

# HOMŒOPATHY

A single stamp carries this Tract  
with envelope, and a sheet of note.

[No. 2.]

## HOMŒOPATHY:

ITS REASONS

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THE OLD GIANT. — "But he is grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth-grinning at pilgrims as they go by, and biting his nails because he cannot come at them. . . . 'You will never mend till more of you be burned.'" — *Pilgrim's Progress*.

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COMPILED BY C. F. N.

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THE material of this tract is mostly gathered from the writings of early pioneers of the cause. Dr. Ruddock's "Fallacies and Claims" has also furnished valuable hints. Credit for each quotation is given as far as possible.

## FABLE OF THE ASS AND THE STEAMBOAT.

[From a pamphlet published 1848.]

AN ass heavily laden with a sack of letters directed to a distant town on the river, was met by a fox, who apprised him that ease and expedition would both be promoted by transferring his burden to a steamer which had just stopped at the shore.

"This is unreasonable, friend Reynard," said the patient beast; "for my method of transporting the mail has been in operation three thousand years, yours only fifty. It is impossible that the combined wisdom of so many generations should not exceed that of one."

"Your reasoning," replied the fox, "can have no weight, unless there had been a race or races between steamboats and asses during the said three thousand years, and it had been decided that the asses always gained the race, and were less fatigued. Now this trial of speed and strength must have been impossible before steamboats were invented."

Whilst the mail carrier of the old line was staggering under the weight of argument and letters, another ass overtook him, and having overheard the conversation, was enabled to bring timely aid to the confounded disputant.

"Master Reynard," quoth he, "you are not of an age and size rightly to decide such matters. Your facts and arguments may be unanswerable; but they should have no weight with any respectable ass. No respectable and learned ass should ever adopt the new method, until some other still more respectable and more learned shall have previously adopted it."

"It puzzles my brain," replied the fox, "to apply this rule to any useful purpose. I pity your hopeless condition. The practices of these respectable learned beasts will never be reformed, if each

must wait till one more learned and respectable than himself shall have set the example."

The modern opponents of homœopathy do not consider that the *non-adoption* of undiscovered facts and unheard opinions is not equivalent to their *rejection*. There are many other facts and inferences from them which former ages neither adopted nor rejected, simply because they never so much as dreamed of them. — *Dr. Joslin.*

It is related that, in the Chinese Empire, all things with handles were formerly carried hanging from a stick, by two men, this involving nothing superfluous but the other man and the stick, till a bearer discovered that he himself could carry two baskets suspended from either end of one stick with comparative ease. He was instantly put to death, *not being of the caste of the Inventors*; but his invention is now generally adopted by the less conservative in that country.

### *What Allopathic Physicians say of Old School Medicine.*

*John Hunter.* — Of the virtues of drugs, we know nothing definitely.

*Dr. Cabanis.* — We discover nothing fixed and invariable in the application of medicine, or in the plans they should furnish for our conduct.

*Dr. Girtanzer.* — Our materia medica is a mere collection of fallacious observations. Some just opinions founded on experience are mingled with them, but where the subject is not knowledge, and all is opinion, one man's opinion may be as good as another's. When two physicians meet at the sick-bed, they are placed somewhat similarly to the augurs of ancient Rome, of whom Cicero says that two could scarce look one another in the face, etc.

*Huffman.*—Very few are the remedies of recognized virtue and action; but very many are thus suspiciously, fallaciously, and fictitiously indicated.

*Dr. Abercrombie.*—Uncertainty attends all our researches of the action of external agents upon the body. Our pretended experience must, in general, sink into analogy, and even our analogy too often into conjecture.

*Dr. Percival.*—We can hardly refuse our assent to the observations of the late Sir G. Blane, that, in many cases, patients get well in spite of the means employed; and sometimes, where the practitioner fancies that he has made a great cure, we may fairly assume the patient to have made a happy escape.

*Dr. Paris.*—That such fluctuations in opinion and versatility in practice should have produced an unfavorable impression can hardly excite our astonishment, nor can we be surprised that a portion of mankind has at once arraigned physic as a fallacious art, or derided it as a composition of error and fraud. In the progress of the history of medicines, when shall we be able to produce a discovery or improvement which has been the result of that happy combination of observation, analogy, and experiment which has so eminently rewarded the labors of modern science?

*Dr. John Mason Good.*—As the historian of medicine approaches nearer to his own times, he finds his path encumbered with almost insurmountable difficulties. In other sciences, although truth is not to be attained without a certain degree of laborious research, yet, to those who are willing to bestow on it the requisite attention, it is, for the most part, attainable; but this, unfortunately, is not the case in medicine.

*Dr. S. Jackson.*—The interests of the profession are too deeply implicated to admit that things should long continue in their present state.

It cannot be concealed that public confidence in the knowledge and intelligence of the profession, has been shaken. In the regular practice, has not the treatment of disease too much degenerated into a blind routine, pursued in nearly every disease, however dissimilar in their nature?

*Dr. James Rush.*—I here owe it to the general reader to confess that, as far as I know, the medical profession can scarcely produce a single volume in its practical departments, from the works of Hippocrates down to the last-made text-book, which, by the requisitions of an exact philosophy, will not be found to contain nearly as much fiction as truth.

*Dr. Magendie* observes: The chain that binds allopathia to its fixed position must be broken; it is a humiliating position of medical science. The people see it to be a mere race between physician and disease, as to which can reduce the patient first.

*Dr. Schuler*, an eminent allopathic physician of Stollberg.—For a quarter of a century, I followed the banner of Allopathia without finding a thread which could guide me in the labyrinth of medicine. It is assuredly to our ignorance of medicines and of the proper mode of using them, that we must attribute the ravages of disease. These thoughts besieged my mind and embarrassed my views, in spite of my attention to the letter of the law prescribed by the masters of the art. That I might escape from this perplexity, I had for a long time devoted much attention to Homœopathia; but the cry of reprobation which rose against it, and the apparent paradox in many of its principles, turned me from the study of it, and retained me a faithful adherent to the old method.

And other medical worthies have uttered doubts and anathemas of their own practice quite as earnest as the quotation above given. *Boerhave, Hel-*

mont, Peter Frank, Bergk, Formey, Reil, Marcus Hera, Hecker, Jörg, Puchelt, Kieser, Scherf, Nolde, Leonhard, Kranichfeldt, Von Wedekind, Pfeufer, Magella, Wurznar, Choulant, Schultz.

Not forgetting that even *Dr. O. W. Holmes* has abandoned the practice of his profession with the remark, "I firmly believe that if the whole materia medica, as now used, could be sunk to the bottom of the sea, it would be all the better for mankind, — and all the worse for the fishes."

It were easy to multiply authorities to prove what the conscientious and reflecting of the profession, in every age, have perceived and often publicly lamented. — *Old journal.*

#### *What Allopathic physicians say in favor of Hahnemann and Homœopathy.*

The opinions of two able opponents of the system are quoted by Drs. Ehrmann as, perhaps, likely to gain more attention than arguments by men of our own school.

*Dr. T. F. Forbet.* — "No careful observer of his actions, or candid reader of his writings, can hesitate for a moment to admit that he was a very extraordinary man, — one whose name will descend to posterity as the exclusive encogitator, and founder of an original system of medicine, as ingenious as many that preceded it, and probably destined to be the remote, if not the immediate, cause of more important fundamental changes in the practice of the healing art, than have resulted from any promulgated since the days of Galen himself.

"By most medical men it was taken for granted that the system was one, not only visionary in itself,

but was the result of a mere fanciful hypothesis, disconnected with facts of any kind, and supported by no process of ratiocination or logical inference; while its author, and his apostles and successors, were looked upon either as visionaries, or quacks, or both. And yet *nothing can be farther from the truth.* Whoever examines the homœopathic doctrines as announced and expounded in the original writings of Hahnemann and of many of his followers, must admit, not only that the system is an ingenious one, but that it professes to be based on a most formidable array of facts and experiments, and that these are woven into a complete code of doctrine, with singular dexterity and much apparent fairness. And it is but an act of simple justice to admit that there exist no grounds for doubting that Hahnemann was as sincere in his belief of the truth of his doctrines as any of the medical systematists who preceded him, and that many of his followers are sincere, honest, and learned men."

*Valentine Mott*, after visiting Hahnemann during his sojourn in Europe, speaks of him thus: "Hahnemann is one of the most accomplished and scientific physicians of the present age."

*Hufeland*, the venerable patriarch of German allopathy; *Kopp*, a distinguished writer on legal and practical medicine; *Broussais*, the founder and champion of the celebrated *Doctrina Physiologique*; *Brera*, a distinguished allopathist in Italy; *Dr. J. G. Millingen*, a highly-esteemed surgeon and allopathic practitioner in England; *Prof. James M. Naughton*, late President of the New York State Medical Society, — all these gentlemen, though not homœopaths, speak in high terms of Hahnemann, and respectfully of his system. The estimation in which he is held is shown by the fact that the medical society of the city and county of New York, consisting of an association of *all* the legal allopathic physicians, more than *forty* years ago, elected him an honorary member.



***The Large Doses of the Allopathic School.***

But can they call this a victory, when, instead of attacking the enemy in front, hand to hand, and terminating the difference by his death, they content themselves with setting every part of the country behind him in flames, cutting off retreat, and destroying all around? The enemy, I say, is often not destroyed, but the poor, innocent country is so ruined that it will scarce recover itself in a long time. — *Hahnemann.*

And so power depends upon size! the bigger the bulk, the surer the success. Perhaps it is this principle which actuates those people who give a half-crown to a collection when they might give a half-sovereign, — it looks larger, and weighs more. — “Behold the ships, which, though they be so *great*, and are driven of fierce winds, yet are they turned about with a very *small* helm.” . . . “Behold how *great* a matter a little fire kindleth.” And in this we have a practical illustration of the truth that results depend less on bulk than on the *adaptation of means to the end*. Bulk has less to do with the power of medicines than the patient's condition. In a diseased state, the whole system is highly sensitive; and, what in health might be taken with little effect, in time of sickness operates with much force. For instance, a healthy man may eat apples, but a single apple might convulse the same man with spasms if he were suffering from diarrhoea. To a person with brain fever, a little wine might prove fatal. It is upon this principle we may regulate the dose; it is found by experience, that, in most cases, comparatively small doses *have* curative power, and *experience is the proper test*. — *Rudock.*

THE OLD SCHOOL HAS NO RIGHT TO BE REGARDED WITH CONFIDENCE, BUT CAN THE OBJECTIONS TO HOMŒOPATHY BE ANSWERED IN A SATISFACTORY MANNER?

*"Little Pills."* — "What is the basis of the system of homœopathy? It is the law of CURE BY SIMILARS. Every member of the allopathic body is making war upon the opposing school; they pronounce it an error, and term us quacks. And what do you suppose they attack? Is there a systematic effort to show that our law is untrue? No; all they attempt is to decry our "little pills." This is their song, morning, noon, and night! These little pills float before their vision. They see nothing else, and curse nothing else. But it is not these which is marching this round world over, and threatening the ancient school of medicine.

The little pills are not an essential part of our enginery.

Now let us exhort you. Be honest; do not, for honor's sake, longer ridicule these globules! You know, if these were thrown away, homœopathy would be just the same thing!

If you would make war upon us, attack our great principle. There is nothing else worthy your attention. Because we have found it convenient to put our medicines on sugar, for you to make war upon that sugar, is too small business for such dignified men.

You might as well, in making war upon republicanism, pounce upon the paper whereon its laws are written. Suppose you could prove that the type were too small, or the books too small, would this really affect the principle of republicanism?

*Cin. Journ. of Hom.* 1852.

*“It is impossible to Cure with Small Doses.”*

Had it been *customary* with the older surgeons to extract *splinters* from the fingers by pounding them with a *hammer*, and some one had ultimately hit upon the expedient of doing it with a needle, should we not have heard a great outcry against the innovation? Says the old orthodox surgeon, “This small-dose system has no efficiency. I have been pounding here for two hours, and the splinter has barely started. My instrument is efficient, as you have evidences in the bruises. Do you think to dislodge the splinter with your insignificant homœopathic needle point? It is contrary to the experience of three thousand years; it is contrary to all analogy. I would as soon think of harnessing a mosquito before my gig.” The surgeon of the new school replies, “Your instrument is ponderous and powerful, but not efficacious. You might pound the patient to a jelly before the splinter would come out. If you happen now and then to hit it, you are just as likely to drive it in. My instrument is small, but effective. The whole secret consists in applying the force at the right point and in the right direction.”

Allopathy applies her force at the wrong point and in the wrong direction: Homœopathy applies hers at the right point and in the right direction. This *right direction from the right point* is the one reason why a small dose suffices. — *Foslin.*

Like many other facts in nature, the best answer to an objection is the fact itself. When the Atlantic telegraph was proposed it was supposed that an immense galvanic battery would be required to work it; but practical experience has taught the learned

electricians that a comparatively feeble current of low intensity, with delicate indicators, is what they require. Not a very long while ago, Dr. A. B. Gould, of Cambridge, telegraphed across the ocean with a battery consisting of a *gun cap and a drop of water*. How *could* it be done? It *was* done. How *can* the weak battery be better? It *is* better. — *J. B. B.*

Hahnemann was led to give the small doses only by observing that medicines given but slightly diluted, and according to the law of similars, *caused first a great aggravation* of the complaint before giving relief, until he gave them much diluted, when *they cured without the violent aggravation*. That *there is medicine* in homœopathic preparations carefully prepared, cannot be doubted, *because they Cure*.

Mathematicians inform us, that in whatever number of parts they may divide a substance, each portion retains a *small share* of the material. . . . There exist immense powers which have no weight, such as light and heat. — *Hahnemann*. How much of the measure of small-pox does it need to produce the disease, and how little of vaccine to prevent it? What evidence of the senses, or what chemical test, or what microscope can detect the terrible particles which produce epidemic diseases, such as intermittent fever, and the plague? — *Ehrmann and Sharp*.

Physicians of the old school have made observations confirming the power of drugs highly subdivided, especially in relation to mineral waters.

Sept. 7, 1872, *M. Davaine* reported to the French Academy the results of twenty-five experiments upon animals, by which it appeared that dilutions of poisoned blood were invariably (in twenty-five cases) active even after dilution *one trillion* times.

The mechanical division of gold is carried to an almost incredible degree; in gilding it may be divided into particles a thousand four hundred millionths of a square inch in size, and yet possess the color and other characters of the mass. — *W. Sharp.*

*Spectrum analysis* has discovered particles of metal in mineral waters, which were too small for detection by the analyses of chemistry; it also finds the atoms of metal in numerous highly potentized homœopathic preparations.

Why this minute division increases the power of medicines has been explained by *Doffler*, a celebrated mathematician (not a homœopathist). He shows, in his *Essays on the Small and Great in Nature*, that *infinitely divided substances* must necessarily act better than crude substances because of their *increase of surface*.

*Apropos* to the *Roundabout Method*, in contrast with the *direct and minute*. *Drs. Rud-dock* and *Clarke* compare this contrast with the story of the roast pig of the ancient Chinese, as told by *Charles Lamb*: —

The narrator affects to have derived his information from a Chinese manuscript, wherein it is related, that, the son of a swineherd having accidentally set fire to their cottage, a litter of pigs

perished therein. In handling one of these untimely sufferers, the boy burned his fingers, and, to cool them, applied them to his mouth, and for the first time in his life—in the world's life, indeed—he tasted "cracklings." The father met with a similar experience, and, being also delighted with the taste, kept it secret; but, from time to time, his house was burned. Finally, he was watched, arrested, tried, and, the jury accepting a taste of the roast pig, acquitted. But the secret was divulged, and nothing but fires were seen in every direction, until at length a sage arose, who made the discovery that the flesh of swine, or indeed of any other animal, might be cooked without the necessity of consuming a whole house! "And so long," says Dr. Clarke, "as ipecacuanha and tartar emetic are given in doses that vomit; mercury, till its poisonous influence is seen in the mouth; quinine, till there is a vertigo or delirium; strychnine, till there are spasms; arsenic, till the eyes are bloodshot; and so on, as allowed by the regular practice, we may assume the allopathic art of cure to stand at an epoch corresponding to that marked in the art of cookery by burning the house to roast a pig."

But, now, is it possible for us to show the ground for the leading principle of our treatment?

*Like cures Like (Similia Similibus Curantur).* "How can this be true?" Its truth is clearly shown by its success, and is, moreover, of easy and simple explanation. Hahnemann discovered this, the leading principle of our practice, by the following experience:—

Hahnemann was engaged in translating into German, Callen's "Materia Medica," and was pro-

ceeding in the article on cinchona, or Peruvian Bark. The speculations of Cullen, with regard to its mode of operation, suggested to Hahnemann the idea of testing its properties in his own person. He took the bark for several days. At length the sickening influence of the drug manifested itself in *chills*, followed by *fever*. The admitted febrifuge qualities of cinchona on the one hand, and the *similar* disease that he was then suffering in his own person from its employment, struck him as a singular coincidence. He placed the two facts side by side. That the bark cures *chills* and *fever* is a fact too obvious to admit of doubt; and I am now suffering *chills* and *fever* from its use. — *Payne*.

In accordance with his experience of cinchona, Hahnemann found other drugs to act in the same manner by producing the symptoms in the healthy which they were capable of curing in the sick. He says:—

Even in the practice of domestic medicine by persons ignorant of our profession, but who were gifted with sound judgment, it was discovered that this method was the most rational. A limb that is recently frozen is frequently rubbed with snow. A cook who has scalded his hand, exposes it to the fire at a certain distance, not heeding the increase of pain which it at first occasions, because experience has taught him that this course will cure the burn. Other observing persons — for example, the lacker-workers — apply a substance to burns which excites of itself a similar feeling of heat, that is to say, hot alcohol or oil of turpentine; and an experienced reaper, however little he may otherwise use strong liquors, will not drink cold water (*contraria contrariis*) when the heat of the sun has brought him into a feverish state, and therefore takes a small quantity of some warming liquor. And the writings of eminent physicians of all ages have contained

confirmations of this law of the relief by similars. *John Hunter* mentions the great inconvenience following cold applications to burns, while he and *Fernel*, *Sydenham*, *Kentish*, *Anderson*, *J. Bell*, *Zimmerman*, and *F. de Hilden*, have advocated the application of heat in the conditions mentioned above.

*Hippocrates*, esteemed for his subtle spirit of observation, "the father of all rational medicine," living 450-301 B. C., says, in his "Aphorisms on *Mau*": "By the like from which a malady arises, convalescency ensues. Strangury not existing is caused by the same by which it is stopped; and cough-like strangury is produced and removed by the same." "Administer to those who labor under melancholy the root of mandragora in less weight than what might create insanity in a healthy person." "Like is to be expelled by its like, and not by its contrary; heat by heat, cold by cold, piercing by piercing; for heat attracts heat, cold attracts cold, as the magnet does the iron." — *Quoted by Bruckhausen.*

*Paracelsus* says, "It is a perverted method to give remedies which produce the contrary of a disease; remedies ought to be given which act similarly to it."

*Stahl*, the Danish physician, has expressed his convictions unequivocally: "The wonderful effects of oil of vitriol, given in very small doses, cannot be owing to its composition, but to its adaptation to the disease on a different principle. I am convinced that the received method of treating diseases by opposite remedies is completely false and absurd, and that diseases are subdued by agents producing a similar affection. By these means I have cured a disposition to acidity of the stomach in cases where the opposite treatment had been used to no purpose."

The English "Sweating-Sickness," which appeared in the year 1485, was more murderous than



the plague. It destroyed at its commencement, as testified by *Willis*, ninety-nine patients out of one hundred, and could not be subdued till they had learned to administer sweating remedies. After that time, *Sennertus* says, few persons died from it.

*De Hale*, *Sarcone*, and *Pringle* are authorities for the relief of pleurisy with Squills, which *Wagner* has seen to produce pleurisy and inflammation of the lungs.

“In citing these passages, I wish to free myself from the reproach of arrogating to myself the merit of the discovery.” — *Hahnemann*.

And *Hahnemann* quotes *hundreds* of instances where medicines are used with benefit in the very diseases whose symptoms they produce in the healthy.

To explain this, two things cannot be in the same place. The medicine displaces the disease, — *and it can*, because of its finely-divided state, which enables it to penetrate deeply into the organism; *which it does, as we know FROM EXPERIENCE.*

“*Your Medicines are Violent Poisons.*” — So some of them were before they were diluted. All drugs are poisons, but it is one peculiar glory of Homœopathy that by manipulation those poisons are changed from *death-giving* to *life-giving* powers. We can thus use with safety many invaluable agents which allopathy dares not handle. We render them colorless, tasteless, odorless, *poisonless*, but experience shows, *not powerless.* — *J. B. B.*

*“ You give Medicines made of Things which have no Medicinal Action, — such as Sponge and Salt.”* — Which do you aver, — this or the preceding?

*“ But Children often eat a whole box of Homœopathic Medicines, and it does not hurt them any.”* Yes, this is sometimes true, though usually some slight disturbance of health follows, *but what if it does n't?* The medicines were not intended to *kill*, but to *cure*. To homœopathy, then, belongs another distinguishing glory that she has never killed anybody by mistake. How many precious lives do you suppose are sacrificed every year by mistakes of Allopathic druggists, physicians, and nurses? *Hundreds, and perhaps thousands.* By homœopathy how many? *Not one.* — *J. B. B.*

*“ Homœopathy cannot be Trusted in Dangerous Diseases, and the Weakness of the Medicines adapts them only to Women and Children.”* This is untrue. While the practitioners of our school should avoid boastful assertions, we have reason to say that our remedies, when carefully chosen, act quickly in diseases of a rapidly fatal nature, and with no reference to age or sex.

*“ It is Nature which Cures.”* — “The course of diet and general good care are so wise that *they* cure the patients; besides, I think they

get well *because they have no medicine, for dosing is useless!*" If this plan cures, why does not the old school adopt it, and cease — at least in the class of cases which they think cured by careful regimen — to use such dangerous weapons? But is it diet which quickly relieves a distressing cough, quiets a dangerous inflammation of the heart, and makes comparatively harmless such diseases as croup, diphtheria, scarlet fever, dysentery, convulsions, and saves a large percentage of the most terrible cases of the plague and cholera?

Experiments have been made, showing homœopathic treatment to be better than treatment with diet alone.

In the Irish famine of 1847, three classes of hospitals were instituted with the following results: Ordinary treatment — mortality, thirteen per cent; homœopathic treatment, two per cent; no medicine, but simply cleanliness and good diet, ten per cent. Here the old treatment shows itself to be worse than none by three per cent. The treatment of an epidemic of typhus fever in 1813, by Hahnemann himself, is a prominent instance of this kind, where nearly two hundred patients were treated, without the loss of a single case, at the time when an enormous mortality attended the mode of practice sanctioned by ages. — *Kidd*.

*“Homœopathic Cures are from Faith  
alone in the Treatment.”*

Where the sick are cured by the visit from the doctor, or by his saying he can help them, he who inspires this faith is a useful man. “Faith” has

been so miseducated that the patient of the old school is led to place his faith in nausea and griping, which he is taught to believe are good for him, when he can have instead, under right treatment, quick relief without these unpleasant effects of his medicine added to the pains of his disease. To insist that it is faith alone which cures is, however, very silly, because the majority of our patients have resorted to us, at first, not only without faith, but prejudiced against the system. Our opponents furnish us an argument when they say, "The medicine is good only for children"; for an infant cares little what school of medicine has quieted his cries. Does a horse possess a theory to explain his cure by means of our treatment; and does prejudice actuate the immense droves of sheep and cattle, whose owners, in England and in our own Western country, accomplish their successful treatment by homœopathic medicines? Dr. Ruddock assumes the daring position, that, since homœopathy is capable of curing a calf, it would do the same even for an allopathic doctor, should he chance to be so treated when ill, in spite of his unbelief.

*"But you Homœopaths give no physic. What are you going to do if a man does not have a movement from the bowels for some days? An Allopath always gives opening medicines."* Yes, this most superficial practice of producing an evacuation in a

dangerous fever, or other disease which may have constipation for one of its symptoms, often delights the unthinking practitioner and his patient. But he has reason to be terrified and ashamed when his medicine so irritates the bowels (especially when nothing is there to be expelled) that dysentery sets in. We can no more expect any sort of stoppage of the bowels to be truly cured by such rough and unintelligent forcing than we could hope to cure a long-continued weakness of the organs of speech by merely clearing out the throat with a syringe or gargle. The inactivity is surely made more obstinate by using cathartics till they have at last no effect and cases of inveterate constipation are produced by cathartics more often than by natural causes. But a remedy rightly chosen restores the healthy action of the *whole* organism. A homœopathic patient has no eternal cause to ask his doctor for *big* pills.

***“You do not glee anything to make people Sleep.”*** People cannot be *made to sleep*, but only made unconscious. “A chemical restraint on the brain-cells is as bad as mechanical restraint on the limbs.” — *Maudsley on the Mind*. Sleeplessness is only *cured* by removing its cause. How many sufferers from this unspeakable discomfort, suffering not only from their wakefulness, but also from the distress which accompanies the use of opiates, incurring also the terrible danger of becom-

ing *opium eaters*, have expressed their unbounded gratitude when at last relieved under the effects of a rational treatment!—*J. B. B.*

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Lest we appear unjust to the Allopathic school, we record a single instance of attention to something beyond the globules, known to have occurred since 1852. A highly esteemed homœopathic physician having been called to a lad who had for some days bleeding from the nose, in spite of the efforts of his medical attendant, the former administered a powder of *Carbo Vegetabilis* (charcoal), remarking, "I think charcoal will relieve the bleeding," which it did almost immediately. "But it is white," said the Irish doctor, who had been in attendance. "Yes, it is a homœopathic preparation, — a trituration." — "I think," said the doctor, regarding its action with astonishment, "the white charcoal is better than the black!"

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**Homœopathy is Cheap.**—You pay only the doctor; there is no druggist's bill. As you get well quicker, you lose less time from your occupation. Business men regard this, and the poor must regard it, where a loss of a day's work is not only important in itself, but where a want of promptness may deprive a man of employment for weeks to come.

*And, finally, Homœopathy is a Success.* Statistics are multiplied the world over, showing the immense advantage of death rates for Homœopaths, *and men of business confide their money to the statistics.* The lives of those who have homœopathic treatment are insured at lower rates than if the medical care were of the old school. From the last annual report of the Homœopathic Mut. Life Insurance Co., New York, we extract: "The deaths among the former (homœopaths) have been less than 8 in every 1,000, while among the latter they have been about 26 in every 1,000." Thus the mortality among Allopaths has been over three times the greater. The records of the New York Board of Health, 1870 and 1871, published by the Homœopathic Mutual, show 30.00 to 40.00 deaths to Allopathists, and only 16.00 to 17.00 deaths to Homœopathists.

Thoughtful and intelligent persons select, in large proportion, the medical treatment of Homœopathy. The prejudices of the old school are dropped from our belief, "like moss from an unfolding flower, so that already our science may be seen to contain within itself the elements of its future perfection."\* The new school is vindicated by the press, employed in hospitals and State institutions, and recognized as an established science by the State, and by educational bodies of acknowledged prudence. In the universities of Vienna,

\* Prof. J. Heber Smith.

Munich, Edinburgh, and Boston, chairs are given to its professors; while to speak only of our own country, colleges are established at New York, Philadelphia, Cleveland, Cincinnati, Detroit, Chicago, and St. Louis, whose therapeutics are founded on homœopathy. At least 5,000 homœopathic physicians are now in practice in the United States; and homœopathic medicines are covertly employed by hundreds of practitioners of the old school. In fact, it may be said of the latter, —

"Their arrows are broken, their springs are dried up, their cabins are in the dust. . . . Let us be faithful to their rude virtues as men, and pay due tribute to their unhappy fate" as reasoners. For "facts are stubborn things," and they remain what they are, in spite of belief or unbelief, understanding or not, . . . stumbling-blocks to blockheads, stepping-stones to the wise, and corner-stones in the everlasting temples of Science and Truth."

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## TRACTS

FOR POPULARIZING HOMŒOPATHY.

THESE tracts aim to interest the public in Homœopathy, satisfying queries, and answering objections.

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