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Remarks on Dr. Holmes's lectures on Homeopathy

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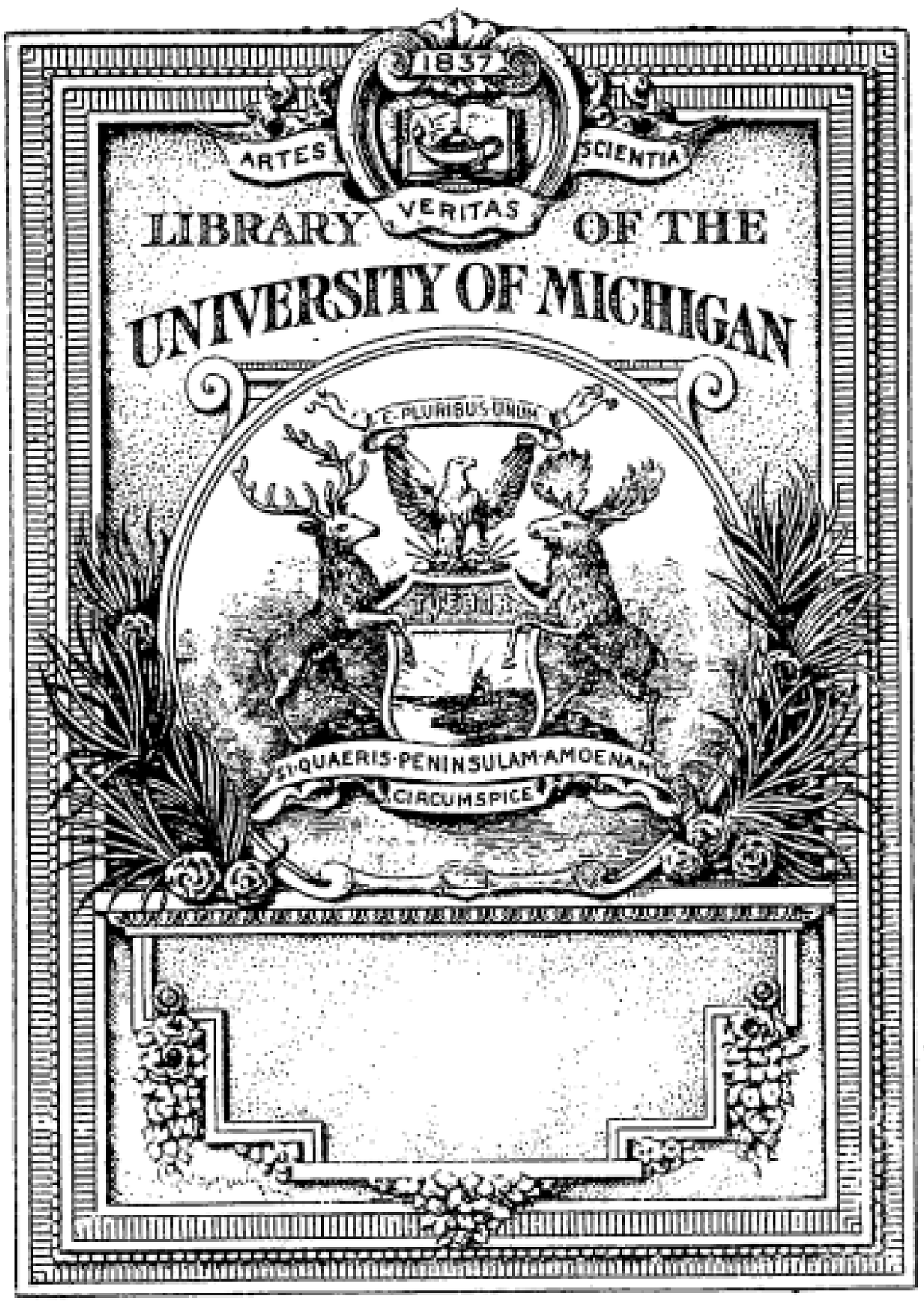

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From Dr. Bradford Aug. 98 12 1

SOME REMARKS

ON

DR. O. W. HOLMES'S

LECTURES ON HOMŒOPATHY

AND ITS KINDRED DELUSIONS;

COMMUNICATED TO A FRIEND

By ROBERT WESSELHŒFT,

HOMŒOP. PHYSICIAN IN CAMBRIDGE.

Many are called but few are chosen.

MATTH. XXII. 14.

BOSTON:

OTIS CLAPP, SCHOOL STREET:

S. COLMAN AND WM. RADDE, NEW YORK;

J. DOBSON AND J. G. WESSELHŒFT, PHILADELPHIA.

1842.

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BOSTON:
FREEMAN AND BOLLES, PRINTERS,
WASHINGTON STREET.

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TO THE BENEVOLENT READER.

The following Letters were commenced on the 18th of April, and finished on the 1st of May. I was doubtful whether I should publish them; for I know too well that my first attempt at English authorship may not find favor in the eyes of the many. I also hoped that one of my graduated friends might precede me. Before I came to a conclusion, my friend, Dr. Okie of Providence, published his reply "Homœopathy, with particular reference to a Lecture by O. W. Holmes, M. D., Boston: Otis Clapp, 1842;" and afterwards I received the "Answer to the Homœopathic Delusions of Dr. O. W. Holmes," by Dr. Neidhard, of Philadelphia. Both of my friends were in possession of a better library than I am, and the benevolent reader must not omit to examine their able and scientific writings, especially for the purpose of obtaining accurate evidence from France upon these controverted questions relating to Homœopathy.

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REMARKS, &c.

LETTER I.

April 18, 1842.

Dear Sir:

Your highly esteemed favor of the 16th inst, I received with mingled emotions. I had already perused Dr. Holmes's lectures on "Homœopathy and its kindred delusions," and I think his bookseller may thank me for the sale of perhaps twenty copies of the work. I have recommended it heartily to every one, without either comment or censure. The effect produced by it on some was to make them doubt, others felt contempt for it, and two or three enjoyed in it beforehand an excellent polemic discussion. It was not my intention to check by a word or a fact the favorable impressions which Dr. Holmes has made by his ingenuity and his learning.

As I have been but a year and a half in this country, and have lived half of this time among Germans, and have been occupied for the remainder with the studies and labors which a highly cherished employment enjoins, and as I am not favored by nature with that ease which can without delay appropriate the grace and idiom of a foreign language, I ought not to make the attempt to censure a public lecturer, a man of genius and skilful in the use of his mother language. There is something in every one who is a lover of science and truth, that forbids his attempting to put down by a jest the scientific labors, principles and talent of another. I know it is the practice of many men of genius to do this when they meet with anything new. This is exceedingly easy, because it requires no study, no profundity in science, and perhaps, even no positive knowledge, merely by witticisms to make a thing ridiculous. In Europe these men of genius are at present confined to a certain set of writers called the "young Europe," or the "young France," or

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the "young Italy," "the young Germany," and so on of other countries.

This, sir, made me feel as if it would be an ungrateful task for me, who am neither of the young Europe, or the young America, who am going bald-headed down the vale of life, to say a word about Dr. Holmes's lectures. It is my nature too to relish a good style and a certain witty dexterity in an argument. This attracted me towards Dr. Holmes, notwithstanding, there was that in his book which I could neither like nor honor: and this was a great superficialness in knowledge and an ungentlemanly use of language against men of science, learning, and honesty, who held other opinions on medical science. I cannot refrain from expressing the notion which we have in Europe about such writers or lecturers. The general French name of Polissons littéraires is the most significant term applied to these kind of judges of better men.

To say the truth, it struck me a good deal, to hear again in this country the *same* lame arguments, and even the *same* witticisms against homœopathy that were heard twelve or fifteen years ago from Dr. Simon and Dr. Athanasius Mueller, and even the same comparisons of tar water, weapon ointment, and Perkinism, &c. &c. These same things were trumpeted five years later in France, and every one tried to dress up the jest with a rag of his own wit. So I saw civilization and culture wandering to the West after the old law, that the Devil paves the way before him with the same stones which he takes from the highway by which he comes.

You tell me, sir, that Dr. Holmes is respected as a man of honest character, has a genial nature and uncommon learning; that he is confided in as a literary judge, and that his friends are very numerous. All these are new reasons why I should not venture to appear against him before the public. Who will take the part of the poor exiled stranger who has received a hearty welcome here, should he misuse the right of hospitality, and say to one of the most honored young citizens, that he has done wrong, and injured himself in the eyes of better instructed men? Would it not be ingratitude, black ingratitude against one of my hosts? Should I not injure myself and draw upon my head the hatred of all his friends? Would not the whole "young America" rise against me? Should I not be put down, perhaps burned like the convent whose ruins look down upon my windows?

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I felt sure, sir, that some other physician, a true son of this fine country, free and fresh as its east wind, would rise up and cool the fervent brow of the lecturer for the diffusion of useful knowledge, and show him that he, standing in such a place, honored with the confidence of the most honorable society of Boston, had misused his position; but no one comes forward; they appear subdued by his arguments. And so Dr. Holmes looks down with glowing triumph from the field of battle, an undoubted hero, a conqueror, a man of genius, knowledge and honesty.

It has, sir, been my misfortune that I have, through my whole life, fought for truth like a true German Protestant against all narrowness, petulance and ignorance; I must follow my star — you shall hear from me again.

Yours always.

LETTER II.

DEAR SIR:

The antagonists of Homœopathy began very early to ridicule it. It is a quarrel between the material and dynamic effect of poisons, sir, nothing else. It is known to you, that every drug given by medical men to patients, *perhaps with a few unimportant exceptions, is a poison.* It has already been observed elsewhere, that it is very difficult to say why mankind proceeded to the use of poisons against disease. It is a mystery in nature, sir. Not only the animal has an instinct for it; the proud human race lives a good deal after the same unknown rule. For more than two thousand years we have had a science called medicine founded on this natural instinct, and governed by the principle pronounced long before by the Roman physician Galenus, "contraria contrariis curantur," but established by him against the opposite principle: "similia similibus curantur." He who freezes seeks the warmth, he who suffers from heat seeks a cooling remedy, he who is thirsty seeks the water, &c. &c. This principle created the *antipathic* or *enantiopathic* system of cure. To proceed in a rational way according to this principle, physicians give poisons, that is, medicines,

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that are intended to produce directly and by their *primary* effects, an exactly contrary condition and opposite symptoms to those which are supposed to be essential, or rather the first cause of the disease which is to be cured. Success from the antipathic treatment can be imagined, but it cannot be proved, as long as the essential reason of disorders in the organs, the proximate cause of all forms of disease is unknown. Often also, this method is impracticable, because the antithesis or contrary of a great many disturbances or disorders is entirely a mystery; we know only their negation, or, what they are not, which cannot be produced according to the principle "contraria contrariis curantur," but only sometimes in an empirical way. A great many of the pains and uneasinesses of the sensitive organs, and the majority of the numberless dyscrasies, of whose peculiarities we know almost nothing at all, belong to this class.

But the chief objection to this system is, that it pays no regard to the powers of nature in removing diseases, that it does not aid her, but, on the contrary, disturbs her, by trying to lead the disease out of the system through ways by which it cannot be led out without injuring the health of the organs used for that purpose.

Probably it was from observing that a great many forms of disease disappear at the same time that other forms make their appearance, that gave origin to a second method of healing, called the *deriving* method. The fact that the different forms of disease thus act alternately is explained in an insufficient and mysterious manner by the sympathy, (consensus) existing between the different organs and various formations of the system.

This method has, of course, to solve its problem according to the unknown laws of sympathy and of antagonism — to remove dangerous diseases of important organs by producing suffering or pains in less important or dangerous parts of the organism. The disadvantages of deriving medicines, especially, such as are given internally, are not to be mistaken; for no physician knows with the least degree of certainty which organ will receive the derived disease, or if that which does receive it is better able to bear it. Besides this, the method seems to confess that the art of the physician is not sufficient for healing and removing entirely a disease out of the system.

Not only the internal, but also, the external "Derivantia" cause often much injury. Thus, for example, embrocating

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the ointment of tartarus emeticus often gives origin to deep wide-spreading ulcerations which leave behind them bad scars. Issues weaken the limb on which they are worn, cause often its atrophy, and generally cause a very bad smell by its incessant festering. Fly-plasters often produce difficulty in the urinary organs, and the cautery belongs already from its painfulness to the list of the most dreaded operations. Would it not be desirable to get rid of these, and a great many other tortures, and attain to some milder method of healing diseases?

Mankind has a right, sir, to be treated mildly by man. Torturing, like killing our fellow-men, was always considered a symptom of barbarism, cruelty, and want of civilization. Is the physician alone entitled to do such work without being impeached for it? Our Creator is so kind, so benevolent, so gentle; is it not the worthiest task of the human mind, to find out a healing treatment for sick fellow men, that shall imitate the gentle hand of God's nature in forming diseases?

I will consider it in my next, sir; perhaps it is found already.

Always yours.

LETTER III.

I have thought it always worthy of science, sir, not to follow too strictly the system of conservatism. Every doctrine, maxim, and theory has lived a certain time for development, for ripening, and for dying. This is a law we learn of history, as applicable to all human life. Galen, it is true, is authority for a *certain* kind of experience, but he has no authority to check by it other developments of the human mind. I know not which is more ridiculous — to praise an experimental science because it is two thousand years old, or to despise another because it has first been proved within fifty years. The human mind acknowledges no authority in such numbers; it seeks facts; it cares nothing for authorities; it requires science, it is looking always for the improvement of its present condition, and laughs at the mere "laudator temporis acti."

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Such, sir, are in my opinion, the reasons why nothing that is subjected to *scientific* principles should be treated with contempt. Nobody can assert, without proving his own ignorance, that medical science, because acting for two thousand years upon the same principles, cannot be improved. Nothing is more ridiculous, nothing proves more clearly a thorough want of acquaintance with the history of medicine, and the revolution brought about by Paracelsus against Galenism more than three hundred years ago. For health and disease and the *treatment of both* are subjects of science; but none of them is to be understood by itself, and the laws of neither can be derived from the other. All together are single branches of one science, exist side by side, and must of course be derived from something higher and more general than either; and this is the *idea of life.* This idea has all the qualities of a scientific principle, and requires, in order to be understood entirely, a thorough examination on every side.

This, sir, I thought necessary to say in reply to that almost new opinion that the principles of Dr. Hahnemann's doctrine are not connected with one another. In all medical science there is no other way of connecting the principles of any treatment than by one law superior to all principles. All other attempts are founded on hypotheses. And now let us see how far the principles of Hahnemann's doctrine as the third of all existing medical doctrines, are founded on hypotheses or on experience and facts.

Indeed, sir, Homœopathy cares nothing about other theories; it is satisfied with the principle "Similia similibus curantur." (Like cures like.) It has no Therapeutics like Allopathy; for although it recognises physiology it acknowledges no conjectures or speculations that are not founded upon undoubted knowledge. It considers and individualizes all pathological facts as so many acts independent from one another, and it acknowledges as many specific remedies as there are symptoms of disease, as many hidden peculiarities in the remedies as there are hidden or mysterious causes of disease: and it does not apply these remedies before they have been tested by persons in health.

For this reason Homœopathy seeks neither in the nerves, nor in the blood, nor in the lymphatic system, nor in irritation or stheny, nor in asthény the proximate causes of disease; it recognises none of them as an exclusive cause; it recognises them all; but in respect to its own merely prac-

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tical tendency, it cares very little about the part they are thought to play singly or together, in disease; at least it does not view the hypothesis as the chief thing, as is generally done. It looks to the symptoms as the only possible reflection of the internal disease, knows only forms of disease but no classifications, and no medicines but specific ones, i. e. such as have a direct relation to the disease. In the treatment of various forms of disease it relies in respect to therapeutics, not blindly on an anatomical, physiological or pathological law, but takes the organic alteration into consideration only when there is a real necessity. Therefore it very seldom proceeds to that most disagreeable and often shameless bodily examinations, which Allopathy, with its tendency to cure *single* symptoms, makes the source of so much alarm and anxiety to the patient. But should any one imagine from this that the history and study of medicine, anatomy and physiology, pathology and pathological anatomy, are held of no account by it, and that it is limited to the mere observation of symptoms, he is entirely mistaken. Such a want of study is as great a want in an Homœopathist as it is in an Allopathist.

Always yours.

LETTER IV.

I told you in my last, sir, that Homœopathy cares nothing about theories, and that when a disease is to be treated it regards only the effect of a remedy. *It treats all diseases with such remedies, as produce in a healthy person similar symptoms to those which are found in a diseased person.* This is its highest principle. The second principle is not the theory of the Psora or the minuteness of the doses, as Dr. Holmes asserts (p. 36), but it is: *that all unmixt medicines have a positive effect.* By this *positive* effect it is meant that each of them produces a certain kind of symptoms in healthy persons, and that it is of course a *specific* medicine against the similar symptoms in diseased persons. This, sir, is the

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reason why Peruvian bark cures only such fevers as it might produce; but it is rather amusing when Mr. Double in Paris and Dr. Holmes in Boston (p. 43) believe that it *must* in *all* cases produce the fever that it has the power to produce under certain circumstances and in persons susceptible to it. So cow pox and small pox, scarlatina, measles, and hooping cough do not affect every one, because there is no susceptibility in them to the contagious miasma, exanthema, or fever, or it is not there at that time and under the existing circumstances.

The third principle is not the minuteness of the doses, but the *development of the medical virtue of the drugs.* Hahnemann is of opinion that only the smallest dose of medicine is proper, because a greater would be stronger than the natural cause of the disease and would produce a similar effect to the allopathic doses; that is, a disease by poisoning the organism; for it is a fact that medicines, whether vegetable, animal or mineral, remain in the system striving to assimilate themselves to its different parts, in opposition to the healthy powers of the system that would neutralize and reject them. This fact, now almost acknowledged by science, has received during the last ten years a new aid in the treatment of chronic diseases by cold water.

The later school, however, of Homœopathy which has great merit as to the scientific foundation of the system, lays less stress on the *absolute* minuteness of the doses than upon the principle of the possibility of its effects, because a medicine, which is chosen properly to the case confirms by experience always the healing principle in the law: "similia, similibus curantur." The more successful followers of this school, however, use the high and the highest solutions or dilutions so long as they find a satisfactory effect. Only a small number of these disciples use a drop of the primary tincture of a poison, but their practice is far from being followed by the majority, because it is leading back to the materialism in medicine, which caused so much mischief since two thousand years, that even the best physicians of the last century began to be alarmed by their own profession.*

It appears to me, sir, that the three leading principles in the practice of Homœopathy are very intimately connected with each other, for all three have, as a common source, the *nature of disease:* this nature is a dynamic one, to form a

* See the Appendix.

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process producing a disorder in the economy of the system. We know nothing more of it. Its very name is life. To remove this disorder Homœopathy believes that only a very small dose of medicine is required to restore the equilibrium between the different parts of the system. This is the true doctrine of Hippocrates concerning the use of poisons for medicines in aiding nature in her endeavor to bring on a healing crisis either with or without fever. Experience, facts and nothing but facts can prove or reject this theory. Nothing is gained by reasoning. Every poison has its peculiar effect, called the *dynamic effect*; the science which relates to these effects is called Pharmacodynamics. Upon the peculiar properties of the drugs is founded all the experience we may have in healing diseases from the time of Hippocrates to Hahnemann; with the latter the principle has changed only as it relates to its application.

I cannot omit remarking that nothing but a very superficial knowledge of the Organon of Hahnemann could have induced any one to reproach him with the expression "dynamic power." I do not remember that he has used it, and believe, if I am not mistaken, that, if he used it, he had a satisfactory reason in the meaning of language. For, sir, dynamics (δυναμις) is a Greek word and I know not if you like to be told that it means, in its first signification, not a *power* but *the internal cause producing power*.

Dr. Hahnemann, who is a thorough scholar, commonly uses the expression "dynamic effect" of a medicine, and "the remedy operates in a dynamic way," &c. I leave you to decide whether or not it is nonsense or a pleonasm to speak of a "dynamic power," as though language had not two words to express two notions that are really separated in nature and are distinguished by science, especially in physics.

Yours always.

LETTER V.

DEAR SIR:

No learned physician of the old school of medicine has ever hesitated to acknowledge the merit due to Hahne-

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mann in having recalled the attention of physicians to the specific or *positive* effect of the drugs in use. It is against history that we in the present time, as Dr. Holmes says, should know these things better than the physicians who have gone before this time, and that it is not necessary to examine their writings. This knowledge has been neglected for more than a hundred years, and it seems natural to "ransack old volumes" not merely "promiscuously,"* but accurately, in order to study a useful knowledge which is almost lost. We do not know the law on which the specific effects are founded: we judge only by facts, by effects, by experience. This is another reason why no one, who claims the reputation of a scientific education, has a right from a mere theory to reject a principle drawn from facts; for he shows by this, that, although he may have learned something by rote of a science, he has never attempted to enrich his science and his own knowledge by experiments. It was in this way that Hahnemann traced back the use of the homœopathic principle to the most remote times. He has clearly proved, that from the school of the Asclepiades, who had Hippocrates for its disciple, to the present time, the principle, *Similia similibus curantur*, was in practice, but that from accident and from a want of chemical knowledge, it was neither sufficiently understood nor well managed. A child may perceive that since the rejection of the homœopathic principle two thousand years ago, medicine has taken an altogether one-sided and violent course, entirely against nature, which manifests herself in her laws as simple as possible, universal not *partial*. No physician, who had any knowledge of medicine, has ever ridiculed the studies and learning of Hahnemann, or his knowledge of the science from the earliest ages till the present time; on the contrary, this has always been thought by his antagonists his strongest side. It was not this, but the vexatious boldness with which this new system of Hahnemann has lifted its head against the principle of the old school of medicine, which has called itself the *rational* school, an epithet I think a little too assuming, when we take into view what it has been able to do, rather than what it has pretended to perform, for these two thousand years past.

It was by rejecting the aid of speculative philosophy that Hahnemann tried to give his doctrines greater stability.

* Page 47 of Dr. Holmes's *pamphlet*.

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For this reason he took his proofs only from the Nosography and Pharmacodynamics. This base of his system, which sets the law of experience in comparison with the philosophical reasonings or hypothetical speculations of the old school, has excited the most violent opposition among the followers of the old rational school, because they see that there is danger that they may fall down from the high views they entertain at present, to the conviction that all their reasonings amount to very little. Yes, sir, Homœopathy requires the faith of *facts*, not the faith of *philosophy* or speculations; it does *not*, as Dr. Holmes assures us it does, require the faith of the patient, but it requires the faith of the physician in the science, and it requires some intelligence, some learning, and a sound judgment, to enable him to compare the complex of a disease with the symptoms produced by medicine when taken by a person in sound health. In an experimental science, sir, as medicine certainly is, every practitioner seems to me contemptible who finds less truth or feels less faith in facts than in philosophy. Only he who has a sort of idiosyncrasy, a peculiar aversion to a scientific principle, because it is against his interest that it should be true, and who will not believe in *facts* because they are in favor of his imaginary antagonists, only such as he could ridicule the only source of real truth, can ridicule facts in an experimental science.

No one is fit to make experiments but he who has a true and faithful mind. No one has a right to have faith in the truths of natural philosophy and medicine who has no truth in himself, and, I think, he has the least claim upon truth who can ridicule a scientific man because he proves by facts he has tried to show for the benefit of mankind an error which has existed for two thousand years.

But in my next I will take notice of some of the facts on which Homœopathy rests as an experimental science.

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LETTER VI.

DEAR SIR:

I will to-day touch upon nothing but facts. One of these facts, ridiculed by the lecturer in page 39, but stated by old experience, is the cohesion by which the peculiar, imponderable medical principle of the poisons or drugs is bound more or less to its material substratum. You know, sir, that this imponderable principle, when brought into intimate contact with the animal economy, produces changes and that by this efficacy it is called the dynamic medical virtue or faculty. When, by a proper process, the quantitive element of gravity, called the parenchyma of a drug, is removed, in order to gain its true quality, we effect a free development of the dynamic virtue. Annihilating the molecules (*molécules organiques* of Buffon), and their power to make the solid substances coherent, in the peculiar manner discovered by Hahnemann, by the extension of the superficies we increase the development of the dynamic quality. For by this means the enfranchisement of the bound qualities is thus favored, that they are enabled to surpass the limits of their own substratum. For example, you see this, sir, in the magnet acting beyond the limits of its own body. Thus the qualities of the drugs extend to a new vehicle, for example, to milk-sugar, spirits of wine, water, &c., and imparting themselves to it, form a new atmosphere. We know that the *basic* poisons possess the peculiarity of cohesion in a higher degree than the easily divisible vegetable and aromatic substances. Whoever has a charge of gunpowder knows that it is prepared out of two basic and one vegetable substance, and that it owes a great deal of its dynamic virtue not only to the composition and mixture, but rather to the extreme diminution of the coherency belonging originally to the separate ingredients. With regard to vegetables and aromatics, take a little cologne water in your hand, sir, and rub it, and you will not doubt whether the strength of the perfume is increased. Or, take a geranium-leaf, which you must rub before you obtain its fine aromatic odor. Thus by rubbing, the latent power of these fine agents gains intensity by being disfranchised from its gross material.

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The difference of the molecules and their cohesive power in the aromatic and in the not aromatic vegetable substances, is of less importance, it may appear to Dr. Holmes, as he explains himself, p. 39, showing his classic acquaintance with aromatic and not aromatic odors, as if there were no poisonous exhalations without smell! The developed odor of the metallic poisons, such as arsenic, gold, sulphur, hydrargyrum, lead, zinc, tin, copper, &c., &c., and of a great many mineral or basic drugs, has the same divisibility as the perfume of vegetables; and its obnoxious faculties, when set free by a proper medium, are manifested with nearly the same power as the aromatic virtue of flowers. This, sir, may satisfy you that a man who has his senses, cannot misunderstand, although he may misrepresent, the dynamic virtue of the drugs by which the world is now suffering, in consequence of the *rational materialism*, which has prevailed for two thousand years in the science of medicine: for one of the medicines that has the most power in setting free the dynamic virtue of a poison is the bile.

Now, sir, I venture to say, that when a poison does not operate simply to heal, it is no true medicine. This, sir, is my own conclusion, and I propose it for the first time to the censure of the world. I "ransacked" not like other German "pedants," "old volumes promiscuously," for evidence of its being a new idea or not; but if you should find the same idea in the "Organon" of Hahnemann, or elsewhere, I hope you will, according to the recommendation of Dr. Holmes, not mention my authority. I shall take an opportunity of acquainting you how Dr. Holmes ransacked old volumes, such as Forestus, Cœlius Aurelianus, and the Byzantine writers. As to my before-mentioned detection, I have some recollection that Paracelsus had the same notion, but he again is an old author, and it is "pedantic to ransack old volumes" "of authors wholly unknown to [his ?] science." (Page 45 of Dr. Holmes.)

I do not indeed know, sir, for what purpose people visit the great literary institutions of Europe, with their highly esteemed libraries, where all knowledge is stored. Is their own wit worth more than all these stores of the intelligence of centuries? I know, sir, that we may do without a great deal of the latter, but then we ought to be very modest upon the subject of knowledge.

Always yours.

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LETTER VII.

DEAR SIR:

The preparation of homœopathic medicines is performed nearly in the way that Dr. Holmes describes. It requires the greatest care. There are already very good and complete Pharmacies, or instructions for the preparation of homœopathic drugs for practical use. I am astonished that Dr. Holmes does not mention even the English literature on this subject. Was it that it would, perhaps, weaken his assertion that there are only seven homœopathic physicians in England? (p. 66.) Since Hahnemann occupied himself with Chemistry and Pharmacodynamics, a great change has been visible in these two branches of natural philosophy. I was a very young man when I was told in lessons on physics, that since Hahnemann's times the method for the division and solution of drugs, or for the dividing of substances physically, chemically and mechanically, has greatly improved. It was known long before, that the mathematical divisibility of matter could be extended indefinitely; the physical and the mechanical divisibility of some metals, of gold or platina, for example, was explained by proper experiments. Thus I saw that a gold-beater divided one grain of gold into 346,000,000 of visible parts, and that under a microscope, even the 720,000,000,000 part of a grain was visible, and I was informed that this experiment could easily be carried on to the billionth part. I saw how one grain of copper dissolved in sal ammoniac colored about 400,000,000 cubic inches of pure rain water, undergoing a solution into 400,000,000 of visible parts! One grain of carmine gave a visible red color to 60 pints of water; a drop, or about the 60,000th part of this solution, spread over a white paper, made it divisible again into millions, and each of these parts was visible under a good microscope, so that one little grain of carmine was really divided into billions of parts. What may be the reason, sir, that $\frac{1}{1.0\,2\,4.0\,0\,0}$th part of common kitchen salt shows itself immediately when mixed with a solution of silver, for changing colors directly appear? A large quantity of assafœtida, notwithstanding its violent smell, loses, when

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placed in the open air for a week, scarcely $\frac{1}{8}$th of a grain in weight, and that is certainly more than the millionth solution. The same experiment made with camphor gives the same result in a still higher degree. In a large room, 70 feet long, 40 feet broad and 30 feet high, a cube whose side is the $\frac{1}{100}$th part of a line, contains the two billionth part of a strong smelling liquid like oil of lavender. But there is no doubt that these parts are still further divisible; you need only recollect the divisibility of musk. What are these parts? Are they material? Are they spiritual? I have never seen a spirit, sir, except alcohol and its like when they were concentrated; when not — I perceived only a little of their dynamic faculties. You smell the vapor of the rosemarine of Provence 100 miles from the shore. Perhaps this is the spirit of the rosemarine. But then, sir, infusoria, of which 1000 millions form a quantity like a grain of sand, are not spirits but organic little beasts, how the German pedant, Dr. Ehrenberg, has shown.

But we spoke of the divisibility of inorganic substances and the mechanical development of its dynamic virtues by diminishing progressively the cohesion of the binding substance. The changes which drugs undergo by this process are a discovery of Hahnemann. (Reine Arzneimittellehre, Vol. II. p. 18,) for not only their medical power is changed to an unaccountable degree, but their chemical and physical characters also. For substances that are not dissolvable in water in their rough or natural state, become so, after this mechanical preparation, which Dr. Holmes ridicules, (p. 30, et seq.) For this reason then, if I am not mistaken, the statements of Dr. Fleury, "a most intelligent young physician," (p. 58,) in Paris, are without judgment or worth; he expected the same effects from the natural poison, as Hahnemann got from his solutions and dilutions. This is a proof that this excellent young man understands nothing of homœopathic pharmacy and Pharmacodynamics.

It is true, that the accuracy with which Hahnemann describes the preparation of homœopathic medicines, must be almost ridiculous to one who knows nothing of Pharmacodynamics, and who trusts to his *understanding* alone, instead of making experiments. The history of medicine shows early the separation of the materialists and the dynamists. One of the former is the Croatian Dr. Panvini, late professor in Grätz, now, as I learn by Dr. Holmes, in Naples. He requires for the representation of the decillionth dilution of a

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drop, that all the drops should be numbered which would be necessary to represent the materiality of the solution. Only his ignorance could leave out of the account the principles of Pharmacodynamics. The benefit of decimal fractions is as much lost to his mind as the development of the dynamic virtues of the drugs. He should be an apprentice in a confectionary in Naples to see the division of fine spices, vanilla, for example. Would he ask which part of all the vanilla in the world is mixed with a chocolate paste, and comes from there in single cakes and smallest lozenges, because there is rubbed the 100,000,000th part of the $\frac{1}{100}$th part of a pound of vanilla in one of these little sweet-cakes? Would it have the same effect if it were not rubbed with the whole paste? There are in every man's experience, a good many instances to prove this fact, and when you want some, sir, go to your kitchen, and see how your cook improves the power of spices by rubbing them in a mortar, and developing in them, the longer she rubs, the more smell and power. Sir, the whole French gastronomy would cease to be an art, in case the materialism of the Croatians should gain place. I, for my part, am pleased to see Croatian science used for the diffusion of useful knowledge in this part of the world.

Yours always.

LETTER VIII.

DEAR SIR:

It is very interesting to follow Dr. Holmes to the workshop of nature, and the explanation of physical principles. I am sure, sir, you have always believed snow to be cold and fire to be warm; you know, indeed, that nothing is quite destitute of warmth; but you never heard "that to a frozen limb the snow might not be cold, but very *possibly* warm." This theory, which Dr. Holmes explains, (p. 48) has much resemblance to weapon-ointment, tar-water, king's evil, and Perkinism. I will never say, to allopathy, because I am by principle, respectful to a science founded on principles, whether they be true or not. How do you think, sir, that Dr. Holmes will prove the *possibility* of which he

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speaks? By the thermometer? By the ice-calorimeter of Lavoisier? No person that ever had a frozen part cured with snow, will tell you that the snow was warm to the part, for the frost has the peculiarity of producing a want of sensation. For that reason, a person frozen all over loses the power of expressing this want of sensation.

There is a great law of *life* throughout all nature; it is the *propagation of warmth.* In all cases, warmth has a tendency to effect by propagation to colder substances an equalization of temperature. And there is another law—the law of *reaction.* It is a power of *organic* bodies to operate against influences or impressions coming to them from without. This activity of the organic system, is connected with its susceptibility to such impressions. It is the same law of susceptibility and reaction which forces the digestive organs to operate when we have been eating, or to vomit when we have taken poison. Thus the reaction is performed against natural and unnatural irritations. This power of reaction strives always to maintain the existence of the organism, and operates as the healing power of nature in very various ways.

This, sir, is a series of physical principles, by which it may be explained how the snow is not warm to the frozen part, even not "possibly!" But the snow has the peculiarity of being, like water and air, a very good conductor of warmth; that is, it produces, by concentrated excess of cold, an unnatural irritation of the susceptibility of the frozen part, and excites it to react against the cold of the snow, "by what? by heat!"—yes, sir, but merely by the vital heat of the organism. Thus, the snow forces the organism to propagate the heat, first to the frozen part, and finally to the snow itself, which begins to melt as soon as the vital heat is led into it. This is a new evidence that the dynamic virtue of a substance passes over the limits of its own body. The vital heat is such a dynamic virtue.

The principle of reaction, sir, is now the standard principle of the new system of curing diseases by cold spring-water. There is scarcely a learned physician in the world who used cold water, ice, or snow, against the excess of heat in nervous fevers, &c., according to the principle "contraria contrariis curantur." No, sir, it was the principle of *reaction*, the true principle of nature! Without this reacting power of organic nature, a patient treated with ice during the heat of a fever, would be killed by apoplexy. How often

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this law of reaction has been misunderstood for a command of nature to use contraria contrariis, or cold water for antiphlogistics, and how much confusion this misunderstanding has brought into the principles of the old school, is known to every one acquainted with the history of "rational medicine!"

To the law of equalization, and the tendency of warmth towards it, we refer to inorganic or dead substances. When you lay your frozen turkey in a tub with cold water, you will find that the water loses its warmth, and your turkey gains some, but not so much as the water loses, because it exhalates a part of its warmth in the air. You find, of course, that there is quite a contrary way of equalization than in organic bodies; for in the latter is produced by reaction, a higher degree of warmth than is necessary for healing the frozen limb, for the snow leads a part of the vital warmth over to itself. In the case of the turkey a certain part of the frost goes out of it, and of the surrounding water, and another part settles there and in the turkey, which remains in an inferior degree of cold; neither the turkey becomes warmer than the water, nor the water warmer than the turkey.

The consequences also are different. Your frozen turkey, or apples, or potatoes, &c., will putrefy in a shorter time than they would have before; a frozen limb, or body revived by the law of reaction, will live — "till doomsday."

Allow me, sir, to return to the first subject. Snow cures a frozen limb, not by its heat, but by irritating the vital susceptibility, and calling forth the reaction. Now, it was not by the snow, it was by the cold of the air, that the limb was frozen, and the snow, as closely related to the air, like water and ice, but not air itself, may cure the frozen part according to the principle *like cures like*, and not, as Dr. Holmes pretends, according to the law: *same cures same.* The principle, therefore, stands firm in this case. A limb frozen in cold air will remain sick "till doomsday" by application of cold or warm air, and I take the liberty of remaining also quite doubtful as to the experience of Dr. Holmes in HEALING, by an *imperfect* reaction produced by the application of melting snow or snow-water, in a warm room, even gradually, a frozen limb, or a whole frozen person. He seems himself astonished at his discovery, when he says, "snow may even be actually warmer than the part to which it is applied. But, even if it were at the same tem-

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perature when applied, it never did and never could do the least good to a frozen part, except as a method of applications of what? of heat!"

This is a classic passage in the lectures, sir! We must look to the Esquimaux, indeed, to see if snow really never does good to a frozen limb except in a warm room.

Always yours.

LETTER IX.

DEAR SIR,

If you examine the Organon of Hahnemann, you will find that he makes use of the example of the effect of snow upon a frozen limb or of fire upon a burn, not as "the first," and as "the second illustration of the homœopathic law," as Dr. Holmes asserts, p. 48, but only as a remark that the "vulgar empiricism" had already found remedies according to the law: Like cures like. You find this, p. 71 of the Organon. On p. 73 is first mentioned the cure of frozen limbs by snow or by frozen sourkrout. Why did Dr. Holmes say (p. 48), that according to Hahnemann "friction with snow *or similar means*, cures a limb," and attempt to prove afterwards that curing with snow was curing same with same? Why did he not mention the frozen sourkrout, instead of saying means similar to snow? Did that also cure frozen limbs by the principle: same cures same?

Let us look at another example of his mode of referring to an author. Hahnemann says, p. 73, "A cook who has scalded his hand, exposes it to the fire at a certain distance, without heeding the increase of pain which it at first occasions, because experience has taught him that by acting thus, he can in a very short time, perfectly cure the burn, and remove every feeling of pain."

This is what Dr. Holmes brings forward (p. 48), as the next illustration of the homœopathic law. Why did he not read the notes of Hahnemann made upon this hint given by nature for treating burns according to the homœopathic principle? for here, sir, you will find the application of this "vulgar empiricism" to the true homœopathic treatment of burns, in the words of Hahnemann: "I further

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add, that warm and even very hot alcohol affords still more prompt and certain relief, because it is *far more homœopathic than alcohol that is cold.* This is confirmed by every experience."

Allow me to look at the next proof of how accurately and conscientiously Dr. Holmes has studied Homœopathy and the Organon. He says, p. 49 :

"It is granted by the advocates of Homœopathy that there is a resemblance between the effects of the vaccine virus on a person in health and the symptoms of small pox. Therefore, according to the rule, the vaccine virus will cure the small pox, *which, as every body knows, is entirely untrue.* But it prevents small pox, say the Homœopathists. Yes, and so does small pox prevent itself from ever happening again, and we know just as much of the principle involved in one case as in the other, for this is only one series of facts which we are wholly unable to explain. Small pox, measles, scarlet fever, hooping cough, protect those who have them once from future attacks, but nettle rash and catarrh, and lung fever, each of which is *just as homœopathic to itself as each of the others*, have no preservative power. *We are obliged to accept the fact unexplained, and we can do no more for vaccination than for the rest.*"

There is, I suppose, no truer word in the whole of the lectures than this last sentence ; but if I understand aright the preceding sentence and its comparison of small pox, measles, scarlet fever, and hooping cough, with nettle rash, catarrh, and lung fever, each of which is called "just as homœopathic to itself as each of the others," I am led to believe that Dr. Holmes did not read what Hahnemann relates of the former miasmatic diseases, (p. 100—104, Org.) or that the difference between this kind of disease and the other series, is not quite clear to the lecturer. As to the reason why the vaccine virus prevents small pox, I believe it to be explained most satisfactorily by the principle : Like cures like. It is true that this does not explain the contagious miasm in the small pox, and the less contagious one in the cow pox, but what can you do in this case with the principle, Contraria contrariis curantur, which gives even no reason why cow pox prevents small pox ? Hahnemann observes in § 46, p. 104, that nature cures diseases by other diseases which excite similar symptoms. But only miasmatic diseases have this power : nettle rash, catarrh, and lung fever do not have it. Only small pox, scarlatina, measles, and hooping cough, serve as long as they

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last, against another miasmatic disease of the same family, but not nettle rash, catarrh and lung fever. Only small pox, as the most terrific of all miasmatic contagions is prevented by cow pox, a similar miasm but less intense, and these four terrific miasms so much dreaded by allopathy prevent themselves from appearing again in the same person. Catarrh, lung fever, nettle rash, have no such preservative power. And now, sir, you may judge yourself, if they are "just as homœopathic to themselves as each of the others."

As to the efficacy of the vaccine virus to cure small pox, it is now seven years, sir, since there has been any doubt *that the true variola or small pox is treated with the greatest success by vaccine virus*, when prepared homœopathically, and administered in a few doses, especially in the beginning of the disease. A great number of facts have proved it, even in Paris, and *it is entirely true, as every body knows* who knows anything of Homœopathy.

I cannot understand why Dr. Holmes did not mention the homœopathic treatment of scarlatina, measles, and hooping cough. He must have had a reason, sir. In my own experience, belladonna, administered in a homœopathic dose, has very often prevented scarlatina, and often completed the greater part of the cure; pulsatilla has the same effect in measles, and hooping cough is seldom cured at all except by homœopathic treatment, and by that often in a fortnight.

This is enough, sir, to show how accurately Dr. Holmes studied Homœopathy, or even the Organon, to be a judge in the matter.

Yours always.

LETTER X.

I cannot, sir, for a moment suppose that a word in Dr. Holmes's lectures, was spoken or written against his better knowledge. I have so much belief in honesty, that I cannot believe anything to the contrary of a man who enjoys the good opinion of the community. At least I never believe the principle, contraria contrariis would have such an influence in science, that an allopathic physician would be in-

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clined to take a dishonest course against the honest and manly way of Dr. Hahnemann and his disciples. With regard to Dr. Andral the "eminent and very enlightened allopathist" (see Lectures, p. 56), we need only look at his character as it is represented by Dr. Achilles Hoffman, in Paris, in the following anecdote related by him in a pamphlet entitled "Homœopathie exposée aux gens du monde, defendue et vengée, Paris, 1842;" a pamphlet doubtless unknown to Dr. Holmes, although it may be found in Washington street.

"In February, 1835," says Dr. A. Hoffman, "I was called to the house of the banquier, baron Didier, where his private secretary, a young gentleman by the name of Ferrand, had been suffering from '*typhoide*' fever for six weeks and was reduced to the lowest stage of this disease. Dr. Andral had treated the case with Dr. Rocquet, and had declared, on the morning of the same day that I was called, that 'Mr. Ferrand would not live through the day.' I met the Abbé Hanicle, at the door of the house, and he told me that he was going to administer extreme unction to the patient, that I was too late, and that nothing could be done. I undertook the treatment of the case; and in a few days the patient was out of danger. Dr. Rocquet had requested my permission to attend the treatment, and every day he carefully reported the facts to Dr. Andral. The patient took nothing but homœopathic globules.

"At this very time, Dr. Andral was preparing his experiments in homœopathy, for his lecture in the Academy. Eight days before the first session of this corporation for this object, Mr. Ferrand called at Dr. Andral's, to thank him for the care he had taken of him; for although he had not cured him, it was not for want of the intention. It was very disagreeable to the merry experimentalist in homœopathy, to see this gentleman, who had been cured by it, and instead of examining him in order to confirm the accuracy of the daily reports of Dr. Rocquet, he refused to see the poor fellow, on the plea of his numerous engagements; he could not even afford him a look of curiosity. "A week after this incident, he lectured before the Academy, (in a style much like that of Dr. Holmes,) ridiculing with far-fetched and borrowed wit, the new art of healing. *He had given a promise to do so; he must relieve the perplexities of certain fellow academicians.*"

Everybody in Paris knows how warm the debates were

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upon this subject. The calmest and most honest of the members remained silent, reserving to themselves the right to make use of the new system and treatment, in certain cases in their practice, when they should come to the end of their own science. At the same time, they felt the degrading part they played in condemning a young science, founded on experience, and of which they knew nothing. Three members, Messrs. Husson, Itard, and Parriset, protested, publicly and with earnestness, against the peculiar proceedings of the Academy, in the debate upon this subject. There was no one of the members who knew any thing about homœopathy, and on this account, the corporation was unable to decide concerning it, but went on their old principle, not to acknowledge any thing new, or in other words, to maintain the conservative principle, by which they might retain their empire over French learning and science. Whoever wishes to satisfy his mind with regard to the scandalous mode of conduct pursued by these "Invalides des sciences," during the three sessions of the Academy, for the purpose of drawing up a report to the king's minister, and that it was in language unworthy of any corporation, may read this report in the "Gazette Medicale," (sessions of the Academy of Medicine, the 10th, 17th, and 24th March, 1835). I only mention, that Dr. Andral has not attempted by a word to put an end to the reproaches made against him, of having dishonesty and unfaithfulness in making his homœopathic experiments, among which, are his allowing his patients to drink wine, that he had only a very superficial knowledge of homœopathic principles and medicines, and that it was the interest of the Academy to present a system of medicine very little known to the "Invalides des sciences," from coming into practice. The consequence was, that in this same year, a very large number of physicians in Paris formed a homœopathic society, that is now in a flourishing state, and is aided by many friends of homœopathy in the city and throughout the whole country.

Always yours.

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LETTER XI.

DEAR SIR:

I do not perfectly understand the reason why Dr. Holmes in his lectures, reproaches Dr. Hahnemann with not relying upon the healing power that there is in nature. You know that in the old school of medicine there has always been a quarrel with regard to this question. Hahnemann plainly says, in the "Organon," page 43; "Restoration to health is only to be expected from cherishing the due activity of the vital principle which yet remains in the patient, by means of remedies fit for that purpose, and not by debilitating the system, *secundum artem*, almost to the extinction of life. This is a method, however, not unfrequent in the old school of medicine in the beginning of a treatment of chronic diseases; they operate by means which harass the patient, expend the animal strength, and shorten life."

From this, I am led to think, that Hahnemann does not hold the extreme notion of Dr. Holmes, that nature alone has the power to cure a disease; neither that he has the opposite opinion of Dr. Holmes, that a disease may be cured only by poisonous drugs, without regard at all to nature. But how Dr. Holmes can defend the first and the last opinion too, I cannot understand; for it seems to me, that according to Dr. Holmes, Allopathy uses such large doses of medicine, in order to cure an unknown thing called disease, which is cured at other times by another unknown thing called nature.

The truth is, that the art of the physician may aid nature in her endeavors to produce health, but that it can do nothing without the help of nature. The number of diseases which nature cures by her own effort is very limited, and the means she uses for that purpose are exceedingly hazardous. (*Organon*, § 50, p. 104.) They are especially small pox and measles.

I think it very natural, that a patient, treated with the *heroic* medicines of the old school, cannot be cured by his faith, or at least that his faith should cease after being purged and blistered for years. The faith of the physician in his art and skill is all that is required in homœopathy. With this faith he cures the sleeping, the fainting and

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senseless patient, as well as him who is burning in the paroxysm of a fever, as him who is raving and without any reason, the infant child, and the brute animal; he cures these not by faith, no! by medicines, and cares nothing about the faith of his patient, agreeable as this may be when it is not excessive; for some people seem to think that homœopathy can cure old fixed diseases with a stroke, and has the arcanum for perpetual health and life.

It would be clear *à priori*, that all medical art is a deception if nature alone can cure diseases, especially those of a chronic nature. It is equally plain, that all medical art is false that rests entirely on medicine and disregards nature. Again; all medical skill is a delusion that has not the power to aid nature in her efforts to accelerate the healing process. This, sir, you must consider well before you make your decision. This last principle is the principle on which homœopathy is founded. With regard to the two other principles, the old school of medicine have always quarrelled, and will go on to do so "till doomsday."

But we have been discussing principles; let us look again at facts, these same facts for which Dr. Holmes ridicules Dr. Hahnemann. I am satisfied, sir, that it is a better way to argue from facts than from theories. The facts of allopathy have been observed for two thousand years; and we know that for two thousand years this art has been considered as a delusion. We know that to this very day the greatest physicians have found but little satisfaction in its practice.* Let us look at present at the testimony of only one of acknowledged reputation in Europe, not merely in the use of the lancet, like Langenbeck and the other German acquaintances of Dr. Holmes, but for great knowledge in every branch of medicine and natural philosophy. Marcus Herz expresses himself in "Hufeland's Journal," (Vol. II., p. 33,) in the following terms:

"When we wish to remove inflammation, we do not employ either nitre, sal-ammoniac, or vegetable acids, singly, but we usually mix up several antiphlogistics, or use them altogether at the same time. If we have to contend against putridity, we are not satisfied with administering in large quantities, one of the known antiseptics, cinchona, mineral acids, arinca, serpentaria, &c., to obtain the object we have in view; but we prefer mixing several of

* See Appendix.

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them up together, having a greater reliance upon their combined action ; or, not knowing which of them would act most suitably in the existing case, we accumulate a variety of incompatible substances, and abandon to chance the care of producing by means of one or other of them the relief we designed to afford. Thus it is rare that by the aid of a single medicine we excite perspiration, purify the blood, [?] dissolve obstructions, provoke expectoration, or even effect purgation. To arrive at these results our prescriptions are always complicated ; they are scarcely ever simple and pure ; *consequently they cannot be regarded as experiments relative to the effects of the various substances that enter into their composition.* In fact we learnedly establish among the medicines in our recipes a hierarchy, and we call that one the *basis* to which we (properly speaking) confide the effect, giving the others the names of adjuvants, corrigents, &c., &c. But it is evident that a mere arbitrary will has, for the most part, occasioned this classification. The adjuvants contribute, as well as the basis, to the entire effect, although, in the absence of a scale of measurement, we cannot determine to what degree they may have participated. The salutary change which we produce by the aid of such prescription, ought then always to be considered as the result of its whole contents taken collectively, and we can never come to any certain conclusion with regard to the individual efficacy of any one of the ingredients of which it is composed. In short, we are but too slightly acquainted with that which is essential to be known of all medicines, and our knowledge with regard to the affinities which they enter into when mixed up together, is too limited to enable us to say, with any degree of certainty, what will be the mode or degree of action of a substance, even the most apparently insignificant, when it is introduced into the human body, combined with other substances."

This, sir, characterizes the facts on which allopathy rests: it is in this way that they call in the aid of nature. Are you astonished when you see Dr. Holmes playing the part of the advocate of nature ?

Always yours.

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LETTER XII.

DEAR SIR:

I will not deny that Hahnemann displayed a great deal of literary knowledge, of which a common physician, unlearned in the history of medicine, must be ignorant. It seems that Dr. Holmes reproaches Dr. Hahnemann with "examining the authors of ancient times upon subjects upon which they were less enlightened than *ourselves*, (hear!) and which they were very liable to misrepresent," "that he (Hahnemann) did not exercise common discretion, and did not discriminate between the writers deserving of confidence, and those not entitled to it." "A large majority of the names he cites," Dr. Holmes says, "are wholly unknown to science" (Lect. p. 45). Sir, this is an exceedingly hard judgment. It is impossible that Dr. Holmes can have studied the history of medicine when he wrote these words. It is scarcely credible that a man known as Dr. Hahnemann is known, as perhaps, the most learned physician living, can be censured in this way by a young American physician. But let us look at some fact that we may discover if Dr. Holmes is entitled, by his own learning, to pass such a censure.

It may be ridiculous to a stranger to German learning that Hahnemann should even look at the Byzantine historians for medical knowledge. (Lect. p. 47.) You will allow me, sir, to give you an explanation. In the 117th, not in the 110th paragraph of the Organon, (p. 40,) Dr. Hahnemann says, "What proves that these agents," (those which appear to operate only in particular healthy constitutions,) "really make an impression upon all individuals is, that they cure homœopathically in all patients the same morbid symptoms as those which they themselves appear to excite, only in persons subject to *idiosyncrasies*." On this he makes the following remark. "Thus the Princess Maria Porphyrogeneta, restored her brother, the Emperor Alexius, suffering from syncope, by sprinkling him with rose water, (*το των ῥοδων σιαλαγμα*,) in the presence of her Aunt Eudoxia." I know very well that Hahnemann made two mistakes in this historical illustration, for it was not her

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brother, it was her father whom Maria Porphyrogeneta restored in the presence of her sister, not her Aunt Eudoxia, and then he did not mention that Anna Comnena, the third daughter of Alexius, was also a present witness. But I pray you, sir, to go with me to Germany, where the Alexias, or the history of the Emperor Alexius Comnenus I., written by his daughter *Anna Comnena* is, by the translation of our great Friedrich Schiller, in the hands of every lover of history; and in which it is shown by this same Byzantine writer that the ladies were often acquainted with medicine. You will, also, find in Germany that every learned man contributes his portion of knowledge for the purpose of finding explanations of what has been misunderstood in the old authors. The place alluded to in the Alexias may be found lib. XV. (p. 397, in the Venetian edition of 1729). Anna Comnena tells us, that her father was deadly sick for some time, that he had fainted a second time, and in such a way that unless help could be given it seemed as if he would have died from this attack, and continues: "*και άλλα . . . αύτῳ ἐπιῤῥαθεντος ψυχρου ἐκ του των ῥοδων σταλαγματος, παρα της φιλτατης ἐμης ἀδελφης Μαριας.* The meaning of this passage is: "and for the rest . . . . he was sprinkled with fresh water out of the drops from roses, by my beloved sister Maria." . . .

"This fact is related with the observation that rose water had before restored Alexius in the same disease, on his first attack of syncope or faintness. The Latin paraphrase of the Jesuit Petrus Possinus uses for the expression: *ψυχρου ἐκ του των ῥοδων σταλαγματος*: the false interpretation: "frigidum inspersit vultu eliquatumque e rosis succum in os ut prius instillavit," that is, "she sprinkled cold water in his face, and let fall some drops of the juice extracted from roses into his mouth as she had before done." This was a long and fatal disease, sir, which terminated a short time after the attack here mentioned, with the death of the Emperor, and I rather think that the remedies indicated by Dr. Holmes against, "syncope," which means in the Greek language, and in the terminology of medicine, something more than a common fit of a romantic girl, were all known to the physicians of the Emperor, but useless in this case, the treatment of which, and the quarrels amongst the learned allopathic physicians about both, is accurately described in the Alexias. Whoever is capable of reasoning will see that the fact alluded to is not well related by Dr. Holmes in

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the following words: "It was by these means, (that is, homœopathically,) that the Princess Eudoxia with rose water restored a person who had fainted;" just as if they were the words of Hahnemann that he used! And you will also see that the fact is exeeedingly well chosen by Hahnemann, as a proof in favor of his opinion of the use of rose water in syncope, because it produces syncope by idiosyncrasy in persons in health. But now look at p. 47 of the Lectures, where Dr. Holmes pours out his holy wrath as follows:

"Is it possible that a man who is guilty of such pedantic folly as this; a man who can see the confirmation of his doctrine in such a recovery as this; a recovery which is happening every day — from a breath of air — a drop or two of water — untying a bonnet string — loosening a stay-lace — and which can hardly help happening whatever is done; is it possible that a man, of whose pages, not here and there one, but hundreds upon hundreds are loaded with such trivialities, is the Newton, the Columbus, the Harvey of the nineteenth century!"

Sir, is not this laying himself open to censure and ridicule?

Yours always.

LETTER XIII.

It is true, sir, we cannot all be Greek scholars, and look into the "Alexias," but we can all be modest without knowing Greek, and may be satisfied with as much Latin as we need to understand Cælius Aurelianus, or any other Roman physician. Dr. Holmes assures us, (p. 46) that "Hahnemann, uses the following expressions in the Organon, if he is not misrepresented in the English translation: 'Asclepiades, on one occasion cured an inflammation of the brain, by administering a small quantity of wine,' and continues — 'After correcting the erroneous reference of the translator (at Chap. XVI. of the first Book,) I can find no such case alluded to in the chapter, (XV.) But Cælius Aurelianus mentions two modes of treatment employed by Asclepiades, into both of which the use of wine entered, as being in the highest degree irrational and dangerous.'"

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Please to follow me, sir, to Cælius Aurelianus. We open the first book, of the acute diseases, and look first for the XVI. chapter. In this chapter the author speaks of Themison's method of treating phrenetic patients, and says, near the end of the chapter: "Vinum etiam dandum *declinationis* ordinavit tempore, sed solis illis, qui *simplici ægritudine* afficiuntur, etc.," which means, in plain English: "He (Themison) gave *also* the prescription to administer wine in the time of the declination," (that is, from the right state of the brain,) "and that it was to be administered not to all, but only to those who were affected by a *simple disease*," that is, not to such patients as are disordered in the brain in consequence of a fever.

Let us now look at the XV. chapter having the inscription, "Item ad Asclepiadem phreniticos curantem." "Again, according to Asclepiades's method of curing phrenetics." The chapter begins: "Phreniticos curans primo libro celerum vel acutarum passionum, expugnat eos qui *contraria* posuerunt adhibenda." Healing phrenetics he, (Asclepiades) in his first book, of acute diseases, opposes those who have affirmed that *contrary* remedies (*contraria*) were to be used. Afterwards, in the same chapter, he describes the two kinds of phrensy which he cured: "Ejus (curationis) duplicem dixit differentiam, unam non meticulosam ac multis phreniticis adaptandam, *aliam* vehementem atque periculosam, quam *φιλοπαραβολον* appellavit," which means: "there is a double difference of cure; one regards to not dangerous (mild) phrenetics, and is, of course, applicable to a great many, the *other* regards to vehement and dangerous ones, whom he called lovers of danger." Then he enumerates all the remedies which Asclepiades applied to phrenetics of the first kind, and which he called "*congrua remedia*," that is, "accordant remedies," and continues in the latter part of the chapter: "Tradens etiam periculosam sive temerariam quam *φιλοπαραβολον* appellavit, ita composuit curationem; in alia inquit *habere similia prædicta passioni solum, quod vinum pro melle circa vesperam*, non nisi omnino coegerit passio, *damus*; si minus, primo ingressu statim, atque plurimum et extentum, hoc est, meracum et salsum dabimus vinum, quod appellavit *τεθαλασσωμενον*. Etenim, inquit, quæ primo imbecilla atque tarda de sorbilibus et mulsa dederunt ægro commoda, omnia ex vino celerius atque coacervatim implentur. Etenim fervor plurimus accedit et pulsus erectio, et roscida sudatio mitigatur, tanquam

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ex cautere per totum corpus vino concurrente atque inurente sensum."

You see it is very bad Latin, this of Cælius Aurelianus, and as our lecturer seems not to have understood it, I will try to give the translation of the place, as follows. "He, (Asclepiades,) is related, also, to have effected a cure of a danger-seeking phrenetic, whom he calls *φιλοπαραβολον* (a lover of danger,) in the following manner. He says, in the other of the above mentioned cases, that alone is esteemed similar to the passion that we give wine, "instead of decoction of honey in the evening, if the latter has not already wholly suppressed the attack: if not I would give immediately in the beginning of the attack, the *strongest* and *sharpest*, that is, *pure* and *salted* wine, which he calls *τεθαλασσωμενον* (mixed with sea-water): for, says he, the advantage which the patient gained at first from weak and slowly operating potions prepared with honey, is completed quicker and more at once, by the wine; for there comes on a strong heat, and a high pulse, and the colliquative sweat will be softened; just as from a cautery, so the wine runs through the whole body, and burns into the sense."

As I understand it, sir, this passage says, that according to Asclepiades, the wine produced an effect similar to the passion of a danger-seeking phrenetic, and that he, for this reason prescribed strong wine, and that he salted it when necessary with sea-salt, to increase its violence.

The rest of the chapter is filled by Cælius Aurelianus with a learned refutation of the principle of Asclepiades, "that phrensy was like drunkenness, and consequently to be cured with wine," and here he mentions the following experience of Asclepiades: "Quippe nam Asclepiades ex vino frequenter phreniticos fieri fateatur atque similes ebriis inveniri," which means: "because Asclepiades confesses that he has often seen men becoming phrenetics from the use of wine, who behaved themselves like drunkards."

So much for this, sir. I hope you believe now that Hahnemann had a right, a full right to prove his own opinion by this passage from Cælius Aurelianus. Read again then the gentlemanly declamations of Dr. Holmes about "the pedantic frivolities, the dishonesty and artful unfairness" of Dr. Samuel Hahnemann and his followers.

But you shall hear more on this subject in my next.

Always, yours.

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LETTER XIV.

My library, sir, is not rich enough to supply me with such a book as "Foresti Observationes et Curationes." I do not, however, want it on this occasion.

Dr. Holmes says, (p. 46) "In speaking of the oil of aniseed, Hahnemann says, that Forestus observed violent colic caused by its administration. But as that author tells the story; a young man took, by the counsel of a surgeon, an acrid and virulent medicine, the name of which is not given, which brought on a most violent fit of the gripes and colic. After this another surgeon was called, who gave him oil of aniseed and wine, which increased his sufferings. (Observ. et Curat. Med. Lib. xxi. Obs. xiii. Frankfort, 1614.) *Now if this was the homœopathic remedy, as Hahnemann pretends, it might be a fair question, why the young man was not cured by it.* But it is a much graver question, why a man, who has shrewdness and learning enough to go so far after his facts, should *think it right to treat them with such astonishing negligence, or such artful unfairness.*"

Mark these words, sir; they are Dr. Holmes's own words, spoken before the public; and then read the following.

The place alluded to, in page 47 of Dr. Hahnemann's "Organon," is the following: "The remark made by Murray, (Appar. Medic., 2d edit., vol. I., p. 429, 430,) that oil of aniseed allays pains of the stomach and flatulent colic caused by purgatives, ought not to surprise us, knowing that T. P. Albrecht has observed *pains in the stomach*, produced by this liquid, and P. Forestus, a violent colic caused likewise by its administration."

Now you must know, sir, that Hahnemann, from page 43 to 75 of the "Organon," has named a great many medicines, which, according to the testimony of *celebrated* medical writers, (not one of whom but has held a great name till now,) produce certain morbid symptoms in the diseased as well as healthy persons, and the alleged passage from Forestus's "Observationes," has the same character. There is not a word said by Hahnemann to prove that an *allopathic* dose of the oil *would produce a cure*, but merely

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that it would have produced a favorable symptom, if it had been a specific remedy against the disease in question. You will also find, sir, that this example, taken from Forestus, is placed at the conclusion of Hahnemann's observations upon the oil of aniseed, because it is not of the same value as the assertion of Murray, and of less worth even than that of Albrecht, because it is only an incidental remark of Forestus, and because, also, the oil was mixed with wine; yet, coinciding with Murray's and Albrecht's experience, that oil of aniseed allays and produces pains in the stomach, the observation of Forestus is important. Add to this, I am not quite certain, when I look at the examples before given, that Dr. Holmes's statement from the Latin, is quite correct.

But you wish to know whether Hahnemann really intended to prove what I have before asserted. Let us look at the "Organon," page 45, where Hahnemann shows clearly, by a note at the head of the same chapter, what he did intend to prove, by these historical allegations, of the effects of medicines: "In the cases that will be cited here, the dose of medicine *exceeded* those which the *safe homœopathic doctrine* prescribes; they were of course very naturally attended with some degree of danger, which usually results from all *homœopathic* agents, when administered in a large dose. However, it often happens from various causes, which cannot at all times be discovered, that even very large doses of homœopathic medicines effect a cure, without causing any notable injury; either from the vegetable substance having lost a part of its strength, or because abundant evacuations ensued, which destroyed the greater part of the effects of the remedy; or, finally, because the stomach received at the same time other substances, acting as an antidote, lessened the strength of the dose."

You see clearly, sir, that Hahnemann does not pretend that allopathic, or what is the same thing, great doses of medicine, administered according to the great principle of homœopathy, *similia similibus curantur*, would cure a disease, but that sometimes, by some unknown cause, they do produce this effect, because they produced symptoms similar to the disease in other cases.

And now, sir, I think you have some proofs before you of the accuracy, the fairness, knowledge and study with

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which our learned lecturer has treated the "Organon," and homœopathy. Admirable, indeed!

Yours always.

LETTER XV.

Let us now, sir, examine another part of Dr. Holmes's Lectures for the diffusion of useful knowledge. There is perhaps no thinking man in the world who has not daily observed the fact, that there are a great many chronic diseases in the world, and that these diseases have often been the consequences of another disease. I mentioned in my second letter to you, that the *deriving method of curing disease*, appears to have had its origin from the observation of this fact. But now look and see what are the results of this *rational medicine!* — instead of curing an eruption on the skin, they drive it into it. It is very seldom that a disease, which originated in one organ, and is driven to another, appears there in the same character. It forms new morbid symptoms, and shows quite different forms of disease, which are boldly classified by the old school, as so many new diseases. Hahnemann attributes the greater part of chronic and hereditary diseases, to the itch, or psora, because it seems that this disease is peculiar to the white Caucasian race. But he does not say, as Dr. Holmes asserts, that the psora alone, is the cause of seven eighths of all chronic diseases, but that the allopathic method of treating it, made it a source of so great a part of the chronic diseases of our race. (Org. p. 120, § 74.) This, sir, seems to me a great difference. Some of the greatest German physicians, amongst which are the names of Hildanus (Observ. et Curat. Medico-Chirurg; Francof., 1682. Contur. IV. Observ., 21): Friedrich Hoffmann (Medic. Rational. Systemat.; T. IV. 6 v., p. 193, 209, Genev. 1748): Wagner (Dissert. de Morbis ex Scabiei orientibus, magistratuum attentione non indigna; 1807): Wenzel (the Diseases originating from driven in Itch; 1832): von Autenrieth (Essays on Practical Medicine; 1807): Schmidtmann (Observations on Dropsy; Journal of Hufeland and Osann; 1830,

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5.): and Albers (Contributions to Pathology and Diagnostics of the Diseases of the heart; Archiv. of Horn, 1832, Jan. and Feb.), have held the same opinion before and since Hahnemann. It is not important whether Dr. Holmes is acquainted with these names or not. The history of medicine will keep them in remembrance, while his will, I think, be forgotten.

Galenus, whose name I perceive is sufficient authority with allopathists, supposes the itch is produced by saltish and stagnant humors (acrimonia), and considers it not as a merely endemic. He describes it of course as a contagious miasma. Now you know, sir, that four such miasmatic diseases, viz., small-pox, measles, hooping cough, and scarlatina, attack nearly the whole white race; why not a fifth? But this is of no consequence to him who has an opposite opinion. It is perfectly sure, that no one can *prove* the contrary, and that a homœopathic treatment of the itch, never does bring on any of the numberless internal and external diseases, so common after the allopathic treatment of this disease.

There are a great many homœopathic physicians, who, though they quite agree with the principle, in the doctrine of Hahnemann, disagree with him in his theory of the psora. This shows clearly, that this theory is not a part of the homœopathic doctrine, as Dr. Holmes asserts, (page 36 of his "Lectures,") but rather a hypothesis, the truth of which is questionable to one, but satisfactory to another. Yet I have found, that some homœopathic physicians of my acquaintance, although not devoted to the psora theory, yet, in chronic diseases, which were very stubborn, have met with immediate success when they treated them according to this theory. Thus there are very few homœopathic physicians, who do not consider the theory of great importance, perhaps even greater than they confess.

It is an unfortunate thing, that German literature is so inaccessible to other nations, on account of their ignorance of the German language. I am quite sure that quackery would not have so wide a field to play its part in, but for this ignorance; nor would the French materialism prevail so much, which originates in a want of rational views of physiology, and which leads to a preference of anatomy and surgery in treating chronic and acute diseases, and to a classification of diseases that is for the benefit of the materia medica, and favors prescriptions of a great many

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drugs mixed up together. It is an easy thing to use the lancet to extirpate a scirrhus, or a fungus, or a gland, even the tonsils, &c., without asking what the consequences may be: it is far more difficult to treat the whole of the symptoms together, and by this means remove the causes of the disease, which can very seldom be cut away with a lancet. This requires study, it is true, but there is a great pleasure in seeing proofs, that homœopathic diligence is so often successful in its efforts to improve and restore general health.

Always yours.

LETTER XVI.

It has not been my intention, sir, to obtrude on you my knowledge as "useful" knowledge. I have always been afraid of ridiculing science before the public. I have never sympathized with gentlemen, who censure all scientific tasks and learned men whom they cannot or will not understand. I have only tried to show that Dr. Holmes has not, and will not "till doomsday," manifest learning enough to entitle him to censure the Organon of Hahnemann, and I have only appealed to some of the facts which he mentioned, showing that he misrepresented them — not from want of honesty, but from want of learning and study. And so I have been able to show that there is scarcely one fact alluded to, that has been rightly represented by Dr. Holmes in the Lectures by which he has endeavored to annihilate homœopathy. Let me open his pages as often as I will I find new misrepresentations. Look at (p. 54,) for example, sir, where he speaks of jaundice and its homœopathic treatment. Is it possible that he never saw a jaundice of that kind which is called in Europe, and even in France icterus apyretos (vulgaris, chronicus) — and that he mistakes it for the Icterus acutus, (febrilis, spasticus,) the former lasting from six to eight weeks to as many months, the latter from a week to a fortnight? Is he ignorant that the treatment of the former is always regarded as difficult by allopathy? I

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am sorry that Dr. Holmes thinks himself too learned in comparison with Dr. Rummel. Read what he says: "I am sorry to see also that a degree of ignorance as to the natural course of diseases, is often shown in these published cases, which although it may not be detected by the unprofessional reader, conveys an unpleasant impression to those *who are acquainted with the subject.* Thus a young woman, who was affected with *jaundice*, is mentioned in the German Annals of Clinical Homœopathy as having been cured in twenty-nine days by pulsatilla, and nux vomica. Rummel, a well-known writer of the same school, speaks of curing a case of jaundice in thirty four days by homœopathic doses of pulsatilla, aconite, and cinchona. I happened to have a case in my own household, a few weeks since, which lasted about ten days, and this was longer than I have repeatedly seen in hospital practice; so that it was nothing to boast of."

Again a classic place, sir! And so he goes on further with other cases.

I do not impeach, by this severe reproach, his character. Perhaps he himself would now acknowledge that it was not gentlemanly, in a scientific discussion, to use expressions, such as "imposition," "artful unfairness," "pedantic folly," "a mingled mass of perverse ingenuity, of tinsel erudition, of imbecile credulity, and artful misrepresentation," &c. &c. I will not even ask if it be honest and fair to compare a science like homœopathy with sympathetic cures, tar-water and Perkinism? I will not ask if misleading the public through want of study and learning may not be called an imposition. I will not ask whether it can be called diffusion of useful knowledge, to stand up before an audience, placing confidence in him, and to respect it so little as to give a false account of facts. I do not assume the right to ask why a public lecturer, who, as I am told, has treated animal magnetism in a similar manner, can excuse himself before the public now, when every day is giving new evidence that he did not understand the subject of which he treated. And so I will not ask if any kind of interest may not have induced him to put in peril even his own reputation.

I am not provided in my library with ready evidence enough against the whole of Dr. Holmes's remarks upon the science, practice, and history of homœopathy, and I do not like to rely on my memory in cases like this. Dr. Holmes

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has two honest friends in Paris, whose testimony is evidence enough against homœopathy. It is of no consequence, indeed, that they are enemies of homœopathy. The testimony of the bookseller, "the publisher and head-quarters of homœopathy in Paris," to his friend is "that it is going down in England and Germany as well as in Paris" — "for all the facts he had stated he pledged himself responsible." (p. 64.) It is true, that homœopathy, since it has taken an entirely scientific character, must have been going down in the eyes of a bookseller. The time of pamphlets is over — the happiest time for a bookseller! Who purchases scientific works at a high price? They are only for the learned, and professional men, not for the public. As a science, homœopathy moves slowly, as every experimental science does. But why do people buy the works of Hahnemann and his compiler, Jahr, as the bookseller stated that they do to Dr. Holmes's friend in Paris, if homœopathy is going down? How is it that a translation of Jahr's Manual of Homœopathy is published in 1841 in England, when there are only seven homœopathic physicians? What may be the reason that Hahnemann's and Jahr's writings are translated into all the civilized languages of Europe, even into the Spanish, Portuguese and Russian? And all this within the last seven years? How may it have happened that in Germany Dr. Hering's Homœopathist, or Domestic Physician, has been printed three times since 1837, and has been translated into all the living languages of Europe except the Turkish? How is it that Hahnemann's, Rau's, Kopp's, Stapf's, Helbig's, Hartmann's, Bœninghausen's, Gross's, and the works of other good writers in homœopathy are a good article in German bookstores? Why are homœopathic physicians sought for everywhere in the civilized world? Why is it, that in the kingdom of Saxony, the great focus of learning in Germany, the State Assembly now twice voted a considerable sum of money for the homœopathic hospital in Leipsig? Why is it that none of the most learned antagonists of homœopathy, notwithstanding all slander, have been able to prove the contrary of this doctrine and its facts? Does it not seem singular that the friends of Dr. Holmes did not see, that the public in general, when once acquainted with the benefits of homœopathy, its true principles and its efficacy, have never in Germany or France fallen back to allopathy? How has it happened that in the greatest cities of Germany, the

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privileged allopathic dispensaries suffer from the new system so much as to lose a great deal of their value? Why have the governments of nearly all the States in Germany, and since 1840 and 1841 even of Prussia and Austria, the most conservative governments, been obliged to free the homœopathic practice from the privileges of the drug stores? And why are there now in nearly all universities, private and public teachers of the homœopathic doctrine?

These questions, sir, and a great many more, Dr. Holmes may answer by his pledged and responsible friends, but let them not forget to look again at the most celebrated German society for natural philosophy, and find that it, after having rejected homœopathy "in 1835" (Lect. p. 62,) and 1836, as not sufficiently established in science, *has received it in* 1839 *as a class in their yearly sessions.* Dr. Holmes has seen nothing of homœopathy since 1834 and 1835. His very small knowledge is antiquated too, and he is not able to judge of the present condition of its science and literature. What Dr. Trinks said (Lect. p. 60,) in 1834 of homœopathic literature, he will not repeat now, and should he do so, then, sir, you may turn to the medical literature of allopathy not only for the last ten years, no, for all centuries. I believe it is the most miserable in the world, if you take away surgery and anatomy from the internal treatment of diseases. What is good in it at present is the more and more perceptible return to simplicity and nature, and *this is one of the beneficial consequences of homœopathy.*

But what do we care for Germany, sir? Paris, only Paris, forms fashionable people.

It is not without some internal joy that I look back to my native country, perceiving how its tinsel and pedantic knowledge is translated into all languages! Yes, sir, it is the only freedom of this people — its true protestant spirit in all branches of science, and in this kind of liberty it stands higher than any other country in the world.

Yours always.

LETTER XVII.

DEAR SIR:

I will relinquish the ungrateful task of speaking to you

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any more of Dr. Holmes's Lectures; your judgment was formed before I could acquaint you with my opinion. I will only try to give you some idea of the *treatment with cold water*, mentioned by Dr. Holmes, (p. 70,) and used elsewhere as a fresh object of ridicule. I will relate how it is treated by his great authorities, the "Invalides des Sciences," of the Academy of Medicine in Paris, with the same intelligence as they treated homœopathy.

The art of healing with *cold spring water*, has made, like homœopathy, great progress in Europe, since the time of the cholera. It originated in its present form from a simple peasant in the mountains of that part of Silesia which belongs to Austria, Mr. Vincen Priezsnitz, in Graefenberg, near Freyenwalde. The history of medicine shows, that since Hippocrates, not only the principle, *Similia similibus curantur*, but also the healing power of cold water was known; but that, notwithstanding its successful application by the most scientific physicians of all times, none of them knew the laws for its rational use and application. A simple peasant, a simple *German* peasant it was, who discovered this law, and his name, like that of Hahnemann, already indicates a new era in the history of medicine; for no one can deny that it is a new mode of treatment, founded on rational principles. Homœopathic physicians acknowledged it first, as they perceived in it just what they wanted, a complete overthrow of the allopathic principle; for this treatment rests fully and radically on the principle of the reactory power of healthy animal life, against disease; a principle fully acknowledged, and scientifically established by Hahnemann (Org. § 63, p. 112) and his disciples, as I mentioned in my 11th Letter. Cold water excites the reaction of the vital heat in the body, and brings on an increased activity of the organs when torpid; or lessens, by proper application, their activity when over-excited, restores the rights of the rest of the system, and regulates the beneficial influence of the healthy parts to the sick one. The effect depends entirely on the manner in which it is applied, on the quantity of cold water which is used, and on the artificial perspiration brought on, not by medicine or over-exertion, but by concentrating and retaining the vital heat of the system by blankets wrapped round the body. You know, sir, that two fifths of our nobler organs are composed of water. The false neutralizations and secretions in the system cause a bad state of the fluid

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and especially of the merely watery parts of the organs. Stoppages in the resorbing and circulating vessels, called from their delicacy, the capillary system, brings on torpidity of some, and over-activity in other organs. A similar state occurs in the nervous system, &c. But I will not explain how it is that the water operates, it is enough to say, that it takes effect according to the principle of reaction, and that of dissolving, for it is well known, that of all fluids, water has the greatest solvent power, and that it is for this reason that there is such an abundance of it in the world.

For this and some other scientific reasons, the cold water treatment has been recognised by the homœopathic physicians as a new and beneficial discovery to the sufferers among mankind. I heard one of the best of them say, "when we treated diseases after the enantiopatic or palliative system, we threw a handful of lots" (prescriptions or recipes he meant) "into an urn, and took out one after the other, in order to cure the case, because we knew nothing about the specific effect of the medicines in use. Sometimes we drew a fortunate lot, and made a cure, not knowing ourselves how it might happen. Since we treated the same cases homœopathically, we have had a compass to guide us in the knowledge of the specific power of the dynamic virtue of the medicines, and the principle, *Similia similibus curantur*. But the water-system leads us to a reality, which shows to us that the healing power of nature requires aid for a free development, in a degree, that we are often not able to give by medicines, because the reacting principle could not either be brought to act, or its over-activity could not be checked. By the aid of water this difficulty nearly ceases."

Very soon physicians of the old school became converts, as they were convinced, by the water-treatment, that large doses of medicine that had been administered to the patient, had been the origin of many diseases. This confirmed the theory of Hahnemann, that diseases were caused by medical poisons. Materialism, represented by T. M. Rausse, (his true name is Francke, of Wismar, in Mecklenberg,) a young, witty writer, now tried to show, that the cause and the nature of diseases, were a matter brought into the system, partly by miasmata, partly by medicines, and that this matter was thrown out by the use of cold water, after the manner practised by Priezsnitz. A great many cures,

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however, proved quite the contrary, because no uncommon neutralization through the skin were required or ensued, although health was fully restored in a shorter time than in the cases of neutralization. But these cases were comparatively infrequent, because there were so few patients that had not been poisoned by allopathic drugs.

This fact, which soon spread over Europe, was examined and adopted by a great number of physicians and produced a change favorable to Homœopathy. People who were possessed of their sound senses did not wish to be treated with poisons that should remain in their systems "till doomsday," and it was also clear, that although homœopathy could not always eradicate these poisons from the worn out system, it was the most safe treatment in those cases where the water treatment appeared impracticable; this is of course generally the case, for a water cure at home is seldom to be recommended, for it requires the whole time of a patient and a peculiar and devoted attention of the person who has the care of him, the purest and coldest living spring water flowing from primary rocks, the purest mountain air and a very simple and mild diet, requisites seldom found in a man's own home. Please, sir, if you would have more instruction upon this subject look at Francis Graeter's Manual of the cold water cure, New York, 1842. And now for the academy of medicine in Paris.

Two German physicians, Drs. Engel and Wertzer went during the last year to Paris and made the proposition to the ministry to establish there the treatment necessary for the water cure. The minister, himself a member of the Academy, asked the opinion of the medical part of this body and it gave it in the following statement on the 18th of August, 1841; think, sir, 1841! The report of one of the members begins with the quotation, that for sixty years past, the offerings made to French medicine from Germany, had not entitled that country to much favor; for these benefits having commenced with Mesmer and terminated with Hahnemann, and contains the following resolutions:

1. That the water treatment was a dangerous therapeutic method, not founded on facts.

2. That the theory was a fancy.

3. That it contradicted all pathological and physiological knowledge.

4. That the academy would not acknowledge it in any way.

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5. That the use of cold water had been introduced into medicine for a long time and was subjected to known rules.

All Europe laughed at this stupid and imbecile judgment of the "Invalides des Sciences," and the treatment by water was commenced in France with the same success as in other countries of Europe, enjoying the applause of nations. Vox populi, vox Dei!

This is the way the honor and integrity of science are supported by Corporations. It seems as if science required ignorance as light does darkness, to become more conspicuous. Homœopathy seems to be aided in the same way. The real intelligence of any period of time was never in favor of conservative principles in regard to a bad state of the health of the public.

Always yours.

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APPENDIX.

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TESTIMONIES

OF

CELEBRATED ALLOPATHIC PHYSICIANS

AND OTHER LEARNED MEN

UPON THE

ALLOPATHIC SCIENCE OF MEDICINE.

BŒRHAVE.

If we compare the good which a half dozen true sons of Æsculapius have accomplished since the origin of their art, with the evil the innumerable multitude of doctors of this trade have done, we shall not hesitate to conclude that it would have been far better, if there never had been physicians in the world.

HELMONT.

Thereupon the physicians mingle one mixture with another, and give over and over to the sick a slipslop, sticking into it a thousand kinds of things, that if one does not help another may, or they can at least excuse themselves with saying they have so directed the cure of this or that patient as is the customary and usual way.

A murderous devil has taken possession of the physician's chair; for only a devil could recommend bleeding to physicians as a necessary means.

PETER FRANK.

In the still sick-chamber thousands are slowly sacrificed, and it amounts to the same thing whether they have been lost to the state by one or by many diseases.

BERGK.

The history of medicine avouches the truth that millions have fallen sacrifice by the hands of physicians; and the remedies

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which are given in the present practice, are security that *innumerable* victims will yet fall.

BERGK.

Every system has required innumerable victims, and the art of curing has perfected itself through different systems in such a way down to the present time, as that every patient should be carefully warned against the doctors who practise this art.

GIRTANNER.

The *apparatus medicaminum* is nothing else than a careful collection of all the fallacies that physicians have ever fallen into. Some just opinions founded on experience are mingled with them, — but who will waste his time in searching out the little grains of gold from this vast dung-hill which physicians have been heaping up for 2000 years?

THE SAME.

As medical science has no firm principles, as nothing in it is fixed or settled, as there is in it but little certain authentic experience, it follows that every physician has the right to follow his own opinion. Where the subject is not knowledge, where all is opinion, one man's opinion is as good as another's. In the thick Egyptian darkness of ignorance in which physicians grope, there is present not the least ray of light to guide them.

THE SAME.

When two physicians meet together at the bed of a patient, they are situated somewhat similarly to the augurs of ancient Rome, of whom Cicero says, that two could not look each other in the face, without laughing at the absurdity of their profession, and its pretensions.

FORMEY.

What practising physician can deny to be oftentimes in the case where, without thorough insight into the state of the disease and its peculiarities, he undertakes to provide the patient with a prescription, and, deceiving himself and the patient, to allay by it the fever, to diminish heat, to strengthen the nerves, &c. Would to Heaven that this help we promise, were in our power! Our art were divine, could we thus at our will set bounds to fever, rule the functions of life in the right way, or regulate the play of the nerves; but in truth we deceive ourselves! There will be caused nothing but mischief to the sick and the physician by this premature and unprincipled application of medicinal substances.

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REIL.

It is very clear that we do not know the nature of fever, and that the treatment of it is nothing but bare empiricism.

THE SAME.

The variety of opinions is a proof that the nature of the object is not yet clear; for when the truth is once found, then certainty takes the place of hypothesis in every clear understanding.

MARCUS HERZ.

We put many remedies together, and reckon on their combined operation, or else perhaps we throw various things together, through ignorance of what is best suited to the case, and trust as it were to chance that one of them will produce the required change.

We can never obtain true evidence of the simple action of a single substance. In truth, our knowledge of this whereon our knowledge of all our remedies really rests, as well as the knowledge of their manifold affinities to one another when mixed, is far too limited that we can pronounce with certainty how great and various the effects may be of a substance that appears insignificant in itself, when combined with other substances, and taken into the human body.

HECKER.

What, according to one theory, is truth, and pretends to be demonstrated, is denied and contradicted by another; a method of cure that one pronounces useful, another directly calls pernicious and rejects; nay, instances are not wanting where physicians have called modes of cure or single remedies murderous, whose efficacy a few years before they could not praise enough.

JÖRG.

Must not students believe when they see the real practise, that the professor tries every thing that may come recommended from any quarter, and that medicine is yet in the enjoyment of very few fixed principles?

THE SAME.

Alas, we yet know but little with certainty of the true powers of medicines, and the alterations they produce in the human body.

That such a weakness must stamp our practice with the greatest imperfection every one can see.

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VON WEDEKIND.

The doctrines on the internal causes of disease, and the effects of medicines contain very much that is fabulous.

THE SAME.

With our present mixing of doses we reach indeed to gray hairs, and, God willing, to white ones, but never to experience.

VON WEDEKIND.

The physician is not master of the means which he applies when he takes them from the apothecary's shop. It has been remarked of slaters, that their work escapes inspection, because nobody can ascend to examine it. It is the same with the apothecaries, of whom you must take, upon their faith, what they choose to give you. And when it is said, that the prescription of the physician remains as an evidence of his method of cure, we may ask what can you prove against a physician by his recipe, except in cases of downright poisoning.

THE SAME.

Is not he the best physician, who in the cure of a given case, has written the fewest prescriptions, and made the fewest visits?

RUSH.

We have not only increased the number of diseases but we have made them more fatal. Even the principles founded on just observation are made hurtful by a wrong application of them. We are obliged to investigate errors, perhaps forty or fifty years after the time at which they prevailed, to comprehend their absurdity.

PFEUFER.

We are yet in deep darkness as to the way in which nature strives in chronic diseases to reach and bring about a cure. We can easily therefore by too violent attempts with the apparatus of medicine disturb nature in her salutary efforts, and thus do far more injury than good.

MOGELLA.

The history of medicine affords us a multitude of sad examples in which want of real experience, base selfishness, criminal egotism, inconsiderate desire of distinction, have transmitted errors to posterity which are the more dangerous, the more important the object whom they either robbed of existence or rendered it disagreeable.

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WURZNER.

A true pirate's trade is carried on with medicine, and all the doing, writing and speculation has nothing for its object but to get hold of the purse of the patient.

CHOULANT.

The greater in modern times has been the cultivation of the theoretic branches and of the auxiliary sciences of medicine, so much the more has its essential part, the knowledge and treatment of internal diseases, to complain of neglect and impoverishment.

Thus it happened, that the treatment of internal diseases has become a mere appendix to the education of a physician. It seems to have been thought, that a knowledge of it would come itself, as a consequence of preceding studies, like a conclusion after the premises, which required no particular study, nor art in its application, nor science in its rules.

Therefore the complaint, heard even to weariness, that there is no certainty in the practice of medicine, that it has no firm foundation in theory, and therefore cannot be built up into a firm edifice. Yes, one might well consider the theory of practical medicine as the true image of the Babylonish confusion of tongues.

THE SAME.

But in diseases, only their *remote* causes and the sum of their symptoms is recognizable. We have placed, however, as a foundation the most uncertain point of the whole science, our presumed knowledge of the *proximate* cause.

THE SAME.

We would spread light abroad in the darkness, but it will not become clear. We have built on the sand of opinion, and the building shakes like a reed in the wind. We are wanting in a useful knowledge of diseases. We know them only as they may be, and as they should be, not as they really are.

SCHULTZ.

The disorder that the *servum pecus* of common physicians (their name is legion) with their incredible impudence produce, by remedies whose operation they never understand, against diseases, whose form they seldom, whose nature they never know — this disorder is truly more fearful than anything else. In truth, far more men are destroyed than saved by the attempts of the physicians.

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FUCHELT.

Often the treatment even of the best physician sinks into a mere empirical imitation; more frequently still the art is limited in its operation; not all the sick can be saved, many die or remain uncured of diseases whose absolute incurableness cannot be admitted; and in almost every case the attainment of the object is uncertain.

KIESER.

In many cases the old saying is made true, that the medicine is worse than the disease, and the physician worse than the sickness.

THE SAME.

A great many diseases are healed only by nature, and in the greatest part of acute diseases, all that the physician has to do is to remove and prevent pernicious influences, and set aside the abnormous over-action of some of the organs. When he does more, either to satisfy the patient's longing for medicine, his own dogmatic theories, or his eagerness of gain, mischief ensues. By this means, frequently, artificial diseases are produced, and in many cases of medical treatment we can truly assert, that chronic diseases that have followed them have been caused by the physician. In the present state of the practice of medicine, then, both in Germany and the neighboring lands, the sick man should be warned against the physician as against the most dangerous poison. The history of medicine, especially, teaches this, for it shows that every separate and thence one-sided theory of medicine has required a number of victims greater than the most destructive plagues or the longest war.

MISES (FECHNER.)

That therefore till now nothing has been done in our art must not make us believe that nothing will ever be done in it. *There are indications, at least, that some time something may come from it.*

It can, indeed, be asked, if now the work has been going on for centuries in the laboratory, and nothing has been done which can give a notion of the possibility of our art, can it be expected that ways will ever be found to perfect it? But such an objection is unfounded. Compare the discoveries which centuries have made in medicine, with those which have come to light within only the last fifty years. What an immeasurable difference!

THE SAME.

Every one has observed, after years of experience, that this Allopathy, licked by a hundred tongues, curried by a hundred

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tongues, and adorned with a hundred various rags and orders, and embellishments, at bottom is a *Fitzliputzly*, which, indeed, because it belongs to the faith of the country, must be honored by every body who would not be banished or burnt; and what is more natural than that the sick man should think — if Allopathy is wisdom outwardly, and foolishness within, may not Homœopathy be perhaps the contrary?

SCHERF.

The apothecaries' shops, to the careless and deceived public, instead of being magazines of life and health, are magazines of death and disease.

NOLDE.

Deception and forgery have ever prevailed in the preparation of medicines. Look into the books of von der Sonde, Schaub, and into similar works if you would be convinced of the danger in which a practising physician is daily placed, (how much more the patient!)

LEONHARD.

How can a patient have confidence in physician, apothecary or medicine, when all three are at variance with one another and are good for nothing?

KRANICHFELDT.

Have there ever been more contradictory, more opposite assertions in any science than in medicine? and have its many wants and defects more plainly been brought to view than now? It will not be long before, to the great injury of the good cause (?) yes, to the shame of all men, when the children in the streets and the jester at his club will make sport of the physician, and the venerable science will be degraded to a laughing-stock.

KRUEGER-HANSEN.

It is strange that the science of medicine has existed so many centuries, and yet has made so little progress, that the great question is whether it has been and is an advantage or a misfortune to possess it.

THE VOICE OF A PHYSICIAN GROWN GRAY IN HIS ART. (HEIM.)

I know very well that perhaps seven-tenths of sick men have not died of disease, but of unseasonable or of too much medicine.

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GOETHE.

Old Peasant. Doctor, this is really good of you, not to scorn us to-day, and, great scholar as you are, to mingle in this crowd. Take then the fairest jug, which we have filled with fresh liquor.: I pledge you in it, and pray aloud that it may do more than quench your thirst — may the number of drops which it holds be added to your days!

Faust. I accept the refreshing draught, and wish you all health and happiness in return. (*The people collect round him.*)

Old Peasant. Of a surety it is well done of you, to appear on this glad day. You have been our friend in evil days, too, before now. Many a one stands here alive whom your father tore from the hot fever's rage, when he stayed the pestilence. You too, at that time a young man, went into every sick-house: many a dead body was borne forth, but you came out safe. You endured many a sore trial. The Helper above helped the helper.

All. Health to the tried friend — may he long have the power to help!

Faust. Bend before Him on high, who teaches how to help, and sends help. (*He proceeds with Wagner.*)

Wagner. What a feeling, great man, must you experience at the honors paid you by this multitude. Oh, happy he who can turn his gifts to so good an account. The father points you out to his boy; all ask, and press, and hurry round. The fiddle stops, the dancer pauses. As you go by, they range themselves in rows, caps fly into the air, and they all but bend the knee as if the Host were passing.

Faust. Only a few steps farther, up to that stone yonder! Here we will rest from our walk. Here many a time have I sat, thoughtful and solitary, and mortified myself with prayer and fasting. — Rich in hope, firm in faith, I thought to extort the stoppage of that pestilence from the Lord of Heaven, with tears, and sighs, and wringing of hands. The applause of the multitude now sounds like derision in my ears. Oh! couldst thou read in my inmost soul, how little father and son merited such an honor! My father was a worthy, sombre man, who, honestly but in his own way, meditated, with whimsical application, on nature and her hallowed circles; who, in the company of adepts, shut himself up in the dark laboratory, and fused contraries together after numberless recipes. There was a red lion, a bold lover, married to the lily in the tepid bath, and then both, with open flame, tortured from one bridal chamber to another. If the young queen, with varied hues, then appeared in the glass — this was the physic; the patients died, and no one inquired who recovered. Thus did we, with our hellish electuaries, rage in these vales and mountains far worse than the pestilence. I myself have given the poison to thousands; they pined away, and I must survive to hear the reckless murderers praised!

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Wagner. How can you make yourself uneasy on that account? Is it not enough for a good man to practice conscientiously and scrupulously the art that has been entrusted to him? If, in youth, you honor your father, you will willingly learn from him: if, in manhood, you extend the bounds of knowledge, your son may mount still higher than you.

Faust. Oh, happy he, who can still hope to emerge from this sea of error! We would use the very thing we know not, and cannot use what we know.

THE SAME.

Mephistopheles. The spirit of medicine is easy to be caught; you study through the great and little world, and let things go on in the end — as it pleases God. It is vain that you wander scientifically about; no man will learn more than he can; he who avails himself of the passing moment — that is the proper man. You are tolerably well built, nor will you be wanting in boldness, and if you do but confide in yourself, other souls will confide in you. In particular, learn how to treat the women: their eternal ohs! and ahs! so thousandfold, are to be cured from a single point, and if you only assume a moderately demure air, you will have them all under your thumb. You must have a title, to convince them that your art is superior to most others, and then you are admitted from the first to all those little privileges which another spends years in coaxing for. — Learn how to feel the pulse adroitly, and boldly clasp them, with hot wanton looks, around the tapering hip, to see how tightly it is laced.

Student. There is some sense in that; one sees, at any rate, the where and the how.

Mephistopheles. Grey, my dear friend, is all theory, and green the golden tree of life.

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SOME REMARKS

ON

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DR. O. W. HOLMES'S

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AND ITS KINDRED DELUSIONS;

COMMUNICATED TO A FRIEND

By ROBERT WESSELHŒFT,

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DR. O. W. HOLMES'S

LECTURES ON HOMŒOPATHY

AND ITS KINDRED DELUSIONS;

COMMUNICATED TO A FRIEND

By ROBERT WESSELHŒFT,

HOMŒOP. PHYSICIAN IN CAMBRIDGE.

Many are called but few are chosen.

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