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THE

HOMŒOPATHIC

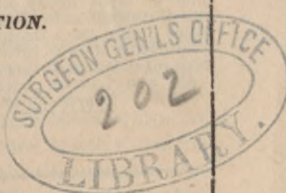
LAW OF CURE.

BY



T. M. TRIPLET, M. D.

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SIMILIA SIMILIBUS CURANTUR.

This is the law of similars. It is the Homœopathic law. The English of it is, *like cures like*. Its meaning is, small doses of any drug will cure a disease similar to that caused by large doses given to another person. It don't mean that a drug will cure the *same* disease it produced, but that it will cure a *similar* one from other causes. The word Homœopathy comes from two Greek words that mean *like affection*, not *same* affection. So if a person were poisoned with Arsenic or any other drug, we would not give smaller doses of the same drug. So also the assertion made by the Allopaths that "Like cures like," means "The hair of the dog will cure the bite," is as false as it is cheap.

FOUNDATION OF THE LAW.

The action of every drug varies in degree according to the dose. The effects produced by large and small doses of the same drug are exactly opposite in health and disease. Large doses of whisky prostrate one person, small doses stimulate another. Large doses of Opium cause sleep in one, small doses cause wakefulness in another. Large doses of Ipecac cause nausea and vomiting in one, small doses cure nausea and vomiting in another. Large doses of Mercury cause diarrhœa in one, small doses cure diarrhœa in another. And so every known drug in large doses will cause a certain kind of

drug disease, while small doses of the same drug will cure a similar disease from other causes, two directly opposite effects from the same drug in different doses.

SELECTING THE REMEDY BY THIS LAW.

When we see a patient with symptoms similar to those caused by large doses of Aconite, we give him small doses of Aconite, because this remedy in small doses will produce an opposite condition, which would be health. If a patient has a disease similar to that caused by large doses of Belladonna, we give small doses of Belladonna, because this remedy in small doses will establish an opposite condition and so cure him. And so for other cases, each taking small doses of a medicine that would in large doses cause a similar disease in another person. Thus we always have a remedy that *directly opposes the disease*. When we see the striking cures that follow the remedy selected by this law, we are not surprised, we expect nothing else.

ADVANTAGES OF THIS LAW.

1. As a medicinal and a natural disease which are similar in their conditions and symptoms must arise from a derangement of the same organ, so a medicine selected by this law *must* act directly on the affected part and no where else. We are thus enabled to locate the remedy exactly where the disease is located.

2. A medicine selected by this law is not antagonistic to, but becomes the *complement* of the diseased organ, giving support just where it is needed, and thus becoming a *powerful help* to nature in her work of restoration. The remedy

thus selected never makes a mistake, don't put the brakes on the patient instead of the disease.

3. A remedy selected by this law never reacts against the patient. The sick organ is simply *helped back* into a condition of health, and then the action of the remedy ceases. The medicine don't overshoot the disease and hit the patient.

ABOUT THE DOSE.

Some people think Homœopathy consists in, and is limited to sugar pellets. And so when the Homœopathic physician departs from his medicated pellets or tasteless medicine, they think he has also departed from Homœopathy. Now Homœopathy is not a matter of quantity. It is the name of the law by which we select our remedies. The law don't say anything about the dose. It gives us the right remedy, but don't tell us how much or how little of that remedy to give. Five drops of the tincture of Aconite might be given in strict accordance with the law, whereas, in another case an infinitesimal globule of the same medicine might be administered without any sort of Homœopathic relationship to the disease. We vary our doses according to the case. To one patient we may give an infinitesimal dose, to another a drop or two of an undiluted tincture, and to another an intermediate dose, and all in strict accordance with the Homœopathic law. There are some Allopaths who verily believe when they give smaller doses they are approaching toward Homœopathy. As Homœopathy is a law of selection and not a quantity, their reduced

doses, selected in the old fashioned way would only punish their patients a little less, that's all.

NECESSITY FOR THE SMALL DOSE.

When we select a remedy by the law of similars, there is, however, a *necessity* for a more or less small dose. We have seen that this law gives us a remedy which acts directly on the diseased organ. The susceptibility of a diseased part is more or less exalted. A sound eye can bear the full blaze of the noonday sun. But a single ray of light is painful to an inflamed eye. And so a diseased organ is much more susceptible to drug action than it would be in a state of health. It don't require much medicine to act on a sick organ. Large doses of a medicine that acts directly on the diseased part would not give it curative support, but would *overdo and exhaust it*. As the increased susceptibility of the diseased part varies according to the part affected, the nature of the disease, the age and constitution of the patient, so our doses vary. A blunt, phlegmatic man who eats tobacco, drinks whisky, and talks politics would require larger doses than a sensitive, finely organized woman. Adults may require more medicine than children. If the Allopaths were to select their remedies as we do ours, they would have to give our doses. If it were our purpose to make our patients drug sick by affecting healthy parts, as they so often do, we would have to give their doses. It takes much less medicine to make a sick organ well than it does to make a well organ sick. Hence our small doses and their large doses.

ACCESSORY TREATMENT.

It has been said that we practice medicine according to an "Exclusive dogma." This is another mistake. With Homœopathic treatment we frequently use accessory means. We insist on the faithful use of all hygienic measures. If a person has swallowed poison, or if some hard, undigestible food in the stomach or bowels becomes the cause of sickness, we give an emetic or cathartic, just enough to remove the offending cause. We make frequent use of cold, tepid or warm baths. Sometimes we use poultices or fomentations. In any incurable case with great pain, we palliate with Morphine, Chloral, or anything that will give relief. In cases of impoverishment of the blood from deficiency of iron, we give some preparation of iron in large doses, not as a medicine but as a blood diet, till this normal constituent is restored. We use stimulants in certain cases. Occasionally we use enemata or injections. We give persons who have been poisoned the proper antidote in doses large enough to destroy the poison. The treatment of acute malarial ague with Quinine or some other preparation of Peruvian bark, is to a great extent antidotal. Our western and southern epidemic agues are caused by a specific poison called malaria.

Quinine is an antidote to this poison. In $\frac{1}{2}$ grain to 2 grain doses every 2 to 4 hours, it is frequently curative in these agues by destroying the poison that causes them. But after ague has continued awhile, and the stomach, bowels, or other organs become diseased, attended by

general weakness, Quinine is useless. *Quinine will antidote the ague poison, but it will not cure the disease which that poison produces.* It will suppress most any kind of ague, but it will suppress the patient too, and he will grow more and more susceptible to the malarial poison. Many agues are made chronic by the Allopathic abuse of Quinine. We don't use Quinine in chronic ague at all, for there it is worse than a waste of time. Nor do we by any means use it in all acute cases; only in some of those occurring in a malarious season. Cinchona, from which Quinine is made, has a great many uses and we always give it in the dilutions. We never give crude Quinine except in certain cases of malarial poisoning, and then we give it for the purpose of destroying this poison. The foregoing and other similar common sense measures don't belong to any "Pathy." They are common ground, occupied alike by both schools. The practice of surgery and obstetrics as far as mechanical management is concerned, is of course also the same in both schools. But when we come to select a remedy for its *medicinal action*, then we differ radically from the Allopaths. The selection of medicines for their medicinal action, constitutes the great body of our practice. Our use of the common sense measures mentioned is merely accessory to this.

EVIDENCE OF STATISTICS.

The doctrine of Homœopathy has been explained. You see the reason and good sense of it. Let us see how it fares when put to the test

at the bedside of the sick. We shall see how its results compare with the results of Allopathic practice. Facts and figures tell the story. Success is the best of all arguments. Let us see how the figures tally in hospital and in private practice.

1. *Hospital practice.* In 64 Allopathic hospitals the mortality in all diseases was 10 per cent. In 21 Homœopathic hospitals the mortality in all diseases was 5 per cent. Here we had just half as many funerals as they. In 22 Allopathic hospitals the mortality in cholera was 48 per cent. In 7 Homœopathic hospitals the mortality in cholera was 18 per cent. Here we dug 30 graves less to every hundred cases than they. In 2 Allopathic hospitals the mortality in typhoid fever was 24 per cent. In 2 Homœopathic hospitals the mortality in typhoid fever was 8 per cent. Here we saved 16 in every hundred cases more than they. In 4 Allopathic hospitals the mortality in pneumonia was 22 per cent. In 3 Homœopathic hospitals the mortality in pneumonia was 6 per cent. Here they lost more than 3 to our 1. This is what Homœopathy does in the *worst forms* of disease. It is unnecessary to trace the comparison down into milder types.

2. *Private practice.* For this information we are indebted to Dr. Kellogg. The official returns of the Boards of Health of New York, Boston, Philadelphia, Newark and Brooklyn, covering a period of four years, show that 4,071 Allopathic doctors report 72,802 deaths; and that 810 Homœopathic doctors report 8,116 deaths. Here are 80,918 deaths. The average to each Allopath is over 17. Our average is 10.

If all these persons had been treated on Homœopathic principles, over 32,000 human beings who were wrapped in the long white garments of the dead, might have been restored to health, happiness and friends. It is facts like these that lead a prominent New York Life Ins. Co. to give lower rates to patrons of the Homœopathic practice. This they do as a simple matter of justice. The Allopaths don't believe in statistics. They are not to be blamed for that. Statistics don't come out right for their side.

EVIDENCE OF EXPERIENCE.

There are hundreds and hundreds of us who were once Allopathic doctors, and some were Allopathic professors. When in that school we were as successful as others of the same school. We *know by experience* that we have found a better way. To go back to the Old School with its little routine of Quinine, Opium, Calomel, "cathartics," "astringents," "diuretics," "diaphoretics," "stimulants," "sedatives," "alteratives," and "tonics," would seem to us just as it would seem to a farmer to go back to the old reap hook and wooden plow. Again, there are hundreds of thousands of the wealthiest, best educated and most intelligent people in this country who used to take Allopathic treatment, but now employ Homœopathy. And you couldn't to save yourself get them to take any other kind of treatment. Why? Because they *knew by experience* that it is better in itself and its results than the old fashioned treatment. *There is no argument under the stars*

against a fact of experience. Don't forget that.

ALLOPATHIC EVIDENCE.

This is thrown in that you may know what some of the most distinguished Allopaths say about the results of their own practice. "Ninety-ninths of diseases are medicinal diseases."—*Dr. Farre*. "Medicine, poor science!—doctors, poor philosophers!—patients, poor victims!"—*Frappart*. "The science of medicine is founded on conjecture, and improved by murder."—*Sir Astley Cooper*. "We have assisted in multiplying diseases; we have done more, we have increased their mortality."—*Dr. Rush*. "The physician being, then, a blind man with a club, who, as chance directs the weight of his blow, will be certain of annihilating nature or the disease."—*Dr. Maunsel*. "My opinion is that more harm than good is done by physicians; and I am convinced that, had I left my patients to nature, instead of prescribing drugs, more would have been saved."—*Dr. Hufeland*. "The science of medicine is a barbarous jargon, and the effects of our medicine on the human system are in the highest degree uncertain; except, indeed, that they have already destroyed more lives than war, pestilence and famine combined."—*Dr. Good*. This is sad, but very significant testimony.

THE DIFFERENCE.

Homœopathic treatment is simple. We give one remedy at a time, or sometimes two in alternation. Allopathic treatment is numerous. With pills, powders, mixtures, plasters, and sharp steel, they puke, purge, bleed, blister,

salivate, narcotize, depress and stimulate *ad libitum*. Ours is a pleasure, or seldom unpleasant. Theirs is a punishment, a fight with the little folks to force them to take it, and a wry mouth with the big ones. Ours is safe, never followed by bad results. As the Irishman said, our medicines don't "keep the patient sick four weeks after he gets well." Theirs is unsafe, frequently followed by painful and otherwise distressing consequences. Ours cures more quickly, because we relieve the diseased organ directly without affecting other organs. Theirs cures less quickly, because, owing to drug complications it sometimes takes their patients as long to recover from their treatment as it does from their sickness. Ours cures more surely, because, by treating the sick part directly without assaulting the physiological integrity of healthy parts, we husband all the life forces. Theirs cures less surely, because of the mass of medicine with indirect action, resulting many times in the establishment of drug diseases in healthy parts. *For a drug disease uses up as much life force as any other of the same extent.*

OBJECTIONS ANSWERED.

"*Your doses are too small.*" Well they are too small to make people drug sick. But they are large enough to work a cure in every curable case, and that's all anybody needs. Who wants more? Isn't it better to be cured directly by our remedies than to have the stomach stuffed and the blood poisoned with nauseous drugs? Who wants to undergo the punishment of Allopathic treatment when he

actually has a better chance of recovery under our safe and pleasant remedies?

"I have no faith in Homœopathy." Yes there are some people yet, even among those who are cultured and refined, who have no faith in medicine unless it is bitter, or otherwise offensive, and no respect for a doctor unless he half kills them with his treatment. We don't care whether you have faith in our medicine or not; if you take it according to directions and your disease is at all curable, you will get well, faith or no faith. Your faith will follow your cure.

"I have tried Homœopathy; I have given your small doses, and they didn't amount to anything." says some Allopath. Poor fellow, he thought Homœopathy was simply a small dose. The fact that it is a principle and not a quantity never entered his pate. He gave small doses of medicine that had no sort of Homœopathic relationship to the disease, and he thought he was trying Homœopathy. His small doses failed, and he thought Homœopathy failed also. But there was no failure on his part in making an exhibition of his ignorance of Homœopathy.

"Homœopathy is quackery." A sober man who can make such a declaration as this should not be allowed to go far from home. An Allopath in New York was heavily fined for calling a Homœopathist a quack, the court holding that "Quackery consists in conduct, and not in creed." Homœopathy is now a large and well organized school with its colleges, hospitals, dispensaries, journals and societies. It is respected and patronized chiefly by the best peo-

ple of this country. In the face of all this, such an assertion is merely the irresponsible twaddle of a bigoted brain.

Homœopathy is nothing but "expectant" or do-nothing treatment. Why have the practitioners and numerous patrons of our school never made this discovery? Marvelous that none but our uniformed enemies ever made such an assertion. Put them to the pinch, and there are but few Allopaths who have the hardihood to claim that our treatment is any less successful than theirs. While this is so, we know both by statistics and individual experience that a larger per cent. of recoveries does actually take place under our treatment than under theirs. If ours is merely let alone treatment, then if they would let their patient's alone, would not as many recover as ours? If we never cure anybody, and yet more of our patients recover than theirs, how many do they kill? This is the argument, and there is no escape from it.

"Homœopathy won't do for bad cases." Yes it will do for bad cases, and the worse the case the safer it is. The worse the disease the greater is the comparative saving of life by Homœopathic treatment. According to statistics as we have seen, we save in typhoid fever 16 cases in a hundred more than the Allopaths do. But in cholera, a much more fatal disease, we save 30 cases in a hundred more than they. The reason is plain. Our treatment never uses up any of the patient's vitality. Theirs does. *The severer the disease the less the patient can afford to have any of his little remaining vitality used up by strong treatment.* No greater mistake

can be made than to suppose Homœopathy is not equal to the most dangerous diseases. Right here its superiority is most marked.

"They sail under false colors." By this the Allopaths mean that while we pretend to practice Homœopathy we really practice Allopathy.

It is a very sad thing for a good man to make such a charge as this, for by it he exhibits a pitiable ignorance of what he thinks he is talking about. Our text-books are a faithful exposition of our practice, just as theirs are a faithful exposition of their practice. No Allopath who has given 30 minutes to an examination of our literature would make such a statement, unless he had abandoned himself to an irresponsible recklessness. If we were to practice as the Allopaths do, we would be no more successful than they are. Then it is very strange our patients have never found out that we *"Sail under false colors."* They know our treatment differs from the Allopathic, both in its pleasantness and its better results.

"Homœopathy will do for children and babies, but it won't do for grown people." Dr. West, an Allopath, says, "So severe are the diseases of children that 1 in 5 dies within a year after birth, and 1 in 3 before the completion of the fifth year." What a weak, puny little thing a babe is, and yet the disease that attacks it is just as virulent as that which attacks the adult. If Homœopathy can cure your sick child with its very limited powers by which to resist disease, don't common sense teach that it is as much better for you by as much as your powers

of resistance exceed those of your child? We are much obliged for the compliment. If Homœopathy will do for "Children and babies," it will certainly do for adults. But this objection is really a tacit admission that Allopathic treatment is too strong for children—that it hurts them. The objector has no particular faith in Homœopathy, but he knows it will not hurt the little ones. Now Allopathic treatment is just as hurtful to adults as it is to children. If you cut 10 feet from a rope 60 feet long, you have a long rope left—hardly miss what is gone. But if you cut 10 feet from a rope 20 feet long, it is half gone, and you miss it at once. Strong medicine uses up as much life force for a man as it does for a child, but as his stock of vitality is so much larger, he can stand it. An adult may have vitality enough to overcome the disease and the treatment both; but is that any reason why he should take strong medicine?

"*Jimmy Jones swallowed a whole bottle of Homœopathic medicine, and it didn't hurt him at all, therefore it wouldn't do a sick person any good.*" Let us see. A quantity of medicine that would hurt a well person would hurt a sick person just the same. If it would hurt a well person, then it ought not by any means to be given to a sick person. A medicine that would make a well man sick would make a sick man more sick. Our doses are not large enough to make a *well man sick*, but they are large enough to make a *sick man well*. Homœopathy attacks the *disease*, not the *patient*. An amount of medicine that would make no impression at all on a healthy

organ, would make a very decided impression on the same organ when diseased, because of its exalted sensibility. That is why a medicine that would not hurt a well person would cure a sick person. You remember the old Allopathic adage, "Medicine must make a man sick before it can cure him." We will suppose a man's life force is equal to 60 pounds; the disease has used up, we will say, two-thirds of his life force; he has only 20 pounds left. Now if "Medicine must make a man sick before it can cure him," how much life force will the treatment use up? Purging, vomiting, blister, depression, narcotism, and many other drug complaints are produced purposely by the Allopaths. These are drug diseases they set up in healthy organs to relieve the sick organ. Now we think it is not necessary to burn a whole house down to roast a pig. We cure the diseased part directly without producing drug diseases in healthy parts; hence only a small amount of medicine is required. In this way we have roasted pig without setting fire to the whole house.

THEORY AND FACT.

The efficacy and superiority of Homœopathic treatment are matters of personal experience with all of us who were once Allopaths. They are also matters of personal experience with the multitudes of our patrons; for they have about all come to us from the Allopaths, and so have tried both methods of treatment. Now laying all theories aside, we know by the test of experience that Homœopathic treatment does the

business more pleasantly and more surely than any other. The Allopaths and their adherents oppose Homœopathy with — what do you think? — simply *theoretical objections*. They have had no experience with it, have never given it an intelligent trial. You have tasted honey. You know by experience that it is sweet. But some objector rises up with a good deal of dignity, and with a very plausible theory proceeds to show you that you are mistaken, that honey is not sweet at all, but that it is bitter. You say, “Have you ever tasted honey?” He replies, “No, I have never tasted it, but I have always heard it was bitter, and then I have the arguments to prove it.” You would say to the objector that he had better verify the sweetness of honey by a practical test, and then modify his theories to correspond with the fact. Don’t you know that those who have had experience with Homœopathy believe in it with *all their might*? Some of them would send forty miles for a Homœopathist rather than take Allopathic treatment for nothing. And those who have had no experience with it, and so know nothing about it, had better give it an intelligent trial or say nothing about it. *No man can oppose a fact with a theory*. It will only be the worse for his theory, that’s all there is of that.

QUERY.

Well then say you, why don’t the Allopaths go to practicing Homœopathy? Because they don’t know anything about it. They know as little about Homœopathy as they do about the geography of the moon. True, they read the

incoherent platitudes which they find about it from time to time in their journals. They study Homœopathy just as an infidel studies Christianity when he reads Tom Paine's *Age of Reason*. They study it from an enemy's standpoint for the purpose of condemning it. Some Allopaths pretend to know a great deal about Homœopathy, even more than we know about it ourselves. They fabricate a ridiculous caricature, call it Homœopathy, and hold it up before the people very much as a man puts a scarecrow in his garden. But this creature of their own creation is just about as much like Homœopathy as a scarecrow is like a live man. Many of them *have* given Homœopathy a fair and thorough examination, and the result is they are to-day practicing according to its principles. Some of them *believe* in Homœopathy and would like to practice it, but they have not moral courage enough to assert their faith. Our pharmacy men in the cities tell us that very frequently Allopaths buy Homœopathic medicine of them on the sly, and always with the injunction, "Don't you tell." They are afraid of having their professional heads chopped off. And that is just what would be done. That is the penalty for owning a conscience, unless it is an Allopathic conscience.

QUANTITY AND QUALITY.

The quantity of any medicine determines merely the intensity of the quality. The great thing is to get the *right medicine in the right place*. If we have not the right medicine, an

increase of quantity will only make matters worse. Some people will take a few doses of Homœopathic medicine, and if it don't cure at once they think there is nothing in it. But they will take large doses of nauseous drugs week after week, and though they do not improve they think it is all right because the medicine has a big bulk and a strong taste. They think it is *doing* something. Well, so do we. It sometimes gives the undertaker a job. *Quantity cannot make up for quality.* The Homœopathic law gives us a medicine with the right *quality.* The *quantity* is determined by the nature of the case. When a patient dies under our treatment—for the windowless chamber of death is the destiny of all—it is never because he did not have medicine enough. For though we never punish our patients with medicine, we always give enough to cure where a cure is possible.

RIDICULE.

Why do the Allopaths ridicule Homœopathy? Why did they ridicule Harvey when he discovered the circulation of the blood? Why did they ridicule Jenner when he first introduced vaccination? Why did they ridicule the man who first proposed tying a silk cord around a bleeding artery, instead of thrusting a red hot iron into it? Why did scientific men ridicule the man who discovered that the earth revolves around the sun? Why did they ridicule the telegraph; the steam engine, steam navigation, the railroad? Why has almost every great reformation been threatened with the "Scien-

tific" halter? We have a good deal of charity for the Allopaths, because having neither reason nor argument with which to oppose us, we expect nothing but ridicule.

GOOD COMPANY.

Homœopathy is patronized mostly by that class of people which stands in the first rank of mind, culture and influence. A few years ago an Allopath in Chicago, at one of his society meetings complained that the Homœopathic physicians were ringing most of the silver door bells on the avenues, while they were left with the river and lumber yard practice. It is true also of other large cities that a majority of the wealthiest and most prominent people employ Homœopathy. Homœopathy don't go down much into the lower classes of society. There they must have something so strong that two or three doses will turn them inside out, or they think nothing is being done.

PRACTICING "BOTH WAYS."

There are but two schools of medicine, the Homœopathic and the Allopathic. The Allopathic school is composed of "regular" and "Eclectic" Allopaths. Occasionally a wiseacre is found who pretends to practice "either way," according to the wishes of his unfortunate patients. No such doctor is fit to be trusted in either school, for no living man can master both. Put all such fellows down as catch-penny quacks.

OBLIGATION.

Physicians are shorter lived than any other class of professional men. The hardships they

endure are sometimes enormous. You know nothing of the solicitude your physician has for you when you are sick. You owe him not only your good will, but you are under peculiar obligation to remunerate him for his service in due time

CLOSE WORK.

The Homœopathic practice of medicine is no child's play. There is no routine about it. We treat diseases, not according to their *name* but according to their *nature*. A man with no education and only a thimblefull of brains may *disgrace* Homœopathy, but he never can *practice* it.

PROGRESS OF HOMŒOPATHY.

This is simply wonderful. From its one man starting point a little less than a century ago, it has gone out into millions of mansions and homes in all civilized lands. The best and most intelligent people everywhere honor it with their respect and patronage. No reformation of any kind has ever made greater progress. But every step of this progress has been made against the bitterest persecution and the intensest opposition on the part of the Allopaths. Yet while they have been heaping persecution, ridicule and slang upon us, we have been moving straight onward, healing the sick and daily growing in favor with the people. For as the people of this free land scorn a religious pharisee, so they disdain a medical pharisee who can stand up with a brass brow and thank God that he is "Regular"—that he knows it all. The intelligent people of this country long ago made

up their minds that they are not going to be eternally punished with physic, Quinine, Opium, Calomel, and other pernicious drugs. We have made this progress also against the disgrace of quacks, numbskulls and otherwise incompetent men in our own ranks; for we have them just as the Allopaths have them. But they hurt us more, because their failures are put down to the discredit of our school. People have fallen into the hands of these impostors and supposed they were trying Homœopathy. But in the end the real has always been distinguished from the counterfeit. And Homœopathy will continue to make progress. It will be the medicine of the future, just as surely as human intelligence advances. The time will come when the assaults now made on the human organism with violent drugs will exist only in the medical literature of the past. The wisdom and goodness of the coming years will melt away the intolerance and prejudice of Old Medicine. And so in the future of the years the healers will have a unity of law and a unity of art, and over all will rest the benediction of a grateful humanity.

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