are mingling falsehoods with religious truths, and giving the approbation of Christianity to a reprehensible business. Are they aware that such advertisements are regarded as moral defilements? — as leprous spots upon a surface otherwise pure and healthy? Or do they intend to disregard the highest medical authority, and be guided alone by pecuniary considerations? We know of some publishers who in former times incautiously admitted such advertisements into their columns, but who have been convinced of the impropriety of so doing, and have excluded them altogether; and it is to be hoped that every truly religious paper will follow the example.

The great mass of false and contradictory testimony in favor of the multitude of nostrums which are constantly offered to the public, tends to distract and unsettle the mind, lessen the con-

fidence of men in all testimony, and make them skeptical. An invalid sees an article advertised and recommended by some reverend clergyman, as a certain cure for some disease with which he supposes himself to be afflicted. Confiding in the high authority by which it is recommended, he procures and tries it, but is not benefited. He next tries some other nostrum, with no better success, and again he tries another and another, but is not cured. At length, perhaps, he becomes disgusted with all medicine, repudiates all medical means, and concludes that the whole profession is but a tissue of finesse and falsehood.

Yet let no one suppose that this medical infidelity will stand alone. The same causes which go to promote medical skepticism, tend also to produce religious infidelity. Whatever tends to weaken public confidence in the established system of rational medicine, most assuredly tends to weaken that confidence in the truths of Christianity. Medical and religious skepticism are intimately connected; and whatever favors the one, favors the other. The father may prompt

his children to treat other men with insolence and rudeness, but he will most likely in his turn be obliged to brook the same kind of disrespect. (So a clergyman may manifest an entire want of confidence in the medical profession, but he will be likely to find the same spirit of unbelief creeping in to his own province. He may aim a blow against that profession, but it will eventually recoil, with redoubled force, upon himself and the cause in which he is engaged.)

It is not pretended that every man with a diploma in his pocket is deserving of implicit confidence, nor that all the members of this profession are all that they should be. Too many have been but imperfectly educated; the opportunities of too many have been insufficient; too many are by nature illy adapted to its delicate and responsible offices—and far too many neglect to improve themselves and keep pace with the onward progress of the science. Full perfection cannot be expected anywhere. Yet, with some exceptions, the great body of regular physicians are learned and worthy men, among whom may always be found those of the highest order of in-

telleet, the most extensive learning, the most sterling integrity and practical piety. With all its imperfections, it would not perhaps suffer by comparison with any other calling. Let every one exercise a proper degree of charity towards all others;—let him scrupulously avoid the least encroachment upon their professional rights; let him endeavor, to the utmost of his ability, to build up his own and promote the honor and usefulness of every other — so shall he best advance the good of society and secure his own honor and happiness.

He is poorly acquainted with history, or has read to little purpose, who is not aware that revolutions of every kind, like tornadoes, tend to prostrate everything which stands in their way. The sweeping revolutions that have been witnessed in some European governments are melancholy proofs of this. The spirit which at first sought only to dethrone a single sovereign, in its progress overturned the church, swept away the altar, and finally buried in the dark abyss of infidelity every vestige of Christianity. The fire kindled by a single spark spread uncon-

trolled, and mocked all efforts to stay its progress or guide its course, until every civil and religious institution was demolished, and nothing remained but anarchy and atheism. (Let those who are disposed to disturb the established institutions of their country, ponder upon these things, and beware.)

CHAPTER XXVI.

VAGRANT QUACKS.

WE sometimes see a migrating or vagrant quack who travels from place to place, always hailing from some large city, and notifying the villagers where he stops that he is very eminent in the treatment of some one or more particular disease — perhaps it is rheumatism, scrofula, asthma, neuralgia, cancer, consumption, or all of them together. Sometimes these men give a free lecture by way of introduction, and sometimes a kind of aid-de-camp is a travelling attendant, whose business is to eulogize the great doctor, and help to drum up the patients. No charge for advice! is conspicuous in the advertisement. Their medicines are all specifics, and such as no one else employs or has a knowledge of, and they take care to inform all who are silly enough to consult them, that they are laboring under some occult or serious affections,

which nobody else so well understands, or has the means of curing. Invalids are often induced to suppose that such a fortunate opportunity should by all means be improved, lest it might never return, or the cure be offered a day too late. By such means large fees are sometimes wrung from those who are illy able to pay them, and who in return receive some worthless or dangerous preparations.

Some of these quacks travel regular circuits, and make their appearance at stated times and places, and the country people often seem to suppose that because a man lives or pretends to live in some large place, he must of course be some extraordinary man. That is a great mistake. Such itinerant practitioners are generally ignorant men, and always destitute of moral principles. Their greatness consists in impudence, and duplicity — they are great at schemes, and tricks, and frauds — they are great impostors. The public ought to know that no man who has, or deserves to have, a good business at his own proper place of residence, ever goes abroad in this way to look up patients. It is

because those who know these men best do not see fit to employ them, that they seek for patronage among strangers, who do not know them. Society should be protected by legislative enactments against this class of knaves. But the State governments generally appear to be very careful of the *rights* of impostors, and whilst a man is prohibited by law from peddling essence, or selling tin, the vilest charlatan may with perfect impunity stalk over the country to deceive, defraud, and poison whom he may. If any class of mountebanks ever deserve the halter, it is such as these.

There is another class of impostors who locate themselves in or about the large cities, and throw their advertisements broadcast over the country—some pretend to be Indian doctors, some to cure cancers, and others, almost all chronic or incurable diseases. The unsuspecting country people, thinking that everything that is printed must of course be true, often take the statements of these knaves for facts, and are led to suppose that the advertisers are some of the most eminent men of the cities. Under these

impressions, scores rush to the cities with all the funds they can muster, to see some matchless savan, and be cured. Or if it is not convenient for the invalid to go in person, a description of the case in writing, accompanied with the money, and forwarded by mail or otherwise, will be sufficient to bring the cure. In this way these miscreants often succeed in picking the pockets of many honest individuals. The public ought to be on their guard against the machinations of such men; their practice is empirical and dangerous, and not unfrequently positively injurious. No skilful and worthy men ever issue such advertisements; and whenever such papers are found, they should be considered as evidence of fraud and chicanery. They are snares set to catch the silly, and prudent men should avoid them.

CHAPTER XXVII.

NOSTRUM RECOMMENDATIONS.

THE public are egregiously imposed upon by certificates of cures, and other recommendations of nostrums, which they see in print. There are a multitude of ways which the ingenuity of dishonest men have devised for this purpose, and they are so universally untrue that every such recommendation should be regarded as a falsehood, without respect to the appended signature; because no one who ought to be believed, will ever set his name to any such recommendation, unless he is himself deceived. The proprietor of a nostrum may have some relatives, or other persons, who are in some way interested in his success, and who are therefore willing to lend a helping hand in order thereby to benefit themselves. Or he may have presented certain individuals with samples for their trial and use, free of cost; and as some of those thus supplied may

have felt better after using the articles, and have been silly enough to suppose the medicine cured them, they may feel very grateful for the supposed disinterested favor, and be willing to sign any paper that the nostrum-maker or his agent may present.

Consumptive persons, always deluded by false hopes, are ever prone to suppose that they are benefited by any new medicine, and often think that they are nearly or quite cured by some new article. They are still, they say, a little weak, but the main disease is, they think, wholly eradicated. Always extremely grateful, such patients are anxious that the whole world should be benefited by the same means. But, alas! the ink is scarcely dry upon their signatures, before their own history shows the falsity of their certificates. The disease, of which they imagined themselves cured, has hastened to its fatal termination, and the signer of the certificate rests quietly beneath the sod, unable to contradict it. Yet the certificates themselves are not consigned, as they should be, to the graves of their authors, but are preserved and printed, and made to travel the

rounds of newspapers, almanacs and handbills, far from home, long after the remains of their authors have mingled with the dust.

The advertisers of such nostrums often assure the public that their articles are used and recommended by regular physicians. This is never true to any extent, and should never be in a single instance. Sometimes the names of physicians are affixed to recommendations of some kind, and ignominiously paraded before the public in that condition; sometimes the wretches have had the culpable audacity to make use of such names as Mott, Bache, or Warren, without any authority; and sometimes ignorant or weak-minded practitioners have been silly enough to lend their names for such unhallowed exhibitions. But the public ought to know that, in these times, no physician who does not deserve a mad-house ever allows such use of his name.

But there is a shorter and easier way of getting up certificates of remarkable cures. It is this:—the proprietor represents just such a case as he chooses; he then appends the certificates of cure, and affixes such names as his fancy may

suggest, and the public are referred to Mr. A., or Mrs. B., or C., or D., in New York, Baltimore, or New Orleans. Nobody ever takes the trouble to look up the persons whose testimony is thus given to the public; and if they were sought for, they could never be found, for they never existed.

The most rascally of nostrum-makers often talk loudly against quackery, and very earnestly caution the public against counterfeits of their own preparations. I shall by no means undertake to expose all the tricks made use of by this class of men, for they are legions; but there is one more that I will mention, which may not be generally thought of. A puff is manufactured, and the publisher of some paper is paid for inserting it as an editorial article. The publishers of other papers, being paid for it, copy the article into their papers; and by these means such falsehoods are circulated in disguise, all over the country. Surely "man is a gullible animal" — the bait that a grey rat would reject, is swallowed by grey-headed men. And whilst all their nefarious schemes are going on, the authors

and managers of the farce sit complaisantly behind the curtain, filling their pockets — not with coppers, but — with sovereigns.

Non-professional men appear to suppose, that, for each disease incident to humanity, nature has provided a special remedy, and that all the secret of medicine consists in the proper selection of that article. This notion prevailed in the earliest times, when superstitious rites were the only remedies employed; and at the present time it is an empirical hypothesis, upon which most nostrums are predicated. This is an obvious error. No disease, of any considerable duration, is found to consist of a single stage only, but most diseases in their course pass through several stages, by which the condition of the patient is essentially changed; so that such agents as might be most beneficial in one stage, would be useless or even injurious in another. Rational medicine endeavors to adapt the treatment to the condition and requirements of the patient in every stage of his disease, always selecting some of the most suitable remedies for each symptom and condition; and no skilful practitioner ever

thinks of treating all diseases by specifics, any more than a skilful mechanic would think of building a house or constructing a machine with a single tool. The treatment which is proper in the beginning of a disease, is often quite improper in its progress or towards its close; and a remedy that might be very proper in a certain stage of a certain disease in one individual, is often quite improper in the same stage of the same disease in another in different circumstances. A skilful mariner never thinks of making a voyage by any positive directions given before hand; but he watches the ocean and the elements—is continually taking his observations, his soundings, and his reckonings, and endeavors always to adapt his measures to existing circumstances. In like manner, the skilful physician carefully watches his patient, takes account of all his symptoms, considers the nature and tendency of his disease, and the circumstances which attend him, and, after a full computation of all these, endeavors to adapt his measures to the exigency of the case. Every case of indisposition, however plain and simple it may appear to

bystanders, is nevertheless to some extent complicated; it has its peculiar symptoms and conditions, and it is not until collecting, comparing and considering all these, that the best physician is able to determine upon the means most proper to be employed.

Besides, it is often very difficult, if not impossible, to determine the true character of a disease by its early symptoms; so that much skill and experience are often required to make a correct diagnosis. But when the case is fully made out, no good physician thinks of treating it with one or more specifics. Such remedies are improper for physicians, and always dangerous in the hands of the common people, as many sad examples prove. The mother thinks her child has worms, because a neighboring matron has made such a positive diagnosis. Although she is not aware that the child is in the least indisposed, yet she thinks it must be cured of the worms immediately. She procures a bottle of vermifuge, and commences the process. She repeats and continues to repeat the dose, but no worms appear. Being determined to accom-

plish her object, the mother continues to administer the vermifuge which the accompanying directions inform her never fails, until the child is almost dead. At last a physician is called, and the mother is fortunate if her child is rescued from death and herself saved from the crime of infanticide.

Take another case. A child has taken cold and has a slight catarrh. The mother is awakened in the night by his coughing;—she is instantly terrified with the thought of croup, and as soon as possible proceeds to administer croup syrup. She gives one dose according to the directions. The child is no better. She repeats the dose, and the child grows worse. She continues the medication, until, before morning, the child sinks under the influence of lobelia, antimony, or some other poison, and expires. Now if this good mother had given her child a cup of water, or called some prudent physician, her child might have been well in the morning.

These are no mere fancy sketches, but true reports of cases which have often occurred; and every thoughtful mother should know that all

printed recommendations of nostrums are falsehoods, and that every such article is more or less dangerous, is always liable to do more harm than good, and should ever be shunned as some deadly Upas.

The American people are great lovers of nostrums. They devour whatever in that line is new, with insatiable voracity. Staid Englishmen look on in astonishment. They call us pill-eaters and syrup-drinkers, and wonder at our fickleness and easy credulity; so that we have almost become a laughing-stock in the eyes of the world. Medicine mongers are continually catering for the public taste, and as soon as one dish becomes a little stale, the table is bountifully supplied with new varieties in the greatest profusion. Brandreth could never have succeeded in his own country; but he saw that the people of the United States, like young birds in their nest, were holding their mouths wide open for something new. He embraced the opportunity, and presented himself here, ready to supply their cravings. He announced to the people of the United States that he had made the great

discovery that there is but one disease, viz., impurity of blood, and only one sure remedy, viz., Brandreth's pills. He soon found that he had made no mistake in calculating upon the credulity of our people. The plan succeeded beyond his most sanguine expectations—the demand for his pills increased so rapidly, that in a short time he found it necessary to resort to steam power to supply it. Like a majestic stream collected from a thousand rivulets, wealth flowed in upon him in measureless abundance, and made him in a brief period a wealthy baron. The pill mania has now nearly passed, but the great tragedian still hoards the immense proceeds of the mighty farce.

But where are the millions who fed upon this ambrosia? Of those who have been thereby hastened to their dread account, we will say nothing; but thousands may still be found who rue the day when unnecessarily and incautiously they first swallowed the mischievous article, by which they have entailed upon themselves perpetual constipation.

CHAPTER XXVIII.

ALLOPATHY.

HOMŒOPATHISTS and other empirical sects are wont to talk loudly about ALLOPATHY. The term, when applied to the regular medical profession, is a misnomer, and is used by way of reproach and in order to place regular physicians before the public in the same category with charlatans and mountebanks. The legitimate profession repudiates the term, and scorns the proffered alliance. Every empirical sect takes the liberty to select the name by which its members choose to be known, and we find no fault with that, however inappropriate or false their chosen cognomen may be; but when they insist upon giving scientific medicine an empirical name, placing it astride a false hobby, and enrolling it in the regiment of *pathies* and *isms*, we positively refuse compliance. She has no alliance with that marauding army. She has never

adopted any exclusive motto. Her methods of cure include all such rational means as science and experience have shown to be of value. She does not attempt to cure one disease by creating another, as the term *Allopathy* implies, but to aid the inherent powers of the organism in removing and overcoming all disease, so far as that is possible, and in protecting the system against the injurious effects of morbid agents. If empirics of all kinds, names and grades, should see fit to form one regiment, and tune their bass drums, tin kettles, French horns, and Yankee pumpkin vines, to one syren chorus, no honorable man will interfere with the arrangement. They may cousin and cozen each other to their hearts' content, for aught we care; but the standard of legitimate medicine will never be unfurled in that troop.

The term *Regular* is sometimes applied to physicians, in the room of *Allopathic*, and ignorant men often endeavor to persuade the public that all medical science is confined to old fashioned stationary dogmas. This is wholly untrue. The science of Medicine, like the science of Phi-

losophy, Astronomy, Chemistry or Geology, embraces all the truths that have been gleaned from the past and all the knowledge of the present time, and is ever looking forward to the future. Medicine is studied, not like a dead language, but as a progressive art, in which continual improvements are made; and he who does not so study and so practise it, neglects his duty to himself, his profession, and the community to which he belongs. Strictly speaking, the word *Regular* might as well be applied to clergymen and lawyers, as physicians. When a man, who is otherwise qualified, has enjoyed and rightly improved the proper advantages of study and instruction in the science of law, he is admitted to the Bar and becomes a regular attorney. So when an individual has enjoyed the opportunities necessary to qualify him to practise medicine, and is found upon examination to be so qualified, he is admitted and becomes a regular physician. In both instances, the regulations have been provided to protect the public against unworthy and incompetent men. Reason and experience show this to be a salutary regulation;

and instead of striving to weaken and break it down, the public should endeavor to strengthen it and raise it still higher.

We do not pretend that there are no quacks or unworthy individuals who leap over those bounds, nor that all who are included within the pale of the legitimate profession are every way worthy of confidence, nor that physicians are free from the common intellectual and moral delinquencies incident to mankind. Indeed, none are infallible—the best may sometimes err. But the profession, notwithstanding its imperfections and short comings, is of immense importance to the public, and we invoke the assistance of all good citizens to aid in building up, improving and protecting an enlightened and reliable medical profession.

CHAPTER XXIX.

THE LOW STANDARD OF PROFESSIONAL ACQUIREMENTS.

THE low standard of medical education in the United States makes the profession too easy of access, and often allows incompetent individuals to enter its ranks. The present state of medical literature requires a longer term of pupilage, and a more thorough course of clinical instruction, than has hitherto been fixed upon by our American medical institutions. Public sentiment requires a higher standard; a standard that would place the profession infinitely above all low pretenders,—upon a summit to which empiricism might look with envy, but could never approach. The distinction between men learned and skilled in the profession, and ignorant pretenders, should be made wider and more apparent. Men who obtain diplomas without more than a smattering of medical knowledge are easily induced to aban-

don the profession altogether, or to embrace some variety of quackery.

I believe that in all parts of Europe the requisites for a degree far exceed any in the United States. In Great Britain and France a more thorough preliminary education is required before the candidate is allowed to commence his pupilage. He is then to study four years, and six months of each year must be passed at some regular medical college. He must become thoroughly acquainted with hospital practice and clinical surgery. He must also have an experimental knowledge of chemical pharmacy, and be able to pass a rigid examination in all the collateral sciences. In Austria and Prussia the standard is still higher; — a liberal education is an indispensable prerequisite, after which five years of study and instruction are required, during which time the candidate for a degree must undergo a thorough examination every six months. There are, it is true, some quacks in all these countries, but they are always of a low order, and never held in much estimation by intelligent people.

The case is very different here. In many places in the United States, public opinion has elevated quack practitioners above regular physicians. Perhaps no city in the world affords better means for clinical instruction than the city of New York. In her numerous hospitals, diseases of all kinds, in all their various forms and stages, can be seen and studied *ad libitum* under as competent teachers as are found in any part of the world; but the brief period allotted to the common student does not give him time to enjoy the full benefit of these institutions; and often a pecuniary inability opposes its stern barriers and wholly deprives the student of any participation in these advantages. In this land of boasted liberty, public opinion is opposed to arbitrary rules, and the right of every man to medicate whomsoever he pleases is everywhere conceded. Whether he study little or much, with or without a diploma, he is under no restraint, and our State governments always appear disposed to allow quackery its largest liberty. I know that these are mortifying reflections: but they are nevertheless true. Still, however, some allowance

should be made for the newness of our institutions and the unsettled state of public opinion. And it is confidently to be hoped that the time is not far distant, when the profession of medicine shall be allowed to occupy the same rank in America that it does in Europe, and no young American shall think of going to Edinburgh, Paris or Vienna, to complete his medical education, any more than he would think of going to Egypt to finish a study of theology.

I know it will be said that if the term of pupillage is lengthened, and a more thorough acquaintance with clinical and hospital practice required, the expenses will be increased to such an extent as to render it impossible for young men of small means to obtain medical degrees. To this I answer, that neither the public nor the young men with small means would suffer if it should so operate. If physicians were more thoroughly educated, and better qualified for the duties of their calling, the public would certainly gain by it, and the profession itself would enjoy a higher degree of public confidence. And if by such means some meritorious young men should

be hindered from entering into the profession, it would be a favor to them, for they had much better stay out of it than starve in it. Throughout the United States, the profession is everywhere crowded ; physicians are quite too numerous, and under existing circumstances a prudent young man had much better select some other more reliable occupation than to embark in the precarious business of medicine. No other class of men are so poorly paid for their services as physicians. Reckoning the cost of a medical education, the same amount of capital invested in almost any respectable business would prove more profitable.

It is said that when a young man inquired of the Hon. Daniel Webster as to the prospects in the profession of law, Mr. Webster replied, "The profession is quite full down here, but there is room enough up yonder." It is always so in medicine; the lower ranks of the profession are ever quite full, but there is always "room enough up yonder." In the present condition of things, no young man should select the profession of medicine as the business of his life,

unless he intends to surpass the common ranks, and take his position "up yonder." Every young man who contemplates entering into any profession, should aim above mediocrity, and endeavor, by his industry and fidelity, to obtain an honorable position in the profession of his choice. Neither the honor of the profession nor the good of society requires any large increase in the number of medical graduates; but both are deeply interested in the thorough qualification of all who are allowed to assume the responsibilities of the profession.

CHAPTER XXX.

THE INSUFFICIENCY OF MEDICINE TO ACCOMPLISH ALL
THAT THE PUBLIC REQUIRE.

ONE of the many causes of quackery may be found in the insufficiency of the profession fully to satisfy the demands of the public. Too much is always expected of physicians; and when they fail to accomplish all that is desired, the failure is not attributed, as it usually should be, to the irremediable condition of the patient, but to some supposed want of skill in the practitioner. Scarcely a patient dies but some appear to think the use of proper means might have saved him. In this respect public opinion is greatly in error. It is not in the power of the profession directly to save life so often as is generally supposed. The human system, in its most perfect condition, is a frail structure — every moment liable to derangement — predisposed to numerous diseases, and subject to a thousand casualties. And if it

escape all these, it cannot last long. It is ever undergoing perpetual changes, and the whole duration of life in a healthy individual may be said to consist of a given number of such changes; each one, as it occurs, tells the number less — and if their regular operations are in no way disturbed, as soon as the full complement is finished, life ceases. No human power can lengthen out its operations, or add a single stroke to the pulse.

All that medicine can ever do, is to aid the recuperative powers in removing or overcoming whatever interferes with the due performance of the proper organic functions. This is the narrow ground to which all well-directed medical efforts are limited. Yet it is not to be despised on that account. Imperfect as it is, and inadequate as it ever must be to accomplish all that may be desired, it is nevertheless a priceless boon to humanity. . Often, by removing some morbid agent which interferes with the operations of a vital organ and tends directly to destroy life, an individual is rescued from a premature death. By obviating, restraining or lessening the injurious

effects of morbid causes, pain is relieved, the duration of disease shortened, and the system aided in its efforts to return to a healthy condition. Yet medicine does not pretend to confer immortality upon animal bodies. The dread mandate of the Most High, "Dust thou art, and unto dust thou shalt return," cannot be escaped; the final moment must come, when "no skill can fly nor power can save."

When we consider the extensive relief that frail humanity is constantly receiving from medical means, and the immense labor and sacrifice which it has cost the thousands who have devoted their lives to its cause, instead of reproaching it for its imperfections we should bless it for its benefits, and be devoutly thankful to the Great Author of all good for its merciful provision. But, unfortunately, men are not always thus disposed. Whenever the efforts of the physician are unsuccessful, the failure is thought to arise from his individual deficiency. The public make little or no allowance for the persistency or incurable nature of many diseases, but appear to suppose that a physician who is really skilful

should be able always to effect a cure ; they¹ will not exercise that charity and forbearance towards physicians which is usually accorded to all other men.

The doctor must forego every enjoyment of his own, and sacrifice every earthly comfort, upon the shortest notice ; his services are demanded in an imperious tone that is never used towards any other profession ; and if he cannot instantly unravel the darkest mystery, and make a perfect diagnosis and prognosis in every case to which his attention is called, he is thought to be culpably deficient. No such unreasonable demands are made of any other class of men. The attorney is allowed days, and perhaps weeks, to consult his authorities before giving an opinion upon some settled point of law. He may hesitate, or even give a wrong opinion at first, and if he correct it afterwards it will be no disparagement to him. But the physician is required to be prompt and positive in his decisions ; — his doubts, honestly expressed, are taken to be confessions of unpardonable ignorance. The public require merits in him which they expect to find nowhere

else; they seem to think that he should know the patient's thoughts by his pulse, and be able to divine the character and give a history of his disease without making any inquiries.

The foundation for these extravagant and erroneous ideas has been laid by quackery, both without and within the profession, and everything that is designed to contribute to their encouragement is reprehensible quackery. Every charlatan understands this state of public opinion, and turns it to his own advantage; he is bold, prompt and confident, and never forgets to boast of his great knowledge.

The public mind should be disabused upon this subject, and the mask of presumption and arrogance which hides ignorance and fraud should be torn off, and the world should learn more correctly to discriminate between true and false merit. But men sometimes appear determined to reject every reasonable suggestion, and to consider all such hints as arising from mercenary motives. The patient and his friends cannot be reconciled to his condition; he cannot afford to be sick, and therefore must be cured by some man or by some means forthwith.

If a physician in whom he has confided for years cannot do it, or will not promise to do it, he will employ some one or make use of some nostrum that promises all he asks. Perhaps one physician is dismissed and a second employed, and he in his turn dismissed and a third called; and if the patient ever gets well, his recovery is ascribed to the physician last in charge, although his treatment may have been nugatory or slightly injurious. This state of things opens a wide door to empirics and nostrums. Cancer doctors, consumption curers, and an innumerable multitude of infallible remedies for all diseases that flesh is heir to, stand thick around and demand admittance. Many an invalid has spent months, and perhaps years, in experimenting upon himself, with one remedy after another, always employing the very best of the good, the newest of the new, and surest of the sure, until at last, like Paracelsus, he has died with a bottle of some infallible sanative by his side. Poor, deluded mortal! he would heed no sound advice, because he believed that doctors were selfish; he therefore followed an *ignis fatuus*, and it led him to his grave.

CHAPTER XXXI.

REFLECTIONS.

It is sometimes said that fashion rules the world, and it is certain that the sceptre of the fickle goddess is often observed in the province of medicine. The force of example is incalculable. In this country each class in society is always striving to imitate in appearance some class above it; and such individuals as can, are ever making efforts to attain the highest rank. When their property or business relations will not allow them the position to which they would aspire — when dress, and show, and every other expedient, fails, they have one dernier resort; they can have, or pretend to have, some fashionable disease, and be waited upon by the most fashionable physician in town. The doctor who attends Mrs. Judge — and Mrs. Gen. —, will of course be chosen. It is wonderful to see how many persons make it a regular business to

be sick, or at least to be nervous and require the almost constant attention of some superfine medical attendant. There are many such individuals, who, if we may believe them, are never well; they are constantly suffering or anticipating pains in the head, or side, or somewhere else; they are constantly on the lookout, and watch for pains with as much acumen as the hunter does for game, and are ever making use of some genteel remedy. Some of these exquisites would be ashamed to acknowledge themselves quite well, as that would be thought extremely vulgar; and since this class of patients must be furnished with something adapted to their fastidious appetites, the more the articles which they use are attenuated, the better. A single sugar pellet, or a few drops of magnetized water, may be quite sufficient, if the dose can be repeated so as to keep the cure continually going on.

Can any one believe that these fashionable effeminates are the descendants of the Anglo-Saxons who first colonized America? Does the warm blood of the heroes of the Revolution course through such shadowy forms? How far

back must we trace their genealogy to find the last glimpses of that sterling intellectual power which their ancestors possessed? If the American people should go on *improving*, as they call it, in this way, not many generations would pass before, instead of the iron frames and giant intellects which our ancestors possessed, a community of Lilliputians, whose physical and intellectual measurement might well correspond with the dimensions of homœopathic globules, would supply their places.

We would not be uncharitable towards the sick or invalids of any class, nor turn a deaf ear to the slightest groan of suffering humanity. We are aware that much suffering is hidden from common observation, and that many pine in silence and go down to the grave without a murmur. We know, too, that females generally bear pain with far more fortitude and less complaining than men. But whilst we know and acknowledge all these things, we cannot shut our eyes to the vast influence which fashion is constantly exerting in favor of quackery. If the men of this generation would make use of the same kind

of plain common sense which Benjamin Franklin, John Adams and Thomas Jefferson employed in their day, all the fascinating schemes of modern empiricism would be overthrown and demolished.

The necessity and importance of a well-qualified and well-regulated medical profession can never be doubted by civilized men. Infidels may scoff at religion, and quiet men may see little need of lawyers, but all will acknowledge that the sick and wounded must be cared for; and it must certainly be important that those on whom that care devolves, should be qualified for the task, and that some standard of qualifications should be established, in order to guard society, as far as possible, from unworthy and incompetent individuals. In despotic countries, the edict of a sovereign may fix the standard; but in the United States, that standard must be settled by public opinion, and the greatest good of the greatest number should be the basis upon which it is predicated. Physicians will never be too well qualified. Let the standard be as high as will best promote the safety and welfare of society, and let all good men unite to sustain it.

Let the whole community be enlightened upon the subject of medicine, and be induced to examine and judge of it with the same reason and plain common sense that all men exercise in their ordinary affairs. When these things have been done, all the most rational and most efficient means will have been employed for the removal of quackery. But we can never expect its complete extermination. History informs us that it has always existed in some form or other, and a consideration of the human propensities leads us to conclude that it always will. An insatiable thirst for the marvellous seems to be incident to the human mind, in all states and conditions of society. Man lives in the midst of mystery;—if he looks back, or forward, or around him, he is constantly lost in wonder and amazement; and unless his mind is disciplined, cultivated, and trained to reasoning, he is poorly qualified to separate facts from appearances, and truths from falsehoods — and even then the most cultivated intellects are often found to embrace obvious delusions. But it is acknowledged on all hands that nothing but the diffusion of intelli-

gence can, with any hope of success, be used as a remedy against mistakes and frauds; and when that fails, the case must be given up as hopeless or allowed to expire by its own limitation.

Too much is always expected of medicine. It cannot accomplish all that the public or the profession desire; and although it appears to be continually improving, and increasing in knowledge and means of relief, yet the changing condition of society appears to increase the demands upon it in nearly the same degree. The science can never be expected to arrive at a state of perfection. There are intrinsic obstacles in its nature, which no human power can overcome. Nor would it be reasonable to suppose that all who engage in it are always every way worthy of that responsible vocation. Physicians are not free from the common infirmities and errors of other men, and the standard of moral and intellectual merit by which they are to be governed is mainly confided to public opinion. Full perfection cannot be found in any other calling, and certainly should not be looked for in this. If the public bestow the same attention and respect,

and the same pecuniary compensation, upon empirics, that they bestow upon regularly educated physicians, it tends to bring down the standard of professional merit, and remove the barriers that should protect society from ignorance and fraud. Therefore whatever tends to discourage or drive educated and reliable men out of the profession, or to encourage and sustain ignorant and irresponsible individuals in it, is at war with the best interests of society.

We say nothing about the rights and interests of the profession or its members, but simply implore all good men to view the subject in its proper light, and use their influence to protect the public from deception and abuse. We shall enter into no argument in behalf of the profession itself. Let suffering humanity do that; her groans, and tears, and faltering whispers, are more potent than arguments and declamations; let these be heard, and we are satisfied. These demand the best efforts of men of learning and skill, men in whose ability, honor and fidelity the world may confide. They ask us to raise the standard of professional acquirements, to extend

the term of pupilage, and require a more thorough course of clinical instruction in order to protect society from empiricism within as well as without the profession; they demand the highest moral standard, a standard that shall exclude all profanity and dishonesty, a standard that shall resemble in purity the mountain snow, and in firmness the mountain adamant.

The advocates of every new empirical scheme have always indulged the false hope that their system was soon to supersede all others. So said the ancient quacks, and so say the moderns. More than forty years ago the disciples of Hahnemann asserted that in a very few years the entire system of regular medicine would be overthrown and superseded by homœopathy; and the same prediction has been continually reiterated by its advocates ever since. And how have these predictions been verified? Has the regular system of rational medicine — the system which quacks delight to call the *old* system — faltered and declined, or showed signs of decay, during any time past? Far otherwise. Her numbers and resources, her means of useful-

ness, her reputation and influence throughout the world, have ever been increasing. And who that knows anything of the world can be silly enough to suppose for a moment that any empirical scheme can ever overthrow, or in the least harm, the established system of scientific medicine? It is founded upon reason and well-established truths, and is essentially the same everywhere, in all countries. Differences as to climate, modes of living, social and domestic habits, may to some extent vary medical treatment; but the essential principles of the science are acknowledged to be everywhere the same, among all Christian nations. And the doctrines taught, and remedial means used at the colleges and hospitals in London, Paris, Vienna and Edinburgh, are essentially the same as those that are taught and employed in all the medical colleges and hospitals in the United States. The immense lazarettoes that are spread over the habitable globe, with all their preparations and appliances for the relief and comfort of suffering humanity, are exclusively the fruits of the labors and the persevering and self-sacrificing efforts of

rational medicine. These, with their millions of inmates, are so many fortresses which she has established; and who but a fanatic or idiot can suppose that any scheme which quackery may devise will ever be able to destroy them? As well might a corporal's guard undertake to conquer every citadel in the known world.

Political revolutions may dethrone monarchs or abolish republics, and commotions may overturn established institutions of society; nations may be overwhelmed and conquered by enemies; but scientific medicine must continue undisturbed, every where the same and invincible.

Although quackery is everywhere acknowledged to be a crying evil, some appear to think that it should not be opposed. You can do nothing, say they, to suppress or diminish it; it is useless to try. Is this good philosophy? Do sound statesmen or moralists ever act upon such a principle? Certainly not. The most efficient legal and moral means are constantly employed against vice. And will any physician who regards the honor and usefulness of his profession, or any intelligent citizen who values the

good of society, stand still and look on in culpable apathy whilst the tide of empiricism rolls on, prostrating at the same time the honor of the profession and the best interests of humanity? Shall the public continue to contribute its millions annually, to enrich empirics and nostrum-mongers, and enable them to build palaces, purchase cities, and fill their coffers with treasures filched from the hard earnings of the poor? Shall the widow deprive herself of bread, whilst she gives her last mite for some worthless nostrum? And will no one raise his voice against it? Evils of other kinds are suppressed, abated, or kept in abeyance, by public opinion, and no wise moralist thinks proper to let them alone to take their own way, hoping they may eventually die out or be superseded by some greater evils. This mistaken policy has too long prevailed. It is idle to say that nothing can be done. Men adopt false notions for want of correct information. Spread before them the necessary intelligence, and public opinion will, to a great extent, correct errors and reform abuses. Knowledge is the sovereign remedy against

error ; and although its effects may not be seen immediately, it will eventually succeed. We are aware that opposition to errors sometimes makes their advocates more desperate, and it would not be strange if such manifestations should be witnessed in the present case. But these struggles may always be regarded as the expiring throes of morbid existences. Truth must eventually triumph over error. "*Veni, vidi, vici*," is inscribed upon her banner.

Although the human race has tenanted this globe nearly six thousand years, rational medicine may be considered even now to be in its infancy. During all the dark ages, a superstitious priesthood claimed supreme dominion over all human institutions. Medicine was held to be within their exclusive province, and none were allowed to question clerical authority or to offer any changes in medical matters. Under that state of things, generation succeeded generation, and century followed century, whilst medicine continued chained to the blind car of a bigoted priesthood. Whenever laymen attempted to detach the art of healing from clerical embrace,

and make it a distinct profession, they were visited with the severest rebukes, and capital punishments were often inflicted upon such as dared to offer innovations to clerical dogmas. The escape from the paws of that fearful lion has been by slow and dangerous movements. But as soon as it got free, and had become a distinct and independent existence, it made efforts to expunge all the superstition with which it had been incumbered, and to establish itself as a rational science. Yet tradition perpetuated superstitious notions among the common people, and it is evident that, until the art of printing came into use, medical science could make but slow and feeble progress. Nor did the sacerdotal power release its hold upon the profession suddenly and entirely. Even now, in pagan countries, medicine is controlled by the priesthood. It is but little more than two centuries since the true course of the circulation was ascertained by Harvey. Considering all the obstacles that have ever stood in the way of her progress, it must be acknowledged that she has done all, and more than all, that could

be expected of her since her freedom from sacerdotal power. She has set up her colleges and spread out her hospitals in all the civilized world. In these the true science is nurtured and cultivated, and from these all future improvements must be expected to proceed.

It is a fact that stands out in bold relief in medical history, that all opposition to truth has come from bigotry and superstition, and never from the genuine profession. Here is a hint, which, if regarded, would serve as an infallible guide in judging of medical schemes. Bigotry and superstition may reject truths, but scientific medicine never has, and we believe never will, reject any thing but falsehood. Allow the science to take care of itself, and let no obstacles be thrown in the way of its progress, and it will undoubtedly go on improving and increasing in its resources for many centuries yet to come.

Now what are the inducements which the profession of medicine offers to those who may engage in it? Any one who will, may immolate

himself on the altar of humanity; but what shall the individual gain to himself? Medicine is not a lucrative business; the same capital, invested in almost any other, would bring a more sure, more speedy and better return. Its gains are tardy and uncertain, and the life-time labors of many worthy men bring them nothing but a humble subsistence. As a class of men, the physicians in the United States are poorly rewarded for their services. This may be partially owing to the plethoric condition of the profession, but the great patronage and support that is everywhere given to quackery is the principal cause. If all the money that is annually paid for nostrums, and the services of quacks, were given to the members of the regular profession, they would be amply paid and society greatly benefited. No one who values his liberty and personal comfort should look for it in this profession. The physician lives an unsteady, irregular and precarious life. He is certain of nothing; he can have no established hours of labor or rest; his physical and intellectual exercises, and even his devotions, are the sport of the winds. He is often

obliged to substitute night for day, and day for night; he is often hurried away from a repast of which, with an ardent appetite, he was about to partake, and public opinion seems to require him to be ever ready to sacrifice any comfort of his own, at the bidding of others. The uneven tenor of his life is not congenial to the best interests of his physical or intellectual being; by it, the former becomes attenuated, and the latter broken into fragments.

This profession is not the proper sphere for ambition. Its duties and responsibilities are in general incompatible with civil office. But when that is not the case, public opinion often appears to forbid all such aspirations, and assign public honors to others, who, though not more competent or more worthy, are yet more at liberty to discharge the requisite duties; so that the physician is to a great extent enshrined in his own special province — his bounds are set, over which he is not allowed to pass. The public seem to think that every fibre in his flesh, and every drop of blood in his veins, is the lawful property of humanity. Of the intrinsic value of his services,

the public are not competent to judge, and consequently commendation or censure is often strangely misapplied.

But we must pursue this side of the picture no farther. Let us turn away from it, and forget it. On its reverse, we may find a few green spots, an occasional oasis, or some wild flower. It is a comfort to rest after toil, to feast after fasting, and to sleep after watching. It is pleasant to meet friends, and enjoy their cheerful greetings and social intercourse, or share with them their anxieties and mingle our tears with their sorrows. When there is no excess of cold, none of heat, and no pelting storm without to annoy us, it is pleasant to go abroad on a visit, to breathe the pure air and enjoy the variegated beauties and perfumes of nature; and if on such an occasion we happen to see others, whom we have helped to raise from a languishing bed, partaking of the same enjoyment, it greatly enhances our own happiness. And if the pecuniary compensation for all our labors enables us to supply the wants of our families, we are satisfied. But the most precious reward which the

physician ever receives, consists in the blessings of those who were ready to perish. His greatest satisfaction springs from the thought that he has been able to afford so much relief to suffering humanity. He regrets no labor or suffering of his own, when he reflects that his efforts have assuaged the sorrows and dried the tears of so many individuals and families. This sublime consolation is his proudest and highest reward.

Heroes may boast of their valor, and glory in the number of their slain, they may mingle the shouts of triumph with the groans of the dying, exult over prostrate humanity, and proudly bear away the laurels of victory from the field of carnage. But the glory of medicine consists not in destroying but in saving life, not in making wounds but in binding them up; and her proudest chaplets are the spontaneous offerings of grateful hearts.

A brief extract from an address of Professor Simpson, of Edinburgh, to a class of graduates, shall close this chapter.

“Talk not of the heroism of him who flies to

arms at the sound of the trumpet, with the phantom of glory beckoning him onward; somewhere for him in the dim future there may be honor and power, of which he dreams that he may be the possessor, and hope whispers that he shall bear a charmed life amidst the smoke and din of battle. But it bears no analogy to the heroism of him who voluntarily gives up his life to the interests of humanity, who consents to die that others may live, and makes this sacrifice, not that he may be crowned with glory, but that he may, by suffering death himself, bind up other broken hearts, and heal other wounded spirits."

REGULAR AND IRREGULAR PRACTITIONERS IN THE
UNITED STATES.

THE following table has been prepared from statistical returns, from entire States in some instances, and from cities and counties in others; and where no returns have been received, a comparative estimate has been made — so that although it is not presumed to be entirely correct in every particular, it is believed to be an approximation to a fair exhibition of the different classes of practitioners. We are sorry to find so large a number of empirics in the United States; but, at the same time, it is gratifying to know that in Great Britain, and everywhere on the continent of Europe, the relative number is far less, and we are well assured that as the public become more and more enlightened upon the subject, quackery of every kind will be less and less patronized here.

The whole number of regular physicians in the United States is about 31,000.

Irregulars, as follows :

Homœopathists, about	1000
Hydropathists, about	400
Female Physicians,	300
Eclectics,	800
Botanics,	600
Chrono-Thermalists,	800

Besides the foregoing, there are —

Indian doctors,	Astrologic,
Clairvoyants,	Magnetic,
Natural Bone-setters,	Urisropic,
Mesmerists,	7th sons,
Galvanic,	Blowpipe doctors,
&c. &c. &c.	

With a large number of itinerant nostrum venders; perhaps, in all, three or four thousand.

The whole number of regular physicians in the State of Massachusetts, at the present time, is about fourteen hundred; and the number of irregulars, of all sorts, is about two hundred.

The number of regular physicians in the State of New York, is about five thousand two hundred; and the number of irregulars, of all sorts, about eight hundred.

The whole number of regular physicians in the State of Ohio, is two thousand five hundred and

forty; and the number of irregulars, of all sorts, seven hundred and forty-three.

The city of New York has about one thousand regular physicians, and about three hundred quacks.

There are in Great Britain thirty-nine or forty medical universities, which have, in all, about five hundred regular professors, with a large number of subordinate teachers. The average annual attendance at these institutions is about three thousand.

The average annual attendance at the regular medical schools in the United States, is about five thousand, and the annual number of graduates about one thousand.