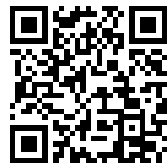

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American Institute of Homoeopathy
1847 *Vol. 20. 85*

PROCEEDINGS

OF THE

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AMERICAN INSTITUTE OF HOMOEOPATHY.

TOGETHER WITH THE

ADDRESS OF EDWARD BAYARD, M. D.,

AT ITS

Fourth Anniversary Session,

HELD AT BOSTON, JUNE 9, 1847.

NEW YORK:

CHAS. G. DEAN, 2 ANN STREET.

1847.

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PROCEEDINGS.

The Institute was called to order at 10 o'clock, A. M., by the General Secretary.

The first business in order being the election of officers

On motion the Institute proceeded to ballot for Chairman.

Walter Williamson, M. D., of Phila., and E. Clark, M. D., of Portland, were appointed tellers, who reported the unanimous election of F. R. McManus, M. D., of Baltimore.

Dr. McManus, on taking the chair, expressed his thanks for the high honor conferred upon him. He referred to the objects of the Institute, its vast importance both to present and future times. The necessity of allowing no spirit to enter their deliberations except such as should develop and strengthen the great purposes for which they met.

He trusted the day was not far distant when the whole medical world would acknowledge the supremacy of the law upon which we rely, and that the labors of this association would be handed down as a rich legacy to succeeding generations.

He felt that this society was now moving in the right direction for the development of the science of medicine, and he hoped that individual feeling would be merged in the laudable ambition of carrying out this great object.

The Institute then proceeded to the election of the following officers :

General Secretary, Edward Bayard, M. D., of New York.

Provisional Secretary, R. A. Snow, M. D., of New York.

Treasurer, S. R. Kirby, M. D., of New York.

The minutes of the last session were read and approved.

The roll of members was called, and those members who had not signed the Constitution were requested to do so.

Thirteen States and Upper Canada were represented by members of the Institute.

REPORTS OF COMMITTEES.

The Central Bureau, presented an interesting and highly important report which was

accepted, and on motion it was handed over to the Bureau for publication.

The following gentlemen were elected members of the Institute on the report of the Committee on elections, viz :

H. L. Chase M. D., Boston ; F. Geist, M. D., Boston ; Isaac Colby M. D., Salem, Ms. ; Horace D. Train M. D., Roxbury, Ms. ; Lyman Clary M. D., Syracuse, N. Y. ; E. F. Richardson M. D., do. N. Y. ; J. S. Douglass M. D., Hamilton, N. Y. ; Chs. W. Harris M. D., Pawtucket, R. I. ; S. W. Graves M. D., Taunton, Ms. ; Jno. L. Dewolf M. D., Providence, R. I. ; David Thayer M. D., Boston ; H. W. Bell M. D., Geneva, N. Y. ; James Peterson M. D., Ware, N. H. ; D. M. Dake, M. D., Pittsburgh, Pa. ; S. S. Guy, M. D., Brooklyn, N. Y. ; L. V. Payne M. D., Belfast, Me. ; Geo. Cox M. D., Williamsburg, L. I. ; David Osgood M. D., Boston ; Dr. A. Pool, Oswego, N. Y. ; A. N. Woolverton M. D., Canada ; E. A. Potter M. D., Oswego, N. Y. ; Rufus Sheckford M. D., Lowell, Ms. ; Dr. Chs. G. McKnight, Providence R. I. ; William Baxter M. D., Dutchess Co. N. Y. ; George Baker M. D., Chelsea, N. Y. ; Israel Herrick M. D., Lyndeborough, N. H. ; Moses Dodge M. D., Portland, Me. ; B. E. Sawyer M. D., Concord, Ms. ; J. F. Whittle M. D., Nashua, N. H. ; H. C. Parker M. D., Manchester, N. H. ; Robt. S. Middleton M. D., Burlington, N. J. ; Dr. C. M. Dake Genesee, N. Y. ; Dr. J. Roberts, Vasselborough, Me.

The Treasurer made a report which was accepted.

The Committee appointed to superintend the printing of the Certificate of Membership, reported that the amount of funds in the hands of the Treasurer would not warrant their procuring the printing in a manner which they deemed proper, and desired to be further instructed by the Institute in regard to it.

The report was accepted, and on motion of Dr. Kirby, the committee were requested to have the certificate printed in a plain manner for immediate use.

The Committee on anatomical nomenclature made a report in part, and asked time for further consideration of the subject, and power to fill any vacancy that may occur in the committee, which were granted.

APPOINTMENTS OF COMMITTEES.

The following members were reappointed to constitute the Central Bureau, viz :

C. Hering M. D., Jacob Jeanes M. D., C. Neidhard M. D., W. Williamson M. D., and James Kitchen M. D., of Philadelphia.

Of elections, the following members were reappointed:

W. Williamson M. D., Phila. ; F. R. McManus, M. D. Baltimore ; Jas. M. Quin, M. D., New York ; E. Clark, M. D., Portland ; Sam'l Gregg, M. D., Boston.

On Certificate of Membership, Drs. Bayard, Flagg and Kirby.

On Anatomical nomenclature, Drs. Ingalls, Flagg and Gregg.

On Branch societies, Drs. Jeanes, Wild and Boardman.

Communications were received from the following branch societies, viz :

The Homœopathic Society of Albany and vicinity.

New Jersey Branch of the American Institute of Homœopathy.

Cincinnati Branch of the Am. Institute.

Philadelphia Branch of the Am. Institute.

New York Homœopathic Society and Branch of the Am. Institute.

Massachusetts Fraternity of Homœopathic Physicians.

The communications were read, and on motion of Dr. Jeanes, a committee of three was appointed to report and to prepare an address to Branch Societies.

Adjourned to 4 o'clock, P. M.

WEDNESDAY AFTERNOON.

The Convention met pursuant to adjournment and was called to order by the Chairman.

Dr. Flagg made some observations on the characteristic differences of allopathic and homœopathic practice, and offered the following resolutions which on motion were carried.

1. That a Committee be appointed, to report to the Institute at its next annual meeting, on the employment and effects of blood-letting, and its incompatibility with homœopathic practice.

2. That a committee be appointed, to report to the Institute at its next annual meeting, on the employment of emetics and cathartics, and on the competency of the homœopathic treatment to supercede the necessity of their being administered.

3. That a committee be chosen to report to the Institute at its next annual meeting, on the subject of the employment of that class of agents which includes blisters, caustics, and all external irritants.

4. That a committee be appointed, to report to the Institute at its next annual meeting, on the employment of water as an adjunct in medical practice.

On motion of Dr. Holt the following resolution was appended to the foregoing.

That a committee be appointed to report upon the uses and abuses of surgical and chemical remedies, the neutralization and removal of poisons, and the administration of large doses.

It was moved and carried that the chair appoint a committee to nominate for each resolution a committee of one, who shall report at the next session of the Institute.

The chair appointed the following nominating committee, viz : Drs. Clark, Kirby and Williamson.

Drs. Wells, Quin and McVickar, were reappointed a committee on the subject of doses, and were requested to report at the next session of the Institute.

The Institute then adjourned to 8 o'clock in the evening.

On Wednesday evening the Institute met pursuant to adjournment, at which time Edward Bayard, M. D., of New York, agreeably to appointment, delivered his address :

Present, members of the Institute, and a large and highly respectable audience of the citizens of Boston. After which the Institute adjourned to Thursday morning, 10 o'clock.

THURSDAY MORNING.

The Convention met and was called to order at 10 o'clock.

Dr. W. E. Payne moved that the members of the Institute be required to pay the annual sum of \$1 towards defraying the expenses of the Institute, which was carried.

Dr. Williamson from the committee on Dr. Flagg's resolutions, reported the following nominations, which were confirmed.

On blood-letting, Jacob Jeanes, M. D.

On blisters and other external irritants, Edward Bayard, M. D.

On emetics and cathartics, W. E. Payne, M. D.

On water, in the treatment of disease, R. A. Snow, M. D.

On surgical and chemical means, B. F. Joslin, M. D.

Dr. Jeanes from the committee on Branch Societies, reported an address to the several Branches which was read, accepted and ordered to be printed with the proceedings of the Convention.

Dr. Williamson moved that the thanks of the Institute be returned to Dr. Bayard for his address, that a copy be requested for publication, that it be printed with the proceedings of the Convention, and engrossed in the next vol. of the Transactions of the Institute. Carried.

Dr. Bayard offered the following resolution, viz :

That a committee be appointed to report the expediency of publishing the materia medica under the authority and supervision of the Institute, and the best means of accomplishing that object.

This resolution was seconded, and discussed by Drs. Jeanes, Bayard, Wells and Williamson, and adopted.

It was moved and carried that the committee be composed of five members, with power to add to their number, and the following gentlemen were appointed the committee :

Edward Bayard, M. D., New York ; Jacob Jeanes, M. D., Phila. ; W. Williamson, M. D., do. ; P. P. Wells, M. D., Brooklyn ; W. Westcott, M. D., Boston.

Dr. Kirby offered the following resolution :

That a committee of five be appointed to enquire whether improvement may not be made in the method of medical education, and the expediency of adopting means of affording to medical students, public instruction in homœopathy, in connection with the other branches in medical science, and to report at the next meeting of the Institute.

The foregoing resolution was discussed by Drs. Wells, Flagg, Holt and others, and adopted.

The following gentlemen were appointed the committee :

S. R. Kirby M. D., New York ; B. F. Joslin M. D., New York ; J. H. Pulte M. D., Cincinnati ; J. C. Boardman, M. D., Trenton, New Jersey ; Chs. Wild, M. D., Boston.

To which, on motion, the chairman, F. R. McManus M. D., of Baltimore, was added.

A. N. Woolverton M. D., made an interesting statement to the Institute of his own conversion to and experience in Homœopathia, and of its introduction and extension in Upper Canada.

On motion it was resolved that the next meeting of the Institute be held in the city of New York, on the second Wednesday in June, 1848.

Jacob Jeanes, M. D., of Philadelphia, was appointed to deliver an address at the next meeting of the Institute.

The committee on the materia medica reported that it is, in the opinion of the committee, expedient that the Institute publish the materia medica, and requested time for further consideration of the subject. Also that they had added to their number the following gentlemen, viz :

Drs. Hering, Neidhard and Kitchen of Phila. ; Dr. Joslin of New York ; Dr. Clark of Portland ; Dr. Flagg of Boston ; and Dr. Haynel of Baltimore.

The Chairman then took leave of the Institute, thanking the members for their kindness towards himself, and expressed his satisfaction at the harmony and general good feeling which had signalized their deliberations. He trusted that if in the excitement of the moment, from the warmth and energy of debate, any thing had been said, especially by himself, to wound the feelings of any member, it would be attributed rather to an ardent nature and a somewhat irritable temperament, than to any disposition to offend. He thought that the earnestness of discussion and energy of purpose which had been displayed, worthy the great object which had convened them, and hoped that they might all meet again under the like favourable auspices, in health and prosperity.

Dr. Bayard was called to the chair.

On motion, the thanks of the Institute were presented to Dr. McManus for the able manner in which he had presided over the deliberations of the Convention.

The thanks of the Convention, were on motion, presented to the other officers of the Institute, for the satisfactory manner in which they had discharged their duties.

Dr. Jeanes offered the following resolution which was unanimously adopted.

That the thanks of the Institute are due to the Massachusetts Branch for the extension of Boston hospitality, (which has become proverbial,) to the members of the Institute, and also for the judicious accommodations provided for the Institute itself.

The proceedings of the Institute were ordered to be published in the *American Journal of Homæopathy*, together with the address of the committee on Branch Societies, and the address of Dr. Bayard, and that five copies of the same be furnished to each member of the Institute.

The Institute then adjourned to meet in New York on the 2d Wednesday in June, 1848.

EDWARD BAYARD,
General Sec'y.

To the Branches of the American Institute of Homæopathy and to American Homæopathic Physicians.

The Institute before concluding its fourth session is desirous of communicating to its absent members and to its branches a brief review of its proceedings. It adopts the present mode of doing this, in addition to the more coldly formal method of informing you through the minutes of its proceedings, in the prospect that you will feel whilst perusing this epistle a portion of the lively feeling with which our labors have been conducted.

The Institute has received communications from Branches which have been formed in Albany, Cincinnati, New York, New Jersey, Boston, Massachusetts and Philadelphia, informing us of their organization, and of the appointment of local bureaus, which are to be in communication with our Central Bureau, whilst the Branch is in direct communication itself with the parent Institute.

Other Branches have no doubt been formed which have as yet neglected to inform us of their establishment; an omission which will no doubt be corrected at the next session of the Institute.

The Central Bureau has laid before the Institute an argumentative report of considerable length, proving the necessity of perseverance

in our efforts to enlarge our knowledge of the power of the medicinal agents by which we are surrounded, and especially of the properties of our native plants.

It suggests that in the selection of the agents for experimentation at this time, due regard should be had to the fact that they bear such a close resemblance in important chemical or genuine character, to agents whose properties are considerably known, that it may be seen how far the actions of the one agent agree with, and throw light upon the actions of another; for instance, if many species of a genus of plants are fully examined, it will enable us to decide whether there are not some properties common to the family. If this upon further investigation should prove to be a fact, it is easy for every one to perceive its high importance and the advantages which will accrue from a proper application of its knowledge.

The Bureau also suggests experimentation with agents of a widely different character from those at present understood, as being likely to fill important chasms in our materia medica. The study of the closely related agents as recommended, may add to the certainty and accuracy of our knowledge, while the trial of those which are widely separate in character may give us remedies to meet, speedily, conditions or forms of disease which yield slowly to means which are less perfectly adapted. The pure bitters and plants which appear to be more marked by their mucilaginous than by any very apparent active medicinal properties, are mentioned as being among those which stand pretty widely assunder from those hitherto tried to any considerable extent. We have several of the narcotic bitters, well tried, namely: Nux Vomica, Ignatia, Cocculus, and one or two purgative bitters as Colocynth and Aloes, the latter very imperfectly tried, and astringent bitters as Cinchona, but of the pure bitters we have none. To articles remarkable for their mucilaginous properties we have an approximation in the Sarsaparilla; a medicine which in the present state of our knowledge is nearly indispensable in the treatment of some forms of disease, and the symptoms of which at present are but little understood; but that little seems to point to properties of great value. The malvace, certainly, from what we hear occasionally of their popular use in diseases of an obstinate character, is a family

of plants which is highly deserving of our attention.

Our deliberations during the session have been conducted in a highly satisfactory manner, and some scientific points have been discussed with great interest and satisfaction.

From all parts of the country we hear of the triumphant advance of the principles of homœopathy, a fact, however, of which we would not a moment doubt. Contrasting the arrogant pretension, slender performance of good, and the absurd superstitions of the old school of medicine—with the simplicity, science and benefits of homœopathy, we know that the latter cannot but advance in the light and civilization of the nineteenth century. Should mankind relapse into barbarism our science may cease to advance, but never until such relapse occurs.

The reports which we have received from the Central Bureau and from the Branches, show that the local bureaus are engaged in advancing the knowledge of our materia medica and every thing serves to show that the Institute is an instrument of good. The work goes bravely on; and should it progress at the same rate as it has already advanced, in a few short years, the sessions of the Institute will be the meetings of the American Scientific Congress.

One Branch requests to know whether those who are members of a Branch are from that fact members of the Institute. This is not the case; to become members of this body, they must be elected by the Institute itself.

The members present extend to the members absent, their thanks that they by taking the care of our sick, have enabled us by their self denial to enjoy the present opportunity of meeting together. We regret that all could not be equally favored, but as this is impossible, we feel the more bound to endeavor to communicate to them all that will be of interest; and if it be possible by written words to express the feelings of friendship, which similarity of pursuit, endeavor and conviction produce; we wish to express these to them.

JACOB JEANES, M. D.,
CHAS. WILD, M. D.,
J. C. BOARDMAN, M. D., } *Committee.*

ADDRESS OF EDWARD BAYARD, M. D.

Delivered before the American Institute of Homœopathy, at its 4th Anniversary Meeting, held at Boston, June 9th, 1847.

GENTLEMEN:—

The Society which I have the honour to address, has for its object the advancement of the science of medicine and derives its name from the only true law of healing. To Hahnemann alone belongs the honor of discovering a scientific basis for medical practice. He was the first to discover the true law according to which medicines cure diseases, and by the knowledge of which, the remedy of every curable disease may be selected. I am far from saying that the physicians who preceded Hahnemann were idle or ignorant in regard to what *indirectly* and *remotely* pertained to the cure of disease. They diligently and successfully cultivated several elementary and auxiliary branches of the medical sciences, as Anatomy, Physiology, Chemistry and Botany, as well as the supplementary branches of the medical art—the mechanical portions of surgery and obstetrics. The foundations of none of these has Hahnemann attempted to disturb—with none of these do his disciples pretend to dispense. The real science of our professional ancestors, which their labours from century to century accumulated, we claim as part of our inheritance. Were we called upon to state in which of the medical sciences there was any true foundation and any real progress, a regard to truth must compel us to restrict this honour entirely to those departments which the homœopathic physician of the present day adopts as a necessary part of his own professional education. But medicine proper, the art of curing disease—of restoring the vital functions to a normal condition, has no true and scientific basis except homœopathy: this basis had no discoverer except Hahnemann. Admit that his predecessors had discovered many unquestionable facts, and made many just generalizations in Anatomy, Physiology, Mechanics and Chemistry: those are interesting as branches of liberal investigation; but to a physician as a physician, what are they alone, but the scattered limbs of a lifeless body without a head? How did the medical philosophers attempt to give practical vitality to these miscellaneous fragments, and engraft on this

otherwise useless body the guiding head of a therapeutic law? In every age, the revered masters of medical doctrine, the guiding geniuses of medical practice, had made this attempt by the instrumentality of pathological speculations.

Some of the grosser actions could be observed externally. The internal parts of the dead body could be examined and from their structure some of their functions could be determined with certainty, others with probability, and others plausibly. This last and most hypothetical portion of Physiology, contemptible as it may be in its character, is highly respectable in its bulk, and figures largely in those pathological theories which are founded on physiology, and which in their turn form the foundations of various systems of therapeutics.

The history of medicine is the history of sects and revolutions. This of itself affords strong presumptive evidence of the uncertainty of all former systems. Science implies exact and certain knowledge of facts and principles. When these are once discovered, they can never afterwards be rejected by men who possess sound and vigorous minds, and who give to the alleged facts and principles that degree of attention and examination which is requisite to the comprehension of their import, and to the appreciation of the evidence on which they have been received. But in medicine, one sect and one age has rejected and despised the doctrines of other sects and former ages. The boasted antiquity of the old school is a sheer fiction—it has no age, nor any unity. It would find it impossible to establish its own identity by any sound logic; and yet when it suits the purpose of the dominant party of the present day to sneer at the newness of homœopathia, this party with great self-complacency, claims two and a half thousand years as its age, Hippocrates as its father, and an incongruous host of mutually contradictory systematizers from Galen to Broussais as its preceptors. This kind of identity is like that which a boy once claimed for his knife, which had had three new blades and two new handles, and yet was the same old knife.

Since the early part of the sixteenth century when the chemist Paracelsus struck the first efficient blow upon the then old and orthodox system of Galenic medicine, every age has witnessed the struggle of rival and cotemporary sects, and each succeeding century has

rejected the leading doctrines which preceded it; but still, they retained much of the language in which the old ideas had been clothed. So the shells which clothe the molluscous inhabitants of the deep, may, after the death of their occupants, remain on the sea-shore for ages, the mementos of their former existence. In one respect however, the persistence of language after the nominal death of the systems which it clothed, differs from the case above alluded to; viz., it tends to keep up some degree of practical vitality. It even tends to perpetuate some practical vitality in the old ideas in regard to many subordinate points; especially in the minds of the less educated portion of the profession, and still more in the mass of the community.

The professional theory and language of one age, becomes the popular language and theory of the succeeding age. The explanations which the physician finds it most convenient to give his patient, are intermediate between the two, *i. e.*, half-professional, half-popular—half in the language of the old theory which has had time to diffuse itself through the community, and half in the language of the recent authors with which the medical man may be familiar.

The physician in this attempt to explain the reasons of his practice and to justify it in the eyes of his patients, is liable to become half satisfied that his explanation has really some degree of scientific strictness, and to imagine that he sees half through the rationale of his practice. But it is not merely in accommodation to the weakness of the public comprehension of medical subjects, that physicians have been induced to palm off stale theories. They have been often the only ones with which the physician could, in many prescriptions and many cases of disease, justify his own practice to his own mind. The medical student, who has listened to the candid confessions of the most learned and experienced teachers in the halls of allopathic medical science, (and the physicians whom I have now the honor of addressing have once been such students,) knows full well, how little confidence those professors repose in the latest and most approved theories, as safe and universal guides in practice. How much were you not taught to rely on empirical ideas, on the experience recorded in books or related by your professors or acquired by yourselves at the bedside of the patient? How much even on something still more incommunicable and in-

definable called individual tact, practical tact, learned tact, the *tactus eruditus*, a kind of Hercules to be invoked to put his shoulder to the wheel, when the natural strength of a feeble theory should prove unavailing? And that often it did prove so, and that you were frequently and habitually compelled to avail yourselves of this advice of the most candid, cautious and experienced of your professors, your own experience in succeeding years of allopathic practice can testify. Your own experience in succeeding years of homœopathic practice can no less confidently testify, that you were *not* compelled to resort to these empirical expedients; that though you found ample scope for exercise of judgment and discrimination, the law discovered by the immortal Hahnemann was an unerring compass to guide you in the darkest night. Unlike the shadowy systems which preceded it, this has the stamp of efficiency and truth. There is here, no unnatural conflict between theory and experience; no necessity, for loose and uncertain generalizations on the one hand, nor on the other, for following the ignis fatuus lights of imperfectly described cases and accidental cures, in any portion of the wide, deep and impure marshes of allopathic experience. To recapitulate, I will say, that succeeding eras in medical history have generally rejected the systems of preceding eras, regarding them as of no practical value; and, that the more experienced allopathic physicians have had little confidence in the theories which prevailed even in their own time. In this respect homœopathia commences a new era and presents an entirely novel feature in medical history. It presents the phenomenon of a sect that has a single law of cure, which in the estimation of thousands of learned and experienced practitioners is of more value—is a surer guide, than their own individual clinical experience or the clinical experience of the whole school for half a century, and incomparably more valuable, than the collective clinical experience of all the medical world, from the earliest period of medical history down to the present time.

Who can find so strong an element of self-reliance in any other system? Where and when, has the world ever exhibited an equally numerous and learned body of medical men, reposing such entire confidence in the practical efficiency and exclusive truth of their own principles? In vain shall we search the records of past ages to find a parallel; and

equally vain would be the attempt to discover a similar phenomenon in the medical world now existing. It will aid us in appreciating the genius of Hahnemann and the historical evidences of the necessity and value of the homœopathic reformation, to glance at some of the prominent epochs and leaders of medical science and art in former ages.

The Egyptians attributed the invention of the medical art to Thoth, who is identical with Hermes of the Greeks, the god Mercury. Thus the devotees of modern Mercury can plead high medical antiquity, for reverencing the name. It is well known that a metal of this name is now at the present day invoked by physicians to cut the Gordian knot of disease, whenever they can find no scientific mode of untying it. Blood-letting and cathartics are said to have been employed in Egypt about fifteen hundred years before the commencement of the Christian era, *i. e.*, about the time of the departure of the Israelites. The reputation of these two heroic and dangerous modes of treatment has, since that time experienced various vicissitudes. In modern times, they have been extensively and destructively employed by almost every school except the homœopathic. On this school alone, rests the hope of the world, for deliverance from these scourges. I call them scourges, in comparison with the safe and efficient substitute, which the new system affords. Melampus a cotemporary of Esculapius, is said to have introduced cathartics among the physicians of Greece. The first man who practiced bleeding in Greece was Esculapius. He probably lived about twelve hundred and sixty years before Christ. To Esculapius and his preceptor Chiron the Centaur, the Greeks ascribed the invention of the art of medicine, and conferred upon him divine honors. For ages the practice of medicine was confined to his lineal descendants, who embraced the offices of priests and physicians. Of these descendants the most distinguished was Hippocrates, who was the first that made physic a separate and distinct profession. He still retains the title of the Father of Medicine. In his theory, he attached great importance to four humors, *viz.*: blood, phlegm, yellow bile and black bile, which according as they respectively predominated, were considered by him as forming the sanguineous, phlegmatic, choleric or bilious and melancholic temperaments. His biographer Saranus affirmed that he brought medicine to perfection. He seems to have at-

tributed medical virtues even to his body; for he attributed a cure of the apthæa of children by honey, to the circumstance of its having been taken from bees that hived near the tomb of Hippocrates.

The father of medicine was a theorist and the founder of the humoral pathology, which has since been so much amplified, and has prevailed more or less to the present time. Almost every lay practitioner of the evacuating school, has his theory founded on the humoral pathology. Hippocrates is entitled, to a far higher rank than that of a mere theorist. Of all the physicians of antiquity, he stands in the highest rank as an accurate observer of the natural history of disease, and of the effects of remedies. His practice was chiefly founded on the results of experience, cautiously and ably generalized. In this respect he resembled Hahnemann. Had he lived at the present day, such an aptitude for accurate observation, and cautious induction, must have made him a disciple of Hahnemann. But as he knew, neither Hahnemann's law of cure, nor his mode of developing the power of drugs, the therapeutical part of his clinical experience, is now nearly useless. This remark is applicable to allopathic cures of all succeeding ages. Between the time of Hippocrates and Galen, the medical world was distracted by various contending sects. Of these, the principal were the dogmatic, the empiric, the methodic and the eclectic schools. The dogmatists like other Platonists, founded their notions too exclusively on abstract principles; whilst the empirics, disgusted with this extreme, resolved to have no principles at all, and professed to be guided by experience alone.

How happily has Hahnemann avoided both extremes, by establishing principles by means of experience! The methodic sect, somewhat mechanical, somewhat Brunonian, was introduced at a later period than the dogmatic and empiric sects, by Themison of Rome, near the close of the first century of the Christian era. Their whole practice was founded on the idea, of relaxing the system when overbraced, and bracing it when overrelaxed. Juvenal represents their practice as destructive, and alludes to the great number of patients whom Themison could slay in one autumn. Whether the kindred systems of cold and hot water practice of the present day are likely to be more successful than that of Themison, or than the equally simple system of Brown, time will show. Simplicity of principle is a merit in

a system provided the principle is true, and provided it is capable of embracing the action and diverting the application of a sufficient variety of remedial agents. In all these respects the homœopathic system stands pre-eminent above all others, of past or present time. The truth of this law has been established beyond all doubt, by careful and numerous experiments, and confirmed by extensive experience; and finally, this law is capable of embracing the action and guiding the administration of every medicinal substance on the earth. The same genius which discovered the law, has also devised, both for efficiently developing and accurately determining the actual medicinal qualities of all these substances. He has thus laid the imperishable foundation of medicinal science. This foundation is to be built upon in all future time—but in no future time is it ever to be removed. As to the doctrine called medical methodism, which suggested these reflections; Paris remarks that, "although this theory has been long since banished from the schools, yet it continues at this day to exert a secret influence on medical practice, and to preserve from neglect some unimportant medicines. The general belief in the relaxing effect of the *warm* and the equally strengthening influence of the cold bath may be traced to conclusions deduced from the operation of hot and cold water upon parchment and other inert bodies."* These times like our own had a mongrel sect, i. e., a sect professing to be eclectic, that is, professing to select from every different system that which in their estimation was good. The man who overturned most of these systems and revived the principles of Hippocrates with some modifications and additions, was the celebrated Galen whose natural life embraced the last two-thirds of the second century; but his medical reign continued for thirteen hundred years, without serious opposition, and even then, the Galenic professors kept possession of the medical schools more than a century longer. This last fact should teach us not to wonder that homœopathia, in the first half century of its existence, has made little impression on the medical schools, those last lurking places of worn out systems. Galen classified all diseases and all medicines as either hot, cold, dry or moist; and directed the administration of a cold medicine for a hot disease, a hot for a cold one, a moist for a dry, and a dry for a moist one. Each of these qualities was divided into four degrees. Opium, for example, was cold in the fourth degree. The pathology of Galen was

* Pharmacologia, I. 40.

in a great measure humoral, his therapeutics professedly antipathic, and both were based on fictitious properties of diseases and medicines. In all these respects, it was unscientific, and widely different from homœopathia. The chemical physicians attributed all diseases, to some change in the chemical constitution of the fluids or solids: formerly assigned special importance to the predominance of alkalis or acids, and referred the therapeutic virtues of medicines, to their power of producing chemical changes. Behold one of the practical results of this hypothesis, as a sample of what must be forever expected to recur from time to time, so long as the guardians of public health shall continue to stake the lives of their fellow citizens on hypothetical systems of cure. The case to which I refer, is the disastrous results of this chemical practice at Leyden. A fever prevailing in that city in 1699, Professor Sylvius De La Boe a disciple of the chemical physician Von Helmont, attributed it to the prevalence of some acid. Through his influence, it was treated with antacids. In consequence of his treatment, (as medical historians now acknowledge) two-thirds of the whole population of that devoted city, were consigned to an untimely grave. This occurred within one hundred years previous to the birth of homœopathia, a system, destined to disenthral the medical world from the tyranny of hypothesis, and to exempt the public from those awful calamities into which they are every moment liable to be plunged, by blind devotion to hypothetical laws of healing. Yet in spite of the warning given by such catastrophes, similar errors continued to infect the books, the reasonings and the practice of the medical profession, down to the time of Hahnemann, and even to the present day among those who reject his law of cure, and grope in the dark for some guiding thread of theory. In this nineteenth century, one of our most learned medical professors, Dr. Samuel L. Mitchell considered the septic principle of malignant diseases as consisting in some acid, and hence greatly relied for their prevention and cure upon the supposed antiseptic properties of alkalis. To the present day, does not every systematic work on the practice of medicine, and every treatise of *materia medica*, display its antacids, deluding the student with the vain expectation of deterring nature from pouring out her muriatic acid into the stomach, and her lethic acid into the vesica urinaria? But Hahnemann has discovered that this old dame, nature, like many others, is

more easily coaxed than driven; and something which seems at first sight to humour her wayward disposition, will always constitute a more effectual restraint than the most violent and direct opposition. He has found that something which at first tends to increase these secretions, is the only thing which will permanently prevent them, and that strange as it may seem to the followers of Paracelsus and Von Helmont, some acids and many neutral substances, will frequently act as efficient and permanent correctors of acidity where alkalis would utterly fail.

The great medical philosopher whom we delight to honor as the father of the true art of healing, has not occupied himself with the superficial and puerile expedients of dipping out, or filtering the turbid waters, which flow from the sources of vital action. He has not seated himself by the rivulet to neutralize its poison, in the vain expectation of purifying the spring from which it emanates; but he has addressed his remedial measures to the fountains of life, which are also the fountains of disease—to these primary actions which generate the abnormal product. The chemical physicians flourished chiefly from the middle of the 17th, to the beginning of the 18th century. Though they had opposed and supplanted the Galenists; they agreed with them, in attaching great importance to the state of the animal fluids. We may here remark in regard to this humoral pathology, that although the state of the fluids deserves close attention in symptomatology, yet the most frequent cause of their vitiation is an antecedent morbid action of the vital forces; and the true remedy is not that which acts directly on the fluids, either for their removal or purification, but the effectual remedy is that which acts on the vital forces.

The mechanical theory which came into vogue soon after the chemical, attributed most diseases to tenor or visciduity of the blood, and considered those medicines most efficient which had the power of removing obstructions. This school, attributed the power of mercury to its great specific gravity; and selected their medicines generally, under the guidance of mechanical hypothesis. Hence medical writers still speak of medicines as deobstruents, diluents, &c. Among the systems which prevailed most in the eighteenth century, were those of Stahl, Hoffman and Boerhaave, introduced in the early part of that century, and those of Cullen and Brown in the latter part. The first three still retained considerable of the humoral

pathology. Stahl had great merit as an observer; but his therapeutic theory was fallacious. His doctrine for a long time was the prevailing one in Germany. He considered the origin and cure of diseases as commencing in the soul. He trusted much to its *vis medicatrix naturee*, and generally opposed active remedies.

This system of expectation which has been called "a meditation on death," is about being revived in our day under the title of "Young Physic" and by the exertions of Dr. Forbes. It consists in amusing the patient, until nature effects the cure. Boerhaave was an eclectic, and embraced in his doctrine much that pertained to the chemical, mechanical and humoral schools. Hoffman introduced the consideration of the primary affections of the nervous and muscular systems. Ideas, which formed no part of the doctrines which had previously prevailed. This was the dynamic sect, which attributed diseases to deficiency or excess of nervous or muscular action. These physicians endeavoured to explain in what particular respect, these actions were faulty in particular diseases, and in what way each particular drug acted on the nerves and muscles. As short sighted man can know but very little about the primary and elementary actions of either of these classes, every system founded on them must be fallacious. Such a basis, for the art of healing, is unscientific. This system, received a fuller development in the writings of Cullen; and some form of a materializing, dynamic system extensively prevailed down to the time when Homeopathia began to be promulgated. Cullen himself in the treatment of all febrile diseases, attempted to apply his remedies in such a way as to remove a supposed spasm of the extreme vessels. His indications in continued fever were; first, to moderate the violence of action; second, to remove the causes or obviate the effect of debility; and third, to obviate or correct the tendency of the fluids to putrefaction: and under each head he displays a long list of classes of remedies which had the imaginary properties, of removing those imaginary causes or supporters of diseases. Even Cullen's system, like those modifications of it which have since prevailed, was only in part dynamic, and that in a low and local sense. It sought to regulate particular muscular actions, and neglected the general affections of the vital forces of the whole organism. We have no objection to considering diseases, as dynamic, in the highest sense, i. e. as affections neither of the solids

nor liquids of the system, but of the more recondite vital principle, the true moving power. Hahnemann seems to have so considered it. But we attach no great importance to his exact views on this subject, nor to our own. It is a peculiar merit in his system of healing, that it avoids founding its law of cure on any such hypothetical basis. Brown referred all diseases to increased or diminished irritability and in most cases resorted to stimulants. This practice has proved dangerous. The systems of Brown and Cullen were founded not on knowledge but on hypothesis, and were therefore unscientific. Like all other former systems, except the expectant and empiric, they had the vice of basing practice on the nature of disease, which is undiscoverable. Many have recognized some laws of living bodies distinct from those which govern dead matter. Those who in their medical systems attach paramount importance to the principle of life, are called vitalists. The physiological system of Stahl had the merit of drawing attention to something beyond mere matter. But vitalism proper, that which recognizes a vital principle, intermediate between matter on the one hand and soul on the other, has had ardent and able champions. Among the earliest of these were Hahnemann and Baouthir, (a physician of Montpellier, who lived from 1734 to 1806) and among the later is the learned Professor, Martin Payne of our own country. But in expressing a fraternal regard for vitalism as a natural ally if not an integral portion of Homeopathy, we would not be understood as scorning the aid of the Physical sciences as auxiliary to medicine. Homeopathic doctrine is a matter of fact, as remote from a foggy transcendentalism, as it is from a gross materialism. Some of the principles of physics have been ably, happily, and with great originality applied to the elucidation and defence of homœopathia; and especially to the explanation of the peculiar excellence of Hahnemann's pharmaceutical preparations, by B. F. Joslin, M.D., of the city of New York, a name known to science. Dr. Joslin, we are proud to say, is a member of this Institute. A theory of potentization, which attributes to comminution or development of power which acts on the vital principle, is as really vitalism, as a theory of potentization which attributes the medicinal powers to some supposed disembodied soul of the medicine. The last thirty years of homœopathic times have witnessed the origin, growth and decline of Broussaism; a doctrine which

traces most diseases to inflammation, and all fevers to inflammation of the mucous membrane of the alimentary canal. Thus, the oldest exclusive system that still struggles for existence, is but little more than half as old as homœopathia, which has been spreading every year, and never more rapidly than at the present time. The pathological school which now flourishes, though more comprehensive than Broussaism in its researches, is founded on principles equally unscientific. The morbid alterations of composition in the fluids, and of structure in the solids, which it regards as the disease itself, and against which it strives to direct its remedies, are but consequences of disease.

The error of the ultra-pathologist is like that of one, who should mistake a coral for the animals which constructed it, or mistake any structure, for the instrument or agent by which it had been erected. When the pathological physician of the self-styled regular school, finds inflammations, ulcers or tubercles, he fancies that he has found the disease. But these, even in the living body, are only its traces, its works, its chips. The only scientific and sure way, either for the prevention or removal, is to cure the affection of the vital forces in which they originate. Even the secondary affections which arise from these organic alterations, and which occur in but a small proportion of the cases in which the pathological school imagines them, are only variations of the vital power; to this vital power the remedies must be directed. Nature struggling with disease, like a city stormed within sight of an army advancing to its rescue, hangs out her signals of distress in various places, widely distant from those at which she is first attacked. By attention to these, the homœopathist is enabled to bring her the relief which she implores; whilst the pathologist is examining the windows which have been broken during the struggle, and whilst a host of other systematizers, in search of the primary cause, are groping for the hole in the city wall, through which the enemy had long since entered. The medical practitioners who immediately preceded Hahnemann, as well as his cotemporaries, have been influenced in various degrees by almost every theory that has ever been broached; so that so far, as modern practice has professed to be founded on principle, it has exhibited only a patch-work composed of the fragments of exploded systems. The expectant and empiric methods, which are

again becoming fashionable, form no exception to the remark, that no method of practice prior to homœopathia had any scientific basis. The expectant method consists in sitting with folded arms, to watch the progress of the disease, and the contest between it and nature. This is only a mode of acknowledging the mischievous tendency of allopathia, and its destitution of any principle of practical value. If the expectant system be a science, it is science without art. On the other hand, empiricism professes to be art without science. The empiric of the lowest order, regulates his practice by his own individual experience. He says, "I have found this remedy effectual in similar cases, therefore I advise it in this case." The more modest and learned empiric appeals to the experience of other practitioners, and to former ages. The one-man empiricism is a mercenary trade, unworthy the name of an art, much less that of a science. The world's clinical experience appears at first to afford a plausible and imposing basis for practice. To found rules of practice on collections of recorded cures, has a show of being a legitimate application of the inductive method. But let us see its practical working in allopathic hands. If we open a volume of Good, Eberle, or almost any other modern writer on theory and practice, we find on almost every page a mixture of system and empiricism, a vacillation from theory to experience, and from experience to theory. There are a multitude of facts which the author finds it impossible to reconcile with theory. He finds it equally impossible to reconcile the facts with each other.

He reports that Dr. A. in an extensive experience, has generally found a certain remedy to cure a certain disease, but that Dr. B. has discovered that it generally fails, but that another remedy cures. Dr. C. declares that both remedies fail, not only in this, but in every disease, and that they should be banished from the materia medica. Other remedies in like manner, after enjoying great popularity are actually banished, and after many years again restored. Such discrepancies among practical men force us to the conclusion that clinical experience, of the allopathic or old school of whatever name, furnishes no system of practice which can be relied on. We see why it must be so. To a certain limited group of symptoms they have given a certain name, and afterwards prescribed for this name, instead of regarding all the affections of all parts

of the system as parts or manifestations of one disease. The same want of comprehensiveness which vitiates their diagnosis and nosology, has also vitiated their materia medica. They have gratuitously assumed, that one or two, or at most a few effects of a drug, are par excellence *the* effects; and have classed the drug, as if these were its sole properties. The properties which they select as the basis of classification refer generally to the evacuations, which are among the least important effects, so far as concerns the real cure.

Since the discovery of homœopathia, the physicians of this school, and especially its founder, have discovered more properties of medicinal substances, than had been before discovered from the foundation of the world. The homœopathic materia medica is at this moment, vastly richer than the allopathic with all its boasted antiquity. The true and entire character of any disease of internal origin, however local it may appear to be to the superficial observers of the old schools, can never be determined, except by the whole group of symptoms collected from every part of the body; and the character of a medicine can never be determined except from its effects on all parts. So in geology, the character of a rock depends on that of its elements. A hundred generations of men, who should look upon the solid globe merely as a mass of three kinds of things viz; rocks, stones and loose earth, would acquire less knowledge of it than a single generation who should discover their mineralogical and chemical elements. Something like this has been realized, both in geology and medicine. After a hundred generations of physicians had vainly expended their powers in vague and superficial generalizations, Hahnemann, by a merciful Providence was raised up, to teach not only the true law of cure, and the true mode of preparing medicine, but also the true mode of studying the properties of disease, and the properties of medicinal agents. Behold the result! in half a century the homœopathic school has done more for the materia medica and therapeutics, than all preceding generations. But rich as our materia medica is in its acquisitions, it is still richer in prospect and infinitely surpasses all others in the means of growth. It lays all parts of each kingdom of nature under contribution: With the exception of water, sugar, and a few other substances, all the rest, so far as examined are found to be medicinal. There is truth in the anticipations which, even in ages of allo-

pathic darkness, has cheered many hopeful and benevolent minds, viz: that a time would arrive, when all diseases could in their early stages at least, be curable; that a time would arrive when all diseases except old age, could either be prevented or cured. Homœopathia professes not yet to have attained that consummation, but it has discovered the way in which it is to be reached. Not in vain have good men trusted, that a benevolent Creator has provided on this earth antidotes for all the diseases of its inhabitants. Not a single article which after actual trial has once entered our materia medica, is at any future time to be excluded as useless. What a contrast does this present to the unscientific mode in which other materia medicas are constructed. The old school guesses that a drug is good for something in particular, and forthwith places it in their list; afterwards, finding that in their crude way of generalizing diseases, the drug will not cure what they deem an identical case, they guess that it is good for nothing at all.

To enrich the materia medica, is one of the grand objects of this Institute. Hahnemann has pointed out the true way. The collective symptoms produced by a drug on the healthy, are similar to those which it is capable of curing in the sick. The chief desideratum in regard to untried substances, is the determination of their morbid properties. To trust to clinical results even in our own school, is to relapse into mere empiricism. To trust to clinical results of the old school, is empiricism of a much grosser character. Even when the old school have unwillingly performed homœopathic cures, their methods have been fraught with extreme danger. The devastations of their mercury and other poisons, are such as should deter every prudent and conscientious homœopathist from imitating their empirical practice. To trust to their therapeutic principles is no less unscientific and unsafe. I have stated some of these principles in the foregoing historical sketch. But whatever have been the professions of systematizers, their practice has generally been either antipathic or allopathic. As the latter generally predominates, we employ the term allopathia to designate the whole collection of all anti-homœopathic sects. Allopathia proper or the revulsive method, operates on every part of the body except the part which is diseased. Antipathia operates on the diseased part in such a way, as to disguise the disease temporarily, and aggravate it permanently. But in doing this the

drugs used are generally of such a nature, and in such a dose, as cannot fail to produce serious disease in organs previously sound; so that, out of the homœopathic school, almost every physician is truly allopathic, and occupies most of his time in bruising the healthy parts of the bodies of his patients. In a twofold sense are they patients, *i. e.*, sufferers; for while one portion of the body suffers from the disease, the remaining part suffers from the drug. These allopathic patients are models of perfection; they are patients from head to foot. We can sympathize with a certain woman, "who had suffered many things of many physicians," and the sequel, of this allopathic treatment of the first century, is not unfrequently its sequel at the present day. "She had spent all that she had and was nothing bettered, but rather grew worse." Those who have given large doses, crude drugs, evacuating medicines and specifics, without law, must be unsafe guides to those who give medicines on a law, that determines these agents to the very parts, which are in such a state as renders them exquisitely susceptible to the specific action of these very substances. If the homœopathist guided by allopathic experience, gives a small dose, in a case, in which the allopathist has effected a cure by a large dose of the same remedy, he has no right to expect it to act with efficiency. If on the other hand, he attempts to imitate the recorded allopathic cure by giving an allopathic dose, and attempt, in the selection of the drug, to be guided by the homœopathic law, the slightest attention to principles should teach him, that the drug will not operate safely.

Thus, the half homœopathic practice must be either inefficient or unsafe; there is no other alternative. In reference to curative agency, it is often both inefficacious and unsafe at the same time. It jeopardises the life of the patient, and yet fails to effect his cure.

This mixed method, Hahnemann utterly condemns and clearly pointed out the true mode of homœopathic practice, founded on a law, which he has established by well conducted experiments. Let those who would understand the efficiency of true homœopathy, learn of him.

For Hahnemann was a great man in the largest sense of the word—great in intellectual vigor—great in moral power. He was born, educated and directed, for the great work he was to perform. His was a high order of intellect—patient in toil—earnest in spirit—vig-

orous in thought and clear in comprehension. His habits were studious, as we may suppose from the elements of his character. He was a linguist, and all books relating to his profession either in the dead or living languages were open to him. The practice of medicine—its rise and progress—its resources and its weaknesses, were all known to him. His mind from its natural constitution, in reading was always directed to facts, and hence his love of chemistry and mineralogy—which had a tendency to strengthen and develop that close and accurate observation, that nice discrimination, which was so marked in his discovery and confirmation of the great law of cure, that renders his name immortal. The quaint Jean Paul Richter has thus characterized him, "as that double-headed prodigy of learning and philosophy whose system, though at first despised, was to drag to ruin the common receipt-crammed heads."

We have seen in the history of medicine, school give way to school, theory to theory, and all passing like the scenic representations of dissolving views. Is it then a matter of astonishment that such a mind as Hahnemann's should be distressed with the results of practice conducted according to such theories, and that he should endeavor to escape from the uncertainty of an art, which he had studied long and profoundly, and whose flimsy hypothetical basis he perfectly understood? He thus writes to the distinguished Hufeland: "eighteen years have elapsed since I quitted the beaten path in medicine. It was agony to me to walk always in darkness, with no other light than that which could be derived from books, when I had to heal the sick, and to prescribe according to such or such an hypothesis concerning diseases, substances which owed their places in the materia medica to an arbitrary decision. I could not conscientiously treat the unknown morbid conditions of my suffering brethren by these unknown medicines which being very active substances, may (unless applied with the most vigorous exactness, which the physician cannot exercise, because their peculiar effects have not yet been examined,) so easily occasion death, or produce new affections, and chronic maladies, often more difficult to remove than the original disease. Where could I find assistance, sure assistance, with our theory of medicines, which rest only on vague observations; often even on pure conjectures;—with these innumerable doctrines regarding diseases which compose our nosologies? He

only can remain calm in the midst of such a labyrinth, who believes, without examination, all that has been said upon the virtues of medicines, because he meets it in a hundred volumes." It was these ideas which, in 1790, while engaged in the translation of the *materia medica* of Cullen, prompted Hahnemann to study the effects of medicines upon the man in health. Great was his astonishment in perceiving by this experiment that medicines which, with this object in view, were taken by himself and the members of the family, produced effects altogether similar to the symptoms in the diseases against which they were known to act as specifics. This curious fact arrested his attention, and having assured himself that it was true of all specifics known up to that period, he also endeavored to ascertain, if in every case of disease, the specific still unknown might be determined in the same manner. The most complete success justified his expectation, and on the authority of this course of experiments, he laid down as the eternal law of nature, for a cure by specifics, the principle "*Similia similibus curantur*," that is to say, to cure radically any disease whatsoever, a remedy must be employed which upon the healthy man produces effects similar to that disease. How direct and manifestly clear is the way, to the end proposed: but how laborious and wearisome, the road to be travelled. How very little was known of the action of drugs in daily use, and yet, how necessary is exact and extensive knowledge on this subject to the physician! How important its results to the patient! The only way that this knowledge could be obtained was by provings on the man in health. Such a light, thrown across the medical world, we should have supposed would have been hailed as a triumph, instead of lighting up the fires of persecution.

To the shame of poor humanity be it said, Hahnemann was forbidden to practice in the country that was honored by this discovery, because it interfered with the profits of others. The blow however that was aimed at truth by sordid interest, winged it for the future. He went to other lands, but to spread his great discovery. He, that they would abase, became exalted; he, that they would have made poor, became rich, and having outlived persecution received "that which should accompany old age, as honour, love, obedience, troops of friends."

We can say with the immortal poet, "by

St. Paul the work goes bravely on." When Mr. Everett published his popular work on homœopathy, some few years ago, he numbered its physicians at about five hundred, and now we have as many thousands. Hear the testimony of our master, after years of practice in relation to the working of our system. "This law, which I have elicited from the very nature of things, I have now followed for many years, without ever having found it necessary to revert to the ordinary medicine. For twelve years I have made no use of purgatives to evacuate the bile or mucous, no cooling drinks, no resolvents nor incisives, no antispasmodics, no sedatives, no narcotics, no irritants, no diuretics, no sudorifics, no rubefacients, no blisters, no leeches nor cupping-glasses, no cauteries;—in a word, none of those methods which the general therapeutics of different systems prescribe, to fulfil imaginary indications of cure. For a long time I have cured solely in obedience to the law of nature, which I have just announced, and from which I have not deviated in a single instance." Such is the testimony from one in every respect fitted to judge.

This testimony is confirmed by himself, in an experience of more than fifty years, and also by a great number of his disciples in all parts of the world. The carrying out of this principle into practice is not always an easy thing; for to be sure of success in all cases of disease capable of cure, it is necessary to have not only a profound knowledge of all the principles of that science, but also, to study with attention the effects which the remedies produce upon a man in health, in order to know how to employ them with efficiency. Is it to be wondered at, that men of less reflection, less patience under toil, less appreciation of principles, trammled by past teaching (and we must have such in our ranks,) should be found mixing their practice? They have not the intellectual grasp of our master, to hold fast that which is good; and so in extreme cases, the exigency of the moment brings to light the imperfection of their knowledge. And what would they do? Without a law, they plunge into the impure sources of allopathy—use a medicine of whose whole effect they are entirely ignorant, hoping to create a disease in sound parts, and so lead the malady there. Perilous undertaking—pernicious practice.

In regard to efficiency in coping successfully with disease, in the view of a well instructed and fully armed homœopathist, such a weak brother seems like a reclaimed savage,

educated in all the art and science of modern defence still insisting on carrying his bow and arrows at his back for extreme cases. "Hahnemann was the *hero* of his art; his whole soul overflowed with the delightful consciousness of its being exercised as an instrument of Providence for the benefit of man. Hear him speak on this subject in his address at the opening of the Homœopathic Society in Paris;" "I present to you a *truth* long sought for—a divine revelation of a principle of eternal nature. I appeal to existing facts alone to convince you; and when a conscientious and complete course of study shall crown your researches with success, then as I have done, bless Providence for the immense benefaction

he has allowed to descend upon the earth through my humble agency; for I have been but a feeble instrument of that Omnipotence before whom we all bow in humility." Hahnemann has departed, but his works live after him, and he in them shall live forever.

While we deplore his loss we are consoled with the reflection that he has left behind him pupils deeply imbued with the spirit of their master. If on any one of them his mantle more especially rests, it is on the distinguished prover of Lachesis, the father of homœopathia in America; and to him we now look as a leader in developing and carrying out our great science.

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