

Williams (C.D.)
GENERAL

INTRODUCTORY ADDRESS,

DELIVERED BEFORE THE CLASS OF THE

WESTERN COLLEGE

OF

HOMEOPATHIC MEDICINE,

BY

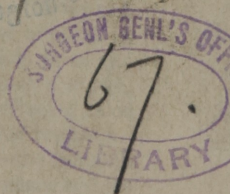
C. D. WILLIAMS, M. D.,

PROFESSOR OF INSTITUTES AND PRACTICE OF HOMEOPATHY,

CLEVELAND, OHIO,

SESSION 1ST, FOR 1850 AND '51.

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INTRODUCTORY ADDRESS
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INTRODUCTORY ADDRESS

PROF. C. D. WILLIAMS, SIR: The Students of the Western Homeopathic College, through the undersigned, their Committee, tender you their grateful acknowledgments for your able Introductory Address, and respectfully solicit a copy for publication.

We have the honor to be, Sir,

Your obedient servants,

J. N. WHEAT,
H. ROBINSON, JR.,
H. F. BENNETT,
ISAAC L. DRAKE,
GEO. H. BLAIR,

Committee.

CLEVELAND, Nov. 11, 1850.

WESTERN COLLEGE OF HOMEOPATHIC MEDICINE, }
CLEVELAND, OHIO, NOV. 13, 1850. }

MESSEURS. J. N. WHEAT, H. ROBINSON, JR., H. F. BENNETT, ISAAC L. DRAKE, and GEO. H. BLAIR: Your kind note of the 11th inst. is received, requesting a copy of my Introductory Address, for publication. I will most cheerfully comply with your desire in this respect, if the great cause in which we are all engaged can thereby be advanced. Yourselves, gentlemen, and through you, the class you represent, will please accept my sincere thanks for this mark of respect and esteem, which is cordially reciprocated by

Your most ob't humble serv't,

C. D. WILLIAMS.

INTRODUCTORY ADDRESS.

FELLOW STUDENTS AND FELLOW CITIZENS :

The circumstances calling us together, are full of abiding interest, not only to the practitioners and students of Homeopathy—but to every friend of Medical reform. Hitherto, with but few exceptions, there has been but one school of Medicine, and that has extended its branches into every part of the habitable globe. It has to a very marked extent, controled the minds of all men entering the profession. Its teachings have been so strongly impressed upon the new beginner, that it is with difficulty, he can rid himself of them through subsequent life. The illuminations of truth may ever so clearly reveal the errors, and expose the dangerous tendencies of its principles when applied in practice; nevertheless, they are *first impressions*, and are not easily laid aside. Nor are its principles alone committed to the profession, and the student for safe keeping. The minds of the masses in non-professional life, have been impressed with the propriety and necessity of preserving these principles, and the practice predicated upon them.

The people are the recipients of Medical advice and practice, growing out of these principles, and have from their earliest recollections, been taught to respect and regard them as safeguards when disease assailed. Having known no other means of relief in times of peril and disease, they have naturally enough settled down in something like confidence in them, which will continue until other principles, and other means are supplied, better adapted to their wants. All past experience has shown that the discharge of this duty, implies professional martyrdom of him, who undertakes the performance of it. The history of the Medical reformer must be like the history of every other man, who innovates upon established usages. There is no exemption. He must enter upon his work with the facts and the consequences before him. In what I may have to say on this occasion, it is not my purpose to speak in terms of disrespect, of the members of the profession, or of the profession itself. We, however, can but feel and express a regret, that as a school, and especially as individuals, they should meet us on the threshold of our investigations with denunciations and reproach.

Reformation in medicine has everywhere, and long been demanded by those most acquainted with it. Hence, Hahnemann and his coadjutors, relying upon the spirit of these demands, attempted a compliance. How they have been met, the position of the ancient school in reference to Homeopathy must decide. If the improvements suggested, were not such as the profession generally could

approve and adopt, the spirit of fairness and sincerity in which they were preferred, and the high claims to science which accompanied them, should have entitled their discoveries to respect, and the principles upon which they were based, at least a candid examination. If this had been done, and the principles of the proposed reformation had been shown valueless in their practical applications, the doors of this College would never have been opened, and the name of Hahnemann and Homeopathy would long since have been forgotten. But this has not been accomplished. The many and bold attempts, made to destroy the deep foundations on which Hahnemann rested his principles, have ever proved abortive—and while his adversaries have been sending forth their empty denunciations, he has been appealing to experience for the truth of his positions. I have said that this occasion is one of uncommon interest to all the friends of medical reform. It is so for many reasons. The organization of a Medical College, wherein Homeopathy, and its kindred branches can be fully and fairly taught, and openly investigated, is an unusual occurrence in America. There has been but one temple of the kind in the United States, where the doctrines of Homeopathy could be proclaimed and respected, the tones of reform she has uttered could be heard, and her advocates permitted to speak out their convictions of truth. As a school, we solicit investigation, and believe that truth is always the gainer by the meeting of opposite opinions. In this spirit, then, I may be permitted to allude to the school of Allopathy, and its position towards every thing not strictly in accordance with its peculiar tenets, and especially its bearing towards us, as reasons why we should rejoice in the privileges conferred upon us, in the establishment of a College of our choice. I hardly need mention, that as a body, and as individuals, we have hitherto been denied the right of possessing and exercising our medical faith, in harmony with the school of Allopathy. We have been proscribed, and not allowed the civilities due from one member of the profession to another; not to speak of the prompt rejection of our principles in all cases of consultations, during the prevalence of epidemic diseases, or individual cases of emergency. We are looked upon by the members of that school, as a body of men moving in the midst of fictitious principles; and while the charity of the sect, has in some few instances vouched safe to us a conscientious desire, to advance and inculcate the elements of reform, for the purpose of benefiting mankind; yet they live in and act upon the seeming conviction, that our practice is as frivolous and chimerical as they aver our principles are fictitious and false. This conviction bears the impress of candor in many instances, while in others, it as plainly sets forth the intention to pander truth for personal interest. But, perhaps in the plurality of instances, it is based upon all the sincerity that motives of right can inspire. There is too, a profound veneration entertained by those conceiving them-

selves the legitimate and lineal descendants of Esculapius—and the age, and the time honored sanction which their doctrines have received, has added confirmation to the reasons actuating them in still adhering to it as a science. Its *age* alone, has long been regarded as a shield of protection from disturbance or innovation. The inferences drawn from this circumstance are readily construed into a belief, establishing the truth of their science, and is made to say that whatever is old is true—that what the world has sanctioned for three thousand years is right—that during this time, it has been put to the rigid test of investigation, purified, refined and perfected, until at this day, it presents the strongest possible claims to confidence and regard. Fortified in their belief, the old style medical profession have arrogated to themselves the power to govern, and the apostolic right to exercise it, but little inferior to the priestly powers of the old world. It is natural enough that such a vast association of men, moved by the love of honors and personal gain, when clothed with so much influence, should thus act. It is a very easy matter to conform the conscience, and convince the judgment of the correctness of the views and feelings thus set up; and if we add the force of habit, and the absence of investigation into opposing principles, we shall not only find the apparent feeling of right spoken of, but a second confirmation of the reasons in still continuing to reject everything like reform. Nor is it a matter of astonishment, that men individually and collectively, under such circumstances, should settle down in the ease and routine of the profession, to be startled only when the voice of change and reform is distinctly pronounced around their walls, and their ramparts. However plainly we may concede to members of the old style practice, the right to persist in their faith, and the right to exercise it at the bedside of the patient, and in their general dealings with the sick, we as plainly and emphatically deny, that the exercise of this right on their part, should extend to a monopoly of mind. Young gentlemen, who are entering the medical profession, should be left free to exercise their own judgment, and after mature examination of the principles placed before them, be allowed to determine which they will choose as the basis of future action. No attempt, whatever, should be made, either personally or by state and national conventions, or college restrictions, to shut out this privilege from them, or stay *their* rights to think and act for themselves. The freedom which characterizes and surrounds all other institutions of learning, protests against monopolies of the mind. The genius, and the ripe spirit of the age will not permit it—every man *must* be left free to select whom he will serve. But in defiance of this spirit of conservatism, and respect for individual rights—professional and indirectly non-professional—the student is taught, so far as precept and example can teach, to disregard these principles, and to aid in sustaining what is presented to him as *the* only true art of healing. If this is not

enough to establish the u mpire of the profession over him, and he still persists in exercising his own heaven-born rights, and is not purely catholic in his orthodoxy, his ears are stunned with the thunders of professional displeasure. The heretic is turned away shorn of all the rights, privileges and honors, appertaining to what among them is worthy of being learned and retained. In the exact ratio, the valueless principles of their school are set aside, and action upon them respectfully declined by a large number of highly educated physicians, both in Europe and America, in the same ratio, have the savans and men in power in the profession, exercised their tactics and skill, to bring these gentlemen back and arrest the innovation thus made. The school has not scrupled, or hesitated to cover up the truth, to misrepresent, and in every possible manner, hoodwink and blindfold the community, as well as the profession, to accomplish this end, as if the proposed reform contained the elements of death for every one, who became the recipients of the practice founded on its principles. If any man doubts this, let him read the severe productions of Leo Wolf—of Oliver Wendell Holmes, of Chas. Merideth Reese—and last, tho' not least, the proceedings of the the French commission, with M. Andral at its head. Their denunciations and sarcasms have been, and are now repeated thro' the country, by scores and hundreds of minor minds, more for the purpose of calling the attention from what they cannot hinder, than any reasonable expectations of reclaiming seceders from their ranks. It requires but a cursory glance at the present state of things, to determine the fact, that the ancient school are fixed upon the course they will pursue, to sustain their position. They are bound to waive all examinations into opposing principles, denying all right to calm and unprejudiced investigation, under pain of displeasure, and *forcing* their measures through at all events. What other inferences can be drawn from the enactments of their state and national conventions, and their general course of conduct in private intercourse and practice? Who ever heard of a national convention, for the purposes of elevating higher, the standard of medical education, and inquiring into the use of adulterated drugs, until the school was broken in upon by the doctrines of Homeopathy. Before this time, the standard of medical education was high enough, drugs were pure enough, and no one suspected but all was right; so the people thought, and the profession seemed to be satisfied. This extensive hoodwink, linked with stringent college rules, and evasion of social professional intercourse, together with the use of epithets, or sub and biting sarcasm, are the means employed, to crush the germs of reform, that are now springing up all over the land. Such in reality, is the position the old school sustains to Homeopathy, and such the determination to maintain it. In view of this fact, it is indeed, a source of deep gratification, to know that as a school, separate and distinct from them—embracing only so much of theirs, as we

know is in pursuance and harmony with the laws of life—we are no longer compelled to acknowledge allegiance to them, for the purposes of obtaining diplomas, or certificates of qualification to practice; but stand out upon our own platform, entertain our own medical faith, unmolested by the crushing influences that school has hitherto wielded against us, and are responsible to no power on earth, save that which enacts the laws of our country, and a well regulated public opinion. This is now our position. We are to rest upon the merits embraced in the principles, upon which we aver the reforms we advocate are predicated. In the failure of them when applied in practice, will be found our defeat, our overthrow. The practical results of Homeopathic practice, must determine the fate of the school here and elsewhere. Upon this test, we rely with confidence—the experiment has long enough been made, even while yet in the coils of our adversaries, to justify the claims which Homeopathy presents, and fully portends the ultimate establishment of medicine upon the sure foundation of certain science. In view, then, of the attitude which the two schools now entertain, it is easy to perceive, that time sanctioned usages will avail but little, when put in competition with the practical results flowing from them. If the ancient school can cure the sick with more certainty, and easier than the Homeopathic school, the public will sustain them; otherwise their principles will no longer be invoked, and that side of the medical profession become paralyzed and obsolete.

But independent of the reasons growing out of the relation now existing, we may well feel disposed to congratulate ourselves as friends of reform; because those principles can be taught in their purity, and publicly compared with every other mode of medical practice. The spirit which pervaded the soul and body of Hahnemann, when first he entered upon the then thankless task of reforming medicine, is now rife among the people. They are awake to the subject, and are looking on with the most intense anxiety, as well as examining, as far as is in their power, the respective claims each school is presenting for their sanction and support. And why should they not? *They* are to become the subjects of treatment. The lives of nations and families, are now, and will continue to become more or less dependent upon the employment of correct medical science. It is, therefore, by no means unwise or unnatural, that the community should feel an indescribable desire to see an end of this warfare, by the establishment of medicine upon a sure foundation. Under these circumstances, and with the public eye gazing intently upon us, and believing that the great central law of our school, is a law of nature—likewise, believing that the collateral laws are also laws of nature, and the basis of correct practice, we now have the opportunity of teaching them, and their application in the cure of diseases. These laws rightly understood, and duly comprehended in their practical relations, not only enables

the physician to act intelligently in his profession, by measuring the extent of his actual knowledge ; but like every great truth will become established in the minds of men, and all further appeals to theories and speculations will cease to be made, and universal man will settle down in confidence upon them. This has been the result of teaching the laws of nature, in respect to other departments of life, to which such laws apply, and why not in medicine ?

But to the student of medicine, and the medical profession generally, the opening of the doors of a Homeopathic medical college, is fraught with uncommon interest. The application of these laws, in a more direct practical point of view, constitutes the duty of the physician—every practitioner is a practical teacher of his art. The Professor of Chemistry or Mathematics, while standing before his class, illustrating by experiment, is not more so than the Homeopathic physician at the bed side of his patient. They are ministers of nature, and acting under the guidance of her laws. You, fellow students, are to become responsible, not only to your fellow man, for the right discharge of your duty in this respect, but to Him who has enacted these laws, and ordained you to observe, fulfill and apply them. How important then, that they, the sole basis of medical science, should be well understood, and learned, independent of, and unconnected with the idle theories, and false philosophy of the schools of the present day. One single fact, sifted from the rubbish of all these schools, is worth them all. Here then, your mind may rest upon the truth, stripped of the false coverings that have surrounded and hid it from the light, and use it for the purposes designed by its great author. If those, whose duty it is in this institution, to place before you one truth after another, as they have been developed, discharge these duties faithfully, you will be prepared to apply them whenever you go forth to practice, your minds will be free from all that can tend to perplex and confuse. Hence, an opportunity to learn, not only the facts appertaining to the science, but the application of them in detail, is now proffered, and ought not to fail of exciting deep interest. To act intelligently in this respect, and to comply with the demands, the application of truth will make upon you, will sufficiently engross your minds, and call out your noblest powers. To this end, it will be the aim of every teacher to deal only with facts, and so present them, that your minds will readily perceive in what place they naturally belong, and where they may be properly used. The discharge of this duty is all that can be expected of you, or of the science you practice. The medical profession cannot always prevent death, and save the body from decay. It was not so ordered at man's creation. For it was given unto him once to die, and no human agency can avert the edict. This law in its place, is equally true with all others, emanating from creative wisdom—nevertheless, if mankind generally could be induced

to inform themselves of the condition, on which alone, life in this world is guarantied to them for three score and ten years, the medical profession need not necessarily have had an existence. But this they refuse to do. The affairs of life, and the pursuit of pleasure claim the undivided attention—leaving to the medical profession, the duty of averting the penalty, resulting from the constant violation of the physical laws. To accomplish this, he must be guided by a due observance of the rules applied in such cases, or, he must trust to rude empiricism, or chance. The one course, or the other must be pursued. There *is* no medium course. The true remedy *must* be selected—that remedy *must* be applied as directed by a law of nature—and in the quantity suited to the law demanding it, or failure must ensue. It has been urged that disease, the result of a broken physical law, is produced in pursuance of a counter law of equal force. This we deny. Without stopping to discuss this question at this time, suffice it to say, that an aberration of health, is no more the natural result, than crime is the natural result of a broken law of human enactment. The human organization is controled by certain rules, and its continuance in health depends upon the observance of them, and the restoration, equally results, by a compliance with their demands. Having thus briefly sketched the relation, which Allopathy sustains to Homeopathy, and that which Homeopathy sustains to science, we may be permitted to allude to the respective claims of each school, and their demands upon us for confidence. The old school remains much the same at this day, as it was many hundred years ago. The *principles* are the same—all, or nearly all, the real improvements, have been made in the collateral departments, as in chemistry, and the mechanical part of surgery. A few new drugs, or the revival of old ones, have been added to the materia medica. The school relies upon the same general principles, and their drugs are grouped into the same general classes, in view of one or two general results known to be produced by them. These results have been learned only by observation upon the sick, and it is not pretended that such observations have afforded any rule of application. There are but two conditions of the organism, wherein any remedial agent whatever, is admissible. The conditions are designated, sthenic and asthenic, or fullness and debility. As one, or the other of these conditions are supposed to be present, so is the selection of the drug made. If the symptoms are inflammatory, such means are selected as will produce debility. If the symptoms are of an opposite character, then the drugs which are supposed to stimulate, will be chosen. *The* profession is, therefore, reduced to these two single propositions. The old patriarchs taught, and practiced upon the same principles—they bled their patients, and applied their other antiphlogistic means, and for the same reasons. *They* administered stimulants when the life force was reduced, either by

their science or by accident, just as is practiced at this day. No new principle has been developed—no *real* improvement made. True, as already hinted, some new means of accomplishing one or the other ends referred to, have been added to the catalogue of the *materia medica*. It may be urged, that there are other classes of drugs, not enumerated, and that act upon other principles. But where are they? Where is the *principle*? It is true, there are various classes of drugs, such as errhines, alteratives, escharotics, astringents, narcotics, &c., &c. But it so happens, they all come under one or the other action alluded to. The principle of specific action, is no where admitted in the school as a *principle*. Every drug described within its lids, excites or depresses the life force in the animal constitution, if administered in the doses therein directed. If tartar emetic is employed—no matter what the views of the prescriber are concerning its action—it will emeticise, and arrange itself under the reducing doctrine. If sugar of lead is employed as an astringent, it must overcome the life force just in the same ratio it performs that service. If a narcotic is given, the life force must surrender in proportion to the impressions it creates, and thus could be shown, if time permitted, that every drug, as employed in Allopathy, *must* be arranged under the heads we have mentioned. I repeat, then, that the noble profession of medicine, which claims to be *the* only true representative of the healing art, with all its lore and flourish, is legitimately narrowed to these two points. With this fact before us, two questions naturally arise. 1st. Is there a necessity for a *materia medica*, in that school containing a history of more than three drugs, and a lancet? 2d. Are these principles true to nature, and are they guides in the selection of appropriate means of cure? To the first inquiry, I unhesitatingly answer *no*. The lancet is regarded as a powerful depletory agent, and stands at the head of these measures—emetics and cathartics stand next. Quinine and iron, represent the means of elevating the life force, and restoring health from debility. The former of those means, will accomplish all that is requisite to a full compliance with the *sthenic* claims, and the latter will correspond with the *asthenic* demands marked on the scale, from the starting point of a permanent tonic, to the boiling point of the most diffusive stimulant. In the place, then, of a *materia medica*, containing a thousand pages, lumbered and confused with descriptions of drugs, the effect of which, ranging under one or the other condition, is not only deceptive, but superfluous. It bears the impress of science and useful knowledge, when in fact, it is but the rehearsal of descriptions of nearly identical properties. There may be a difference in power, or degree of action, but in quality none. This however, does not show that the lancet and the two drug powers mentioned in connection with it, are not competent to accomplish the same purposes. The use and management of them, can be made to reduce the human

body to any degree desired. Give me the lancet, a vial of calomel and tartar emetic, and I will comply with all the doctrine of plethora demands. With them, I will tear down and prostrate the patient, even unto death—I will emeticise or catharticise him—I will sweat and blister him—I will salivate and do all things necessary to comply with the doctrine, and to about any degree desired. I will with these agents, ruin and effectually destroy the finest constitution that man was ever blest with, or, I will only prostrate him to order. No other means are necessary—they are amply sufficient. Hence, if the school possesses this abridged form of a *materia medica*, it would be large enough. I am not alone in this opinion. On the authority of T. Romeyn Beck, I may take the liberty of repeating it. Before his class, when a Prof. of theory and practice of Medicine, while narrowing down the agents necessary for the treatment of disease in general, he declared that the lancet, a vial of calomel, and a roll of blister plaster, was all a physician need arm himself with, when he went forth to practice and exercise the principles of his profession. An old Scotch physician, says Sir Astley Cooper, “for whom I had great respect, and whom I frequently met professionally in the city, used to say, as we were entering the patient’s room together—‘Weel, Mister Cooper, we ha’ only twa things to keep in meend, and they’ll searve us for here and herea’ter: one is, always to have the fear of the Laird before our ees—that’ll do for herea’ter: and the tother is, to keep your boeels open; and that will do for here.’” The multiplication of drugs ultimately in the production of the same general results, has given unbounded license to quackery and quacks, and has encouraged them to multiply, and if possible, head the profession itself. They have well nigh done it. They claim, and we think with justice, that their pills will catharticise as faithfully, and as scientifically, as those of the learned professors. Their nauseating doses will emeticise as surely, as if prepared by the most erudite in *the* profession. Their stimulants will elevate the tone of the organism with as much certainty as if the vender had passed through all the forms prescribed by the National Association of Physicians, to obtain his education. The combinations of the quack are prepared from some one or more of the legion of drugs, the descriptions of which are spread out in the pseudo *materia medica* of the ancient school. To that school solely, they owe their birth. These combinations act upon the same principles, and produce the same general results, that we notice in the more orthodox and diplomatic compounds. The M. D., will “*suavetur in modo*,” pass his elementary substances in his compound through longer tubes, or rub them together in his mortar with more gravity and solemnity, and administer with a more convincing look, than does the mere man of pills.

But in reference to the second inquiry, we have to say, that the conditions expressed by the terms *sthenic* and *asthenic*, are not, and

cannot be true to nature; neither do they furnish a sure guide in the selection of means for cure. They are indeed the very opposite; nothing more nor less than one condition with a positive and negative side, neither of which can convey to the mind any idea of a rational cure. The two sides are in direct opposition, and yet always found blended in the same case. Any attempt, therefore, to treat one side of the symptoms with the set of drugs corresponding with that side, necessarily comes in contact with the other side of the case, requiring opposite treatment. Take for example, a case of dropsy of the brain, or pleurisy. There are nearly as many symptoms of debility in these cases as there are of fullness, or the opposite of debility; yet according to the rule which this double sided doctrine sets forth, the main treatment must be found in blood-letting, the chief of depletients. There is not a single stage of the disease within the limits of effusion, that according to this principle, does not require reducing treatment. Now, upon this hypothesis, what shall be done with the opposite symptoms? The treatment for them cannot be carried forward at the same time with that which is being had for the symptoms characterizing fullness or plethora. To bleed and otherwise reduce the strength of the patient, and at the same time, administer means that will sustain the system against the debilitating effects sought to be produced, would be folly in the extreme. The one result would offset the other, for a season, until at length the patient would sink under the secondary general results of both procedures, and death claim the victory. If such distinctions in nature arose, as the doctrine claims, and all cases on one side were purely phlogistic, or febrile, or inflammatory, in the sense the ancient school receives them; and more, if these symptoms were the results of an undue elevation of the life force—the cure of which depended upon the reduction of it—the facts and the principle would harmonize, and the practice would of course be curative. But as I have shown, these are not the facts. No such cases have ever occurred, and the Allopathists may appeal in vain to the books of their own school to find them. They are not there. The same state of facts pertain to the opposite side of the question. We challenge any man to show us a case of *pure debility*, except he show us a dead man. I mean debility, as defined by that school. If such a case can be produced, then would there be an exhibition of science in the employment of pure stimulants. Or, if in any one stage of a disease, manifest indications showing conclusively the unmixed conditions the law requires, its claims would be strengthened, and appeals to our confidence more successfully made. But unfortunately for Allopathy, these are not the facts. No, not even in Typhus Fevers—in Erysipelatous inflammations, or in cases of fainting while the patient remains in this world. I repeat, *that disease cannot be found*, which will not present one or more symptoms in the same case belonging to both sides of the principle. There is

always a *mixture* of manifestation given by the organism, and at the same time. Fainting, down to the departure of sensation, is not an exception. For these reasons, we reject the principle as being untrue, and therefore inapplicable in practice. But there is another insuperable objection to be urged against the school. The writers of its *Materia Medica*, teach only the action of drugs they have learned by observation upon the sick. A close examination of this subject will, we think, establish the fact, that drug action cannot be thoroughly learned in this way. The reason is obvious, and may be illustrated by an appeal to experience and experiment. The action not being known, the drug is administered to a patient while he is the subject of disease characterized by a given set of symptoms. These symptoms declare the presence of excitement, as well as debility. A drug is chosen, the action of which has not been determined beforehand, and it is administered. A change in the symptoms occurs; some are very sensibly increased; some partially disappear; and new ones are added. Now I put the questions—What influence has the drug had in bringing about this change? What symptoms are drug symptoms? What shades of drug power do the original symptoms exhibit? To what extent have drug and primary symptoms blended? By what means can the two be separated, for the purpose of assigning to the drug the influence due its action? And if this cannot be done, what curative relation do the drug powers sustain; and how do the powers thus developed correspond with the principles by which they are subsequently to be applied? We hazard nothing in asserting that satisfactory replies cannot be given to these inquiries. The mind of man cannot comprehend these distinctions, and make them available in practice; and yet this must be done, in view of attaching any utility whatever, even to the abridged form of a *Materia Medica* peculiar to that school. In evidence of this fact, we find no two writers or practitioners agreeing on what is the true development of drug action and relation, if we except one or two general indications; and not unfrequently these are questioned. So that when the student of medicine opens the volumes upon this subject, placed before him by his preceptor, he encounters various opinions, no two of which are alike, but all bent in the direction of some favorite theory. What one man condemns, another applauds; what one accepts, another rejects; and thus opinions differ and multiply “ad infinitum.” There is in the nature of the case, an impossibility of arriving at correct information upon this subject, in the manner mentioned. Every intelligent physician is aware of this fact, and in justice and fairness to the community, should make the matter public beyond the pale of the profession. He should adopt the language quoted by Dr. Forbs, the great head of medicine in Scotland—“The more we feel our faults, and the more freely and heartily we confess them, the more likely we are to get rid of them.” The whole tendency

of medical practice, with no better knowledge of the means employed, is pointedly to empiracy; and if in an enlarged spirit of charity we change the phrase and call it analogical practice, by adding, "when no analogy whatever exists," a further modification could not conscientiously be expected.

But analogy in medicine, of all other places, is the most dangerous and unwarrantable; for who ever saw two cases precisely alike, or two constitutions just alike? Where can two persons be found, wherein the circumstances affecting their mental and physical existence occur in the same manner, and in the same way? And above all, who does not know that drugs do not impress alike, especially when the organism itself *modifies that action* according to the condition in which it is found? Notwithstanding a knowledge of these facts, "our ancient mother," as Prof. Forbs designates the profession, sets herself up as the true guide for all coming time. There is no more analogy in diseases, than there is in faces—no two being alike in every particular—yet possessing general outlines in common. What would you say of the artist, could he have painted the portrait of Adam, and handed it down through all posterity, as the exact likeness of every man that has lived since the fall? Would you receive the age of the painter, the antiquity of the subject, as sufficient reasons for adopting it as a pattern? So it is in medicine, or proving of drugs. A very few of the manifestations given are alike, or somewhat similar, scarcely amounting to a general outline. Yet they are set up as the models for students to copy, under penalties of displeasure. It is a notable fact, and I appeal again to the pages of the Allopathic Materia Medica, that not more than from two to four manifestations produced through the organism by any given drug, finds a place in that book as being the resultant of its action; and in the great majority of cases, not more than one or two disturbances are accorded to the agent producing them. We have therefore the general classification, in the place of the specific and complete history of the agents they contain. The fact that white hellebore will produce sneezing, is sufficient to place it among the sternutatories—that tartar emetic vomits the patient, therefore an emetic—that opium will sometimes relieve pain, therefore a sedative—and thus throughout the chapter.

Such, then, are the claims of the old school, as we think, fairly detailed, though stated in connection with a few objections. Further notice will be taken of the facts embraced under these heads, during the winter. I will conclude what I wish to say, by reference to the claims which the practice of medicine, predicated upon the law, "*Similia similibus curantur*," makes upon our confidence and regard. The first proposition which Homeopathy urges upon our consideration, embraces the fact, that the action of all drugs can only be learned through the disturbances they produce upon persons in health. Secondly—The application of drug action must be guided

and governed by the totality of symptoms found in any given case, and corresponding with those produced by the drug. Thirdly—Homeopathy requires that the size of the dose shall correspond with and meet the wants of the diseased organism, and collaterally the indications thus given will determine the susceptibilities, and indicate the *extent of* these wants. These are the three general propositions, and embody the claims of Homeopathy. I cannot expect to enlarge upon the bearing of these claims, and show all their adaptations in a scientific point of view, in the brief space left me on this occasion; but will examine them at length during my course of instruction before the class. Suffice it now to say, that the truth of the first proposition is apparent from the following facts: First, the drug to be proven, is administered singly. Second, the person to whom it is administered, must be in health. Third, the symptoms or disturbances thus produced, are accurately and carefully noted as they arise, and therefore are known to be produced by the drug. Fourth, the peculiarity, or *QUALITY* of disturbance becomes manifest each drug produces. Fifth, the organ or organs which the drug elects to act upon, is thereby discovered. Therefore, every property belonging to the drug, as appreciated by the organism, becomes fully developed, and made tangible, even to the ordinary observer. This method of learning drug action, it will be perceived, is free from the complications and embarrassments, that attach to the old school manner of learning them. We learn in this way all that is necessary for a physician to know, respecting the agents he is employing as medicines. What more is useful for him to know, than is here set forth? He knows what kind of action he is employing—to what extent it acts upon his patient, and what organs it will act upon. Nothing more can be known respecting any medicinal agent. So far, then, the Homeopathist is in possession of positive knowledge. There is nothing lacking, or surrounded by doubts; nor is any drug property discarded and lost sight of. The trials of over two hundred drugs in this way, and their respective results recorded, now constitute the Homeopathic Materia Medica. The knowledge of medicines thus accurate, and thus obtained, can under a law of nature be applied in practice, with an accurate understanding of the powers employed, and graduated to the wants of the sick by a collateral law determining the amount of force requisite for the cure. The practitioner is not left in doubt when a change occurs in his case. If it arises from his medicines, he knows it; and therefore he proceeds with a degree of safety and certainty no where known in any other school of medicine. This knowledge is put in practice under the guidance of an unerring law of nature. This law we have already expressed, and is in medicine, of universal applicability. It is sustained by a constant appeal to experience—cases of diseases cured by thousands in every part of the world, and recorded as a part of the history of Homeo-

pathy, attest the truth and justice of its claims. Nor are the cases alluded to of a character so mild as to get well by the efforts of nature alone. On the contrary, those the most formidable known in the annals of medicine, have yielded with promptness and dispatch; and hundreds cured "that even affection had ceased to hope for." Again, books of this school, now numbering thousands of volumes, and read throughout the land, are attracting universal interest, and commanding universal respect among the intelligent. The appearance of the cholera first awakened general attention to this subject in Europe, and subsequently aroused an investigation and inquiry into the merits of Homeopathy in America, that will be difficult to quell. That this pestilence is fictitious or imaginary, is not claimed by our opponents. The desolation everywhere left in its pathway, declares its malignancy, and its destruction of human life. Its ravages, in proportion to the numbers treated, have been more effectually stayed by drug power applied under the law of similarities, than by any other means known among men. The mortality found in the prevalence of yellow fever, both in this country and in the West Indies, according to experience and statistics of the late lamented Dr. Tafft, of New Orleans, is much diminished, and the disease rendered comparatively harmless by the application of means in pursuance of this law. The small pox has by it, been arrested in its destructive and loathsome progress, and means supplied which will ultimately banish it from the catalogue of diseases. Scarlatina too, has through the agency of this law, been deprived of malignancy in the great majority of cases, and rendered comparatively a mild and manageable disease. In short, experience is continually affirming the truth of its claims, and like every law of nature, carries with it the evidences of its fitness, and sustains the divinity of its origin. A compliance with its conditions is always demanded. Therefore, collaterally, the means employed under its guidance, must sustain a relation to the wants of the organism, in quantity as well as quality. The expression of this condition is contained in the third proposition, and refers to the size of the dose, against which so much wit and sarcasm has been leveled. The fact that remedies are used as specifics, and applied directly to an organism rendered susceptible by disease, has been lost sight of, in these sallies upon the small doses. It has been forgotten that agents thus directed, will act beyond their destination, and produce disease if not confined to their proper sphere of action. The rule applicable in this case recognizes the fact, all things being equal, that the organism is susceptible to the action of specifics, in the ratio it is diseased within the limits of disorganization. This rule being complied with in apportioning the means of cure, as blending with the facts contained in the propositions set forth, constitutes the basis on which Homeopathy rests her claims.