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Metaphysics Investment Archaeology

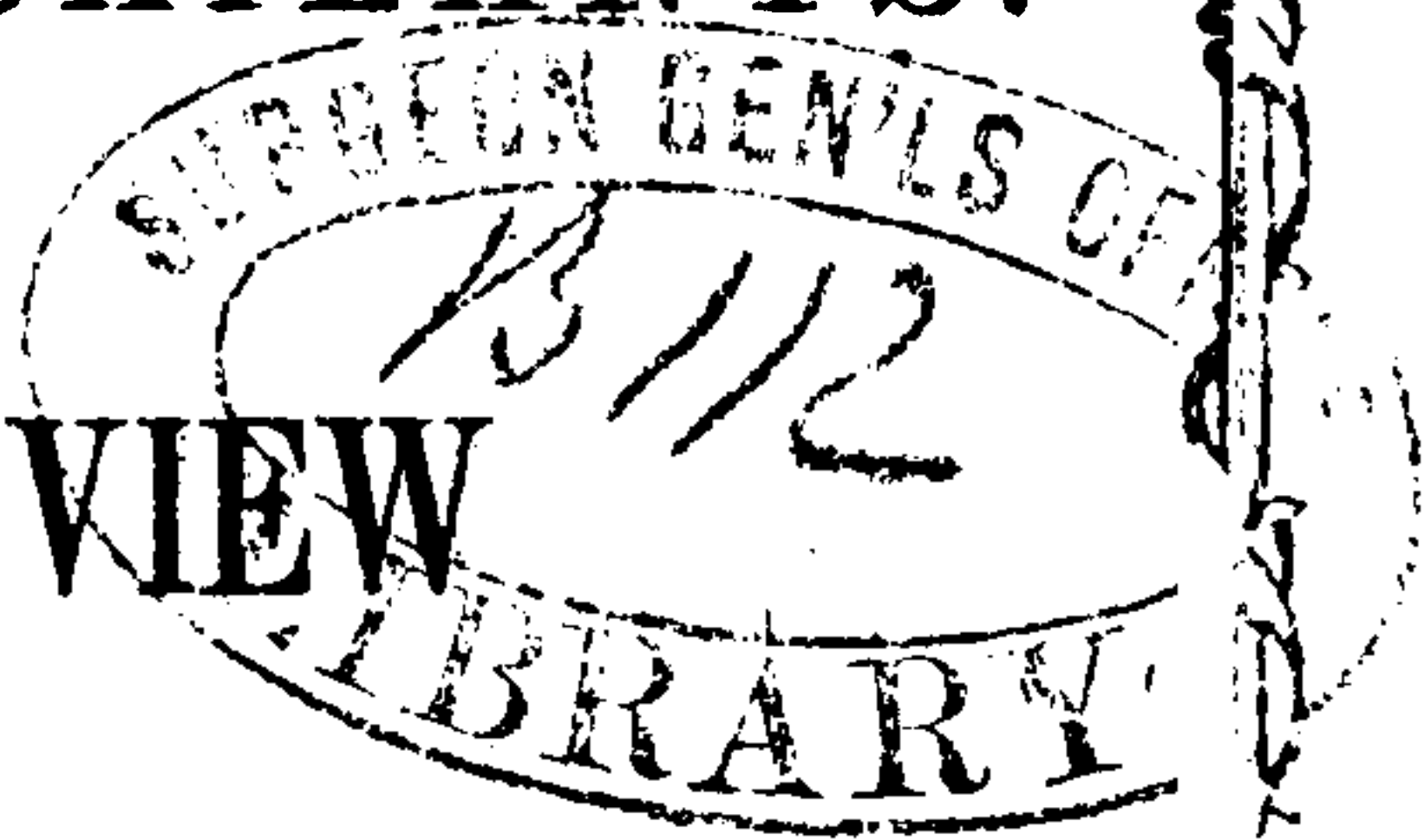
A
DEFENCE
OF
HOMŒOPATHY
AGAINST
HER NEW-CHURCH ASSAILANTS:
OR,
A FULL AND FAIR VIEW
OF
THE CASE
OF
ALLOPATHY AND CHRONOTHERMALISM
VERSUS
HOMŒOPATHY,
AS TRIED
BY NEW-CHURCH JUDICATIVE PRINCIPLES.
[*R. De Charms*]

Omnia corporis mala ab anima procedere.—PLATO.

Philadelphia:

PRINTED AT THE OFFICE OF THE NEW JERUSALEM PRESS,
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1854.



A MERCIFUL DIVINE PROVIDENCE having restored us to a measure of health sufficient to admit of our return to our labors, which severe chronic disease has now for near two years greatly impeded and for more than one year has measurably suspended, we first take up our Defence of Homœopathy, because that was, as we now think very improperly, first dropped to go on with other works. But, as we are not yet by any means entirely restored to health, as the ground of our disease is very far from being removed, and as we are still subjected to weekly or other periodic returns of our awful cramps, we can only proceed with our work slowly and circumspectly.

It is proposed to issue this work in *forty-page numbers*, like the present, at twenty cents—which, under the circumstances, is the lowest possible price—per number, payable invariably on delivery. Our reasons for issuing this work in this way and at this price, may be seen by reference to our Circular on the last page of this cover—to which is attached a heading for a subscription list that will win, we hope, not only the *favorable*, but also the *favoring*, regard of all the friends of homœopathy, and of course of us as its defender, in our connection. We hope that a speedy reply to that circular will enable us to determine whether we are to strike off more than the small number of four hundred and seventy-five copies of this work, which we now propose to print; and we shall therefore not go on with the second number of it for one month, in expectancy of such reply. But we shall send this first number, and the subsequent numbers, to the amount of their respective subscriptions, at twenty cents each, to the following subscribers, who have sent us the sums placed opposite their names respectively, in reply to our former circular.

Besides the donations of \$25. from the New England States, and \$50. from the Middle States, (\$25. were donated in the West also *on paper*, but *not paid in cash*;) for the purchasing of paper, and the defraying of other expenses of its publication, we here acknowledge the reception of the following subscriptions for this work:

E. M. GREENWAY, Esq., New York,	\$6.00
PROF. GEORGE BUSH,	2.00
MR. LYMAN S. BURNHAM, Brooklyn, N. Y.	1.50
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GILES RICHARDS, Esq., Elland, Butler County, O.	2.00

We are aware that this is a sorry list, *as to number*, of patrons, for us to publish in recommendation and sanction of our projected work: but their great weight of character has more than made up for the smallness of their number in drawing us to the undertaking; and we do not doubt there are many “more of the same sort,” all ready to extend to us a helping hand, now they see that we have “put our shoulder to the wheel,” as well as “cried to Jupiter,” with every reasonable prospect of their efficient aid in getting the work out. We can only add, that any remittances which may be received hereafter for subscriptions, and so forth, will be thankfully acknowledged on the covers of future numbers.

It is impossible to say how many of these numbers there will be, or how much the entire work will make. It is not possible even to conjecture this, because two thirds of the work are not yet written. But we cannot now conceive how there can be, at the utmost, more than five numbers in all, or a volume of two hundred pages, which will come to subscribers alone at one dollar, and will in no case be sold to others at a cent less than two dollars.

A

DEFENCE OF HOMŒOPATHY

AGAINST

HER NEW-CHURCH ASSAILANTS.

INTRODUCTION.

It is with extreme reluctance that the author of the following work consents once more to enter the arena of controversy. To those who do not know him,—and his heart tells him there are very few who *do* know him intimately,—it must appear that he is fond of “the sports of the ring,” or delights in intellectual pugilism. Nothing can be farther from the truth. Often, indeed, has he been obliged to take up the two-edged blade, and handle it in too rough disregard of other men’s overweening attachment to their own opinions: but he imagined—perhaps vainly—that he was only actuated by a love of truth for its own sake, and was fulfilling the injunction of true charity, in convicting men of their errors, for their own good in their *reclamation* from them. Unfortunately for his own reputation and popularity, he has never proposed to himself the end of pleasing any man, or set of men, in his utterings either from the pulpit or the press. Looking only to his Divine Master, and endeavoring sincerely to see what was true in the light of his benign countenance, he has honestly spoken the truth, without regard to the favor or affection of any person whatever. Especially has he been too careless in putting what many regard as his *club foot* foremost—in assuming too much the functions of “castigating spirits,” which Swedenborg informs us are not always of the

“worst sort”—and in recklessly casting aside those ready-made garments of factitious charity, and outside amenity, which are every where so abundantly *put on*, or exposed for sale, not only in the old “slop shop,” but in the professing new church around us. Nor did he engage in his warfare without first sitting down and counting the cost. He well knew, from woful experience, that, in this seeming head-long course, he must every where be butting up against the salient points of men’s self-love, and lacerating himself by every collision. In fact, at all times and in every place, he has been equally successful in alienating his *few* friends, and multiplying greatly his *many* enemies. All this he anticipated at the start. Having been, against his will, thrust into the position of leader of an opposition to what was deemed arbitrary authority, his plausible friends have abandoned him in the hour of peril, or of need, and have left him to stand alone, when they have served their own purposes, or when the cause and principles which they and he advocated have become disreputable or unpopular. Pushed forward into the front rank of controvertialists in our church, by skulking warriors, who designed to advance, in the garb and with the white flag of charity, over his body, when he had fallen, he has got the unenviable reputation of a rancorous denunciator and virulent abuser of his brethren. Doubtless, his *style* is too hard in material, and too rough in point, for the *tissue paper* on which he has been compelled to write; and he has sometimes *torn* where he only intended to make a legible *mark*. But his confessed sins and errors will not fail to be sufficiently condemned. For, in these piping times of spurious new-church charity, the ministers of our church’s truth are her only members who are not to enjoy any immunity for *their* opinions, or any mantlings of their “multitude of sins.”

Still, whatever may be the appearance of the contrary, the author of this work does not love controversy. Naturally most diffident, and instinctively retiring from all public gaze, nothing but a sense of imperative *duty* has ever availed to bring him forward in any thing like battlings for truth of any sort. Harassed in body and mind by his theological publications—hurt in spirit by the almost entire desertion of those from whom he had a right to expect support—and too successfully assailed by the imputation of the worst of motives for all his acts, whereby his opponents have sought to weaken the force of his truths, when they could not invalidate them by other means—he has fervently prayed to the Lord to allow him to retire from all conspicuous station in the church, and pass out of sight into the shades of the most entire obscurity. And he has strained every nerve—left

no stone unturned—to find some secular calling, by which to support and educate a young and numerous family. But all avenues to secular business being closed to him, and being called to the discharge of important duties to the church by the most manifest awards of the Divine Providence, he feels constrained to buckle on his armor for a renewed or continued defence of what seem to him to be vital principles of the church.* Placed as a sentinel in the outposts of the army of the Lord of Hosts, he dares not desert his post, because dangers thicken round it, and safe, though ignominious, retirement would be more congenial to his natural love of peace.

Gratitude to a most honored and loved family physician, who had, under Divine Providence, snatched from the jaws of death several of his dear children, constrained him to take up a cudgel for homœopathy, assailed and abused by the anonymous newspaper diatribes of one of its professed new-church opponents. However, little did he imagine, when, at the request of the physician above alluded to, and in the midst of a domestic chaos consequent on a hurried removal from Baltimore to Philadelphia, he penned, very hastily, his Answer to the Queries of Investigator in the New York Tribune, that its publication would have led to the war of words which has ensued. He imagined that what appeared so plainly true to him, would be at once assented to by all who agreed with him in his fundamental principles. At least, he hoped that every candid Newchurchman would give up the unkind imputations of Investigator, and consent to let the new-born science of homœopathy breathe the air of freedom or toleration in our church fellowship. But, when he heard those imputations more vociferously iterated, for the purpose of putting that struggling infant science down in a neighboring city, where it was coming very generally into vogue among our brethren, and when he found that his positions were to be assailed from all sides, from both the theological and medical advocates of counter theories in our connection, he most gladly availed himself of an opportunity—afforded him by the Anglo-American New-Church Repository's inability to insert, or very prudent exclusion of, his windy Rejoinder to Dr. Holcombe's Strictures on his first article—of declining the controversy, with the inglorious cry of "Hold! enough!" even before the encounter was fairly begun.

And gladly would he have rested here. But he was so taunted with the cry, echoed to his ears from all the *rocks* in his vicinity, that the article of the Rev. Mr. Wilks—who seemed most anxious to *pay up*

* See Introduction to Sermons against Pseudo-Spiritualism preached to the New York Society of the New Jerusalem, pages 3 to 7.

old scores—had shut his mouth with its *unanswerable* arguments, and its fallacies seemed so potent in unhinging simple minds, that *duty* again commanded him to become the champion of what he believed to be the truth, and to give that article a reply. The great kindness and liberality of the Editor of the Repository induced him to admit that reply into his pages, although we were sure its insertion must have crowded out much more useful matter, and have taxed heavily the patience and forbearance of a large majority of his subscribers, who were sick enough of this *physic*, so inopportunistically forced upon them, and were doubtless inclined to quote the poet's words—

“Throw physick to the dogs! I'll none of it!”

As Mr. Wilks has been fully answered there, we at first did not feel called on to republish and rebut his arguments here; but as the Rev. Mr. Barrett's able article, communicated to the New York Repository, and sent to us by its editor for insertion in this publication, is an answer to Mr. Wilks's article in that periodical, and also to the diatribes of his *procurer* in the New York newspapers, we have deemed it right to reprint Mr. Wilks's article here in juxtaposition with Mr. Barrett's answer to it: and, as our rejoinder to that article is very inaccurately printed in the Repository, we hope we shall be excused for correctly reprinting that also here, in company with the article which it refutes.

But whatever question may arise in regard to the propriety of inserting here Mr. Wilks's answer to our first article in the Repository, none, surely, can be entertained respecting the insertion of Dr. Holcombe's strictures on it. These, evincing more talent and plausibility, with even more fallacy, we have been assured ought not to be suffered to remain unanswered. And as this answer may come to some, perhaps many, who have not seen the strictures in the Repository to which it is a reply, it is deemed incumbent on us to reprint those strictures here, in the series of articles which have called forth this discussion.

In fact, the author has been so much urged, by letters from the East and the West, to issue his rejoinder to Dr. Holcombe's strictures in a pamphlet form, that he mainly felt it his duty to give to the community the following publication. But he also feels in duty bound by other and higher considerations. He is not unmindful of his pledge, to illustrate and enforce the truth of the homœopathic law, by showing the true types of it from the Word of God and from nature, and by presenting those passages from the writings of Swedenborg which instruct us in the true causes of human disease, whenever an opportunity is afforded him. And as the main object of this work is to develop the

grounds of affinity between the principles of homœopathy and those of the new church, and the answers to Doctors Turner and Holcombe are to be regarded as only secondary to that, he feels less objection to the task he is undertaking, because it ought not to be adjudged a mainly controversial work. In truth, it will be seen, that the author of this work declines Dr. Holcombe's *theoretic* ground of controversy; and, assuming the basis of homœopathy to be *facts*, proceeds, after answering his strictures, to show, to such as do believe them facts, how homœopathic cures may be explained on new-church principles.

Since the above was written, Dr. Holcombe has turned a somerset. Learning that we were writing a reply to his strictures, and fearing that his grounds might prove untenable, he was led to investigate again the claims of homœopathy to the title of a true, as well as a new, science of medicine. Seeking, this time, less in the pride of intelligence, and more in the love of truth for its own sake, than formerly, he found it. The result has been a book in advocacy of that system which he had previously assailed. We have read his book with all the attention we could give to it; and, while we regret to see the magisterial air with which so young a man arraigns, at the bar of his puny judgment, the great father of homœopathy, we cannot deny to it the meed of considerable ability. There is, however, *prima facie* evidence, in its crudeness, of the unwise haste of the author—only a *six months'* child—in so soon enacting the *paterfamilias* of the new system. In a seeming pride of consistency, too, he still sticks to some of his objections to our first article in the Repository, and, by a short article in "The Crisis," reprinted in "The Age," arrays himself against our theology, and comes himself forward as an expounder of the internal sense of the Word against us. Of this, *we*, surely, ought not to complain, in one who has arrayed himself, as an expounder of homœopathy, against Hahnemann. Yet the change of his views, and the publication of his book, do not relieve us from the obligation of publishing our rejoinder to his strictures on our first and very imperfect article: for they are conceded to be the best answer which allopathy can make to our views; and, therefore, in rebutting them, we are doing the most we can to defend homœopathy from the assaults made upon it by the friends of the old system in our connection.

We have desired to make this work a vehicle also for what may be called the "rejected addresses"—at least those which were on our side of the question. Hence, when we consented to publish our second article in a pamphlet form, we felt a strong desire that it might, at the same time, afford the means of publication for the answers of Dr. Payne

to Dr. Holcombe's strictures, and of the Rev. Mr. Barrett to those of the Rev. Mr. Wilks, who was evidently the champion of Dr. Turner in assailing homœopathy in our connection—which answers had to be excluded from the Repository together with Mr. Wilks's rejoinder to our answer to his strictures. Accordingly, we requested Dr. Payne's leave to publish his answer here; and the Editor of the Repository very obligingly sent us Mr. Barrett's answer for the same purpose. Dr. Payne having kindly given us his consent, and sent us his manuscript, we propose to give both his and Mr. Barrett's communications to the Repository, in this publication. We shall also reprint here Dr. Turner's diatribes from the New York newspapers, which gave rise to this controversy, together with our answers to them, both as published in the Repository and as excluded from it in our second communication to that periodical. We shall also reprint here Dr. Holcombe's short article in the Repository, to which our long article—now still further expanded and published in this work—was a rejoinder; together with his brief essay from "The Crisis," which presents the theological phase of his argument. We shall, moreover, pass in review here one or two publications by other new-church ministers, on the subject before us, which have been called to our notice. By this means we hope to present a full and fair view of the case, Allopathy and Chronothermalism *versus* Homœopathy, as tried by our theological judicative principles.

It is but just to declare, that this work is put forth at the solicitation, and has the sanction, of Dr. Constantine Hering, who was pronounced, by Hahnemann, the apostle of homœopathy in America. Justice to him, however, requires us to state, that, although he is a cordial receiver of the doctrines of our church, yet he does not seek to uphold the new school of medicine by founding it on a theological basis. He maintains that it is strictly an inductive science, founded, like every other true science, on the knowledge of natural truths, or the experience of facts. He thinks, indeed, that a true science of theology should harmonize with the principles of every true natural science; should be able to expound them from a deeper ground; and, when assailed by weapons from the letter of the Word of God, should afford them an altar of refuge in its temple, and throw around them the secure panoply of a spiritual-rational defence. We well remember, that he, when first approaching our church, some time in the close of the year 1840, and before he had left the communion or fellowship of the Lutherans, had this very same charge brought against him by some one of their clergy in this city—namely, that he as a homœopathist was casting out devils by Beelzebub the prince of devils. An-

noyed by this charge,—not, indeed, on account of any religious anxieties which it produced, but on account of the apparent repugnance of scripture truth to the fundamental law of his scientific system, which it seemed to import,—he came to us to know how the doctrines of the new church could exculpate him, or defend his system, from it. We gave him precisely the same views which are now couched in our answer to the queries of Investigator. They seemed to satisfy him; and we are not sure that the satisfaction which they afforded him had no influence in at least inclining him to a confirmed reception of our heavenly faith. This is the true reason why, when his system was again more recently assailed by Dr. Turner's preference of this same most invidious charge in the New York newspapers, he clipped the Inquiry of Investigator from The Tribune, and called with it on us to enlist us in the defence, of that which we as well as he now believe to be the only true system of medicine, from these ungenerous aspersions. Is not this an all-sufficient apology for our again entering the arena of controversy? Will any one say that we, as a new-church clergyman, ought not to be engaged in such discussions? How, when called upon, can we help defending those who are approaching our church from the injurious charges of old-church clergymen? And is the obligation any the less, when *their* charges are preferred by clergymen or doctors of medicine from the old church standing nominally in our connection? Behold, then, our good excuse. We are assailed: we are only standing on the defensive; and we are merely obeying the first law of nature.

Thus Dr. Hering, although he does not seek a theologic basis for homœopathy as a natural science—by no means wishes to commit, either homœopathy to the new church, or the new church to homœopathy—believes that any sincere lover and seeker of the truth in the natural degree may see and embrace the truths of homœopathy, and be a successful practitioner of it, without ever having heard or known any thing of the new church—and therefore hoots at the idea that he or any other homœopathist is to come cap in hand to our theology or our communion and say “By your leave—” in respect to his scientific faith and practice—still he maintains, and we think rightly, that, when the new church is appealed to as an umpire in the moral and spiritual judicature of interests so pertinent to the welfare of the human race as those involved in the healing art, her periodicals have no business to stave off the discussion of its truth as malapropos, and their subscribers have no just right to find fault with her clergy for entering the lists in its defence. Hence, when he saw that we had got a hornets' nest about our head in advocating and defending homœopathy on

his behalf, he generously came to our rescue, and sent to the Editor of the Repository the following note—which, our readers will see, shoulders the responsibility of this publication—

Philadelphia, January 26, 1851.

To Professor Bush in New York.

DEAR SIR—I received both your letters, have seen Mr. De Charms, and all is right. We shall have a pamphlet very soon, containing a full exposition of the doctrines with regard to the healing art. More pamphlets, very likely, will follow: and you will not be bothered with lengthy treatises. All that we shall wish and expect from you is, that you will give extracts from the pamphlets, accompanied, if your own rational mind approves them, with commendatory notices and defensory explanations.

I wish you, at the earliest opportunity, to give your readers the three following remarks.

I. I consider it the duty of all Newchurchmen, not only to allow, but to favor, the discussion, in their periodicals, of the truths of homœopathy, or rather of the true healing art in general—be their own individual opinions in medical matters what they may. The strong argument for this is, that every Newchurchman ought to be solicitous to find, and willing to receive, the truth, and nothing but the truth, in this natural science, as well as in the science of theology; and because, if homœopathy *be* the true science of medicine, its truth, according to the well known maxim, is mighty, and will ultimately prevail. I might add to this argument, the momentous consideration, that it is the duty of the leaders and teachers of the new church to bring the truths of this new science of medicine, which I believe to be most congenial to the New Jerusalem dispensation, to the practical cognizance of the members of their faith, on account of those eminent physical benefits which it is suited to confer upon both their temporal and their eternal interests; for I hold that the maxim—*Sana mens in corpore sano*—applies, not only to the natural, but to the spiritual, mind of man.

It is for the first time in the history of the new church, that this matter, not of science merely, but of the greatest interest to every body, a matter of daily use, is brought before the church as a forum of spiritual judicature; and I conceive the church has no right to *nolle prosequi* a question involving the spiritual principles, not only of natural science, but of natural use.

II. We have been attacked within the church: have been assailed with professed new-church principles: thus we only act in our own defence.

It may be true that we Homœopathists within the church are a minority: still, we are a respectable minority; and we think some consideration is due to our claim, that there is a radical and vital affinity between the principles of our scientific practice and those of our religious faith. To

the best of my knowledge, there are about eight or nine practitioners of homœopathy in the United States, who were led, either by homœopathy to the new church, or by the new church to homœopathy. Does not this fact indicate, if not prove, the affinity which we claim? Among Newchurchmen in general in this country, there are, at the utmost, a few hundred in favor of homœopathy: but there are very many more now than there were formerly, and the number of them is constantly and rapidly increasing. We are indeed a minority; but a respectable and influential minority; and we must be allowed to defend ourselves. If we are in error, let it be proved: if the others are, and we are right, they ought to be anxious to be enlightened, as well as we.

III. I therefore declare it to be a slander, when it is said, in the New Church Repository, Vol. IV, page 15, "the disciples of Hahnemann, in their efforts to uphold his system, traced out some apparent affinities between homœopathy and the doctrines," &c. It is not true that Homœopaths have ever made such efforts. Such a course would be very foolish, and even against the true principles of their school. We never used any other efforts to uphold our system, than "labors, in season and out of season," in healing the sick. There is nothing more required, and never was; and we can do this without being nominal Newchurchmen.

There are now in Europe and America nearly one million of men convinced of the decided preference of this new healing art, and nearly five thousand practitioners who acknowledge the law of cure which Samuel Hahnemann first promulgated as the only one. Thousands of provings have been made during the last sixty years; that is, healthy men have made themselves purposely sick with drugs, in order to obtain a lever for healing the sick, namely, a true *materia medica*. Such a lasting devotion, such a noble effort, is without a parallel in the history of medicine; and they have labored in this field under a shower of continual slanders. For fifty years they have heard the same stereotyped lie—"They are dying out! will soon vanish!"—while they keep on increasing, not only in numbers, but in strength, in power, and in influence.

It is ridiculous to suppose that these disciples of Hahnemann have looked to the new church "to uphold their system." A natural science, founded on experiments, resting on facts indisputably true, accessible to every one who seeks it not in an absurd way, needs not to look to the church for confirmation; and not a single Homœopathist in the church expects such a thing. Neither does chemistry, nor astronomy, seek to be upheld by the doctrines of the church. It is an entirely different matter, if a few Homœopathists are willing to be enlightened in respect to the harmony between the natural truths which they have received scientifically, and the higher spiritual truths which the church teaches theologically. In short, *it is a new-church matter, and not a matter of homœopathy.*

C. HERING.

It only remains to apologize for our long delay in getting this work out. That can be done in a very few words. Severe chronic disease prostrated the author at the very door of death. He has been able to do very little labor of any sort for more than twelve months. In consequence, all his publications have been suspended; and, what is worse, and most painful to him, he has incurred the imputation of failing to fulfil his promises, and of breaking his engagements, in regard to publishing them. But why should his friends expect or demand the fulfilment of such engagements from a very sick or half-dead man? All they can reasonably ask is, that, now the Lord, in his infinite mercy, has restored him to a measure of health by a recent journey, he should apply himself industriously to his tasks. This, in humble dependence on his Divine Master, he is now essaying to do. And because he never ought to have dropped this defence of homœopathy, or postponed it, to take up other works, only imagined to be more important, because more urgently demanded, he first resumes this task, because it was first deferred, and he is under primary obligation to redeem his promise in respect to its speedy publication. Happy, happy will he be, if this labor of love to his fellow-men, and especially to his brethren of the same religious faith, is so favored of the Lord as to lead them to the benefits of that true healing art, which he, in all good conscience, believes to be one of the greatest earthly blessings which our Divine Saviour, in his beneficent providence, has ever bestowed upon mankind!

CHAPTER I.

REPRINTED ARTICLES.

Investigator's Inquiry in the New York Tribune, with Mr. De Charms's Answer in the New York New-Church Repository—Dr. William Turner's Further Diatribes in the New York Newspapers, with Mr. De Charms's Reply, which was excluded from the Repository—The Rev. Thomas Wilks's Strictures on the Answer to the Inquiry of Investigator, with Mr. De Charms's Rejoinder, in the Repository—Dr. Holcombe's Strictures on said Answer, and his Brief Theological Essay in the Crisis.

[From the Anglo-American New-Church Repository for November, 1850.]

AN ANSWER TO "INVESTIGATOR'S" INQUIRY.

[THE following able discussion of the affinities between the fundamental principles of homœopathy and the doctrines of the new church, was drawn out by a paragraph which appeared in the New York Tribune of Sept. 14, 1850, entitled "An Inquiry in Physiology," and signed "Investigator." This paragraph, which was no doubt intended as a covert advertisement of some opposing mode or theory of medical practice which required the disparagement of other systems, and particularly of homœopathy, in order to its own success, we here insert, that the reader may have a more intelligent view of the ground upon which the argument of the present article proceeds.

AN INQUIRY IN PHYSIOLOGY.

"Contraries are cured by contraries."—*Galen.*

"He casts out devils by Beelzebub, prince of devils."—*Pharisees.*

"Satan cannot cast out Satan."—*Jesus Christ.*

"Evil cannot cast out evil."—*Swedenborg.*

"Like cures like."—*Hahnemann.*

Which is right, Hahnemann or his antagonists? If the Homœopathist is right, the others are all wrong. How are we to know?

INVESTIGATOR.

Shortly after the appearance of this article, we received from an eminent Homœopathist in Philadelphia a communication from which we give the following extract, explaining the circumstances of the origination of Mr. De Charms's article.

“*Dear Sir*,—The Tribune, of Sept. 14, contained, as an advertisement, ‘An Inquiry in Physiology,’ and five quotations, signed, ‘Investigator,’ intended to make the impression on shallow-minded men that homœopathy is at variance with Galen, the Pharisees, Jesus Christ, and Swedenborg. The four authorities quoted are made to say *what they never did*, except the Pharisees. Every reader would find it so. Thus the advertisement is not worth answering, being of the same quality with other quack advertisements. But it is a matter of great importance to prove the identity of Hahnemann’s principles with the doctrines of the new church.

“As regards myself, I have, for the space of twenty-five years, defended the identity of the law *similia similibus* with the law *contraria contrariis*, provided we understand clearly what is similar and what is contrary. Having been a receiver of the new church since 1840, my views have become clearer, but have not been altered.

“Hence I cannot but hear with the greatest interest what others have to say—especially such as are at home in the books of the church; and I asked Mr. De Charms what he would say to defend homœopathy on new-church grounds.

“His answer is a complete exposition, and ought to be given to others. I enclose it to you, and I wish you would consider it worth the trouble to ask the Editor of the Tribune to print it in his columns; and if, as I anticipate, he refuses, to have it printed in your New-Church Magazine.”

As the writer anticipated, the Tribune declined the publication of the reply, but not, we are happy to state, from any prejudice against the system of homœopathy, of which the editor is a firm friend and patron, and in favor of which his paper has often emphatically spoken, but from the crowded state of his columns and from the peculiarly theological cast of the communication. In these circumstances, the alternative course suggested, of its publication in the pages of the Repository, has been determined upon—a decision which we doubt not will justify itself to the mass of our readers from the ability and good spirit which mark the article, and from its evidently intimate relations with the fundamental philosophy of the new church.

As, however, in this and all similar cases, we would avoid the imputation of undue partisanship in regard to disputed questions, we shall cheerfully accord to “Investigator,” or any one of kindred sentiments, the opportunity of reply, provided only that such reply be a candid and *argumentative* discussion of the principles involved. Mr. De Charms, it will be seen, has taken a strongly affirmative ground on the subject, and sustained his position by a rigidly logical course of reasoning. The proper and only proper mode of meeting his conclusions is to show that his premises are false or his dialectical processes unsound. Any one who shall see fit to assume the task of refutation on these conditions, shall have free access to our pages, but they will be hermetically closed against vague declamation, loose logic, or appeals to prejudice.]

THE ANSWER.

“Contraries are cured by contraries.”—Galen. We are informed, by those who ought to know, that Galen no where says this in just such

or so many words. Still it must be conceded, that it is a maxim fairly deducible from what he does say in his works. But it is a fallacy for all that. At best, it is only an *apparent* truth. A contrary disease never *cures*, it only *palliates*, its contrary.

All life is the result of action and re-action.* So, in the cure of disease, every medicament has an active and a re-active effect on the human organism. The active effect is primary, the re-active is secondary. And the whole history of medicine proves, that, while the primary effect of a counterirritant remedy may be present alleviation of painful or morbid symptoms, its secondary or reactive effect is increased disease. For instance, the primary effect of a medicine is some times to relax the bowels; the secondary, is to constipate them. The primary effect is some times to soothe, and to promote sleep; the secondary, is to excite, and to cause wakefulness. If a man burns his hand, the primary effect of plunging it into cold water may be temporary relief of pain; but, in the reaction, there are increased inflammation and anguish. So, if a man's foot is frosted, and he puts it to the fire. In these, and in all cases, a cure is effected by administering a medicament, the primary effect of which, upon the healthy system, would be symptoms similar to those of the morbid one. Thus, when the hand is burned, the remedy is to hold it to the fire, or to apply some substance, like soap,

* Physical life results from the marriage of the soul and body. In this conjunction of the soul and body, the soul acts and the body reacts. But the soul's action is the *cause* of the body's reaction, and the body's reaction is the *effect* of that cause. When the soul acts upon the body, and the body reacts upon the soul, ordinally, then there is that *just equilibrium* between them, which constitutes *health*: but when the soul acts, and the body reacts, inordinately, then there is the derangement of the balance between them which constitutes *disease*. The soul acts ordinally in the body when it lives the life of the truth of good from the Lord, that is, the life of love to God and charity to man; but it acts inordinately when it lives the life of the falsity of evil from hell, that is, the life of the supreme love of self and the world. This inordinate action of the soul is its own inordinate reaction, as man's spiritual body, on the divine life or love within it; which reaction is the universal cause of evil, sin, death, and therefore disease, which is incipient death. Hence, as the soul's action is the cause of the body's reaction, and, of course, the soul's inordinate action is the cause of the body's inordinate reaction, which disturbs the just equilibrium between them, and so produces disease, therefore the *cause* of all disease in the human body is *spiritual*.

"There is from God in every created thing a reaction. Life alone has action, and reaction is excited by the action of life. This reaction appears as if it belonged to the created being, because it exists when the being is acted upon: thus, in man, it appears as if it were his own, when, nevertheless, man is only a recipient of life. From this cause it is that man, from his own hereditary evil, reacts *against* God; but, so far as he believes that all his life is from God, and every good of life from the action of God, and every evil of life from the reaction of man, reaction becomes correspondent with action, and man acts with God as from himself." (D. L. & W. 68.) "The equilibrium of all things is from action and joint reaction; and every thing must be in equilibrium." (Ibid.) "There is action and reaction in all things which are conjoined." (A. C. 10.729.) "Every active principle has its reactive or reciprocal principle, that any effect may be produced: and the active principle is the cause, and the reactive principle is the thing caused: therefore reactivity is also of the active principle, as the thing caused is of the cause; for all energy in the thing caused is from the cause. This is the case with reaction in singular the things of nature." (A. C. 6262.) "The natural mind, being the tegument and continent of the higher degrees of the human mind, is a reagent; and, if the superior degrees are not opened, it acts against them; but, if they are opened, it acts with them." "The abuse of the faculties which are proper to man, called rationality and liberty, is the origin of evil." "All evils, both hereditary and acquired, reside in the natural mind." (D. L. & W. 260—270.)

spirits of turpentine, or alcohol, the effect of which, upon an abraded healthy cuticle, is *like* that of a burn. When a foot is frosted, the remedy is to rub it in snow. When a man is dead drunk, a good remedy is to pump cold water on him; for this, in health, produces symptoms *similar* to those of drunkenness. Although there are what are called isopathic remedies; yet these, like allopathic ones, are only apparent exceptions, and the general rule is still homœopathic. Therefore the homœopathist does not give a drunken man *more whiskey* to cure him. He may practise on the allopathic principle, and prescribe brandy to a man affected with *mania a potu*: but this is to *palliate* only, not to *cure*. It is to sustain the sinking reactive system, until curative remedies can be brought to act upon it. He never excites the *same* disease, in curing. This is the slander of his jealous, envious, or interested opponent, who accuses him of doing *what he himself does*, that is, of casting out devils by the prince of devils, and thinks to confute the truth of his system by misrepresenting it.

When a man is poisoned by a mineral, the remedy is not another mineral poison, but a corresponding poison from the animal or vegetable kingdom: and *vice versa*. Or if the remedy be a mineral poison, it is one from a lower discrete degree of the mineral kingdom. The law of derivation calls for the cure of animal by vegetable poisons, and of vegetable poisons by mineral; or of poisons in the higher degrees of each kingdom respectively, by those of the lower degrees. For the pleasure which infernal spirits feel in the activity of their demoniacal delights is greater in the ratio that the plane of their operation is more ultimate. And hence they willingly leave their corresponding poison in a higher degree, that they may enjoy increased pleasure in the more violent activity of their delights in the similar poison of a lower degree.

Higher and *lower* are relative terms. In the hells, that is highest which is lowest in the heavens. Hence mineral poisons are more virulent than either vegetable or animal ones, because more ultimate. For the same reason, the Lord's last and severest temptations were from the most corporeal, and therefore the relatively lowest, passions of human nature. For the last and lowest principle of the body corresponds to the first and highest principle of the mind. Thus the universal sense of touch in the skin corresponds to the affection of love in the will. For this reason, touch is the peculiar sense of conjugal love; and the wife has an ultimate perception of her husband's affections by the touch of her hand on his breast. And for the same reason, there is such an intimate connection between the skin and the internal viscera—for instance, the liver; so that every diseased viscus has some corresponding perceptible symptom in the skin. Who does not know how fatal are the repelled eruptions of measles and scarlet fever? Hence, in general, the cure of a diseased viscus calls for the derivation of its morbid humors, or its diseased actions, down or out, to its corresponding functions in the skin. Here the infernal spirits pass off from the human economy into the lower kingdoms of nature, as "Legion" did from the restored demoniac into the herd of swine. They recede willingly from the sphere of the Lord's divine humanity, which tortures them, into the increased delight of their passions in lower or more ul-

ultimate planes of their activity—as birds of night go willingly from the dawning light of day into the congenial darkness of their various hiding places. And in the greater activity of these passions, they become paralysed by excess, as a man's arm or tongue sometimes is by the excess of his passion, or as a serpent becomes blind by the excess of its poison in midsummer. Thus is the action of the hells made quiescent in ultimates, on the principle of derivation.

But there may be a cure of disease by the Lord's *elevation* of the activities of man's life from a lower to a higher plane. Hence, in the cure of a mineral poison by a vegetable one, or of a vegetable poison by an animal one, there is, probably, a quiescence of the activity of the more infernal spirits in the more ultimate poison, produced by the influx of a less inveterately evil sort into the more intimate poison—on the principle, that, when the Lord cannot save a man from hell, he gently draws him from the lowest, or a lower, to a milder degree of the infernal regions. Or a cure is effected by raising the diseased action from a lower to a higher discrete degree in the same plane. In this case, evil is deprived of its *chief* power, which always lies in activity in ultimates. Thus chloroform lays the diseased action of the voluntary muscles asleep, and determines the common influx of the spiritual world through the involuntary. On the same principle, moral causes act in the cure of disease. Thus hypochondria is cured by the conversation of the physician, or maladies are alleviated by the imposition of the hands of the healthful and the virtuous. How many cases have clergymen experienced, in which infant children have had a favorable turn given by baptism at the point of death or in the crisis of disease! In such cases, infernal spirits are made to recede, or are brought into a state of quiescency, by the access of a better order of spirits, flowing into higher representative forms, either adventitiously or scientifically induced in the human organism.

The primary effect of a homœopathic remedy—the pathogenetic tendencies of which are to excite a similar disease—is sometimes an exacerbation of the morbid symptoms, while the secondary effect is a perfect or a partial removal of them. The type of this, in the Word of God, is found in Mark, ix, 26: “And the evil spirit *cried* and *rent him sore*, and came out of him.” All depends upon the skill with which the remedy is chosen. So that homœopathy requires more science, more experience, and more care; although, unfortunately, *her* domain is more liable to be invaded by quacks.

“He casts out devils by Beelzebub, prince of devils.” This charge was brought by the Pharisees of old against the Lord of Life. It is now brought by modern Pharisees against Hahnemann. It is as true in the one case as in the other.

“Satan cannot cast out Satan.” We do not know where the Lord has used these words as an affirmative apothegm. They are probably an inference from Matt., xii, 26, or Mark, iii, 23, 26, or Luke, xi, 18. But these passages do not show that Satan *cannot* cast out Satan, if the Lord grants permission. They only show that *the Lord* does not cast out devils by Beelzebub; and that he argues that Satan is not prone to do this work, and so bring his kingdom to an end. We may

infer that Satan *could*, if he would. And it remains to be proved, that the Lord does not, in hell, or in his government of the hells, allow Satan thus to neutralize the power of his own kingdom, by using one class of infernal spirits to counteract another, just as, in his merciful providence, he uses one bad or selfish man to counteract the evil designs of another such a man here on earth. So, in diseases of the human organism, which are the correspondent effects of the influx of the hells into man, there is no just reason why the true physician may not *derive* the evil spirits, who are producing morbid actions in that organism, into those poisonous substances which correspond to them in the lower kingdoms of nature, and so open the door to the Lord, who is knocking for entrance from within, to descend into man with his sphere of all health, and heal him. At any rate, the charge is as good against the allopathic as against the homœopathic principle. For the only difference is, that, according to the hypothesis, the homœopathist casts out one devil by another *similar* devil, while the allopathist casts out one devil by another *contrary* devil. Hence it is quite as much a casting out of evil by evil, or of Satan by Satan, in the latter case as in the former; because, as disease is the kingdom of Satan, or rather of the Devil, in the human body, to cure one disease by exciting another contrary *disease*, is just as much a bringing of one power of hell to counteract another for the removal or extinction of disease, and so a bringing of Satan's kingdom to an end.

“Evil cannot cast out evil.” We wish that “Investigator,” in quoting the words of Swedenborg, had referred us to the work of his wherein they are to be found. Often the most important principles are involved in an author's own peculiar mode of expression. A single word, altered, left out, or substituted by another, materially affects the sense, and sometimes entirely perverts the meaning of an author. Presuming “Investigator” to be a gentleman, we are unwilling to think him guilty of the great moral delinquency of misquoting Swedenborg's words here; and we should like to know where, in his writings, we could read them for ourselves. We think it probable a critical examination of his writings would prove that they are not Swedenborg's words precisely, but that they are only an inference from something else that he says, as in the previous quotation of the Lord's words. Still it is true that evil cannot cast out evil; for evil has no power of itself. Its only power lies in truth falsified. Good alone has power to cast out disease. This is the power of good only: or, as “there is none good but one—God,” it is the power of God only. Every wise medical man knows and confesses that *he* has no power to cure disease. All he can do is, as he is wont to say, “to assist nature.” The *vis medicatrix naturæ* is that to which he trusts, and of which he professes to be only the servant. And we know that this is the divine protective sphere which the Creator sheds from himself, and spreads around the creation which he has made, for its perpetual conservation. “Surely he shall deliver thee from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust.” (Ps. xci, 3, 4.)

Before the incarnation of divinity in humanity in the person of our Lord and Saviour Jesus Christ, devils possessed the bodies of men, and

this possession has ever been, and is now, the true cause of all of man's physical disease. Since the incarnation of the Lord, and the glorification of humanity by him, devils have no longer the power of such possession, except so far as the human body is disordered by correspondence with man's corrupt volitions. Now the Lord glorified humanity by the life of divine truth on earth; for by this life that humanity was made truly good. And in or by the precepts of this life, he "went about all Gallilee, teaching in their synagogues, and preaching the gospel of the kingdom, and *healing all manner of sickness, and all manner of disease among the people.*" (Matt., iv, 23.) Hence the true principle of cure is the sphere of divine love brought, by the Lord's humanity or life of divine truth, to infernal spirits in the bodies of men, so as to cause those spirits to recede therefrom, as owls and bats recede from morning light, or frozen serpents from a thawing fire. But, "nevertheless," as Swedenborg teaches (A. C. 5712), "this is no hindrance to man's being healed naturally; for the Divine Providence concurs with such means of healing." And the power of the sphere of good from the Lord's humanity to cure disease in man as a rational free agent, by a concurrence of Divine Providence, with *natural means of healing*, is an operation of that sphere by *truth*, which, in medicine, is the true science of pathology and therapeutics. And this truth, like all others, man, acting "in freedom according to reason," is to find out by *rational* induction from known facts. For all science rests as a superstructure upon the foundation of what we call the *knowledges* of truth; that is, upon facts ascertained by revelation, observation, or experience. And whether homœopathy is the true science of medicine or not, must be determined by such rational induction. It is in vain to assail it by misrepresentation, calumny, or ridicule. "Truth is mighty, and will prevail." Homœopathic truth does not cast out devils by Beelzebub, the prince of devils, but is only a feeble conduit of that "spirit of God"—that truth of good—which is vouchsafed for "the healing of the nations." It is a clearly-devised curative system, or natural means of healing concurrently with the Divine Providence, which a strong but virtuous passion for the curing of human maladies has reared upon the most rigorously scientific experimental knowledge of the true pathogenic, and therefore healing, properties of those medicaments which our good Lord and God has given for putting an end to "the ills that flesh is heir to." It has no antagonism in the words of either the Lord Jesus Christ, or of his chosen servant, Emanuel Swedenborg; and this we here pledge ourselves to prove, whenever or wherever the time and the space are allowed to us. Experience will show that homœopathy is founded in truth, and is one of the most conspicuous instances of the power which good has by truth in dispensing material blessings to mankind. Such stabs as this "Inquiry" of "Investigator,"—if they should avail to the death or injury of this true science,—would afford an instance of the power which evil, or self-love, or self interest, is sometimes permitted to exert by the instrumentality of truths misrepresented or falsified.

"Like cures like;" or, rather, "*similia similibus curantur.*"—*Hahnemann*. This, we contend, is true. And it is only the *art* of

“Investigator” which makes it synonymous with the casting out of devils by Beelzebub, or with Satan casting out Satan, or with evil casting out evil. It is not true that one disease is cast out by another similar disease. As we have already shown, this is not the theory of homœopathic cure. The theory is, that the evil spirits of hell, who are exciting disease in the human economy, by flowing into corresponding human poisons which sin has generated therein, are *derived*, drawn down, from that economy, by presenting to them material hells as a more grateful field for their infernal activity, namely, those *similar* poisons, or the effects in man’s body of those *similar* poisons, which correspond to the hells of those spirits in the animal, vegetable, and mineral kingdoms, which lie beneath man. Into these lower poisons or their effects, the infernal spirits go *freely*, and by divine *permission*, not *constraint*, because they feel greater delight in a more ultimate ground of their activity, on the principle that all interior things are full and perfect in their ultimates, and are more full and perfect in the degree of their ultimity, as the mind’s preception, by the sense of touch, is more perfect in the fingers than in the brain or the heart. Thus the infernal spirit feels more delight the more ultimate is the degree of the poisons into which he flows and acts. For the hells are, in fact, the heavens of such spirits; and the lowest material plane is their highest heaven. And as the Lord leads infernal spirits, as he does men, by allowing them to act from their ruling loves, hence he permits them to go *out of men freely*, as into swine, by the impulse of their own loves, instead of *pushing them out arbitrarily* by any expulsive force of his own. And “the natural means of healing” human diseases consist in presenting more ultimate similar poisons in lower planes of infernal activity. When the infernal spirits are thus derived, the Lord, with a sphere of life and health, descends from his adytum within man, and restores him to health. This is the mode of cure when obstructions are removed from the internals of man, and life is permitted to descend from the Lord within to his externals. But, as we have intimated, there is another mode, namely, when the Lord produces quiescency of infernal action in an ultimate plane by indrawing, or uplifting, the activities of life into a more intimate plane. This mode corresponds to the process of reformation of the human soul; in which, when the old, natural, and corporeal will of man is destroyed, the Lord forms a new will in the intellectual plane of the mind. The former mode corresponds to the descent of the Lord, as divine truth, into human nature, for the redemption of man in the subjugation of the hells or powers of evil; the latter mode corresponds to the re-ascent of the Lord, as that truth made good in the glorification of that nature, for man’s increased felicity in the reduction of the heavens to order. “I am come that they might have life, and that they might have it more abundantly.” (John, x, 10.) “This is the bread of God, that cometh down from heaven, and giveth life unto the world.” (John, vi, 33.) “I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” (John, xiv, 2, 3.)

This theory, thus generally stated, we might now proceed to illus.

trate and enforce, both by showing the true type of it from the Word of God, and by presenting those passages from the writings of Swedenborg which instruct us in the true causes and nature of human disease: but opportunity is not here afforded us.

We will conclude by a single observation. Not only are those infernal activities of evil spirits which produce disease derived from man by means of poisons introduced into his system from the lower kingdoms of nature, but they are also derived from the human economy, and man thus preserved from their sickening influences, by the Lord's permitting poisonous minerals, and noxious weeds, and hurtful animals, to exist, grow, and live, as planes of their operation below man. Hence, Swedenborg says, the use of narcotic plants, like tobacco, is to "*absorb malignities.*" And this they do, whether they are growing as weeds in the fields around a man's dwelling, or are introduced into his system as medicaments, or as pleasurable excitants, and agreeable stimulants, and lulling soporifics of his bodily frame. Consequently, there is a great and benevolent use in *the growing of weeds* in some near or remote proximity to human dwellings. And we see a good reason why certain noxious and apparently useless plants, like the stramonium, are permitted to be so common, and to grow so widely, as they are in fact every where found to do. For they are needed, not only as medicaments to cure the diseases into which mankind are very generally prone to fall, but also to absorb those malignities, by the influx of which into men, those diseases would be too generally and inevitably produced, and mankind be thereby destroyed.

R. DE CHARMS.

Philadelphia, October, 1850.

[From the *Cosmopolite* of October 1, 1850.]

IMPROVEMENT IN MEDICINE.

There is a natural disposition in mankind to rush from extremes to extremes—of which many examples might be given. The sudden change of the condition of the society of the people of England, from the rigid puritanism under Cromwell to the shameless licentiousness under Charles the Second, is a striking instance. So also in medicine, we see in our own day, people dashing in hot haste from the terrors of the lancet, leech and calomel of allopathy on one hand, to the infinitesimal do-nothing of homœopathy on the other. People do not seem to conceive that there is a mid-way way between all extremes, where alone true safety is found. In avoiding Scylla, we must take care that we do not encounter Charybdis on the other side of us. "*In medio tutissimus ibis,*" is an old and truthful maxim. A just moderation in all things, shunning alike the vain glorious asceticism and sad countenance of the Pharisee, as well as the reckless indulgence and gross excess of the sensualist, is a basis of inestimable doctrine inculcated in the Holy Word, from one end of it to the other.

The fact that the homœopathic treatment is more successful than the old severe allopathic mode, is only an apparent fact. It simply proves that no treatment at all is better than the destructive treatment which preceded it—an assertion difficult indeed to be credited, but one which, nevertheless, is amply proved by statistics.

But, is there a middle ground? Certainly there ought to be; and we think there is. The claim to this important position will be found in the letters below, which we beg our readers to observe are perfectly voluntary, addressed to an entire stranger, by intelligent physicians and others, who have carefully examined the system, and bear willing and disinterested testimony in its favor.

But the reader will desire some inkling of the new system. First, then, it claims to have shown the unity of all disease. Second, that the fever which, in a greater or less degree, attends all diseases—instead of being an effect, (as formerly believed,) is in fact the disease; and to cure the fever is generally to cure the disease. Third, that it dispenses with the lancet, the cupping instrument, and the abuse of calomel. Even apoplexy is proved to be perfectly curable *without blood-letting*. Consumption is shown to be a curable disease, and so also of many other diseases hitherto placed among the *incurable*. The change, caused by the publication of the system, already produced in the practice in New York, is almost incredible. Even the oldest physicians have been compelled to relinquish their lancets. Fourth, it embraces the judicious use of warm and cold water in numerous instances. Fifth, it prescribes medicines in minute, or very small doses; but gives no countenance to the absurd infinitesimal doses of homœopathy. Sixth, it is written in a most lively and spirited style, and has been pronounced as “interesting as a novel,” with the paramount advantage of being instructive, as well as entertaining.

The above is the second of Dr. Turner’s invidious notices of homœopathy in the New York newspapers. We give a third below. If there were any others, we have not seen them. The papers containing the last two were, we presume, sent to us by Dr. Turner himself. The hand-writing of the direction leads us to this surmise. Hence we have deemed it right to notice them.

Dr. Turner had sent us, in years past, while we were residing in Baltimore, several of his chronothermal publications, which had made us aware of Dickson’s theory, but had failed to convince us of its truth; or whatever of truth there was in it, seemed to us to square altogether with homœopathy—if indeed it were not wholly taken from it.

We have not so much objection to the spirit of the above as we have to that of the one below. The writer does indeed travel very far out of his way to abuse homœopathy in puffing chronothermalism, and his ungenerous flings at our school are quite characteristic of his own. Still we were disposed to make much allowance for an ardent man’s

zeal in propagating what he honestly believes to be the true system of medicine,—notwithstanding his own particular interest in the matter,—and to give him considerable latitude of denunciation in striving to reclaim us from our errors: and we willingly insert the above notice, on account of its inkling of chronothermalism, which we by no means wish to misrepresent. Its writer, however, seems to us unfortunate in contending that the do-nothing treatment of homœopathy is better than the destructive treatment of allopathy, because it is effectual without giving any medicine; for he therein argues effectually, though not in the *extreme* degree, against chronothermalism also. We are sorry that we cannot speak so kindly of the subsequent reprint from “The Weekly Universe,” which was evidently spit at Dr. Hering’s endorsement of our “Answer” to the “Inquiry” on page 12 above.

[From the Weekly Universe of November 23, 1850.]

HOMŒOPATHY NO WHERE.

THE fundamental doctrine of Hippocrates, which was afterwards adopted by Galen, is thus expressed by Dr. John Rodman Coxe of Philadelphia, in his Epitome of Hippocrates and Galen. “Whatever is injurious is disease, and is to be *removed or cured by contraries*,” id est, by those things which are the *reverse of injurious* in their effects.

Dr. Thomas D. Mitchell, Professor of the Practice of Medicine in Philadelphia, in his late work on Therapeutics, says:—Hippocrates had adopted the position that *contrary diseases are cured by contrary remedies*; and as the German innovator (Hahnemann) felt himself called upon to direct his efforts at the great source of medical truth, he chose for his motto the direct opposite, viz., that *similar diseases are cured by similar remedies*.

It is singular that Hahnemann and his followers should have been so little familiar with the Bible as not to have perceived that their doctrine was flagrantly opposed to that of an infinitely greater Physician than even Hippocrates or Galen, in the declaration of the Saviour in his reply to the accusation of the baffled Pharisees, that “he cast out devils by Beelzebub, prince of devils,” wherein, by an overwhelming argument, he proved that “*Satan cannot cast out Satan*.” We understand that there is a good deal of wailing and gnashing of teeth among our homœopathic friends, at the mortifying discovery. We are sorry for them; but the truth must be told, come what may.

We have inserted this because it is a fruit which gives unmistakable evidence of the quality of the tree that produces it. It so clearly evinces the *spirit* of the writer, that no one can fail to trace it to its

source among those spirits in the world of spirits who alone “bring a *railing* accusation against the brethren.” If we had not had reason to believe that this indelicate and ungentlemanly diatribe was the production of a professed receiver of our doctrines, with no small pretensions to intelligence and influence in our religious communion, we should have passed it by, as the slang notice of the *paid* editor of some scurrilous newspaper, which was wholly unworthy of notice here. As it is, we have felt bound to insert it, because, without its insertion, our readers could not know the nature of the assaults made upon us, and the character of our assailants, in our own connection. We only remark further, that nothing in the above has shocked our religious feelings so much as “Investigator’s” most irreverent, and as we think profane, placing of the most adorable name of our Divine Saviour in the list of mere human authors in his “Inquiry.” And certain are we, that no true and vital Newchurchman could have even *thought* of putting that sacred name in such a category, without compunctions of conscience so violent as effectually to have prevented it.

[Communicated to the New York New-Church Repository.]

AFFINITY OF HOMŒOPATHY AND NEW-CHURCH PRINCIPLES.

WHEN Dr. Hering asked me to put down in writing what I could say in defence of homœopathy on new-church grounds, he intimated that I must be as concise as possible, or my answer to the “Inquiry” of “Investigator” would not gain admission into the Tribune. Hence I was able to give only a very general and imperfect presentation of the theory which had occurred to me as truly accounting for what experience had proved to be the *facts* of homœopathy. Still my answer was not sufficiently brief to gain admission to the field on which homœopathy had been attacked. Its theological complexion was necessarily induced by the nature of the attack. Hahnemann was charged with being at variance with the Lord in the New Testament, and with Swedenborg as the authorized expounder of the Lord’s teachings; and thus the field of attack was changed from the plane of medical science to that of theological polemics; and this by one who was believed to be at least a professed member of the New Jerusalem. Therefore, an appeal was made, by a scientific medical man, to me as

a clergyman of that church, to defend the truth, as both he and I held it, from so serious a charge as diametric opposition to our heavenly faith. That such a complexion of my article made it unsuitable for admission into a secular and political paper, I can easily see; but that should have induced our *new-church* opponent not to have assailed us in such a vehicle.

From two other New York newspapers sent to me since the publication of my first article in the Repository, as well as from a note to the editor of the latter periodical, it now appears, as I suspected, that "Investigator" is Dr. Turner, an almost rabid advocate of Dickson's chronothermal theory. It would seem that, disgusted with the very general embrace of homœopathy by Newchurchmen in New York, Dr. Turner has essayed to enlighten and reform them by something worse than newspaper confutations of their errors. Charity forbids us to suppose his end is to vaunt his own favorite system, and we must imagine that his object is purely to "loose his brethren as asses from their stalls on the Sabbath." (Luke, xiii, 15.) In the Cosmopolite of Oct. 1, he shows us the "better way" that lies between the Scylla and Charybdis of allopathy and homœopathy, which he thinks *extremes*. On the principles of chronothermalism as here set forth, I have no controversy with Dr. Turner. I am inclined to think there is some truth in them. But when he assumes that we "have dashed in hot haste from the terrors of the lancet, leech and calomel of allopathy to *the infinitesimal do-nothing of homœopathy*," or when he avers that chronothermalism "prescribes medicines in *minute*, or *very small doses*, but gives no countenance to *the absurd infinitesimal doses* of homœopathy," I think that he totally misunderstands the principle of homœopathic dilutions and triturations, and displays great ignorance of the new-church grounds on which that principle is to be explained.

Not satisfied with making the charge, in the Tribune, that homœopathy casts out devils by Beelzebub the prince of devils, Dr. Turner reiterates it in another New York newspaper entitled the "Weekly Universe," an hebdomadal of November 23. In this he quotes the testimony of two eminent professors of the allopathic school in this city against homœopathy, and remarks—"It is singular that Hahnemann and his followers should have been so little familiar with the Bible as not to have perceived that their doctrine was *flagrantly* opposed to that of an infinitely greater Physician than even Hippocrates or Galen, in the declaration of the Saviour, in his reply to the baffled Pharisees, that 'he cast out devils by Beelzebub, prince of devils'—wherein, by an overwhelming argument, he proved that 'Satan cannot

cast out Satan.' We understand that *there is a good deal of wailing and gnashing of teeth among our homœopathic friends at the martifying discovery.* We are sorry for them; but the truth must be told, come what may."

I have quoted this *fling*, to show the spirit of Dr. Turner's attack upon his new-church brethren. We, it seems, are those spirits who weep, and wail, and gnash their teeth, in outer darkness; and he is the angel of the Lord, who casts us out thither with merciful commiseration of our lost condition. Wonderful self-complacency! But "it is not angelical to inquire into the evils appertaining to man, unless the goods are inquired into at the same time" (A. C. 10.381): and while "the infernal spirits are continually making assault upon man, the angels afford protection;" yet "it is forbidden them to act violently, and thereby to break man's lusts and principles, but the injunction is to act with gentleness" (A. C. 5992); and "the attendant angels never make the assault, but this is always done by the evil or the infernal spirits, whilst the angels only avert and defend; the angels derive this mode of proceeding from the Lord, who is never willing to bring evil on any one, or to thrust any down into hell, even if he were the most wicked and deadly enemy, but it is the evil spirit himself who brings evil on himself, and casts himself headlong into hell; this also follows from the nature of evil, and from the nature of good—it being in the nature of evil to be desirous to annoy every one, while it is in the nature of good to be unwilling to annoy any one; the evil are in the enjoyment of their veriest life when making assault upon others, for they are continually in the desire to destroy; but the good are in the enjoyment of their veriest life when they assault no one, but when, on the contrary, they can be of use in defending others from evils." (A. C. 1683.) Yet the zeal of the angels, in defending the truth, is not unlike the anger of the infernals in assaulting it (A. C. 8598); for although "spiritual indignation does not take any tincture of anger from the natural man,—still less celestial indignation,—but takes its tincture from the interior essence of zeal," yet that "zeal in an external form appears like anger." (A. C. 3909.) Hence we Homœopathists, who are any thing but angels, may be excused, if we evince an indignation much like anger in its external form at these no less unjust than ungenerous and unkind assaults of Dr. Turner upon the beneficent truth of medical science and art as we hold it.

The Doctor's *argument* here is worse than his *spirit*, and is beneath contempt. I supposed that I had sufficiently answered his charge in my former article, and showed conclusively that we Homœopathists do

not cast out Satan by Satan, or that the charge is as good against the allopathists and chronothermalists as it is against us: and his here insisting upon the charge again, only reminds us of the “*You did—you did!*” of wrangling boys, or of the objurgations of evil spirits.

It is said “the Devil can quote Scripture;” but he would not be near so acute as the great subtlety of his character makes him, if he were to quote it so little to his purpose as this *doctor* does. Need I say again to any one that is even a “*little* familiar with the Bible,” that the Lord, in this passage, neither proves, nor says, any thing at all about Satan’s *inability* to cast out Satan. He proves that he himself does not cast out devils by Beelzebub, and argues that Satan would not do it because he would thereby *bring his own kingdom to an end*. The conclusion is, that the Lord is not Satan, or does not avail himself of Satan’s mode of warfare, so as to cast out devils by Beelzebub their prince. And it is a fair corollary, that Satan’s kingdom *may be brought to an end* by Satan’s casting Satan out. But so far as medicine is concerned, its great object is, *to bring Satan’s kingdom to an end* in the human body. Now what does the argument of the Lord above quoted prove in this case? Why, if we can get Satan to cast out Satan in the human body, *he will bring his own kingdom to an end there*. Thus the Lord at least intimates that this is the way in which Satan’s kingdom *may* be brought to an end in the human body. But the charge of the Pharisees that *the Lord thus casts out* devils, was false and malicious; and we hesitate not to say, that the similar charge now brought against Homœopathists, is not less false—how *malicious* it is, we shall not undertake to say.

Swedenborg says the *devils* burn with especial hatred to infants. They feel a most intense animosity to their infantile innocence. The ground of this is, their intense hatred of the Lord and of his innocence. And their execrations of him are most bitter, because they impute all the torments and miseries which they suffer to his infliction. It seems to them that they have been cast out of man, and cast into hell, by him. The old christian church, too, believes and asserts that the Lord is angry with the wicked and casts them into hell by a direct exercise of his mighty power. It is believed that the Lord casts devils out of men and into hell, by the power of his truth. And because such is the appearance to man and to devils, it is so said in the letter of the Word. But the new and true christian church, called the New Jerusalem, now teaches us, that the Lord does not cast any into hell, but that the wicked cast themselves thither. This is the real truth; the other is the apparent truth. And upon the apparent truth the al-

lopathic and chronothermal systems are founded; but homœopathy is founded measurably upon the real truth. One *disease* is not cast out by another and contrary *remedy* [not *disease*, for Dr. Turner abhors this idea as sacrilegious]—*falsity* is not cast out by *truth*, and *evil* is not cast out by *good*—for this implies that truth and good are *assailants* in combats with the hells; whereas the new church teaches us that the Lord and heaven do not *assail*, they merely *defend* themselves and man from the assaults which the hells make upon them. All that the Lord does, in conquering the hells, is to manifest his light and his heat. These the infernal hosts cannot endure, and flee from them and their torturing influence. Then, that they *may* do so, the Lord, in mercy, provides hells—furnishes abodes of darkness and thick darkness—in which, as rocky caverns, the infernal spirits may shield themselves from “the wrath of the Lamb,” as owls and bats do from the light of the mundane sun. To these, the Lord *permits* them to go. He does not *drive*, or *force*, or *compel* them to go. He does not *cast* them into hell, as a place of torment and *punishment* for their sins. He simply allows hell to exist below heaven and below man, and this for the same reason that he permits any and all evil to exist. He thus, in mercy to the evil and to the good, prepares a place for the evil, so that the good shall be saved from their infestations, and they themselves be saved from the torturing effects of his presence. So in man, or in the human body in its correspondence to man’s evils, the Lord does not cast those evils out arbitrarily. Our quotation from A. C. 5992, on page 24 *supra*, has shown this. He does not cause his *angels*, who are in the goods and truths that are *contrary* to the evils and falsities in which man may be principled, “*to act violently*” (as allopathic remedies do, and, in some measure, chronothermal ones too) against the infernal spirits that are assaulting his soul, and it may be exciting various disease in his physical frame, “and thereby to *break* man’s lusts and principles; but his injunction to them is *to act with gentleness*,” (just as *rightly chosen* homœopathic remedies do.) Thus the Lord “does not break the bruised reed, nor quench the smoking flax.” Nor does he act by *evil spirits* in any wrangling combats or angry objurgations with their *opposite* demons. But he permits “*hells to be opened*,” from which evil spirits, who are in evils and falsities *similar* to those in which man is principled, flow into and excite man’s cupidities by corresponding thoughts: and, when man is thus acted upon and excited correspondently to his loves, the Lord, by infinitely varied, and mercifully corrective providences,—among which are the diseases, both chronic and acute, that are incident to the excessive ebullitions of his lusts,

—gently bends the man from evil to good. A bad man's life, which corresponds to the influx of such spirits into his filthy loves, is but various disease, just as his wisdom is insanity; and when the actual disease, that corresponds to his evil, has effected its use in reforming him from it by wholesome corrective reactions upon its ebullitions, the Lord derives the evil spirits that were exciting it from man into poisons corresponding to them in the kingdoms of the natural world below him, as a sort of remanding them to material hells in his redemption.

At least, it is certainly clear, that, in a bad man, whose life is but a type of that inordinate action of the human organism which constitutes all disease in the human economy, there is nothing of spiritual affinity by which the angels can have access to him: and if the Lord did not permit evil spirits corresponding to his evil lusts and cupidities to flow into them and by their excitation to produce their corresponding diseases in him, there would be *no* life in him; for man in a fallen state, which is a spiritually diseased condition, is only capable of a diseased life; so that, if the Lord did not allow him to start with such a life, it would be impossible to cause him “to run” with the alacrity of freedom “the race set before him,” and bring him from a miserable fallen state to the blissful goal of a reformed and regenerated one. And, as the Lord has all power only in ultimates from first principles, he could not bring the evil spirits, who were flowing into and exciting inordinately man's loves and so diseasing his vitals, down, and derive them entirely from man, so that he might seat him clothed and in his right mind at his divine feet, unless he had allowed them to go, at their own solicitation, from the light of his unveiled countenance in the man's rational mind down or out into his sensual mind—from the human principle in him down or out into his most ultimate or his swinish principle—where alone the Lord had all power to shake them off as dust from his feet, or to choke them in the sea. Thus the Great Physician's cure of man's diseases is strictly homœopathic. He does not come to fallen human nature, to raise it up from its sick couch, in a glorified angelic nature, by the operation of any law of contraries; but he comes to him in a diseased nature precisely like his own, taking upon himself in that nature his infirmities, being striped for his iniquities, admitting the assaults of all the hells into himself, thus, like the true homœopathic physician, voluntarily making himself sick by imbibing their poisons or deadly things, or first proving medicaments in himself, to gain the lever of a true *materia medica*, and then, by causing man to take up his cross daily and follow him in the regeneration, make him to “pass from death unto life,” by also “laying down his life for, and so truly

loving, the brethren.” When the extreme ultimate or skin of humanity had become leprous, or otherwise diseased, from “the crown of the head to the soul of the foot,” so as wholly to pervert the influent divine life, and reflect the diseased actions of the hells back upon the heavens as the vitals of the grand man, the Lord, as the Great Physician, *came himself into the SKIN* of humanity, and, by putting off its diseased actions, and revivifying it in a full restoration of all its healthy functions, preserved the heavens from falling, and relaid a solid and all enduring foundation for them in a healthful material plane in man’s body on earth. For “a man cannot be conjoined to the Lord, unless he be spiritual; nor can he be spiritual, unless he be rational; nor rational, *unless his BODY be in a sound state.*” (D. L. & W. 330.) So that the great divine law of cure is homœopathic—“By *his stripes, we are healed.*” The allopathic physician first tries poisons upon his patient; the homœopathic, upon himself.

. So it is in the soul: and so also it is in the body, by correspondence. When the body falls into disease, the Lord’s providence permits, “by natural means of curing,” the provision or introduction of hells, or what corresponds to them, into its lower planes; and into these he permits the infernal spirits, who are exciting the body’s diseased actions, to go down from its inmost to its outermost region, and so to pass off and become quiescent in the still lower kingdoms of the material world. Or at least such is our conclusion. And upon the fundamental law thus laid down we base the medical principles, that morbid actions and humors must be derived from the vitals to the skin in the cure of mortal diseases, and that, when the morbid symptoms are passing down from the head towards the feet, it is a sign of life; but, when they are ascending from the feet towards the head, it is a sign of death.

To shift the position of our subject, like changeable silk, so that it may be seen in a somewhat varied light, let us make the following observations. Swedenborg tells us, that the cause of disease and *painful* death is man’s sin, which closes the inmost *vascula* of the body and obstructs the Lord’s descending life; and that, whenever man, by his sin, has generated what corresponds to the hells in his body, infernal spirits from those hells flow by correspondence into man’s organism, and, exciting it inordinately or unduly, produce disease. Thus it is that physical evils are the natural correspondents of man’s spiritual evils, or the diseases of his body are the natural correspondents of the diseases of his soul. For these spiritual evils or soul diseases are excited by evil spirits, who flow into their corresponding lusts and falsities in man; and when these, by their activities, have produced what corre-

sponds to them in his body, so that man “falls into disease,” then the infernal spirits “flow into such unclean things as appertain to the disease.” (A. C. 5713.) For “all the infernals induce diseases—but with a difference,” according to the genera and species of evil in which they are principled. Thus some induce “*burning* fevers”—others “infuse unclean *colds*, such as those of a *cold* fever.” (A. C. 5715–16.) That it might be known how the case is in this respect, Swedenborg was himself subjected to the influx of such spirits, or “the troublesome heat which is exhaled from the lusts” of such spirits in hell; and he declares that, as that heat flowed in, it excited a burning fever in his body; “but when it ceased to flow in, instantly the disease ceased.” Here, then, we see clearly, what it is that produces disease, and what it is that makes disease to cease. Exhalations from the lusts of evil spirits in hell, flowing into corresponding things in man’s body, produce disease, and that disease ceases *when they cease to flow in*. Of course, that cures disease, which, by “absorbing the malignities” of the evil spirits that are producing it, causes those spirits themselves to cease to inflow “into such unclean things as appertain to it.” For, whether we say exhalations from the lusts of evil spirits in hell, or evil spirits themselves by their spheres, flow in, it is manifestly the same thing.

Wherefore, in the theory of the cure of human diseases, the question is, How are “the infernals that induce diseases,” made to “cease to flow in” into the unclean things in man which correspond to them? Is it truth, as an angel from the Lord, which comes down from heaven *within*, and *expels*, or *casts out*, those infernal spirits? Or is it a contrary evil spirit, which the Lord causes to flow in from *without*, and thus makes use of to drive his antagonistic evil spirit out of the human economy? For instance, when “haughty, lascivious, adulterous, hateful, revengeful and contentious” spirits are infusing a “*burning* fever,” does the Lord make use of those other “spirits, who infuse unclean *colds*, such as are those of a *cold* fever,” to expel them? Nay, does not the Lord, by “natural means of healing,” allow the introduction of those other and similar unclean things of a lower degree, for which the infernal spirits have a greater affinity, and which, therefore, are more congenial to such spirits, and, by permitting them to flow into these, cause them to cease to flow into man, so that man’s disease may cease? In short, has not the Lord permitted the hells to exist as one grand medicament, or vast emplastrum, which, applied to the great collective body of sick humanity, *draws* out of it whatever is *similar* to themselves in man?

But I am getting into my subject before I intended. I purposed to unfold it in answer to a more specious and abler antagonist. My object here was simply to rebut the reiterated charge of Dr. Turner, that we Homœopathists are so little familiar with the Bible as not to have perceived that the doctrine of Hahnemann is "*flagrantly* opposed" to the doctrine of our Lord, who is represented as teaching that "Satan *cannot* cast out Satan," while Hahnemann teaches that Satan *is* to be so cast out. And I understand Dr. Turner, in this charge, to imply, that the Lord *does not* permit one evil to neutralize another in the human economy, so as to bring the kingdom of evil to an end therein; but that the Lord *does* invariably cast out evil and falsity by the direct action of good and truth *against* them. In other words, that the Lord does not permit the use of poisonous medicaments in the natural cure of disease, but casts out evil by its directly opposite good, and falsity by its directly opposite truth; so that infernal evil of the worst sort, is to be cured by the countervailing influence of *celestial* good, and infernal falsity of the worst sort by the countervailing influence of *celestial* truth; or that evil and falsity of the spiritual degree, are to be cast out by *spiritual* good and truth; and so forth: that is to say, that natural diseases in the human body are to be cured by the administration of the natural correspondents of those goods and truths upon earth. Now all I have to add here is, that this cannot be so, because it is contrary to the whole operation of the divine economy in the redemption and salvation of mankind, as is above intimated, and as I shall more fully show in the progress of these papers; and that the law, *Similia similibus*, does not go at all upon the principle of *casting out* devils by Beelzebub.

Once more, and finally, as to Dr. Turner's facetious intimation that there is a good deal of *wailing* and *gnashing of teeth* among his homœopathic *friends*, because the *light of truth* which *he* has let in upon us for the first time, is so *mortifying a discovery*—I can inform him, that *his original* charge has been brought against us, to my knowledge, by *old-church clergymen* in this city, *for at least ten years*. To my certain knowledge, the charge was brought against us by a german lutheran clergyman of this city ten years ago. So that we have been "weeping, and wailing, and gnashing our teeth," for a pretty considerable long time! And, as to the rest, it is not very *courteous*, to say the least, in Dr. Turner, as either a Newchurchman or a *gentleman*, to insinuate that *his friends* are in the condition of those whom the Lord has commanded to be bound hand and foot and to be *cast into outer darkness!*

R. DE CHARMS.

Philadelphia, December 25, 1850.

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HAHNEMANN AND SWEDENBORG.

WHEN a person, pleased with a theory, wishes to believe that theory as true, it is no difficult matter for him to find confirmatory evidences, which, to his own mind, satisfactorily prove its correctness and infallibility. Every system of theology prevalent in the Christian world is, in the estimation of its advocates and adherents, satisfactorily proved to be the true system of theology taught in the Word of God. In like manner every system of philosophy propagated among men is, to those who embrace it, proved to be correct, and, as far as seen, in agreement with the laws of nature. It would be strange, therefore, if the disciples of Hahnemann should, in their efforts to uphold his system, fail to trace out some apparent "affinities between the fundamental principles of Homœopathy and the doctrines of the New Church." But that these affinities are apparent only and not real, and that in reality there is not the least agreement between the theory of the one and the truths of the other, we think must be seen by every impartial mind which properly investigates the subject.

Mr. De Charms, in his article, we admit, has advanced many truths in his observations with respect to the doctrines of the New Church; but these truths he has most obviously misapplied, or rather has wrongly construed in his application of them to the system of Homœopathy; and his effort to trace out the analogy or correspondence between the doctrine of "*similia similibus curantur*" and the doctrines taught by Swedenborg, has been a most signal failure. At least his article is, to us, any thing but satisfactory.

Diseases of the body correspond to the evils and falses of the mind, and are produced by them.

"By all the diseases here named are signified spiritual diseases, which are evils destroying the life of the will of good, and falses destroying the life of the understanding of truth, in a word, destroying the spiritual life which is of faith and charity: natural diseases also correspond to such, for every disease in the human race is from that source, because from sin; every disease also corresponds to its evil; the reason is, because the all of the life of man is from the spiritual world; wherefore if his spiritual life sickens, evil is also thence derived into the natural life, and becomes a disease there."—A. C. 8364.

"That diseases have correspondence with those who are in the hells, is because diseases correspond to the lusts and passions of the mind (animus); these also are the origins of diseases; for the origins of diseases in common are intemperance, luxuries of various kinds, pleasures merely corporeal, also envyings, hatred, revenges, lasciviousness, and the like, which destroy the interiors of man, and when these are destroyed, the exteriors suffer, and draw man into disease, and thus into death: that man is subject to death by reason of evils, or on account of sin, is known in the church; thus also he is subject to diseases, for these are of death."—A. C. 5712.

The curing of natural diseases corresponds to, and is representative of, the healing of spiritual maladies or regeneration.

“Healings were effected by the Lord on the Sabbath days, for healings involved the healing of spiritual life; and the dropsy involved the perversion of truth and good; thus the healing denoted the amendment and restitution of perverted truth: for all the Lord’s miracles involved and signified states of the church.”—A. C. 9086.

“Inasmuch as diseases represented the iniquities and evils of spiritual life, therefore by the diseases which the Lord healed, is signified liberation from the various kinds of evil and the false, which infested the church and the human race, and which would have induced spiritual death; for divine miracles are distinguished from other miracles by this, that they involve and have respect to the states of the church and heavenly kingdom; on this account the Lord’s miracles consisted principally in the healing of diseases.”—Ibid. 8364.

“All diseases which the Lord healed, represented and thence signified spiritual diseases, to which natural diseases correspond, and spiritual diseases cannot be healed except by the Lord, and indeed by looking to his divine omnipotence, and by repentance of the life: the faith whereby spiritual diseases are healed by the Lord, can only be given by truths from the Word, and by a life according to them, the truths themselves and the life according to them constituting the quality of the faith.”—*Ap. Ex.* 815.

Spiritual diseases are healed by the Lord as the divine physician, therefore physicians on earth in the cure of bodily diseases are representative of him, as magistrates and the ministers of the Word are representative of him in their respective offices.

“I Jehovah am thy healer—that it signifies that the Lord alone preserves from evils, appears from the signification of healing, as denoting to cure and also to preserve from evils, for when diseases signify evils, to heal signifies their cure and preservation from them: and because to heal has this signification, the Lord also calls himself a physician: ‘they that be whole need not a physician, but they that are sick: I came not to call the just but sinners to repentance,’ Matt. xi. 12, 13, &c.”—A. C. 8365.

“By Joseph commanding his servants the physicians, is signified influx from the internal concerning preservation from evils which hindered conjunction. That physicians signify preservation from evils, is because in the spiritual world diseases are evils and falses, spiritual diseases being nothing else, for evils and falses take away health from the internal man, and induce sickness in the mind, and at length pains; nor is any thing else signified in the Word by diseases.—Jehovah the Physician denotes the preserver from evils.—In the same sense also the Lord calls himself a physician in Luke.”—A. C. 6502.

It is obvious from these passages, that physicians, as the healers of physical diseases, are representative of the Lord as the healer of spiritual diseases; for as the physicians in Egypt were thus representative of him, so also of necessity must physicians now, and in all ages, by the same correspondence, be representative of him.

Now, inasmuch as natural diseases correspond to spiritual diseases, and have their origin from them, and are caused by them; and inasmuch as the healing of the one corresponds to, and is represented by, the other; and inasmuch as the physician in the healing of physical disease is representative of the Lord in the healing of spiritual disease; and inasmuch as all things in the natural world are the correspondences of things in the spiritual world, and exist and subsist by influx thence (A. C. 5377), therefore there must of necessity in like manner be an

exact correspondence between the medicines used by physicians for the removal of physical diseases, and the spiritual medicines by which the mind of man is restored to spiritual health, for otherwise corresponding results would not and could not be produced by them. The medicine by which the healing of the spiritual diseases of the mind is effected, is spoken of in the following language:

“And the leaves of the tree were for the healing of the nations,—signifies rational truths thence derived, by which they who are in evils and thence in falses are led to think soberly and to live decently. By leaves of the tree are signified rational truths; by nations are signified they who are in goods and thence in truths, and in an opposite sense they who are in evils and thence in falses, *in the present case, they who are in evils and thence in falses*, because it is said, for the healing of them, and they who are in evils and thence in falses, cannot be healed by the Word, because they do not read it, but if they have judgment, they can be *healed by rational truths*.”—*Ap. Ex.* 1339.

“Whenever man is compared to a tree, or is called a tree, then fruit signifies the good of charity, and leaf the truth thence, as in Ezekiel: ‘By the river on the bank thereof on this side and on that side shall come up every tree of meat, whose leaf doth not fail, neither is the fruit consumed; it bringeth forth new fruit according to its months, because its waters issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf for *medicine*’ (xlvi. 12); where tree is put for the man of the church, in whom is the kingdom of the Lord; fruit for the good of love and charity; *leaf for the truths thence*, which serve for the *instruction* of mankind and their *regeneration*, wherefore the *leaf* is said to be for *medicine*.”—A. C. 855.

“In Ezekiel xlvii. 12, it is treated by the prophet concerning the new house of God, or the new temple, by which is signified a New Church, and in the interior sense the Lord’s spiritual kingdom; wherefore *the river*, upon whose bank came up every tree of food, signifies those things which are of intelligence and wisdom: *trees* the perceptions and conjunctions of good and truth; *food* the goods and truths themselves; *water going forth from the sanctuary*, the truths which constitute intelligence; *the sanctuary*, celestial love, in the supreme sense the Divine Human of the Lord from whom is that love; the *fruits* which are for food, signify the goods of love; the *leaf* which was for *medicine*, signifies the truth of faith. Hence it is evident *what MEDICINE signifies*, namely *that which preserves from falses and evils; for the truth of faith, when it leads to the good of love*, inasmuch as it withdraws from evils, *preserves*.”—A. C. 6502.

Now it is most obviously seen, that according to the teachings of Emanuel Swedenborg, the medicine which spiritually heals man, or liberates the mind from falses and evils which are spiritual diseases, are the truths of faith by which regeneration is effected; and that consequently, the medicine which is to cure natural or physical diseases, which are the correspondences and effects of falses and evils, should be composed of such substances in nature as are correspondences of the truths of faith, and not of such substances as correspond to the opposites of these truths.

But what is the nature of the medicine by means of which Homœopaths effect their cure? Mr. De Charms, in his article in defence of the system, speaking with reference to the remedies employed, says, “When a man is poisoned by a mineral, the remedy is not another mineral poison, but a corresponding poison from the animal or vegetable kingdom; and *vice versa*. Or, if the remedy be a mineral poison, it is one from a lower discrete degree of the mineral kingdom. The

law of derivation calls for the cure of animal by vegetable poisons, and of vegetable poisons by mineral; or of poisons in the higher degrees of each kingdom, respectively, by those of the lower degrees." By "similia similibus curantur," therefore, according to Mr. De Charms, is signified, like poisons are cured by like poisons; that is, the physician casts out poison from the system by a similar poison: the correspondence of this the reader cannot fail to see.

"Poison in the Word signifies deceit. Deceit is as a poison which infects and destroys with infernal venom, for it goes through the whole mind, even to its interiors; the reason is, because he who is in deceit, meditates evil, and thereby nourishes his understanding, and delights it, and thus destroys every thing therein which is of man, that is, which is of life derived from the good of faith and charity."—A. C. 9013.

"The poison of dragons and the gall of asps signifies what is enormously false, as existing from the falsified truths of the Word."—A. E. 433.

"The poison of the reptiles of the earth signifies falsities from the sensual man, which subtly pervert truths by fallacies."—*Ibid.* 650.

According to the correspondence of Homœopathy, or the affinity of its fundamental principles to the doctrines of the New Church, deceits and falses are cured in the mind by similar deceits and falses of a lower degree; for, we are told that poisons which correspond to these, are cured by similar poisons of the lower degrees; medicine by which the body is healed being, according to Swedenborg, and, indeed, according to the Word, the correspondence of that by which the mind is spiritually healed or by which man is regenerated.

Medicine, according to Swedenborg, corresponds to the truths of faith; but according to the theory of Hahnemann, as explained by Mr. De Charms, it corresponds to the influx of hell into man, creating in him for the time a more grateful abode for infernal spirits. "The theory is," says Mr. De Charms, "that the evil spirits of hell, who are exciting diseases in the human economy, by flowing into human poisons corresponding to them, which sin has generated therein, are *derived*, drawn down, from that economy, by presenting to them a more grateful field for their infernal activity, namely those *similar* poisons, or the effects in man's body of those similar poisons, which correspond to the hells of those spirits in the animal, vegetable, and mineral kingdoms, which lie beneath man." The medicine which creates in man a disease which corresponds to hell, must have its origin from hell and necessarily corresponds to the spiritual evil which creates hell. Hence evil is cured, or removed, by the creation of a similar but more inveterate evil, which absorbs or destroys the former; so that evil is cast out by evil, or according to the doctrine of the Pharisees, the Lord casts out devils by Beelzebub the prince of the devils.

The healing of the body corresponds to the healing of the mind; and the medicine by which the body is healed, corresponds to the truths of faith by which the regeneration of the mind is effected: consequently the effect produced by medicine upon the body, must correspond to the effect produced by truths upon the mind in the process of regeneration. But the effect of truth upon the mind, is not, as taught in Hahnemann's

theory of medicine, to create artificial concupiscences in the mind, similar in their character to those to be removed, but stronger, in order to overcome them by absorbing their evils. But the Lord permits evil spirits from hell to flow into the evils already existing in the mind, and by the excitement of these evils to tempt man, so that he might be made sensible of them, and seek deliverance from them. Truths received by man from the Lord resist these evils, combat against them, and overcome them, so that man by the truths of faith is rescued from their power, and is made whole. We give the following passages in illustration:

“While man is being regenerated and becoming spiritual, he is continually in combat, on which account the church of the Lord is called militant; for before regeneration, lusts have had the dominion, inasmuch as the whole man is composed of mere lusts, and falsities thence.”—A. C. 59.

“Temptations are nothing else but the combats of evil spirits with the angels who are attendant on man; the evil spirits stir up or excite all the wicked things that a man has either done or thought from his infancy, consequently both evils and falses, and condemn him. But the Lord by angels protects man.”

“The angels who are attendant on man, bring or press forth his goods and truths, and thereby defend him; this combat is what is made sensible and perceivable in man, and causes remorse and pain of conscience.”—A. C. 741, 751.

“Temptations are no other than intestine combats, disputes, and contentions, respecting power and dominion; evils contending on one side, and goods on the other.”—*Ibid.* 1923.

“Temptation is in no case wrought by good spirits, but by evil, for temptation is an excitation of the evil and the false, which are with man.”—*Ibid.* 4307.

“It is the evil with man which causes temptations, and which also leads into temptation, of which evil there is no cause in God.”—*Ibid.* 2768.

“The tempted are in interior anxiety, even to desperation, in which they are kept more especially for the end that they may finally be confirmed in this, that all things are of the Lord’s mercy, that they are saved by Him alone, and that in themselves there is nothing but evil, in which truths they are confirmed by combats wherein they conquer.”—*Ibid.* 2334.

“I will refine thee, but not with silver; I will choose thee in the furnace of affliction: affliction denotes temptation. Affliction denotes temptations both external and internal; external are persecutions from the world, internal from the devil.”—*Ibid.* 1846.

“He who is in the combats of temptation, and conquers, acquires to himself more and more power over evil spirits, or over the diabolical crew, till at length they dare not assault him; but on every victory obtained, the Lord reduces to order the goods and truths from which the combat was supported, when, consequently, these are purified; and, in proportion as these are purified, the celestial things of love are insinuated into the exterior man.”—*Ibid.* 1717.

Disease in the body corresponds to evils and falses in the mind. The excitement of the falses and evils in the mind by influx from hell, or by the infernal crew, is a state of temptation, which is the cause of internal pain, called in the Word affliction, and by which man is made sensible, as stated in the above extracts, that he is nothing but evil, and that the Lord only can save him. With this internal pain endured

in temptation, or the state of spiritual affliction by which man is made sensible of his natural evils, corresponds the bodily pain which man endures in sickness, the sickness being the manifestation of a disease previously existing in the system, but now excited and brought forth by certain influences, which correspond to the influx of hell into the concupiscences of the mind; spiritual temptation is the combat of evil spirits against good spirits, or angels attendant upon man, or the combat of the hellish principles, to which these spirits correspond, against the truths and goods to which angels correspond. So bodily pain or sickness is caused by the conflict between disease and health, each striving for the dominion over the other, the one being promotive of life, the other causing death. But do the angels in the spiritual combat of temptation in the mind of man, to which corresponds the conflict between health and disease in the body, conquer infernal spirits "by presenting to them a more grateful field for their infernal activity?" or do they conquer by the opposition of their heavenly sphere to the infernal power which seeks to draw man to hell? The victory is gained by the power imparted to man to resist, and not by causing evil spirits to withdraw from man, until they are wholly defeated in their effort, and dare to assault him no more. "Evil spirits," says Swedenborg, "excite or stir up all the evils and falses in man, and condemn him; but the angels press forth the goods and truths, and thereby defend him." "He who conquers acquires to himself more and more power over evil spirits, till at length they dare not assault him." In like manner, by opposite principles, which, in nature, correspond to the truths of faith that heal our spiritual maladies, must the diseases of the body, corresponding to the lusts of the unregenerate mind, be resisted, and overcome, and their power to injure in man destroyed.

Mr. De Charms, in confirmation of the truth of Homœopathism, says, that "the Lord permits infernal spirits to go out of men freely, as into swine, by the impulse of their own love, instead of pushing them out arbitrarily by any impulsive force of his own." But we see no connection between such permissions of the Divine Providence, and the doctrine of Hahnemann. The Lord indeed permits such spirits to descend as into swine; but he does not create the swine for their reception; nor does he create any poisonous minerals, or noxious weeds, which absorb malignities: these, according to Swedenborg, are not his creations, but are the effects of the perversion of his divine order. It therefore by no means follows, that "the natural means of healing human diseases consists in presenting more ultimate similar poisons in lower planes of infernal activity." The Lord does not expel demons by such means, but by the finger of God, or the power of divine truth.

Poison, in the Word, signifies deceit, hypocrisy, falsehood; and healing denotes regeneration. Hence, it is evident, that the fundamental principles of Homœopathy, so far from being in agreement with the doctrines of the New Church, are in perfect harmony with the doctrines of the Old, where the truths of the Word are altogether falsified, and where these falses are preached as truths for the purpose of regenerating men.

We would recommend to Mr. De Charms's consideration, Dickson's "Chronothermal System of Medicine," and feel assured that he would find that system much more in accordance with the truths of the New Dispensation, than the one which he has so unsuccessfully attempted to vindicate.

THOS. WILKS.

[From the New York New-Church Repository for March, 1851.]

MR. DE CHARMS'S REJOINDER TO MR. WILKS.

MR. WILKS's observation is undoubtedly just, that, "when a person, pleased with a theory, wishes to believe that theory true, it is no difficult matter for him to find confirmatory evidences which, to his own mind, satisfactorily prove its correctness and infallibility." But this observation applies to Mr. Wilks with equal, if not greater, force than to myself. He is the advocate of Dickson's chronothermal system of medicine, and I of homœopathy. And, in striving to defend that, he is certainly as much liable to the charge of being "*pleased with a theory*," wishing "to believe that theory true," and *easily* finding "confirmatory evidences to his own mind of its correctness and infallibility," as I in striving to defend this. Nay, I think that Mr. Wilks is more obnoxious to such a charge.

Having looked into Dickson's "Young Physic," I am not wholly ignorant of its pretensions. I was not disposed to come to hasty conclusions, and did not make up my mind without examining all of the cardinal systems. My view of all has, indeed, been very general, because I am not a medical man. But I know enough of all, and especially of Dickson's system, to form a general estimate of their character and quality. I was at first inclined to the eclectic school, which assumes that there are remains of good and truth in all, and seeks to construct a perfect system by taking what is good and true from each. But I soon discovered that the old systems of medicine were involved in the consummation of the old christian church, and that we could no more construct a true and good system of medicine from the one, than a true and good system of theology from the other. I saw, or thought I saw, that a true system of medicine was to be given by interior revelation from the new heaven of Christians, flowing into rational induction, from natural facts, just as Swedenborg's spiritual sight was opened by a thorough study and mastering of the natural sciences. Hence I looked into the developments of modern science—not disregarding Dickson's theory. And, in all candor, I must say, that I have as yet failed to find the "chronothermal system of medicine" "*much more* in accordance with the truths of the new dispensation, than the one which I have so unsuccessfully attempted to vindicate." Very certain am I that Dickson's system is founded more on theory or hypothesis than is Hahnemann's. And therefore Mr. Wilks, in advocating that

system on new-church grounds, is doing much more to find “confirmatory evidences” of *a theory*, “which, to his own mind, satisfactorily prove its correctness and infallibility,” than I do in endeavoring, by synthetic reasoning from the “revelations now made for the use of the new church,” to find the spiritual principles for the natural phenomena which Hahnemann and his coadjutors, by analytic induction, have established as *facts* on the ground of *experience*.

My first remark, in rejoining to Mr. Wilks, is, therefore, that the truths of homœopathy—about which I will have no controversy with any one—are discoveries or developments of modern science, which we, as Newchurchmen, are just as much bound to account for, on the principles of the New Jerusalem, as we are bound to account for the modern discoveries of geology or astronomy: that is, we are bound to show that the truths of this natural science are no more at variance with the truths of our theology, than the truths of those. And if Mr. Wilks shall succeed in proving, by reasonings from the internal sense of the Word, that “*Similia similibus*” is not the natural law for curing diseases, he will do as much as he can to shake my conviction that the New Jerusalem dispensation reveals the true causes of things.

But Mr. Wilks thinks my attempt “to trace out some apparent ‘affinities between the fundamental principles of homœopathy and the doctrines of the new church’ has been a most signal failure.” He ought to have waited until I had propounded more clearly what I consider the fundamental principles of homœopathy, and advanced my authorities from Swedenborg and the Word in proof of their affinity with the doctrines of the New Jerusalem. In my first article, my only object was to defend the homœopathic law from the ungenerous aspersion of its new-church opponents, that it casts out devils by Beelzebub their prince, which Mr. Wilks now reiterates. But I do not hold the law, “*Similia similibus curantur*,” to be the only fundamental principle of homœopathy. Does Mr. Wilks ask, then, What are the fundamental principles of your system? I answer, First, That all diseases are dynamic, or spiritual, in their origin. This, I take it, is *the* fundamental principle of Hahnemann’s system. And that it has a most close affinity with the doctrines taught by Swedenborg, even Mr. Wilks’s extracts from his writings show conclusively. That this principle is fundamental, appears from the fact, that it lies at the very basis of homœopathic pharmacy and posology. It explodes the notion that there is some morbid *matter* which causes disease in the body, and therefore discards the old system of drastic purging and sanguineous depletion.

Secondly, Another principle, fundamental to homœopathy, and, as I think, in close affinity with the principles of the new church, is, That the power of medicaments is dynamic. This principle flows as a corollary from the first, and underlies the system of homœopathic triturations and dilutions. None but the Newchurchman can unfold the law on which these operate, however many professed Newchurchmen there may be who laugh at them, or however much they may heap ridicule upon them.

The law, “*Similia similibus curantur*,” was not *an hypothesis*, invented or assumed by Hahnemann as the basis of his system, but *a*

fact, established by most elaborate deduction from the history of medicine. This law is indeed a fundamental principle, but it is not that sole one which Mr. Wilks imagines I esteem it. My theory to explain the operation of this law on new-church grounds may be erroneous or insufficient, still this law is an “inexpugnable fact,” which is to be accounted for in some way. For it is a fact, which the honest experience of every sincere seeker of truth will prove to him, that a medicament which excites certain symptoms in a healthy body, will cure similar symptoms in a diseased body. Hahnemann’s own theory to explain the operation of this law is, as Dr. Payne very justly observes, not tenable: for it is not true that a medicament produces an artificial disease, so as to *counteract* another which is indigenous to the human organism. The true principle of cure is indicated by this passage of Swedenborg’s writings, which has been previously quoted both by myself and Dr. Payne—“All things which bring harm to man are called uses, but *evil* uses, for they are of use to the evil in doing evil; and *they conduce to ABSORB malignities—THUS also to CURES.*”

On this passage my whole theory for the operation of homœopathic remedies in *curing* diseases, rests. And I now again bring it forward, as a complete answer to all that Mr. Wilks has advanced from Swedenborg’s teachings, to prove that homœopathy casts out devils by Beelzebub, the prince of the devils, because, in its system, “evil is cured, or removed, by the creation of a similar but more inveterate evil, which *absorbs* or destroys the former, so that evil is cast out by evil, according to the doctrine of the Pharisees.” My theory is, not that evil is cast out by evil, but that, in the divine economy, evil is put off to the circumference, and so away from man, that is, is brought into quiescence in the ultimate planes of his being and so in his *infernal* regions, by *deriving* the infernal spirits, or, what is the same, the spheres of their lusts and falsities, flowing forth from hell into what corresponds to them in man’s body, from *their correspondents there*, into *similar correspondents* in the *three kingdoms beneath man*. In my view, these correspondents in the animal, vegetable and mineral kingdoms, are, so to speak, material hells, provided by the Lord in creation for the absorption of those malign influences, which, in man’s fall in Adam, or in the celestial church, would have utterly destroyed humanity, if the hells from which they flowed had not been closed. For the Lord, who looks from eternity to eternity, foresaw man’s fall and provided for his restitution in the creation of the material universe: in fact, the descent of the inmost and interior principles of heaven or the spiritual world as a grand man into the matters and forms of the material world, was itself the prototype of the fall of man’s celestial and spiritual nature into utter sensualism and corporealism; and the subsidence of inner principles in these outer matters and forms is a virtual provision of hells, because “what is external, when it is separate from what is internal, is hell” (A. C. 10.546), and the fall of man consisted in such a separation, and because “infernal spirits, being in the lowest degree natural, are in last and grossest principles, and thus in such as are most remote from God” (U. T. 124). This is the true reason why *swine*, as well as poisonous medicaments, were created (in

the sense of yielding the substratum of existence) by the Lord, and not *by the Devil*, as Mr. Wilks maintains.

The Word teaches that "*all* things were created by the Lord, and that for *his* pleasure they are and were created." "Shall there be *evil* in the city, and the Lord hath not done it?" "I make peace, and *create evil*: I the Lord do all these things." Such is the teaching of the Word in the letter, and "doctrine must be drawn from the letter, and confirmed by it;" that is, the expression must be according to the apparent truth, and not according to the real truth. But Mr. Wilks teaches us that the Lord "does not create swine," nor "does he create any poisonous minerals, or noxious weeds." Well, if the *Lord* does not *create* them, who does? To say that these *things on earth* are "the effects of the perversion of his divine order," is to give to man's or devil's perversion of divine order *creative* power, and so to make man or devil almighty. And if this be a truth, it is certainly a *discovery*, for which the church is indebted to Mr. Wilks. I am at a loss to know how it can be declared "according to Swedenborg." For he expressly says, that these *things* are evil *uses*, and that *all* uses, evil alike as good, are from the sun of the spiritual world, and so from the Lord.

"The meaning of *to create* is to form for heaven." (U. T. 773.) It is true, then, that the Lord does not *create* swine, or other filthy and noxious things, in the strictly proper sense of that term: for creation, in the proper sense of the word, is the work of the divine will; and the Lord does not *will* that such things should exist: therefore, in strict propriety, he cannot be said to *create* them. Still he only can be the cause of their existence; for he must create the substance from or out of which they are produced, and in which alone they can exist and subsist. The Lord does not will that devils should exist; yet devils do exist,—"*believe and tremble*,"—and surely they cannot be the cause of their own existence: neither can they be the cause of the existence of the hells in which they make their miserable abode. Ravens are filthy birds,—certainly not birds of paradise,—yet "*your Heavenly Father feedeth them*," and provides them shades and roosts too. Precisely in the same sense and way, then, that the Lord causes devils themselves to exist, does he cause to exist swine for them to go into, and "*the sea*," or hell, for the swine possessed of devils to be choked in. And Mr. Wilks might just as well contend that the Lord does not create the sea, in which the hogs are choked, as that he does not create the swine into which he permits Legion to enter.

When the infernals flee from "*the wrath of the Lamb*," and hide themselves from his presence in the dens, caverns, or rocky fastnesses of the mountains, do they create the mountains and rocks, either in the natural or the spiritual world, for themselves to go into? Is not God the sole subsisting substance from which all things in hell as well as in heaven are produced as *substances*? That the form and quality of these substances are perverted in man's infernal regions, or ultimate corporeities, and so in hell, does not in the least *create* them, or cause them to exist, as substantialities. The Lord, as a sun, "*shines on the evil and on the good*," and so gives substance, organization and vitality

It is equally impossible for us to present now any precise plan or arrangement of the work. We have indeed digested a plan of it in our own mind; but we have left ourselves considerable margin for alterations, and the work may actually assume much variation of matter, form, and order. That our subscribers may form some opinion, however, of the probable interest and value of the work, we give here our present syllabus of its contents. By this first number, it will be seen that there is an Introduction of about ten pages, which is to be followed by—

CHAPTER I.—REPRINTED ARTICLES.—*Investigator's Inquiry in the New York Tribune, with Mr. De Charms's Answer in the New York New-Church Repository—Dr. William Turner's Further Diatribes in the New York Newspapers, with Mr. De Charms's Reply, which was excluded from the Repository—The Rev. Thomas Wilks's Strictures on the Answer to the Inquiry of Investigator, with Mr. De Charms's Rejoinder, in the Repository—Dr. Holcombe's Strictures on said Answer, and his Brief Theological Essay in the Crisis.*

In setting up our own articles from the Repository, we can no more reprint them in this work precisely as they were printed in that, than we can possibly preach a sermon just as we have written it, or print one just as we have preached it. In both cases, new ideas come into our thoughts, or old ones assume new shapes, and we cannot help weaving them into the texture of our argument or disquisition, as we go along in our peculiar process of recomposition for the press. It will perhaps surprise our reader, as the development of the capacity at first astonished ourselves, to know that, like the contents of this cover, four fifths of the two to three hundred pages of our Introduction to Sermons against Pseudo-Spiritualism, those Sermons themselves, and our Dissertation on the Importance and Necessity of an External Church, have flowed directly from our brain through type-setting into print without any manuscript whatever. Indeed, so easy and delightful has this mode of composition become, that it is now irksome to put our thoughts down with pen on paper to print, so that, in fresh composition, we now seldom do; and when we do set types from our own manuscript, it is impossible for us to set our matter precisely as it is written, just as it has been impossible for us to reprint our articles from the Repository in this work precisely as they were printed in that. Hence these reprints of ours will be so altered and amended as to come to our readers with enough freshness to make them interesting in a re-perusal. As an instance too of the alterations which are likely to occur in the plan of the work as it proceeds, we may mention here that we have determined, since the matter and contents of this first chapter were arranged, to append to Dr. Holcombe's Essay in the Crisis, an answer to his charge against us of error on the subject of influx. We shall much regret the too great length of this chapter, which could not well be divided; but the subsequent ones will be shorter, and perhaps short enough.

CHAPTER II.—EXCLUDED ARTICLES.—*Dr. William E. Payne's Article in reply to Dr. Holcombe—The Rev. B. F. Barrett's Article in reply to Mr. Wilks.*

CHAPTER III.—REVIEWS.—*The Rev. T. D. Sturtevant's "Dickson and Swedenborg, on Periodicity, Cause and Cure of Disease"—The Rev. W. H. Benade's Sermon in the "Medium" for February 1, 1851.*

CHAPTER IV.—GROUND OF CONTROVERSY.—*Answer to Dr. Holcombe's with Mr. De Charms.*

CHAPTER V.—REJOINDER TO DR. HOLCOMBE.—*Reply to his Exceptions to our Crude Specification of Homœopathic Cures, with a Brief Introductory Development of our Theory to account for them.*

CHAPTER VI.—A DIGRESSION.—*Answer to Professor Bush's Question, "On what Grounds do Mineral and Vegetable Poisons in the Homœopathic Practice—notwithstanding the Infinitesimal Doses—afford a better Ultimate for Evil Influx, than they do in the Allopathic?"—Together with an Incidental Answer to some other Points of Dr. Holcombe's Article.*

CHAPTER VII.—REJOINDER CONTINUED.—*A More Formal Reply to the Central Positions of Dr. Holcombe's Article.*

CHAPTER VIII.—SAMUEL HAHNEMANN.—*All Truth a Revelation from the Lord, and Necessity of Revelation—Hahnemann's Character and Principles—Source of his Discoveries—Difference between him and Swedenborg.*

CHAPTER IX.—ORIGIN AND NATURE OF DISEASE AND PRINCIPLES OF CURE.—*The First drawn from the Theological Works of Emanuel Swedenborg—The Second deduced from the Same together with his Philosophical Works.*

CHAPTER X.—TYPES OF DISEASES AND THEIR CURES.—*Drawn from the Sacred Scriptures and Nature, and Explained by the Doctrines of the New Jerusalem—Conclusion.*

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AGAINST
HER NEW-CHURCH ASSAILANTS:
OR,
A FULL AND FAIR VIEW
OF
THE CASE
OF
ALLOPATHY AND CHRONOTHERMALISM
VERSUS
HOMŒOPATHY,
AS TRIED
BY NEW-CHURCH JUDICATIVE PRINCIPLES.

L. R. De Charms

Omnia corporis mala ab anima procedere.—PLATO.

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It is equally impossible for us to present now any precise plan or arrangement of the work. We have indeed digested a plan of it in our own mind; but we have left ourself considerable margin for alterations, and the work may actually assume much variation of matter, form, and order. That our subscribers may form some opinion, however, of the probable interest and value of the work, we give here our present syllabus of its contents.

CHAPTER I.—REPRINTED ARTICLES.—*Investigator's Inquiry in the New York Tribune, with Mr. De Charms's Answer in the New York New-Church Repository—Dr. William Turner's Further Diatribes in the New York Newspapers, with Mr. De Charms's Reply, which was excluded from the Repository—The Rev. Thomas Wilks's Strictures on the Answer to the Inquiry of Investigator, with Mr. De Charms's Rejoinder, in the Repository—Dr. Holcombe's Strictures on said Answer, and his Brief Theological Essay in the Crisis.*

CHAPTER II.—EXCLUDED ARTICLES.—*Dr. William E. Payne's Article in reply to Dr. Holcombe—The Rev. B. F. Barrett's Article in reply to Mr. Wilks.*

CHAPTER III.—REVIEWS.—*The Rev. T. D. Sturtevant's "Dickson and Swedenborg, on Periodicity, Cause and Cure of Disease"—The Rev. W. H. Benade's Sermon in the "Medium" for February 1, 1851.*

CHAPTER IV.—GROUND OF CONTROVERSY.—*Answer to Dr. Holcombe's with Mr. De Charms.*

CHAPTER V.—REJOINDER TO DR. HOLCOMBE.—*Reply to his Exceptions to our Crude Specification of Homœopathic Cures, with a Brief Introductory Development of our Theory to account for them.*

CHAPTER VI.—A DIGRESSION.—*Answer to Professor Bush's Question, "On what Grounds do Mineral and Vegetable Poisons in the Homœopathic Practice—notwithstanding the Infinitesimal Doses—afford a better Ultimate for Evil Influx, than they do in the Allopathic?"—Together with an Incidental Answer to some other Points of Dr. Holcombe's Article.*

CHAPTER VII.—REJOINDER CONTINUED.—*A More Formal Reply to the Central Positions of Dr. Holcombe's Article.*

CHAPTER VIII.—SAMUEL HAHNEMANN.—*All Truth a Revelation from the Lord, and Necessity of Revelation—Hahnemann's Character and Principles—Source of his Discoveries—Difference between him and Swedenborg.*

CHAPTER IX.—ORIGIN AND NATURE OF DISEASE AND PRINCIPLES OF CURE.—*The First drawn from the Theological Works of Emanuel Swedenborg—The Second deduced from the Same together with his Philosophical Works.*

CHAPTER X.—TYPES OF DISEASES AND THEIR CURES.—*Drawn from the Sacred Scriptures and Nature, and Explained by the Doctrines of the New Jerusalem—Conclusion.*

to hell as well as to heaven. And his representative and correspondent sun in the material world, gives substance, organization and vitality alike to the poisonous plant and to the esculent vegetable. And as all evil is only perverted good, and all falsity is only perverted truth, hence, such substances in nature as are the correspondences of the truths of faith," are in fact poisons to man, when they are the subjects or objects of infernal influx, so as to become "such substances as correspond to the opposites of those truths." For, in general, truth is a poison to man, when it is separated from good, just as alcohol is a poison, inflaming and corroding the very substance of the human stomach, when it is separated from the grain, in which it is truth united with its corresponding good. In fact, as our church teaches us, truth without good condemns all men to hell. And so the correspondents of truth in material substances may constitute the most active poisons, or things which "bring harm to man," or which are of use to the evil in doing evil.* The Lord, as Swedenborg expressly teaches us, is the sole substance and the sole form, *IN whom*, as the early apostle taught, all things, in heaven, on earth, and in hell, "live, and move, and have their being." The idea that there are two different and opposite substances and forms, the one created by the influx of good in truth from the Lord, and the other *created* by the influx of evil in falsity from hell, and that the former as "substances in nature" are to be used by the physician, as the Lord's representative on earth, in neutralizing the latter as substances in man, or expelling them from him, is entirely a notion, discovery, or invention, of the mere natural philosopher, or old-church theologian, the credit of which is wholly due to his genius.

The preceding observations will show how I understand what Swedenborg teaches about *noxious* animals, plants and minerals not being at first *created*, or not until they could be *caused to exist* as the correspondents of the hells on earth—namely, that evil forms and qualities could not be *produced* in the material substances existing from the Lord, in the creation of the natural world, as the outward correspondents and representatives of "the *infinite things*" which *are* "distinctly one" in Him, before they *existed* in actuality by the common influx of the Lord's love, wisdom and life through the perverted forms and qualities of the hells in the spiritual world: and those perverted forms and qualities must have existed antecedently in time to the material creation of this *earth* in this world; so that this earth was not created through the man who afterwards lived upon it, as some imagine, but through the great man in all the other earths, or mundane systems, in their vast complex, as the body is formed from the soul in the ovum and womb of the mother; and this for the express divine purpose of laying in this outermost plane of materiality or corporeity the groundwork of the redemption of humanity from sin in all worlds to all eternity, on the grand and universal divine law that evil is made to react upon itself for its own correction.†

* "To bestow a favor on a wicked person, is like giving bread to the devil, which he turns into poison; for *all the BREAD in the devil's hand is POISON*; or, if it is not, *he turns it into poison*, by using the kindnesses he receives as allurements to draw others into evil." (U. T. 428.) † For note to this reference, see bottom of next page.

It is much too common for us to regard, or to fix the axis of our eye on, the creation of this earth, and of us upon it, as the whole of the Lord's creative work, as well as the salvation of our single paltry race as the entire object of his redemptive mercy. This springs spontaneous from our innate self-love. In my view, the creation of man in the womb of his mother, with his subsequent birth and growth to maturity, is the actual type of the Lord's original, present and perpetual creation of this and all other earths in the universe. This earth, therefore, must not be regarded as a unitive creation in any sort of isolation from the rest; but as only a part, and a very inferior part, of them in a grand unitial form. All earths in the complex must be regarded as one foetal conception, or perhaps as male and female twins, or it may even be an immense litter, in one universal womb of time and space, in their original creation, or conception and birth, from the sun of the spiritual world as a father, by the suns of the natural world as a mother; and their growth to eternity may be an infilling of their mundane systems with new earths, corresponding to the physical growth of a child by the gradual enlargement of its members into adult form and perfection. In this view, our earth must be regarded as only the heel in this vast corporeity of earths. And here the Seed of the Woman was, in the divine prescience and foreordination, to bruise the head of the serpent. Here in the most ultimate corporeity of the grand man of earths, the Lord was himself to assume a material body, for the redemption of humanity from the hells in all worlds. Here the art of printing on material substance with material types was to be invented, for the express purpose of making the Word flesh, and so fixing it on a material basis as to give to it unending perpetuity and saving or healing efficacy in all other worlds to all eternity. Here, therefore, should have been laid the basis of the hells, generated in the vitals or interiors of this grand man of the material universe, for falling humanity to descend into, close in, and react from, in the Lord's most merciful redemption of it from sin in all worlds: for so only could the Lord, by birth in the womb of a virgin on this earth, encounter in his material humanity so assumed, all those hells, and, on this grand stand-point, by this hand of his omnipotence, hurl them from his disenthralled universe to the blackness of darkness for ever! And consequently, here must have existed all material forms of the hells, antecedently to the man, in whom, as their complex, the Lord was to assume humanity in time, and redeem and glorify it to eternity—just as the material forms of the insane as well as the sane mind must exist in the brains of the foetus and infant child antecedently to their adult cerebral developments.

Nothing is clearer from Swedenborg, than that the whole material world, with all of its mineral, vegetable, and animal forms, were created before man; and that man himself was first created a complex *animal* form, with celestial instinct indeed, before he could become first a spiritual and then a celestial man, according to the divine account of

† "It appears from the order in which all things are in heaven and in hell, of which I have spoken elsewhere, that it is ordained that all evil shall punish itself, and thus that evil shall tend to abolish itself. Such is order; and this is called permission, which, nevertheless, is a universal law." (Sp. Di., Vol. III, 4206.)

creation in Genesis. "In the beginning he was without form, and void" of all the lineaments of true and good humanity—a mere form of *animal* life. Hence, spiritual and celestial instincts were developed in and through his cerebellum. And how could "the serpent," for instance, "the most subtle of all the beasts of the field," have deceived Eve, and ruined Adam through her, if he had not been created before Adam and Eve? How could the *noxious* serpent have been created *after* Adam and Eve, if the *innocuous* serpent had not been created before them.* To say, then, that swine, and poisonous minerals, and noxious weeds, were not created by the Lord, before man, for man as an infernal spirit to go into, in the Lord's assumption, glorification, redemption and salvation of his nature; but that these *things* were created by the hells, "in the perversion of his divine order," for themselves to flow into after such perversion, is to say that gold, and silver, and copper, and lead, and iron, and bituminous or anthracite coal, with their aerial, etherial and aural components,—all of which are poisons now used as medicaments,—were not created before man was, nor stored up in the bowels of the earth, for his use or his abuse, his good use or his evil use, for bringing health or harm to mankind, in the perpetually future developments of human life in this mundane sphere. The fact is, as we have above intimated, that all hell was *in potency* in the very creation of the *material* world. For hell, like idolatry, consists in separating the material world, that is, the goods and truths of the ultimate plane of creation, from the Lord God the Creator, *in man*. As Mr. Wilks shows from Swedenborg, poison, in the spiritual sense of the Word, is *deceit*, in which good and truth are assumed in the external man, so as to cover up evil and falsity in the internal man, and are there used as means for the attainment of selfish and worldly ends. (See A. C. 9013). By such deceit men "conceal evils under truths, that is, bend truths deceitfully to do evil, for they hide poison, as it were, under the teeth [as poisonous serpents do—the rattle-snake, for instance], and thereby kill." Hence, the Lord stigmatized the Jews as a generation of *vipers*, on account of their hypocrisy. Thus *truth* is turned into poison by hypocrisy or deceit, when it is separated from good in the Lord, and is united with evil in self, or in hell. And just in this way is, and was, all that is noxious in the material universe produced. Every corporeal lust of man, and every animal form of that lust, is but a perversion of some good affection, which, proceeding from

* May we not presume that the most ancient or celestial church, named Adam, was formed by the regeneration of animal men, as the ancient or spiritual church, named Noah, was? And, if so, was there not the same reason, that the provision of animal forms, corresponding to man's unregenerate natural, sensual and corporeal affections, should be made to antedate the existence or formation of the unregenerate man of the church, in the former case as well as in the latter? Or why was it that the Lord commanded Noah to take unclean animals, such as "wolves, bears, foxes, swine," &c., into the ark together with clean ones? See what Swedenborg teaches on this subject in A. C. 713-721. And whatever might have been the law of order in the most ancient church, is it not clear, from what he here teaches, that *now* the order of man's regeneration requires that such unclean animals should be created by the Lord antecedently to man's formation as a church and heaven? If so, what force can there be in the argument, that poisonous substances, or their effects on the human organism, cannot *now* be used as absorbents of the lustful spheres of hell, and so act as the derivants of them from man, because these were not *at first* created by the Lord?

the Lord in creation, produced its correspondent substance and form in the material kosmos; and it was not, and is not, possible for an *original* evil or noxious animal to be created from hell. Therefore, I repeat, that not only the noxious animal, plant, or mineral, but hell itself is generated by separating what is good and true in ultimates from what is good and true, that is from the Lord, in intimates, in the creation below man. So that truths and goods are made poisons in man, and by man. This man does when he immerses his *ends* of life or immortal *powers* in material things. These, as we have said, are the infernal regions—so that an infernal spirit is nothing more nor less than a mere corporeity—a mere corporeal and sensual man, “without God in the [his] world.” Hence, hell could be developed in God’s creation, by man’s turning divine love into self-love, or neighborly love into filthy avarice, just as hell now turns the divine substance and form of the Lord into its horrid scenery in the spiritual world, or into the noxious minerals, plants and animals that correspond to it in the natural world: for sustentation is but continued creation. Therefore, poisons and the hells that correspond to them are as much created by the Lord now, as the whole material world was created by the Lord at first. For the Lord still as ever *creates* the substances of good uses, and man *produces* evil uses in those substances. Hence Swedenborg expressly says, “that all uses, *both* good and *evil* are from a spiritual origin—thus *from the sun where the Lord is;*” for “*even evil uses are from the spiritual sun; but good uses are converted into evil uses in hell;* so that the Lord does not, and never did, *create* any but good uses, but hell *produces* evil uses” from them. (D. L. & W. 348.) Thus all that man creates is *evil*, which is neither a substance nor a form, but a *quality* resulting from man’s perversion of God’s substance and God’s form. This, when man determines it to ultimates by rational determination of will, becomes fixed to eternity, and cannot be destroyed, even by omnipotence, *in man*. It is that sin against the holy spirit—that perversion of the divine life influent through the heavens—which can be forgiven neither in this world nor in that which is to come. All that the Lord can do is to make it quiescent in ultimates, which he does by bringing it into the fixed or concrete forms of matter in the material world, or by man’s excessive indulgence of *ultimate* delights in the spiritual world. For “ultimates and terminations in heaven differ from ultimates and terminations in the world in this, that, in the world, they have respect to spaces, but, in heaven, they have respect to goods conjoined to truths” (A. C. 9499): hence, in hell, they have respect to evil passions conjoined to false principles in ultimate delights; and “delight is of such a nature, that it becomes vile the more it descends into external things.” (A. C. 996); and the more that infernal delight comes into external things, which are concrete, the more its subtle activities subside in what is inert.

I suppose that by *correspondence* the hells of perverted celestial affections are closed, by the subsidence of the aura, ether and air of this world in concrete mineral, and especially metallic, forms. For motion corresponds to life—ordinate motion, in erect or healthy forms, to heavenly life, and inordinate motion, in inverted or diseased forms, to *hellish* life. And in crude matter—even its crystalline forms—the ac.

tive *principles* of matter, to the *motions* of which in disorderly or inverted heavenly forms, the activities of infernal lusts correspond, become fixed and *motionless* by combination or concretion of superior or prior component parts.. Thus oxygen and nitrogen become fixed in air; oxygen and hydrogen become fixed in water; air and water become fixed in ice, fluor spar, mineral lime, and all crystalline forms. Thus the hells themselves, or the spheres of their lusts, are brought into quiescence, and so "closed," *as to man*. To open them again in man, you must exhibit them by trituration and solution of their fixed correspondent forms in matter, through the medium of the active principles, or higher discrete substances of the material plane, and introduced thereby into the same degrees of those substances in man's material organism. Hence, Dr. Holcombe is right in saying "The most virulent poisons only become so by absorption." "Insoluble substances are entirely inert." Thus mercury in its crude form goes through a man without the slightest incorporation into his physical system. To get it into his system, it must be triturated with lard most thoroughly, and disintegrated by the oxygen of the air. And this is doing in the body precisely what Swedenborg says the Lord does in the spirit. For he declares that, when man originates a specific evil in the natural world, the Lord opens a corresponding hell in the spiritual world. Into this the infernal spirits of men, dying confirmed in that evil, come by natural death. And by the reflex action of these infernal spirits upon what corresponds to them in men still or continuously on earth, men's evils are excited, and life from them produced, so that the Lord, by the various corrective operations of his divine providence, may reform them. And we are expressly taught, that the Lord can in no other way reform and regenerate men in freedom. For this reason, infernals are permitted to induce diseases upon infants and good men. It is that hell may draw out of them what corresponds to itself, and thus free them from their inborn and inbred corruptions. Thus the hells are constituted by the divine economy, in their effects on the *maximum hominem*, one vast medicament, or congeries of medicaments, which, by evil uses, "absorb malignities," so as to draw them out of him, and thus "*conduce to cures*" both natural and spiritual.

The above, I fervently believe, is the true new-church view of the subject before us; while the doctrine that the Lord casts out morbid matters from men's bodies by the expelling or counteracting efficacy of the contrary healthful substances that correspond in nature to the truths of faith and goods of love, is founded upon the old-church notion that the Lord casts devils out of man and into hell by his truth and good as opposites of their falsity and evil, and this to punish them for their sins. The old church has indeed authority for its notion in the mere letter of the Word, which, written according to appearances in the natural mind, represents the Lord as angry with the wicked, and casting them into hell to punish them; nay, it represents the saints in heaven as witnessing with satisfaction the smoke of the torment of the damned rising with their groans of agony from out the bottomless pit! But we of the new church now know that it is just as fallacious to found the allopathic and chronothermal doctrine of cure on these ap-

pearances of truth in the letter of the Word, as it is to found a system of astronomy on the appearance that the sun and stars revolve around this earth as their centre. Hell is not founded in divine retributive justice, but in divine saving mercy. Infernal spirits are not commissioned to induce diseases in men's bodies to *punish* or *afflict* them for their sins, but to *cure* them of their maladies. The hells in the spiritual world, and poisonous matters corresponding to them in the natural world, are not created by the infernals for themselves, but are provided by the Lord in mercy to them, to save them from the torturing effects of his unveiled presence—coming, as they think, “to *torment* them before the time.”

I have neither the time nor the space here to rebut Mr. Wilks's quotations of Swedenborg's writings, by presenting, as I can easily do, other passages in thorough confutation of his argument from them. I will barely remark, that the prevailing error of his article now before me is an attempt to prove, that “in reality there is not the least agreement between [my] theory [of homœopathic cures] and the truths of the new church,” by *doctrine drawn from the spiritual sense of the Word*, instead of from its literal sense. Of this his whole article gives *prima facie* evidence to the merest inspection of it. Whereas my reader need not be informed that, according to Swedenborg, the Word is in its fullness, sanctity and power, in the letter—that all doctrine is to be drawn solely from the letter and confirmed thereby—that true doctrine drawn from the letter, by those who are in illustration from the Lord, is the internal sense of the Word in a complex form—and that, though “it may be imagined that the doctrine of genuine truth might be collected by means of the spiritual sense of the Word which is learnt by the science of correspondences,” yet “*doctrine is not attained by means of that sense*, but only capable of receiving illustration and confirmation from it; for *it is possible for a person to falsify the the Word*, by some correspondences with which he is acquainted, when he connects them together, and *applies them to the confirmation of particular opinions originally fixed in his mind.*” (U. T. 230.)

Mr. Wilks begins with the assertion that “diseases of the body correspond to the evils and falses of the mind, and are produced by them.” This—which, as a most general postulate, is not disputed—he proves by two short extracts from the Arcana Cœlestia. They could and would be advanced by myself, with several others still more express and pertinent, to prove the affinity of what I regard as the fundamental principle of homœopathy with the doctrine of Swedenborg on the same subject—namely, that all diseases are dynamic or spiritual in their origin.

Next, Mr. Wilks argues, first, that “the curing of natural diseases corresponds to, and is representative of, the healing of spiritual maladies, or regeneration;” and, secondly, that “spiritual diseases are healed by the Lord as the divine physician, therefore physicians on earth in the cure of bodily diseases are representative of him, as magistrates and ministers of the Word are representative of him in their respective offices.” Neither of these positions is proved, to my mind, in the scope which Mr. Wilks gives to them, by the passages from Swedenborg

which he advances to sustain them; but especially is the second a complete *non sequitur*.

In regard to the first position, it is only true to my mind, or shown to be so by the extracts, so far as it relates to the curing of natural diseases by the Lord. It is not true, except in a most general or common way, as it relates to the curing of natural or physical diseases, in the administration of "natural means," by the professors and practitioners of medicine as a natural science. This Swedenborg does not teach; it is only the *argument* of Mr. Wilks, by inference from what he, in unfolding the spiritual sense of the Word, teaches respecting the *signification* of the Lord's sayings and doings—all of which, he tells us, were representative and significative, for the purpose of making divine truth flesh, or bringing the Word into ultimates.

The same remark applies to the second position. For, although Swedenborg does teach that all kings, and all priests, whosoever they are, or whatsoever may be their personal quality as men, do, even in the present day, represent the Lord by virtue of their regal and sacerdotal offices, which are still holy representative functions—he no where, either expressly or indirectly, teaches that all natural physicians, whosoever they may be, or whatsoever may be their quality, represent the Lord, and his work of reforming and regenerating men, by virtue of their representing him as the Great Physician, administering balm in Gilead. Yet it is essential to any cogency in Mr. Wilks's argument, that Swedenborg should as expressly teach the latter as he does the former. It does not follow that physicians now and in all ages must of *necessity* represent the Lord, because "the physicians of Egypt were thus representative of him." This is true of kings and priests in the present day, because these functionaries are among "representatives still existing." But in Egypt, under the noahitic dispensation, the priests were the physicians by virtue of the spiritual correspondence of their healing art. They healed natural diseases precisely as the Lord and his apostles did, namely, by representatives of spiritual and divine things in ultimates. But these representatives are not now extant, except as the magical rites into which the representatives of the noahitic dispensation were turned by the Magi who flourished in its consummation. These magical rites were propagated in western Europe by the Gypsies, and are now employed in healing diseases by astrology, soothsaying, necromancy; conjuration, &c. I believe, too, that animal magnetism, as a curative remedy, has been handed down to us from the same source. If I mistake not, the monuments of Egypt have furnished evidence to modern explorers of her antiquities, that the science of animal magnetism was known and practised by the egyptian priests. And I have no doubt that Mesmer found it in the works of the arabic physicians, which he deeply studied. But it is not allowed to Christians to use magical rites or the science founded on them, just as it was not allowed to members of the abrahamic church to worship in groves or to form to themselves even representative similitudes of Jehovah as their God. Hence the Lord, in his Word, warns his disciples against witches; and that Word, in the ministry of his apostles, destroyed both the books and the power of sorcerers. (See Acts, xvi, 16-18;

xix, 18–20.) Hence physicians are not among representatives existing in the present day; and, therefore, Mr. Wilks's argument from this position is groundless.

Mr. Wilks might as well argue, because Joshua and his army fighting with the Amalekites in Moses's time, represented the Lord and his combats with the infernal hosts in man's regeneration, therefore all generals and armies must now and in all ages of necessity be representative of him by the same correspondence. I believe that military officers, as well as natural physicians, do represent the Lord in a most general correspondence with his providence in healing man's spiritual maladies and fighting his spiritual foes; but not in that particular correspondence which exists in the official ministrations of kings and priests. I believe that physicians are now strictly and exclusively natural functionaries, receiving their light by *common* influx from the Lord, and not by that *particular* or *special* influx of his holy spirit which flows into the representative or spiritual functionaries of his Word. Otherwise, physicians would be spiritual functionaries, and the healing of diseases would be a gift of an officer of the church, as it was the gift of the Lord's apostles and disciples in the establishment of the first christian church, corresponding directly to the Lord's internal healing of spiritual diseases. And, for the same reason, it would have been Swedenborg's province, as a spiritual philosopher, to have revealed from heaven the true science or system of medicine as a natural correspondent of the Lord's healing of spiritual diseases, instead of leaving to Hahnemann, or some other natural philosopher, the task of founding such science or system on the experience of natural phenomena.

“The natural principle appertaining to man, if it was separated from a spiritual principle, would be separated from all cause of existence; thus also from every principle of life. *Nevertheless this is no hindrance to man's being healed naturally*, for the Divine Providence concurs with such means of healing.” (A. C. 5713.)

In this passage Swedenborg is showing that all the infernals induce diseases, because heaven, as the grand man, contains all things in connection and safety, whereas hell, as being in the opposite principle, destroys and rends all things asunder, so that when its infernals are applied to man, they induce diseases, and at length bring on death. Hence the internal and most effectual way of curing diseases in the external man, is by removing the evils to which they correspond in the internal man, which the Lord does by reformation and regeneration. Nevertheless, this internal way is no hindrance to man's being healed by the external way of natural science. And therefore, according to Swedenborg, the practitioner of medicine as a natural science, is an indirect representative and correspondent of the Lord's divine providence in healing diseases externally, and not the direct representative and correspondent of his healing diseases internally as the Great Physician of sin-sick souls.

The same thing is indicated by Mark, v, 25–34, where the woman who had an issue of blood for twelve years, was cured by the internal way of virtue from the Lord flowing into her through the hem of his

garment, and operative by her faith in him, after the skill of the “many physicians”—allopathic ones, doubtless, for she “had SUFFERED *many things* of them,” and “spent all she had,” in buying their services—had failed to make her better, but had, most characteristically, caused her “rather to grow worse.” Here we see that the natural physicians did *not* represent and correspond to the Lord as the healer of spiritual diseases, as they should have done, if, as Mr. Wilks assumes, “physicians, now and in *all* ages, must *of necessity* be representative of him by the same correspondence as the physicians in Egypt” were. For, if they thus represented him, “as magistrates and ministers of the Word do in their respective offices,” their official ministrations would not have been rendered abortive by their being bad men, or by their practising on false medical principles, so that the Lord’s divine providence could not concur with them and their prescriptions as “natural means of healing.”

Mr. Wilks next proceeds to argue, from the spiritual sense of the Word, that is, from the spiritual signification of the natural correspondence of medicine therein, that the medicaments which the natural physician is to use, as the natural means of curing the diseases of man’s body, in correspondence with the Lord’s operation, as the spiritual physician, in curing the diseases of his soul, are not poisons corresponding to hell, but those substances in nature which correspond to the truths of faith and goods of charity in heaven. Now this, I contend, is Mr. Wilks’s trying to maintain a *theory*, which is contrary to the *fact* of experience, or to “confirm a particular opinion originally fixed in his mind,” by drawing doctrine from the spiritual sense of the Word, and not from its letter. For it is taking the spiritual signification of passages of the Word which do not teach any thing in their literal sense respecting the laws and practisings of medicine as a natural science. And it is not difficult to see how the spiritual truths in those passages of the Word may hereby be falsified, as well as the natural truths of physical science be negated.

The strongest passage which Mr. Wilks quotes in proof of his position, is that from A. C. 6502, where Swedenborg is explaining the purely representative allegory of the new temple in Ezekiel, xlvii, 12. Of course the Word in the letter of this allegory is not teaching any thing about the curing of natural diseases; it is only treating of the cure of spiritual maladies: but, because Mr. Wilks finds in it the mere *word* “medicine,” he jumps right off to the conclusion that it involves the true doctrine of natural science for the therapeutic art. But, in fact, the passage here quoted only teaches what “*medicine* SIGNIFIES” in the letter of the Word, and not what *medicine* IS in the material plane of existence; and, therefore, has no reference whatever to those “evil uses” which the things that “bring harm to man” effect in “doing evil” so as to “absorb malignities” and thus “conduce to cures” naturally. Does not, then, Mr. Wilks’s trying to uphold the chronothermal theory, or to put down the homœopathic, by this explication of the spiritual sense of Ezekiel, verify what Swedenborg intimates, that, when men draw doctrine from that sense, they employ correspondences to confirm the notions of self-derived intelligence?

Now all I can further do is, to ask Mr. Wilks, What are the *facts*? In the allopathic, chronothermal, eclectic, and homœopathic systems, what are in fact the medicines used in the cure of diseases? Are they not mostly poisons? And is that almost universal allopathic remedy—mercury, calomel—the substance which most generally corresponds to the truths of faith in healing man's spiritual sicknesses? Are the very minute doses of the chronothermal practice prescriptions of such substances? In hydropathy, water, as the correspondent of natural truth, is seemingly such a substance; but there are certain specific states of the human or the animal organism, in which cold water acts as a poison. For instance, it produces salivation in a body under the effects of calomel, and horrid convulsions in one affected with hydrophobia. What then is the universal fact? Is it not that all the substances which correspond in matter to the truths of faith and the goods of charity are articles of *food*, suited to *nourish* man's body in *health*, not to *physic* it in *sickness*? Is not the giving of the natural correspondents of those spiritual and celestial powers—such as wine, bread, butter, milk—to a sick human body, fevered with infernal heat, or chilled with infernal cold, like pouring oil on flame, or water on most intense combustion? In fact, is not a diseased stomach the very devil in turning bread into poison—sweet milk into sour milk—sugar into verjuice—thus wine, as the pure juice (for wine as too commonly drunk is indeed a medicine, because it has passed the vinous fermentation or been poisoned with drugs) with all the saccharine matter of the grape, into vinegar? Why then should we put bread, milk, sugar, or wine, as the finger of God, into a diseased human stomach, to cast the devil out of it? Nay, is it not, as Swedenborg teaches, that all medicaments which do in fact conduce to cures, are things suited to “bring harm to man,” and therefore are noxious matters, poisons, “such substances as correspond to the opposites of the truths of faith,” that is, to those truths perverted by being separated from charity in the internal of man, and united with self-love therein, so as to patronize evil by external semblances of truth and goodness, which are deceits, and so spiritual poisons? If then this is the fact, should not Mr. Wilks try, as I do, to explain it by the doctrine of the church which is the internal sense of the Word drawn from its letter by Swedenborg especially illuminated by the Lord for that purpose, instead of going himself immediately to the Word in that sense, and lifting up the strong arm of his own intelligence in efforts to *reason* and *prove* from that sense that this is not and cannot be the fact?

If I had time and space for it, I would here deduce from the letter of the Word, the teachings of Swedenborg, and the awards of common sense, proof of the most irrefragable kind that “*Similia similibus*” is the true law of cure. But I can only propound to Mr. Wilks a few more questions. Why did the Lord, when the armies of the Assyrians were about to overwhelm the children of Judah, so often defeat them, not by the hostile assaults of Judah's opposing forces, but by turning the arms of their own tribes upon one another and destroying their whole army by intestine warfare? Is this an exemplification and proof of the law, “*Contraria contrariis*”? “The powers that be are or-

daigned of God"—why then does the Lord, in governing men civilly, use selfish men for statesmen, as consulting better for the common good than spiritual or celestial men could do in the present evil state of the world? What is the ground of the adage, "Set a thief to catch a thief"? And is not the fact that Fouche', in the government of the French by Napoleon, was the greatest rogue in all France, and yet the best superintendant of police that that or any other government ever possessed, a most striking political proof of the law, "*Similia similibus curantur*"? I might multiply these questions almost *ad infinitum*. But enough.*

To Mr. Wilks's still further argument, that the natural cure of diseases corresponds to the Lord's temptation combats, whereby he fights for man against the infernal hosts, and so remands them to hell as to free him from their malignant influence; or that "angels, in the spiritual combat of temptation in the mind of man, *to which corresponds the conflict between health and disease in the body*, conquer infernal spirits by the *opposition of their heavenly sphere* to the infernal power which seeks to draw man to hell!" or that, "*in like manner*, by opposite principles, which, in nature, correspond to the truths of faith that heal our spiritual maladies, must the diseases of the body, corresponding to the lusts of the unregenerate mind, be resisted, and overcome, and their power to injure in man destroyed;"—to this argument I rejoin, that it rests wholly on *a grand mistake of Mr. Wilks's*, and not at all on any thing which is any where taught by Swedenborg. The great fallacy involved in this argument is, that the conflict between health and disease in the body corresponds to the spiritual conflict of temptation in the mind. If this were so, then the Lord, who underwent severer and more plenary temptations than any man, receiving assaults from all the hells, and conquering and subjugating all, must, by correspondence, have had the most diseased and sickliest body. But there is no evidence that his body was at all diseased. Further, if this were so, infants and minors could never have sick bodies, and the bodies of adults only could be subject to diseases, because no person can be capable of enduring spiritual temptations, until they arrive at years

* Within a few days, my eyes have glanced on the following verse, in a small book recently published by the American Sunday School Union—

"In Dothan's valleys lone
Their mingled flocks ten shepherd brethren feed;
And in the midst is one
Whom their unnatural hate hath doomed to bleed:
But *sin* hath *sin* withstood,
And by the thirst for gold is quenched the thirst for blood."

Does not the last couplet of this verse afford a striking proof from common sense, as well as from the fact in the Word which is illustrated, of the truth of the homœopathic theory? Quenching of the thirst for blood by the thirst for gold, is precisely what is signified by demons going out of man into the herd of swine, and by the swine, in consequence, running violently down a steep place and being choked in the sea. The more malignant internal evil is absorbed and surfeited by the gross ultimate activities or delights of the more corporeal lust. In the same way, the more malignant internal evils are made impotent by drunkenness, in which the man is sunk below the brute. How direfully calamitous would be the consequences of the invariable union of the most malignant internal evils with the acute ratiocinations of an always clear, well informed, and rational intellect! Is it not then in profound mercy to mankind, that bells for drunkards are permitted by the Lord to exist?

of maturity (H. D. 191); and consequently, there could exist, by correspondence with such temptations, disease in the bodies of no others. Still further, if this were so, those men who are most highly regenerated by spiritual temptations would, by correspondence, be tried by the deepest and severest bodily diseases; and regeneration could be most effectually wrought by the Lord in the most diseased body; which is manifestly not true, because a man cannot be regenerated in sickness, or at the point of death, at all. In fact, the sphere of temptation combat is that by which the Lord *defends the healthy body* from the sphere of "hell, which, being in the principle opposite to heaven," sends forth a complex sphere of all diseases, and strives to "destroy and rend all things asunder" in man; and not that by which he *expels* infernal spirits from the *diseased body*. A single truth taught by Swedenborg will show this. He says that the members of the consummated church cannot undergo spiritual temptations; for they would inevitably fall in them. Only the members of the new, true and living church can suffer, endure, and be perfected by such combats. The member of the old church suffers only natural anxieties, which he mistakes for spiritual temptations. Hence, if "the conflict between health and disease in the body *corresponds* to the spiritual combat of temptation in the mind of man," as Mr. Wilks maintains, then the members of the old church must be subjected to the mildest bodily diseases, and the members of the new church to the most virulent ones; which is a conclusion sufficiently contrary to all manifest experience to demonstrate the fallacy and falsity of Mr. Wilks's position by the *reductio ad absurdum*.

But, finally, admitting that natural diseases correspond to spiritual diseases and are produced by them; so that the natural diseases which afflict our common humanity now, are the correspondents of the evils and falsities which prevail in the consummated church; and as the church is cleansed "with the washing of water by the Word," so bodily diseases are cured by the administration of those substances in the natural world which correspond to the truths of faith that cure spiritual maladies in the spiritual world; still I maintain that, in this case, the cure or cleansing is effected by the operation of the law, "*Similia similibus*;" for the truths in this case are more or less *fallacies*, *accommodated* to the evils and errors in which the fallen church is principled, and are not the *real* truths which are the diametric opposites of them. In proof of this take the following extract from Swedenborg:

"Whilst man is regenerating, he is let into combats against falses, and in this case he is kept by the Lord in truth, but *in that truth which he has persuaded himself to be truth*, and *from this truth combat is waged against the false*. Combat may be waged even from *truth not genuine*, provided it be such that by any means it can be conjoined with good; and it is conjoined with good by innocence [unconsciousness of sin], for innocence is the medium of conjunction. Hence it is that they within the church may be regenerated by *means of any doctrine whatsoever*, but they especially who are in genuine truths."—(A. C. 6765.)

I cannot pursue this subject. My space is more than exhausted. But I think I have sufficiently shown from Swedenborg, that the Lord,

in accepting falsities as truths, and regenerating those within the church by means of any doctrine whatsoever,—even, as he shows in another place, by the extremely false doctrine of salvation by faith alone,—and in combating man's falsities by truths not genuine, does cure man's spiritual maladies, not by the conflict of *opposite* principles, but by that of *assimilated* principles, and so establishes the law—“*Similia similibus curantur*”—even on Mr. Wilks's ground. And on our ground I surely have demonstrated beyond all cavil, that, when Mr. Wilks says “the *medicine* by which the *body* is *healed*, corresponds to the *truths of faith* by which the *regeneration* of the *mind* is effected; and that, consequently, the *medicine* which is to cure *natural* or *physical diseases*, which are the correspondences and effects of falses and evils, should be composed of *such substances in nature as are correspondences of the truths of faith*, and NOT of *such substances as correspond to the opposites of those truths*,” he is directly at issue with Swedenborg when he says, “*all things which bring harm to man are called uses, but evil uses; for they are of use to the evil IN DOING EVIL; and they conduce to absorb malignities—THUS ALSO TO CURES:*” which, I must be allowed to say, *does* seem to me to be an extremely wrong position for a *teacher of truth* in our connection to be placed in.

R. DE CHARMS.

Philadelphia, January 6, 1851.

[From the New York New-Church Repository for December, 1850.]

HOMŒOPATHY AND ITS NEW-CHURCH AFFINITIES.

Mr. Editor—

I AM glad to avail myself of your generous invitation, and attempt a reply to Mr. De Charms's Defence of Homœopathy upon new-church principles. I am especially impelled to do so, because, although an ardent receiver of Swedenborg's philosophy, I have been for several years, and expect to continue, a practitioner of the so-called allopathic medicine. I say expect to continue—for, with that spirit of freedom and research which the new-church doctrines impart to every man, I have studied homœopathic literature and tested homœopathic remedies. I came to that investigation with liberal prepossessions in favor of the new method; and even with more desire to receive it than was consistent with a simple and purely intellectual inquiry for truth. A non-professional journal is not the appropriate place for an exposition of the ratiocinative process by which I have arrived at my present opinions. I would meet Mr. De Charms as a Newchurchman and not as a physician. I am glad that he has given me an opportunity of doing so, by avoiding all appeal to vulgar prejudice and *lay-experience*, which would have precluded any reply. There is a common ground upon which we can meet in the discussion of the question, and an authority to whose

decisions neither of us will demur. Accordingly I propose to show, not only that the principle "*Similia similibus curantur*" is contrary to the teachings of Swedenborg's philosophy, but that the opposite principle "*Contraria contrariis curantur*" is directly and positively deducible from those teachings.

Before entering upon what may be termed the spiritual phasis of the subject, I must briefly notice Mr. De Charms's view of the treatment of frost-bite, burns, and *mania a potu*. I do so, not only because I would make an adequate reply to *all* that he has advanced, but also because homœopathic writers very commonly cite those especial cases as instances of allopathic cure by homœopathic treatment. A frozen foot is restored to its natural condition by first rubbing it with snow, then bathing it with cold water, and finally wrapping it up in a flannel cloth.

That cold has been used to neutralize the effect of cold is entirely an appearance. Heat has been all along applied to the injured part. But the method of applying the heat is a matter of great importance. If it be suddenly applied to frozen tissues, the liquids expanding will rupture their condensed and brittle vessels, and so produce disorganization, which may terminate in gangrene. Hot and cold are relative terms. Rubbing a frozen limb with snow is a calorific process to the limb. After we have been in the winter air some time, cold water feels glowing to our hands. So in the case in question, the cold water and the flannel cloth continue the calorific process, until the tissues gradually relax and the fluids slowly resume their circulation. Burns are of two kinds, those which accelerate or excite the vital powers and those which depress those powers. For the first class a sedative, for the second a stimulant, is the appropriate remedy, and both on allopathic principles. I agree with Mr. De Charms that alcohol is only a palliative to *mania a potu*; but it is an allopathic palliative, a stimulant remedy given to relieve intense nervous prostration. In a form of the same disease characterized by excitement and not prostration, blood-letting and other sedative means restore to health. But the agent which approaches nearest to the nature of a specific for *mania a potu*, is opium; and this acts by overcoming the extreme wakefulness which is the chief symptom of the disease. Alcohol is a mere adjuvant, to arouse the shattered nervous system to a perception of the opiate impression.

In many of Mr. De Charms's remarks I readily acquiesce, for the general principles of spiritual philosophy constitute the common basis of our respective systems. The spiritual world is the sphere of causes, the natural world the sphere of effects. All the noxious properties of minerals, plants and animals, are caused by the influx of hell into these substances. Evil spirits produce diseases in the human body, and cures are effected by the expulsion of the spirits. In all this we agree; but in the manner of this expulsion, or removal, we entirely differ. If I understand Mr. De Charms aright, his position is this; that evil spirits leave or desert a higher plane of operation, for a corresponding lower plane, when such plane is presented for their influx. He says they do this because "the activity of their demoniacal delights is greater in the

ratio that their plane of operation is more ultimate." This he calls the "law of derivation," and proposes by it to explain the *modus operandi* of homœopathic medicines. There must be a *pathogenetic* correspondence between the evil to be removed, and the substance capable of relieving the corresponding disease. Into these medicines, or lower poisons, the infernal spirits go freely, and thus pass away from the human system.

Now I think Mr. De Charms has fallen into error by overlooking three very important truths.

1st. There is a general and a special influx of the spiritual into the natural world.

2d. Infernal spirits are forms of evil affections, and can only operate through forms capable of that vital manifestation which we call affection. Their special influx is only into animal forms.

3d. Higher forms are connected with ultimates by necessary media. Forms of affection cannot flow immediately into ultimates which are detached from their corresponding superior planes.

As these truths are so intimately blended, a general illustration will be better than their isolated consideration. The scenery of hell, the sum total of objects visible to an infernal spirit, is a reflex or representative of himself. His spiritual body is also a perfect reflex or representative of his interiors—of his evil and falsity. The totality and the potentiality of his life reside in his spiritual body. They cannot be insinuated into any one outward object, or into any number of outward objects. They are not without the man at all; they are only represented as out of him. Now the spiritual and natural worlds are conjoined by the medium of the human form. Evil spirits attach themselves to kindred spiritual bodies of men, and through them effect a general influx into the material world, and a special influx into the natural body of the man with whom they are associated. They are adjoined to the man, and they have no tendency or wish to leave the man. Their affinity for poisonous substances is entirely connected with the noxious relations of those substances *to man*. When a person swallows arsenic, the spirits do not rush into the molecules of the arsenic, display their malignant activity, and then pass out of the body with the arsenic. They only seize upon the arsenic as an ultimate agent by which they may work that destruction upon his body which they would wreak upon his soul. A chemical antidote, by changing the form of the substance, prevents the infernal influx. Mr. De Charms's theory would establish a principle of spiritual gravitation, by which the whole infernal world would be precipitated into the mineral kingdom. Moreover, he would make a homœopathic drug store a workshop of regeneration. For, if infernal spirits, as he says, willingly and by the impulse of their own loves descend into lower deleterious forms, they may all be readily "*derived*" away by the successive administrations of medicines. The entrance of the devils into the swine, is a stereotyped illustration with Homœopathic Newchurchmen. But two most essential points are commonly overlooked. The devils left the two men with great reluctance, prefacing their request to go into the swine, with the deprecating words, "If thou cast us out." The

sphere of the divine love *tormented* them so that they became willing to abandon their higher sphere of operation, for an inferior and (contrary to Mr. De Charms's hypothesis) *less agreeable* one. And, secondly, they entered into the lusts and appetites of the swine-forms of evil adapted for their reception. We have no evidence that they could have entered into any thing but a living form. Animals have the lowest plane of life in common with man and spirits. Vegetables and minerals have no participation in that plane. When poisonous, they correspond to evil *uses*, which are only potent when conjoined to the higher *will*-principle of which they are representative. An animal body is compounded of vegetable and mineral matter, and it is only through this medium that evil spirits can be specially or potentially ultimated in the mineral kingdom. When Mr. De Charms proves from Swedenborg that vegetables and minerals correspond to lusts and appetites, so that evil spirits may enter into them without the intervention of the animal form, I promise his theory a grave and thorough reconsideration. The most virulent poisons only become so by absorption and incorporation into the animal tissues. Insoluble substances are entirely inert.

Before I leave this part of the subject, I may advert to a little fallacy of statement, unimportant in itself, but a necessary deduction from an unsound hypothesis. He says, "hence mineral poisons are more virulent than either vegetable or animal ones, because more ultimate." Chemists and physiologists have professed to find no such very marked distinctions as Mr. De Charms here intimates to exist. Certain animal poisons are most terrific in their effects, and prussic acid, chloroform, strychnine, &c., all products of vegetable matter, are certainly unrivalled in toxicological properties.

Mr. De Charms's article proves nothing but the well-known and generally received principle, that "like attaches itself to like." This is the central fact and explanation of all the wonderful phenomena of spiritual consociation. But it has no analogy with the principle that "like cures like," nay, between the two there is a fundamental antithesis. Cure involves a necessary idea of opposition, of combat, of conquest of one thing over another. My consideration of the subject would be very incomplete, and create but a vague impression on the mind, should I here abandon it. I will therefore offer a theory of disease and its cure, and hope that Mr. De Charms's fallacies will be more apparent when brought into contrast with principles much more consonant with the new-church philosophy.

A perversion of physical order corresponding to a perversion of spiritual order is the *cause* of disease. If the universe had remained in the order of its creation, there would have been no sin and no disease. Sin produced changes of form in matter and consequent changes of property. The influent force and the recipient form are mutually related. Change the influx and the form changes. Infuse caloric into water and steam is generated. Conversely, change the form and a new influx is manifested. Heat the mineral tourmalin so as to effect an interstitial change in its substance, and it exhibits electrical phenomena. Now the general influx from hell has perverted the order of the physical

world, and hence the vicissitudes of weather, malaria, accidents, &c., which produce changes of structure or function in the animal body. Into these changed forms of the natural basis, evil spiritual principles specially ultimate themselves and produce all the varied phenomena of disease.

A distended stomach, a decayed tooth, an abnormal secretion, a relaxed tissue, are perverted forms which constitute moulds or matrices for infernal influx. This theory is not contradicted, as I am aware, by a single teaching of Swedenborg, or by a single reasonable inference from his general philosophy.

In accordance with my hypothesis, there are two methods or processes of cure, one acting on the natural, the other on the spiritual plane. On the natural plane, allopathic medicines cure diseases by acting directly upon the tissues and restoring that precise anatomical and physiological relation of parts, into which a divine influx productive of health can flow. The relaxed tissues in diarrhoea, catarrh, &c., are constricted by astringents and tonics. Excitement is counteracted by a process of reduction, prostration is relieved by an appropriate stimulus. If a disease diminishes the secretion of bile, we give a remedy which increases that secretion. We apply cold to neutralize heat and heat to neutralize cold. Although there are many obscure points in our pathology and therapeutics, and we have frequently nothing but the ultimate facts of symptom and cure, yet the accumulated experience of ages, and a warrantable generalization of that experience establishes, in our opinion, the general truth of the maxim, "*Contraria contrariis curantur.*" This principle is more fully and clearly exemplified in the spiritual cure of diseases. As heat dissipates cold and light darkness, so does good expel evil and truth falsity. The whole process of regeneration is beautifully illustrative of the much abused allopathic axiom. Evils are appropriated by the spiritual body as food is by the natural body. And we have reason to believe that they are as really sources of pain and deformity to the spiritual body, as tubercles, or ulcers, or cancers, are to the natural body. How are they to be relieved? by a further but infinitesimal appropriation of evil? No: but, according to the principle "*Contraria contrariis curantur,*" by a counteracting appropriation of goods and truths. The sphere of the Lord's divine love was the curative influx, whose material results so astounded the inhabitants of Judea. The opposite lusts and appetites of the infernals fled before it, leaving the souls and bodies of men free from their destructive presence. And we all know that when we voluntarily change our spiritual forms so as to admit a portion of this divine love into our souls, our sins are extirpated or removed and the peace and health of heaven flow into our interiors. Now the heat of the sun corresponds to this divine love, and as all passions and emotions are modifications of love, so all the so-called forces of nature. Light, chemical affinity, electricity, magnetism, and probably mesmerism, are different manifestations of heat. Every year of scientific discovery accumulates the probabilities of this hypothesis. And I cannot but consider the application of these agencies to the cure of disease, since the Lord's second advent, as a most notable event. The breaking up of old things and the revelation of

new, so strikingly characteristic of the age, do not promise support to homœopathy, or any kindred, incomplete and unscientific system of medicine, but rather foretell the development of a spiritual medicine which will be the analogue or corresponding form of allopathy, in a higher sphere. But the processes which have been so eminently successful in physical science—patient research, repeated experiment, and cautious deduction—will be much more necessary in this superior and therefore more obscure field of inquiry. Mesmerism, clairvoyance, and all other forms of spiritual manifestations, must be taken out of the hands of itinerant charlatans, and submitted to the analytic powers of the candid, laborious, disinterested and capable philosophers. From the heterogeneous mass will be probably developed a science which will supersede even that vast, mature, and venerable system of medicine which is now shedding its incalculable blessings on the human race.

WM. H. HOLCOMBE.

Cincinnati, Ohio.

This article, though preceding the immediately foregoing reprints in the order of time, is placed here after them, because our rejoinder to it was not printed in the Repository, because it comes here in more immediate connection with that rejoinder, and because it can here have put in juxta-position with it a kindred article from The Crisis. The latter article would not have met our eye, if it had not appeared in so respectable a new-church periodical as The Age; and it most assuredly would not have been deemed worthy of notice here, if it had appeared in only the former periodical. The respected editor of the latter periodical having adjudged it worthy of republication in New York, that great radiating centre of new-church light and intelligence, it has seemed more formally and imposingly to arraign us at the bar of our whole church in this country, on the charge of error in respect to the doctrine of influx. We have therefore felt it incumbent on us to insert it here in juxta-position with Dr. Holcombe's theological assault upon us in the Repository, that we may specifically meet that charge here *in limine*.

The reader must have observed, in the above article, that Dr. Holcombe, in what he calls "the *spiritual* phasis of the subject," distinctly charges that "Mr. De Charms has fallen into error," and makes three formal specifications under this charge. In our rejoinder to this article of his, which was sent to the Repository, but excluded on account of its extreme length, we could only advert to this charge by the following, among several closing remarks:

I should now proceed to notice more formally and more in detail, Dr. Holcombe's charge that I have fallen into error by overlooking three very important truths which he specifies: but I must reserve this topic for a subsequent article. In that, I will undertake to show that he is very much mistaken in this respect.

As to his first truth, namely, "there is a general and special influx of the spiritual into the natural world," I can only now say, it would be passing strange, if I should have "*overlooked*" this, after having studied the writings of Swedenborg for more than thirty years, and after having thought, and written, and preached so much as I have on this very subject. And as to his two other positions, which he calls "very important truths," I think it quite likely that I *have* entirely overlooked them, inasmuch as I have never seen them, in the form in which he presents them, in the writings of Swedenborg. And I shall be very much mistaken myself, if I cannot show, by the reflection of new-church light, that they are truths of very questionable shape, if, indeed, they are truths at all.

This demonstration we expect to make fully when we come to our specific rejoinder to Dr. Holcombe's positions in the above article, in the subsequent chapters of this work; but it is for his allusion to our "stereotyped illustration" of the homœopathic law by "the entrance of the devils into the swine," in which he charges us with having "overlooked two most essential points" in the theological aspect of the Word in the passage which records that miraculous event, that we chiefly insert this article of his here. And, as he has still further assailed our theological integrity, on these points, in his article in *The Crisis*, we therefore insert that article also here, in immediate connection with the above, that we may append to the two together, an answer to the specific charge of error in regard to the influx of spirits into the matters, or rather the forms of the matters, of the material world, which are in man's body, by a common or general influx of spirits *immediately* into this world, without invariably passing into it *mediately* through the human form of his spiritual body, or through the *affectional* or *animal* activities of that form *only*.

[From *The Crisis*.

THE DEVILS ENTERING INTO THE SWINE.

Matthew, viii, 28-34. Mark, v, 1-19. Luke, viii, 26-39.

[ON reading this article over again, we find that the first half of it, being chiefly an exposition of the spiritual sense of the above texts, is quite too irrelevant to the subject-matter of this work to admit of its insertion here; and as, besides, our room is very much circumscribed, we omit it, and give below the last half, which sufficiently displays the writer's idealistic, *cowherdian*, or *tulkish*, method of expounding the Scriptures.]

When Jesus cast the society called Legion into hell, the spirits and angels who beheld the judgment in the light of heaven or truth, saw the devils in the form of swine precipitate themselves into a lake or sea. The reader of Swedenborg is aware of the frequency, and understands the rationale, of such appearances. He knows also that the devils themselves have no consciousness of any such form or action. They seem, to their own perceptions, to be withdrawing from a sphere which annoys and torments them, to a more pleasant and congenial place. A bystander near Jesus, who had his spiritual eyes open, as the apostles had at the transfiguration, and as Elijah's servant, when he saw horses and chariots of fire encompassing the prophet, would have described the scene just as it is related in the gospel. Nevertheless, the collateral evidence seems to show that it also happened in the natural world so that a common eye-witness could have concurred in the story. Jesus, for the purpose of instruction, allowed the devils to ultimate their insane loves in the natural world, not only generally, but specifically, by attaching themselves to swine, (which indeed, spiritually speaking, they were,) thus showing even to natural eyes that he permits the devils to follow their ruling loves, and demonstrates that the tendency of such loves is to rush into hell. The devils, indeed, may have looked into the natural world through the eyes of the possessed man, and seen the swine, not indeed as swine, but as to them agreeable and beautiful objects, the projected outbirths of their own interior loves.

Here arises an interesting question: why were the devils so unwilling to leave the man to go into the swine; entreating not to be sent out of the country, and prefacing their last petition with the deprecatory exclamation, "If thou cast us out." The evil or swine principles in the man, were the medium of connection between him and the devils. The devils attach themselves to these, as stand-points for infesting the rationality of man. These last heaven-sent faculties were the objects of their intense hatred, and the points upon which their malignant activities were expended. But the Lord, by divine influx into the spirit of the man, tortures the indwelling devils, who plead to be let alone in their infestation, but finding that impossible, beg at least to be permitted to retire or subside with their own ruling love into their infernal abodes. The Lord may here be compared to a shepherd who is so merciful that he will neither bind nor kill a ferocious wolf found among his flock, but permits him to sneak off to his den, while he makes provision for protecting his sheepfold from his future inroads.

From this biblical narrative we get also a glimpse of the significance of the animal kingdom. It is an outbirth of the good or evil affections of man, and therefore devils have no communication with beasts, except through man as the medium. The animal kingdom will therefore vary with the mental states of the human race. Noxious animals are not ultimate planes provided for drawing away evil from man and rendering them quiescent; for then useful animals would act as similar derivatives to our goods and truths. All animals represent outwardly the *existing* condition of the interior activities of man. If the Lord were suddenly to remove the wolf, swine, and tiger principles or affections

from the whole human race, all of those animals in the world would instantly rush to their own destruction and be exterminated. This change the progress of divine truth is really, although gradually, effecting. When the New Jerusalem has thoroughly descended upon earth, its spiritual men will have been elevated to that mountain of the Lord where it is said “nothing shall hurt or destroy.” W. H. H.

Natchez, Miss.

When we come to give the types of diseases and their cures from the Word, in our last chapter, we shall make a full and critical examination of the exegesis of this article. We purpose to answer here, only this sentence of the last paragraph—“devils have *no* communication with beasts *except through man as a medium*,” which we conceive to be a negation of Swedenborg’s doctrine that there is an *immediate*, as well as a *mediate*, influx of the spiritual world into the natural world.

We will now consider, in connection with the above sentence, Dr. Holcombe’s three specifications of his charge of error against us in his first article above. He says we have fallen into error by overlooking these three, what he calls, *very important truths*—“1st. There is a general and a special [that is, what Swedenborg calls also an immediate and a mediate] influx of the spiritual world into the natural world. 2d. Infernal spirits are forms of evil affections, and can only operate through forms capable of that vital manifestation which we call affection. Their special influx is only into animal forms. 3d. Higher forms are connected with ultimates by necessary media. Forms of affection cannot flow immediately into ultimates which are detached from their corresponding superior planes.”

The most remarkable man of our church that we ever knew, was wont to say, in a sort of double entendre of Swedenborg’s phrase “sins of ignorance,” that it did appear to him the great sin of mankind in the present day is the sin of *ignorance*. And it does seem to us that Dr. Holcombe here shows himself culpable in no small degree in respect to this sin. We cannot conceive how there could be evinced greater ignorance of Swedenborg’s doctrine of influx, as well as greater misapprehension of our views of it. Substituting *particular* for *special*, the first specification is unquestionably a truth taught by Swedenborg. But the second and third are cobwebs spun from the Dr.’s brain. And it was hardly judicious in him to wrap the first one up in the last two, and then to say “*these truths* are so intimately blended, a general illustration will be better than their isolated consideration.” However, the the first, second and third sentences that follow are terse and forcible expressions of the truth. But it is not true to say, “the totality and

potentiality" of an infernal spirit's life "cannot be *insinuated* into any one outward object, or into any number of outward objects;" for, according to Swedenborg, there emanates from the spiritual body of every infernal spirit, just as there emanates from the material body of every man, nay, from the material configuration of every plant, mineral, and grain of sand, a particular sphere of its quality, a particular sphere of that activity of the aura, ether, or air, in the interstitial spaces of its material molecules which constitute the action or affection of its material *will*, which he shows is an illustration of man's free will in spiritual things. This emanating sphere of a particular infernal spirit's spiritual body is a sphere of his lusts and cupidities; and the combined spheres of the spiritual bodies of such spirits, in that complex form which constitutes the devil, make up that emanating sphere of the lusts of evil in the hells, which, flowing into and exciting correspondently with their inordinate activities, "such unclean things as appertain to the disease" in the body of a man who "falls into disease" (A. C. 5713), induce the burning heats of "burning fevers," or infuse "the unclean colds of cold fevers" (A. C. 5715-16): and is not this an *insinuation* of the totality and potentiality of an infernal spirit's life into objects without his spiritual body with a vengeance! Besides, if Dr. Holcombe's *hypothesis* here were grounded in *fact*, how could a society, or rather congregation, of infernal spirits, make a spirit, and even a simply good spirit, in the world of spirits, thus an object out of hell, and so most manifestly without their particular spiritual bodies or their congregate spiritual body, their "subject," by making him the focal point of their influx, according to Swedenborg? But Dr. Holcombe goes on to display more conspicuously the cloven-foot of new-church idealism or transcendentalism, when he adds, "They are not *without* the man *at all*; they are *only represented* AS out of him." Here the Dr. most distinctly shows us his spiritual whereabouts. And the reader, seeing him here, need not wonder at his joining the spiritual magnates of New York in deprecating Mr. De Charms's rank *tendencies* to *materialism* in his recent sermons in that city—on the importance of the things of time and space in determining man's eternal spiritual condition, or against the somewhat prevalent new-church notion of the non-eternity of the hells, which are held to be nothing more than divine penitentiaries for the reformation and final restoration of the damned in the other world, or, as a practical application of this sermon, on the importance and necessity of an external church on earth, or, still further, against the pseudo-spiritualism of modern times—all of which sermons were founded on this fundamental law of Swedenborg's, that "Ideas of spirits are ter.

minated in material things the ultimates of order;" or "ideas of spirits are bound to place and the things of place;" "thus also in regard to the Word of the Lord, and thus also with angels through spirits;" for "the objects of sight, and also of hearing, produce no other effect than variously to dispose the interior vessels that are of the *lower thought*, [mark this, Doctor, and see that it is not *interior affection*,] and, according to the quality of *these vessels*, [which Swedenborg elsewhere shows are forms of the *material* substance of man's brains, just as sight and hearing are forms of the material substance of his eye and ear,] such is the reception of the *ideas of spirits that flow in*." (Sp. Diary, 3610, 3635.) Seeing him here, the reader need not wonder, we say, at Dr. Holcombe's saying, in this his charge of theological error against us, that "Mr. De Charms's theory would establish a principle of spiritual gravitation, by which the whole infernal world would be precipitated into the *mineral* kingdom;" or of our making "a homœopathic drug store a workshop of regeneration;" or still more unwarrantably representing us as holding that spirits enter into the molecules of arsenic in a man's body, without the intervention of the animal form, display their malignant activity *in them*, and then pass out of the body *with the arsenic*!

But what ranker transcendentalism can there be than maintaining, that "the spiritual and natural worlds are conjoined by the medium of the human *form*"? Swedenborg, in his U. T. 38, says, "the human mind is organized inwardly of *spiritual* substances, outwardly of *natural* substances, and lastly of *material* substances." Is not then the spiritual world conjoined with the material world by the medium of natural *substance*, and not mere *form*? And cannot spirits flow into the matters of the natural world by the divine-human form which the Lord has impressed upon the material world itself as by his signet on wax, without passing through the human form in the kindred spiritual bodies of any *particular* man, to which they have attached themselves, and *through* which they effect a *general* influx into the material world *at large*, and a *special* influx into the natural bodies of the man with whom they are associated [mark, not *consociated*] *in small*? Surely there is here a most crude conception, or a most loose expression, of the nice philosophical discriminations of Swedenborg's ideas in his use of the words *conjunction* and *adjunction*, or *consociation* and *association*! And when we know what Swedenborg defines *influx* to be in C. L. 313, how like the prattle of a spiritual babe does it sound to say *spirits themselves* "attach themselves to kindred spiritual bodies of men, and *through them* EFFECT a *general* influx into the *material* world, and

a *special* influx into the *natural* body of *the* man with whom they are associated" 1 *

It is true that the influx of spirits into spiritual, natural, or material substance, is according to its form, because this is the mode of its existence and activity, and is that which determines its quality. Hence, "order is the quality of the disposition, determination and activity of the parts, substances, or entities, which make the form, whence is the state, whose perfection wisdom from its love produces, or whose imperfection insanity of reason from cupidity forges." (U. T. 52.) And "it is the *form* of each part of the body, according to which the *action* is determined." (A. C. 4206.) And "form has relation to truth, because truth is the form of good." (H. & H. 107.) And affection and thought are the substance and form of human organs. (D. L. & W. 42.) Hence, in that strange implication of truth in falsity or fallacy which characterizes this article of his, Dr. Holcombe says truly, "Sin produced changes of form in matter and consequent changes of property;" for this rests upon the fact that man originates evil by the abuse of his free will and rationality, whereby he perverts the order of his creation in inverting the divine form of order, or the human form as the complex form of all uses, in "material things the ultimates of that order," in which the "ideas of spirits and angels terminate," so that man, with evil, originates the ground-plane of hell in the perverted forms of material things which are evil uses; and, when men have thus originated hell here on earth, then the evil spirits of such men are made, in the divine economy, to constitute hell in the spiritual world,—so that, as Swedenborg teaches, when man produces an evil in this world, the Lord invariably causes a hell corresponding to it to be opened in that,—from which those spirits, in exhalations of spheres of their lusts, flow back into the perverted *forms* of material things, and exciting these to *activities* corresponding to their infernal lusts, produce diseases in man still on earth, for his reformation from evil; and this influx is not, according to Dr. Holcombe's ipse-dixit, into the perverted forms of material things in man only, for, in that case, they could excite disease in man only, whereas the apostle declares that the whole creation groans together with man, being burdened with the effects of his fall, and the murrain of cattle, the rot of the sheep, the rot of the potato, the deterioration of wheat into cheat, the perversion of rye into ergot, the ex-

* "All the spirits, *in the world of spirits*, are," indeed, "*adjoined* to men, because men, as to the *interiors* of their minds, are in like manner between heaven and hell" (D. L. & W. 140); for this is a divine connection of spirits with the interiors of men in the world of spirits, and is, as we conceive, a very different thing from their *attaching themselves* to men in this world.

halation of malaria from decaying vegetable matter, the spontaneous or immediate generation of noxious animalcules from stercoraceous matters, and the disease-producing forms and motions of the molecules of both crystalline and amorphous mineral substances, when exhibited in suitable solvents, all “which also must have their cause in the spiritual world,” would, in that case, be without any immediate or adequate spiritual excitation: nor does this influx operate through the man or animal’s perverted or evil forms of *affection only*; for, in that case, evil spirits could not flow into and excite unduly his false forms of *thought also*, and could only produce diseased actions in the animal spirit through the blood and its motions, and no diseased action whatever in the oxygen of the atmospheric air through the lungs and theirs: nor does this influx of spirits produce diseased actions in the forms of material things as they exist in animals, vegetables and minerals, by “only operating through forms capable of that vital manifestation which we call affection” in man, or by operating only through the perverted human form in man’s spiritual and natural bodies; for, in that case, disease could not be communicated to animals, nor defect to vegetables and minerals, unless the disturbing vital forces of this flux of evil spirits passed first through the soul, next through the body, and last through the exhaling sphere or insensible perspiration of the body, of man; so that animals could not be diseased in any other way than by measurable contact with men, no dog could run mad unless he were previously bitten by a mad man, or no man could be afflicted with hydrophobia, when bitten by a mad dog, unless the stream of this influx flows against its own current; and it would not have been possible for the Lord to have taken a material body in the womb of Mary, Joseph’s espoused wife, without passing through the soul, or the spiritual body, the material body, and the exhaled sphere of Joseph.

Dr. Holcombe also says truly, “The influent force and the recipient form are mutually related;” so that “change the influx and the form changes,” and, vice versa, “change the form and a new influx is manifested.” But his subsequent assertion that “the general influx from hell has perverted the order of the physical world,” needs explanation. It may be true, as Dr. Holcombe understands it; but it is not strictly true, as we understand it. For it is antithetical to the previous position, that man’s sin here on earth “produces changes of form in matter and consequent changes in property.” This it was that first perverted the order of the physical world, and by reflex action perverted the order of the spiritual world, on the principle laid down by Swedenborg in A. C. 10.208, that the extremes, being perverted, pervert the influx of the

interiors. And then “the general influx of the hells” “into these changed forms of the natural basis,” “produced all the varied phenomena of disease” by “special ultimations” of its “evil spiritual principles” in the *excitation* of these morbid forms so *produced*. And this, probably, is what Dr. Holcombe meant to say.

But he is equally wanting in precision of thought or expression, when he says, “All the noxious properties of minerals, plants and animals are caused by the influx of hell into *these substances*”—unless he means, what he very probably does mean, and what we mean when we use the phrase, those “changes of form” in these substances, which man’s sin has produced. He also commits the fault which he imputes to us, when he says, “the spirits”—although they do not rush into the molecules of the arsenic, yet—“only *seize upon the arsenic* as an ultimate agent by which they may work destruction in man’s material body.” We do not suppose that the spirits take hold of the arsenic as a matter. We believe that the ultimate by which the spirits work in man is the “representative and significative” *form* of the arsenic in that aura and ether which is the natural-material principle common to spirits and man in this world. The forms of these in the motions of the molecules, when set free in their solvent, imparted to the nervous fluid and animal spirit which pervade the blood and all that is formed from it in the cerebral mass, and so forth, and excited therein by the corresponding spirits, develope in the human organism the pathogenetic effects of arsenic. And this is what we mean, and all that we mean, when we say the spirits flow into the arsenic in man.* And we doubt not that this is just what Dr. Holcombe means. But we should not say, with him, that “a chemical antidote, by changing the form of the substance, *prevents* the infernal influx.” We should say it *changes* that influx. For

* “Every created subject of the influx of divine good and divine truth, receives that influx according to its form. . . . That the influx is according to the form of every particular thing, may also be seen by the most unlettered person, if he attends to the various instruments of sound, as to pipes, flutes, trumpets, horns, and organs, which give forth sound from being blown alike, or from a like influx of air, according to their respective forms.” (C. L. 86.) There is a common influx, and “this influx passes into the life of animals, and also into the subjects of the vegetable kingdom.” (A. C. 1633, 3648, 5850.) And “the animal spirit is the plane in the human body for the influx of infernal spirits in producing the most malignant diseases” (A. C. 4227): so that, when poisonous mineral medicaments, like arsenic, are resolved, by trituration or dilution, into their higher degrees, so as to be made exhibitable in the animal spirit of man’s body, the disease-producing infernal spirits may flow into them as *forms* of evil *uses* there, and these medicaments, thus absorbing their malignant influences, may conduce to cures of the body’s diseases. For “it is not permitted them to inflow into the solid parts of the body” (A. C. 5718), as they did before the Lord’s first advent; and Swedenborg shows that influx is not into the organs of the body, but into their uses—thus influx is not into the eye, but into sight—not into the ear, but into hearing—not into the nose, but into smell, and so forth: just so, the influx of evil spirits is not into the molecules or crass matter of the arsenic, but into its use, that is, into the form of its matter as an evil use in the organism.

it will be found that the antidote of any poison is always a *similar* poison in *another* degree, and not an *opposite* poison in the *same* degree. Thus Dr. Holcombe admits that, when a man is poisoned or diseased by alcohol, the best antidote or remedy is opium, which is altogether a *similar* poison, producing precisely *similar*, though not the *same* effects; and the alcohol is the volatile oil in the ethereal spirit of the seeds of grasses, extracted from them by distillation, while the opium is the inspissated juice of the flower and seed of the poppy, thus is a similar vegetable poison in a lower degree, that is, in the natural degree of the material plane, while the alcohol is in the celestial-spiritual degree of that plane. And when we come to the right place in our subsequent rejoinders, we will use this instance to illustrate what we mean by ultimate poisons being more *virulent* than the relatively intimate ones. Here we will just observe, that the sheet containing our answer to the Queries of "Investigator" was written in great haste, and greater confusion of all of our usual appliances for writing; and that, under these circumstances, the word *virulent* was too spontaneously used to be well chosen for the expression of our meaning.* And we only add here, that the poisoning of opium is more *inveterate*—that is the word which we should have used, in the sense of *less curable*—than the poisoning of alcohol, as the mania of the Chinese, produced by opium, is worse than the mania of the Americans, produced by whiskey; or as the diseases produced by intemperate *eating*, are less curable than those produced by intemperate *drinking*; or as perversions of the *will* are more malignantly diabolical than perversions of the *understanding*. Hence, when the extremely corporeal and sensual spirits who are flowing into the alcoholic forms in the sensoria of maniacally drunken men, perceive the grosser, more swinish, more antihuman, forms of the opium in those sensoria, they leave the former and flow into the latter, just as the bots, which are feeding on the stomach of a horse, leave it to eat the milk and honey which are put into the horse's stomach for his relief. Therefore, in this case, the change of the form of the substance does not *prevent*, but *changes*, turns into another channel, and so absorbs, the infernal influx, so that the healing power from on high may descend and restore the normal forms and activities of the substances of the human organism. And it is in this sense that vegetables and minerals, as evil uses, which

* It occurs to us to note here also another error in our first article in The Repository, into which we fell from the same cause. In both the hurry of thought and haste of writing, we put, as in line 12 from the bottom of page 14 of this work, "touch of *her* hand on *his* breast," for "touch of *his* hand on *her* breast"—the conjugal sense of touch being in the nipples of the wife's breast, and not in the ends of the fingers of her hands.

bring harm to man, so correspond to lusts and appetites *in* the animal form, that evil spirits may enter into them *therein*, and not *without the intervention of it*, so as to absorb the malign influences of those spirits, and thus conduce to cures of the diseased actions of both the human and the brute animal economies.

Another bad feature in this article is what we must call its new-church unitarianism, or its unitarian universalism. This appears in both the second and third of these specifications, but especially in this sentence, "Light, chemical affinity, electricity, magnetism, and probably mesmerism, are [only] *different manifestations of heat*." This germ of heretic thought, the Doctor has expanded into the full-blown flower in his article on "The correspondence of Love and Heat," in the Repository for January, 1851. And this, as we take it, sprouts from the denial or misconception of the true new-church doctrine, that love, wisdom and use are *distinctly one* in God. The Universalist resolves all these divine principles into love, just as Dr. Holcombe resolves all the essential and constituent principles of material things into heat. His fellow-idealists in our church fall into a kindred error, when they resolve all the extremes of an external ecclesiasticism, with all the formal manifestations of the Lord's church as to truth or light, into the internality of the essential manifestations of his church as to good or heat—as if the Lord's church as to heat *could* appear without, or out of, his church as to light! The Unitarian negates this divine tri-unity by his divine simple-unity; and Dr. Holcombe negates it, by a resolution of its two lower or outer constituents into its highest or inmost. In fact, the union of father, son and holy spirit in the one person of the Lord, is a divine synthesis; whereas the resolution of all the principles of material things into heat, corresponding to the resolution of all the principles of spiritual things into love, and the confining of the influx of spirits into material things the ultimates of order, to a passage in and through the affectional or animal forms of man alone, is a mortal analysis: or the former founds the science of theology on the physiological study of the live body of a vital synthetical process; the latter, on the anatomical study of the dead body of a mortal analytical process. Swedenborg, or true new-church theology, conjoins man with God by divinity in extremity; our new-church Idealists are for effecting this conjunction by divinity in internity. Swedenborg lays the ground-plane of spirits and angels' consociation with man in the representative and significative forms of material things the veriest ultimates of order; Dr. Holcombe is for laying it in the affectional and animal forms of man's physical economy, in which are relatively material things the intimates

of order. Hence he maintains,—very consistently with his own, but, as we judge, very inconsistently with Swedenborg's, doctrine of influx,—that “infernal spirits,” as solely forms of evil *affections*; (and therefore only *devils*, or angels of perverted heat, the forms of false thoughts being *satans*, or angels of perverted light,) “can *only* operate through forms capable of that vital manifestation which we call affection,” their special influx being “*only* into *animal* forms.” And this position manifestly rests upon his analysis or resolution of all the principles of material things into heat, and all the principles of spiritual things into love. In the same way our Idealists lay the foundation-plane of man's conjunction with God, and consociation with angels, in the inconspicuous or indistinctly marked sacraments, or solely internal worship, of a mere internal church,—external worship being, in their view, but a fungous accretion or superinduction, which the Lord mercifully permits to exist as a sort of wen or polypus of the internal man, in accommodation to “the mind of man so carnal and stupid” as it is in “those who have no spiritual apprehension of divine truth,”—while Swedenborg lays it in the representative and significative forms of heavenly things in the very matter of this material world, as the fixed basis to the forms of angels' affection and thought, that would evaporate by change in their supernal empyrean, and as it is used in the sacramental solemnities of the most holy external worship of an external church on earth, and thence in the organization of man's mind “outwardly in *material* substance” in his physical sensorium; and this, as he expressly informs us, as an indispensable means of conserving the existence of the universe, preserving mankind in this world, and giving perpetuity to the heavens of angels in the next.

To Dr. Holcombe's position that “higher forms are connected with ultimates by necessary media,” we have nothing to object, as it stands in isolation. Nor do we deny that “forms of affection cannot flow immediately into ultimates”—when this clause of his position stands isolated too. Thus we admit, that forms of affection in man cannot flow into his ultimates of speech and action without the mediation of his forms of thought. In fact, thoughts are nothing more than the forms of the affections of man's spiritual organism, mediating between his will and his action. The systolic and diastolic motions of the heart would be powerless in the human body without the synchronous motions of the lungs, just as the venous blood would be powerless in recruiting the body's forces, by its arterial circulation, without its atmospheric vitalization throughout the pulmonary air vesicles. So, in the whole divine economy, good is powerless without truth, or heat without light.

And the light, being in the *beginning* with heat,—as “the Word was in the beginning with God, and was God,”—is eternally heat in the *beginning*, that is, in manifestation, and cannot be resolved into heat *alone*, as the manifestation of heat, without *analysing heat out of existence!*—a magical wonder of abstract philosophy!

But, when Dr. Holcombe says, “Forms of affection cannot flow immediately into ultimates *which are detached from their corresponding superior planes*”—we answer, that “material things the ultimates of order,” or “place and the things of place,” terminating as they do the “ideas of spirits, and of angels through spirits,” never are detached from their corresponding superior planes any where in the divine economy. And when Dr. Holcombe, from this position of his, as a “very important truth,” argues that there can be no immediate influx of spirits into the material plane below man, (that is, below the plane of his mind, soul, spiritual body, or its mere affectional forms, for his material body is in the lowest plane of the material world, and spirits cannot get essentially below it, in flowing into the vegetable or mineral matters that are formally or apparently out of it,) we would respectfully remind him, that he is clearly at issue with Swedenborg, who teaches us that the Lord transcended the heavens, and all the regions of man’s mind, to assume a material body, that he might, by an *immediate* influx from himself in the representative and significative forms of *matter in that*, take to himself power to remand to hell from man’s body the infernal hosts which had possessed it, and so redeem his mind from the thralldom of their lusts.*

Now it would not have been necessary for the Lord to flow thus immediately into the material plane himself, without passing, as we have before intimated, through the soul or spiritual body of Joseph or some other particular man on earth, to encounter the infernal hosts of hell therein, if there were not, in the general economy of his divine order, an influx of evil spirits immediately into the material plane, that is, into the perverted representative and significative forms of heavenly things, the complex of all which is the human form, in its animal, vegetable and mineral matters, below the affectional forms of man’s spiritual body, soul, or mind.

That this was the law at the time of the Lord’s first advent, is manifest from the simple fact, that evil spirits had possessed the material bodies of men in a plane below the sphere of their rational free-will; so

* “The divinity, which filled all space without space, penetrated also to the ultimates of nature; but, before the assumption of the humanity, the divine influx into the natural degree was mediate through the angelic heavens; but, after the assumption, immediate from Himself.” (D. L. & W. 233.)

that devils had to be cast out of man's material body then, not only before the forms of affection in the superior plane of his rational will could be changed as the medium of their expulsion, but as the indispensable antecedent means of changing the evil forms of those affections, and so rectifying the influx through them, in the Lord's redemption of him from hell and salvation of him in heaven, on the divine law of A. C. 10.208, to which we have already referred.* And that this is now, and has been ever since then, the law, is manifest from the fact that evil spirits can flow into the hereditarily evil forms of matter, and thereby excite painful diseases, in the material bodies of innocent infants, long before the evil forms of infernal lustful affections can be developed in *their* minds, souls, or spiritual bodies, as the *sole* media of such infernal influx. And this fact alone is, we are persuaded, a complete confutation of the whole argument of Dr. Holcombe from the "VERY *important* truths" set forth in the last two specifications under the charge of theological error against us in this first article of his. And this confutation rests on the principle declared by Swedenborg in A. C. 8719, that "the Lord effects all and singular things from himself *immediately*," as well as "*mediately* by or through heaven;" and in A. C. 9683, that "without immediate influx the mediate is of no effect"—which mediate influx into forms receptive of interior things operates in man by "his voluntary principles, that continually lead away from order," while the immediate influx into extremes or outermost things operates by "the involuntary principles, that continually bring back to order." Hence the balmy influence and restorative power of sleep, the best, if not the only effectual, sedative for the insane activities of

* "For the extremes [or outermost things] are those into which interior things flow in, and *according to THEIR state the influx is effected*: wherefore, if the extremes [or outermost things] be perverted, *interior things are perverted therein*; for, when they flow in, *the forms receptive of interior things accommodate themselves to the state of the extremes* [or outermost things]. The case herein is as when the eye is disordered; on which occasion, the sight, which comes from within, sees no otherwise than according to the state of the eye: or as when the arms are disordered; on this occasion, the powers which come from within must needs exert themselves accordingly, and in no other way. Wherefore, if the natural man is perverted, in this case, the spiritual man or principle has no opportunity of acting into him but in a perverse manner." (A. C. 10.208.) Hence, as the woman is the ultimate good of the man, being the love of his wisdom, there were in the perverted forms of her affections all the ultimate evil forms that could pervert the forms receptive of interior things in man's soul flowing out into their corresponding ultimates in his propagated soul: consequently, it was only necessary for the Lord to be born of a woman, and not also of any particular man, in order to assume our humanity, perverted to the utmost by flowing into the hereditarily evil forms of the all-perverting extremes or outermost things in the female proprium, and to encounter therein the assaults of infernal spirits flowing immediately into them; and this is the true reason why the perverted female character is more diabolical than the perverted male character, or why a bad woman is in fact so much worse than a bad man, and why the ancients represented the very worst passions of human nature by females—making the furies hellish women, and all of human ills to spring from the opened box of Pandora.

man's voluntary cerebral organs. For, if it were not for this principle, it would be impossible to cure a disease corresponding to a depraved will in the extremes or outermost things of a bad man, by the administration therein, through the Lord's permissive providence, of those remedial agents of his immediate influx into material things the ultimates of order, by which alone the perverting forms of the extremes can be so changed as to exert a salutary reaction on the bad man's internals for the correction of the mediate evil influx through "the forms receptive of interior things" therein; and so it would be impossible for a man to be "healed naturally" (A. C. 5713), by the concurrence of the Divine Providence with the "natural means of healing," furnished from without, in the *materia medica* of a true science of medicine, and by the prescriptions of its scientifically and experimentally well qualified practitioners—even though they may be, like the "evil uses" which they administer for medicaments, inwardly selfish, worldly, ambitious, or sordid men.

We have deemed it our duty thus to expose *his* fundamental theological error in this article, because we think it quite likely that it must vitiate Dr. Holcombe's views of homœopathy, now he has become a convert to our new system of medicine, and has found it, contrary to his anticipations as before expressed to us, fully adequate to illuminate with true light "the *many* obscure points in" his former "pathology and therapeutics," and so to eclipse the light of that "*venerable* system of medicine, which," groaning under the weight of *more than* THREE THOUSAND *years*, "is now shedding its *incalculable* blessings on the human race"!*

These observations upon so much of Dr. Holcombe's first of the above articles have been made, for the purpose of introducing the following answer to the sentence quoted from the last paragraph of the second, which we were providentially led to put into that part of our Sermons against Pseudo-Spiritualism, in which we are endeavoring to give a philosophical explanation of the table-moving, and other modern spiritual, phenomena.

We are aware, however, that, in conceding this point, we are at issue with our new-church Idealists, who maintain that all things were originally created, and are continually sustained, through man; and that spirits

* It was the saying of a fellow-collegian, that, in his opinion, the dead languages had been defunct long enough, and he thought it was high time they were buried. Might not his observation, with some modification, be applied to the venerable system of allopathy?

can flow only into human affections and consequent thoughts. Hence, in their view, spirits cannot and do not flow directly into animals, as from the demoniac into the herd of swine. As they think, this was only an ideal representation, like the Lord's assumption and glorification of humanity itself, of the state of the church in man. In their view, animals are nothing but outbirths of man's affections; birds of man's thoughts; and all the rest of the creation of certain corresponding principles in the individual man. In vain do we urge, that the earth and all the links of animated nature extending from it upwards, were created before man, and were all collated into him as the last created; and if animals, and so forth, were created before man, they could not be created through him; and if they were not originally created through him, neither can they be continually sustained through him, because sustentation is but continued creation. They adroitly get over this objection in a way that we have not time now to state. And as in this world there are no substantive things out of man, so in the next, in heaven above, and in hell below, and in the intermediate world of spirits, there is nothing existing around the spiritual inhabitants but projections of ideas within them. Consequently, these Idealists bring all the phenomena of mesmerism, without any exception, as we at first did, within the category of ideal projections, or phantasies. It is incumbent on us, therefore, to show some authority from Swedenborg for our present position, that there are in both worlds, substantive things, existing out of angels and men, created and sustained by a common divine influx, and not solely by a particular influx through them.

Our previous disquisitions have been so greatly extended, that we have not room here for more than a few brief extracts. The following seems to us to go directly against idealism in the new church:

“The heaven which is *without* man *flows into* the heaven which is *within* him, and is received in proportion to the degree of the correspondence.” (Ap. Ex. 12.)

Does not this completely reverse the order of the Idealists? That the heavens around the angels are created through them, is but an appearance; and it is only speaking according to appearances to say so. It would be just as proper to say that the ocean is created through the fishes; although a fish undoubtedly sees or perceives that only in the ocean around it which corresponds to its interior configuration. It is like saying that the sun and moon were created on the fourth day, when in fact man's creation was so developed as to give him then the power of perceiving their existence. In God infinite things are distinctly one; and nothing can possibly exist in and around man or angel to eternity, which has not pre-existed from eternity in God. God, in creation, flows from first principles to the very last or ultimate principles, and then from first in last begins his work. In the radiant spheres of his own divine substance and form, he involves his infinite divine things, and lays the substrata of the heavens above, and then

flowing through these, unfolds representatives and correspondences of them in the earths below, as a theatre, on whose stage and scenery his infinite perfections are to be reflected, and the grand drama of his mighty acts in redeeming and saving mankind, is to be performed. When the links of the golden chain of divine humanity, let down from the almighty throne, were extended to their last limit in outmost materiality and riveted there, then God's work of making man in his own image and likeness began. He first made him a human animal, with all the divine things, from first to last, lying latent in him, as a divinely human instinct, and constituting him an immortal soul; and his recreation to eternity consists in the development of these his immortal powers, by peeling off the concentric layers of materiality, corporealism, sensualism and naturalism in which, by his original creation or his subsequent fall, they were encased. As his humanity is developed on earth, he finds around him the representatives of his own affections and thoughts, already created by common influx for correspondence with them. These he perverts by evils of life and falsities of doctrine, which he carries with his spirit into the spiritual world, and, rising with them as clouds in its atmospheres, intercepts and evilly qualifies the common influx of its spiritual sun into the material world below. But as man is regenerated, and by natural death rises into the three discrete heavens of the other world, he finds around him there too the correspondents of his affections and thoughts, precisely according to the further and more intimate development of his humanity there. It seems as if these correspondents were then first created through him; but *they* were no more created through him, than the correspondents of his affections on earth were; although both those and these *are first created for him*, when he is first in a state of internal development to see or perceive them around him. Thus, as the natural heaven is opened in him, he sees the representatives perpetually existing there, according to the correspondence of his particular state. As the spiritual heaven is opened, he sees the representatives that correspond to his state there. And only as the celestial heaven is opened in him can he behold around him any of its celestial representatives; as was evidenced by the fact, that, when certain spiritual angels were permitted by the Lord to ascend to a society of the celestial heaven, they could not see any of the things that were around and perfectly manifest to the view of the celestial angels in it. When, then, man sees things in heaven, he only comes into a state to behold what has perpetually pre-existed in the divine creative spheres, as the "real things" which represent the Lord's divine humanity in the heavens above and in the earths below,—which, like the things seen by John in apocalyptic vision, as well as those seen by the prophets, "were nothing else but representatives that continually exist in heaven," (A. C. 4529,)—and which are now first created for him as the sun and moon were on the fourth day. Only in the hells does this pure idealism prevail; for hell wholly corresponds to the evils and falsities of man, and not at all to the goods and truths of the Lord's divine humanity. Hence the animals

and scenery around the infernal inhabitants, are mere projections of the ideas of their sensories; and are all phantasies, and not “real appearances,” such as exist in heaven. And that there is this substantive or substantial existence of things in the heavens and on the earths extra angels and men, must surely appear from these extracts:

“Light which proceeds from the Lord, when it flows into the inmost or third heaven, is received there as the good which is called charity; and when it flows into the middle or second heaven, mediately *and immediately*, it is received as the truth which is from charity; but when this truth flows into the last or ultimate heaven, mediately *and immediately*, it is received *substantially*, and appears there as a paradise, and in some places as a city wherein are palaces: thus the correspondences succeed each other *even to the external sight* of the angels. In like manner in man, in his ultimate principle, which is the eye, that [light or truth] is presented *materially*, by the sight, whose objects are the things appertaining to the visible world.”—“The paradisiacal heavens, where truths and goods are represented in a *substantial* form.” (A. C. 4411, 4412.)

Does not this explode that idealism of Berkeley and Kant, with which some have tried to inoculate the New Jerusalem? Let it be especially observed, that, not only are correspondences in the ultimate plane substantial, and not mere ideal forms, but the influx of light as a divine substantial form is *immediate* as well as *mediate* into the middle and last plane: for, without doubt, this is a universal law, extant also in our mundane spheres; so that spirits, in this natural world, *can* flow *immediately* into the material plane, as well as *mediately* through men. But see how the following float in the same drift:

“All and singular things which appear in the habitations of the angels, are significative of spiritual things. They also flow forth from the spiritual things which are *in heaven*, and which are *thence in their minds*.” (A. C. 8989.)

“Natural objects are sensated in the organs of the body as if they were in them; and spiritual objects, in like manner, as if they were in the mind; although *they are not there*.” (Sp. Diary, P. VII, *apud* N. C. Ad. for Oct., '46, p. 312.)

Much more to the same purport might be advanced, if we had room. But it is more pertinent to the matter now in hand, that we should see the doctrine of an *immediate* influx of spirits, especially evil spirits, into the representative animals and matters of this material world, without passing through the men still living in it; for this is stoutly gainsaid by those who deny the possibility of evil spirits entering literally into a herd of swine. Here too we must be as brief as possible in our quotations. Swedenborg, in showing that “all the infernals induce diseases,” says—

“Hell, as being in the principle opposite [to heaven as the grand man,] destroys and rends all things asunder: consequently, if the infernals are applied, they induce diseases, and at length death. But it is not permitted them to flow in even into the solid parts of the body, or into the parts which constitute the viscera, organs and members of man, but only into

his lusts and falsities—except, when man falls into disease, *they then flow into such unclean things as appertain to the disease*; for, as was said, nothing in any wise exists with man, unless the cause also be in the spiritual world.” (A. C. 5713.)

In view of this passage, what becomes of the theory that spirits can flow only into human affections or lusts, and only into ideas of animals and material things in men’s sensories, and that by influx through these solely, animals and material things are created and sustained? For we here see that evil spirits, even now, *might* flow into the solid parts or matters of man’s body, if they were permitted to invade his healthy frame; and they do actually flow into its morbid matters, when his body is diseased. In the time of the Lord’s first advent, we know that evil spirits did flow into the bodies of men without passing through their affections and thoughts—possessed their bodies by immediate influx, and moved them, not only without, but even against, the affections of their will; and if they did so then, they could, in the nature of things, do so now, if they were permitted.* And if evil spirits can flow into the solid parts of a man’s body, why not into the solid parts of an animal’s body? for there is no material difference between them. Why may not evil spirits flow immediately and antecedently into the dog, and excite hydrophobia in him, as well as flow immediately and subsequently into, and excite that disease in, the man whom the dog has bitten? for surely hydrophobia in the dog, as well as in the man, must have its “cause also in the spiritual world.” Is not the dog a part of the complex material man? and may not spirits flow into the dog in the complex man, as well as into the dog in the particular man, which they must do to affect the particular man with hydrophobia? Why, then, might not the infernals who were flowing into the swinish principle in the demoniac, flow actually into the swine in the complex material man—especially as they were themselves swine in their spiritual form, and, in the common influx of creation, produce swine as their material correspondents on earth? But you say this is begging the question: and, not satisfied with the above extract, you demand further and more direct proof, that Swedenborg does indeed teach the doctrine of an *immediate* influx from the spiritual world into the material world. Well take the following:

Swedenborg, when showing, in his Divine Love and Wisdom, that noxious animalcules, insects and reptiles originate from spontaneous formations and not from eggs or seeds, says in substance—All malignant herbs and noxious animalcules, insects and reptiles, originate in cadaverous, putrid, excrementitious and stercoraceous, rancid and urinous matters by the influx of the exhalations of corresponding hells immediately into such matters, and are not produced therein “from eggs carried thither, or hid throughout the earth since the creation:” then adds expressly—“A

* We ourselves have been permitted distinctly to perceive this influx in our own case, when affected with delirium from the falling of erysipelas on the brain. And we know, from our own experience, that there is, or may be, an influx of infernal spirits into the morbid forms of matter in a man’s body, in a plane discretely below, or entirely distinct from, the plane of his rational volition.

man as to his affections and lusts, and thoughts thence derived, and as to his actions, which are good or evil uses derived from both, is in the midst either of angels of heaven, or of spirits of hell; and as such things as are on earth are also in the heavens and hells, it follows that *the influx from thence* IMMEDIATELY produces such, when *the temperature is favorable*. All things which appear in the spiritual world, both in heaven and hell, are correspondences of affections and lusts; for they exist there according thereto: wherefore, when affections and lusts, which in themselves are spiritual, meet with homogeneous or corresponding things on earth, there is a spiritual principle which furnishes a soul, and a material principle which furnishes a body. There is also in every thing spiritual an endeavor to clothe itself with a body. *The hells are about men*, and therefore *contiguous to the earth*, because the spiritual world is not in space, but where there is a corresponding affection." (D. L. & W. 343.)

Does not this show most clearly and positively that noxious animalcules are produced by an *immediate* influx of the *spherical exhalations* of the hells into stercoraceous matters on earth, without passing through the affections and thoughts of particular men on earth? For mark, the hells are *about* men, not simply *in* them; and *therefore* they are *contiguous* to the earth: hence they may flow immediately into it. The doctrine of this passage evidently is, that man's spirit is in heaven or hell while his body is in the material world, and that heaven or hell, as one complex spirit, has precisely the same relation to the material world, in its three kingdoms, animal, vegetable, and mineral, that the spirit of man has to his body; and hence that spirits may flow just as readily and as immediately into the representative and correspondential forms of those kingdoms at large, as they do into the same forms of the same kingdoms in the microcosm of man's material body. Then, in view of this passage, why may not evil spirits flow by those hellish exhalations immediately into the bodies of animals, as well as the bodies of men, without passing through the affections and thoughts of any particular men on earth? That there is a common influx into animals—by which there is a correspondence of them with the spiritual world in general—other than the particular influx into them through the affections of men on earth—by which there is correspondence of them with those affections—is demonstrated by the following argument. Swedenborg teaches us that animals have not perverted the order of their creation. Hence their instincts are the infallible scientific guides in the attainment of the ends of their affections. For this reason wild animals never poison or injure themselves by eating substances not suitable for their food, or disease their bodies by habits of life repugnant to their nature; and domestic ones rarely do so in consequence of their immediate connection with man in his condition of so called civilization. In this connection, the horse, for instance, is liable to most of the diseases to which the human system is prone; but the wild horse, the deer, or the elk, is not. Animals were originally created, and are still sustained, by common influx; and this is the reason assigned by Swedenborg why they have not been able to pervert the order of their creation. Man too was originally created a celestial

animal, endowed with all the science of celestial affections as a celestial instinct. But man could pervert the order of his creation, because he was the subject of particular, as well as of common influx. And now his nature is perverted, he has associated with him two good, and two evil spirits, as means of that particular influx which is indispensable to his reformation and regeneration. The nature of animals has been changed from good to evil, by man's perversion, of the common influx which creates and sustains them, in the hells which he has generated in the spiritual world. If then animals had been originally created and were now sustained by only mediate influx through the affections of men on earth, and thus by the particular influx of the particular spirits attendant on them and exciting those affections, they must have been subject to the law by which man perverted the order of his creation, and consequently must have perverted the order of their creation also. Therefore, the fact that animals have not been able to pervert the order of their creation, affords proof positive that they are not created and sustained by only mediate influx through men in this natural world, but are the subjects of that immediate influx of the whole spiritual world which creates and sustains the whole material world of which they are a constituent part. Besides, if animals were created and sustained by an influx only through the souls of men, their souls must needs be the seed of men's souls; so that the animal soul would be as immortal as the human soul; and, therefore, the souls of animals would not be dissipated at death, as we know they are. When man's body is possessed of devils, as in the case of the demoniac recorded in Mark, v, 2 to 15, he too is the subject of that common influx of infernal spirits from the hells which creates, flows into and sustains unclean animals. Hence those spirits, when derived from the man, could flow into the *herd* of swine, because his "name was *Legion*; for they were *many*." The general law, then, is established, that there is a common influx of the spiritual world immediately into the material world, in the plane indeed of the human body, but below the plane of the human mind. (See A. C. 1633, 3648, 5850.)



ADDENDUM VEL POSTSCRIPTUM.

DR. CHARLES A. LEE, in his late Introductory to the Students of Sterling Medical College, Ohio, says a common sense word about homœopathy. The following will indicate the conclusions reached after a long argument on the subject:

"It is very evident, however, that people do not become converts to any particular system of medicine or doctrine of theology, from the amount of proof that may be adduced in their support, but rather from the peculiar constitution and tendency of their mental organization. A person who is ultra in one thing will be ultra in all; a believer in homœopathy will be, most likely, a believer in spirit rappings and mesmerism. Six sevenths of the followers of Emanuel Swedenborg, it is ascertained, are enthusiastic disciples of Hahnemann. A mystic in religion will be a mystic in medicine. Evidence has nothing to do in the making of such converts—*Homœopathicus nascitur, non fit.*"

A friend of homœopathy in our neighborhood, clipped the foregoing from a newspaper, and sent it to us for a *scientific curiosity*.

So the Homœopath is *born*, and not *made*; that is, he is God-made, but not man-made. Well, this is certainly more than we can say for the Allopath: for truly he is very little of God's workmanship, however much he is the result of making by the "sweat of man's brow." *

It is true that "people do not commonly become converts to any particular system of medicine, by the amount of *proof* that may be adduced in its support." For, if this were the case, there would not be so many "blind leaders of the blind," who, led themselves by blind prejudice and irrational prescription, are tumbling so thickly together, heels over head, into the ditch of allopathy—there would not be so many simple folks, like the woman, healed of her infirmity of twelve years' standing by the Great Physician in the Gospel, suffering so long and so much of allopathic physicians, and paying so heavily for their medical services, which, instead of curing them of their maladies, "rather make them worse"!

Yes, the very many converts to homœopathy in the present day are not made such by the *proof* of scientific ratiocination; but there is a very different reason for this than the one assigned by Dr. Lee. They act more from common perception, than from scientific intuition, and are governed more by common sense, than by deduction of logic. Hence most men do not care a straw what *system* of medicine a physician practises on, provided he *in fact* CURES *them of their diseases*. And therefore homœopathy beats allopathy in the race with them, simply because the former *does cure* them *in fact*, while the latter is blustering with *proof* that it alone *can* cure them *in theory*.

It is amusing to see the shifts of disingenuous men, when they try to put down a system, which they cannot assail with sound argument, or overturn by experimental demonstration, by exciting prejudice against it, and by ad captandum appeals to the community's morbid sensitiveness on the score of being chargeable with ultraism and gullibility.

What is easier than for a lover of truth, and devotee of true science, to demonstrate, by fair and honest experiment, the mysticism of homœopathic principles, and the absurdity of homœopathic practice—if the dynamic cause of disease be so mystical, and the dynamic potency of

* Every body has seen the anecdote, in the newspapers, of a medical student of one of the New York colleges, who, when standing his examination by the faculty for his diploma, and being pressed very hard by his examiner for *sudorifics* in a certain case of disease, and after having exhausted the whole list inscribed from the books on the tablet of his memory, at last, sweating profusely himself under the operation, replied—to the question, "Well, what would you do next for your patient, in case the last prescription failed?"—"Bring him *here*, to be questioned by your Honors"! Is not, then, the Allopath man-made by the *sweating process*?

highly diluted or triturated medicaments be so absurd, as Allopathists would have the people believe? But Dr. Lee is too acute an observer of human nature not to see, that he would make very little headway in this course to the goal of an utter disparagement of homœopathy in common opinion. He takes the other tack, therefore, and trims his sails to the monsoons of popular feeling. He knows which way the currents of this are steadily setting. And seeing that mesmerism, and spiritualism, and mysticism, and swedenborgianism, are all in the category of things disreputable in public estimation, he thinks the most effectual way of damning homœopathy, is to get it also in the same list; and therefore, seizing it by the hair of its head, he strives to lug or kick it into their company!

But is not this Dr. Charles A. Lee, too, chargeable with the *sin* of *ignorance*? He is certainly very ignorant, and very culpably so, in regard to Swedenborg's being a Mystic, and the Swedenborgians' *enthusiastic* reception of homœopathy. If he knew how little sympathy and support we receive from our professed brethren in our defence of that much ridiculed system—how many there are to oppose it as enemies, and how many to throw cold water on its defender as its skulking friends, coming to it, as Nicodemus did to the Lord, by night—and how much the many practitioners of other systems in our connection, *seem*, just as much as in other connections, to love the praise, and patronage, and money, of men, more than they love the truth of science and the good of their fellow-men for their own sakes—he would undoubtedly modify his assertions in regard to the *Swedenborgians*, if he himself, indeed, is in any good degree a lover of truth for its own sake.

Yet Dr. Lee asserts, and we must believe that Dr. Lee is “an honorable man,” that “six sevenths of the followers of Emanuel Swedenborg, *it is ascertained*, are enthusiastic disciples of Hahnemann.” Well, all we can say is, we never knew this before—it is all *news*, therefore, to us—and we should be exceedingly obliged to Dr. Lee for the information, if—*it were only true*! There is, however, too much coloring of truth—we confess it with shame and grief—for this Doctor's classing Swedenborgians with Spiritualists and Mystics. For certain strong-minded men in our connection have injudiciously committed our heavenly faith to the earthly spiritual manifestations of Mesmer and Davis; and certain weak-minded men, besides having endorsed “New Jerusalem” on the sickly *seeings* of the Secrest of Prevorst, have also labeled with that sacred name the mysticism of Madame Guion—thus confounding the rational spirituality of the one with the sublimed or double-distilled enthusiasm of the other. But, if Dr. Lee had

FOR GETTING OUT OUR OTHER WORKS.

Just about two years have elapsed since our Sermons against Pseudo-Spiritualism on the Importance and Necessity of an External Church were delivered in New York. Our friends will do us the justice to testify that the call for neither the delivery nor the publication of those sermons was in the least degree at our seeking. Greatly reluctant were we to deliver them; but most of all was the publication of them repugnant to our wishes, as well as against our solemn resolve never to print another line of our writings that might wear a controversial aspect. How this reluctance, repugnance and resolution were overcome, we have stated in another place, and need not repeat here. It must suffice for us to say, that a clear rational dictate of our inner mind, amounting to a positive divine command to do so, constrained us to take the course we did. And now we have the deepest and most abiding impression, that the publication of those sermons is ordered by Divine Providence to meet the church's present perilous exigencies, and to subserve her highest and most lasting interests. But, if so, why has the publication of them been so long delayed by our sickness, and why is it now suspended by our want of the pecuniary means of getting them out?

We at first were not able to see why, if it be the Lord's will that these sermons should come out, we have been so completely paralysed in the labor of publishing them by the severest exacerbations of the most painful chronic disease. In fact, when we were compelled to break away and seek restoration of health in recreation by travelling last autumn, we had come to the conclusion that it was not the Lord's will these sermons should ever see the light; and therefore, we made effectual provision, that, in case of our death, which was then imminently threatening, these half formed fetal conceptions should be destroyed in their imperfect gestation. But being brought back to our work, with health enough to enable us to prosecute our labors with considerable vigor, we are again led to believe that Divine Providence wills the publication of our sermons; and we now think we can see two reasons why their publication has been hitherto prevented. First, the object which our New York friends had in the publication of the Sermons against Pseudo-Spiritualism, was not the Lord's object, as we shall try to show at another time and in some other place; and, second, if the Sermon on the Importance and Necessity of an External Church had come out at the time proposed, we are now well satisfied its publication would have interfered much and injuriously with those free, and full, and we may say salutary, developments of the principles that were lying latent at the core of the new church in New York, which have since occurred so conspicuously. But as those developments have been made, and as we think fully, the publication of our sermons now, does seem to us to be demanded imperatively. There is no room to expatiate in the demonstration of these reasons here; but we feel confident, that, when our sermons are issued, the candid reading of them will make the truth of these reasons obvious to any fair mind of the least discernment.

Since recommencing our work, about the first of January last, besides getting out these two numbers of our Defence of Homœopathy, we have advanced our Sermons against Pseudo-Spiritualism to the 145th page. Here our paper gave out, and we were obliged to suspend this work by the want of means to buy more. We then took up the Sermon on an External Church, and pushed that ahead to the 145th page, when that too was suspended from the same cause. And now we cannot finish these works, or either of them, until the materials for their completion are furnished us. We do not doubt that *the Lord will provide*—when we thus cast ourselves upon the stream of his providence.

The Sermon on an External Church has been expanded into an Extended Dissertation by lengthened and elaborate arguments—first, on the necessity of general external churches as well as of particular ones; in which we have endeavored to show, that there is just the same necessity for a general organization and government of our whole church in this country, that there is for a national organization and general civil government of these United States, and that the same logic and efforts which would destroy the one must needs destroy the other: and, next, on the necessity of new and distinct christian sacraments, and new and distinct christian temples, priests and priestly garments, for their administration in the New Jerusalem. These lengthened arguments have swelled the dissertation to 160 pages—all of which but 16, or two forms, are now struck off. Still the completion of this work requires four or five appendixes, for the insertion of important matters which could not come within the

body of it, namely, one for answers to objections; another for an answer to the charge of heresy brought against us on account of our requisition of rebaptism; another for some observations on a new style of architecture for the new church, together with a plan, drawing and inscriptions of an appropriate altar for a new-church temple; and last, though not least, still another for a complete review of all the articles in the New York Repository against our views of priestly order and ecclesiastical government. Moreover, the recent developments in New York make it necessary that there should be a preface, containing Mr. James's article in the last December Number of the Repository, which foreshadows his "Church of Christ not an Ecclesiasticism," and in which the other side of the question is presented with all the point of his elegant diction, and with more clearness, fullness, frankness and force than we have seen anywhere else. We propose to append remarks, exposing the fallacies of this article, and to give a passing notice of the Rev. Mr. Ford's sermon, which it adverts to, and is also published in the same number of the Repository. By this means we will endeavor to let the church have "the bane and antidote both before her"—which may be taken in either sense, by the favorers or opposers of our views. There must also be prefixed an introduction, giving our previous sermon—of which this on the importance and necessity of an external church was the practical application—"On the Importance of the Things of Time and Space in determining Man's Eternal Spiritual Condition;" which is indispensable in making the dissertation on the whole theme complete. The Dissertation, with these appendixes and prefixes, will make a volume, to be bound in muslin and lettered, and to come full fraught with matter of the utmost moment to all the societies of the church, or at least demanding their heedful regard of its motto—

"AUDI ALTERAM PARTEM."

But, as it must be long before the work can be brought out in this enlargement, as the interests and wants of the church seem to demand the immediate publication of the Dissertation without these additions, as it is now complete enough for all the purposes that originally called for its publication, and as subscriptions to it in this form will not only enable us to bring it out in its more complete form, but also furnish us the means of completing our Sermons against Pseudo-Spiritualism likewise—therefore we do now propose to publish, on the first of June, the ensuing month, our

EXTENDED DISSELTATION ON THE IMPORTANCE AND NECESSITY

OF AN

EXTERNAL CHURCH,

As a "Brochure" of One Hundred and Sixty Pages:

if the societies of our church, especially in New York, but elsewhere, shall send us forthwith  Subscriptions in advance for Four Hundred Copies at Seventy-Five Cents each. And we hope our friends and patrons will not deem us too importunate if we close this appeal to them with the beseeching words—*Whatever ye have to do, DO IT QUICKLY!*

CONTRIBUTIONS AND SUBSCRIPTIONS—CONTINUED.

DR. WILLIAM E. PAYNE, Bath, Maine,	\$10.00
A. THOS. SMITH, Esq., Williamsburg, New York, (a general contribution)	5.00
REV. DAVID POWELL, Darby, Pa., (will take five copies of each number)	1.00
MRS. M. L. PASCHALL, " " " "	1.00
DR. HAMILTON RING, Urbana, Ohio, (not before acknowledged,) " " "	1.00
MR. ISAAC M. BEERS, Ithaca, N. Y., " " " "	1.00
MRS. WM. M. BOND, Mount Morris, Livingston Co., N. Y. " " "	1.00
DR. C. W. SPALDING, St. Louis, Missouri, (Subscriber for five copies,) " " "	1.00

We have no room here for the acknowledgement of receipts for the first number alone; and perhaps it is not necessary, or is not expected. The chief object of the above list is to let our correspondents know that their remittances have been received. We return our grateful acknowledgments to them for their flattering approval of our first number. We feel sure that this second number will come to them with just claims to their increased approbation. And we do not doubt in the least that the subsequent numbers will more and more commend the work to more general new-church acceptance, as one well suited to subserve vitally the best interests of truth and goodness in our connection.—All communications to me should, in future, be addressed to "South 17th and Ann Streets—Philadelphia."

R. DE CHARMS.

The Third Number of

A
DEFENCE
OF
HOMŒOPATHY
AGAINST
HER NEW-CHURCH ASSAILANTS:
OR,
A FULL AND FAIR VIEW
OF
THE CASE
OF
ALLOPATHY AND CHRONOTHERMALISM
VERSUS
HOMŒOPATHY,

AS TRIED
BY NEW-CHURCH JUDICATIVE PRINCIPLES.

[R. De Charms]

Omnia corporis mala ab anima procedere.—PLATO.

Philadelphia:

PRINTED AT THE OFFICE OF THE NEW JERUSALEM PRESS,
SOUTH SEVENTEENTH AND ANN STREETS.

1854.

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EDITORIAL NOTICES.

A literary caterer, if he loves his use, cannot but feel delight, when he is able to serve up various and rare dishes on his table. We can enjoy this delight to the full in our present number. We congratulate our readers that they have here set before them little or none of the insipid and indigestible stuff of the two former numbers. How well they are to fare hereafter, we are sorry that we can give them no encouraging hopes! But, if we are not better encouraged than we have been, we shall be obliged to close the work with the fifth number, to the exclusion of at least the last four chapters of our *dry cod-fish*. That, we doubt not, will be good news to many. The printing and publishing of our first number cost us \$44; the second, \$46; and we calculate that the present and subsequent numbers will cost us, on an average, \$45 each; so that, the three numbers now published will cost us together about the sum of \$135: while the total amount of subscriptions, received since the issuing of our first number, is \$22.20! Now when our patrons reflect that these printing operations are the only means now left us for the support of a large family in so expensive a place of living as this, they will not only discern how serious must have been our embarrassments for the last six months, or since the recommencement of our labors, but they will also see how impossible it will be for us to finish this work, if they do not extend to us a more helping hand. We have hardly fifty paying subscribers,—and not half of these are punctual in their payments,—when it requires two hundred and twenty-five to cover the cost of producing each number. Friends! shall we go on with this work, or must we stop it? Can you not increase our subscription list to two hundred and fifty? If you do, we will go on; if you cannot, we shall stop.

We had hoped, as the numbers came out, they would more and more commend the work to the approval of our brethren; and we feel sure that the reception of the present number, coming as it does with the interesting and able articles of Dr. Payne and the Rev. Mr. Barrett, will not disappoint our hopes. We ask particular attention to the latter's wailing castigation of our New York assailants; and sure are we, if they do not wince under his lash, it is because their hides are tougher than that of any rhinoceros!

We have received from the author, and read with peculiar satisfaction, "The 'Little Pills' Vindicated: or 'Orthodox' Delusions versus Homœopathy: by Hamilton Ring, M. D." Knowing the author well, and esteeming him much, as a very intelligent and stanch Newchurchman, we were at first sorry to see, that, in his preface, he seems too loth to take, or too ready to abandon, the new-church ground for the origin of disease, and fails to avail himself of our doctrine of discrete degrees, which, we are convinced, can alone satisfactorily explain the wonderful potencies of the homœopathic triturations and dilutions: but when we came to read the tract through, we discerned that he had acted on the maxim of the old Romans, in their punic wars, "to carry the war into Africa"; and we certainly think he has made an admirable *argumentum ad hominem*. In short, the method is logical, the style terse, the argument clear, the conclusion irresistible, and the whole production smacks strongly of attic salt.

On the cover of our last number, we made proposals to the societies of our church to aid us in getting our other works out by sending us subscriptions in advance for four hundred copies of the body—without certain proposed prefixes and affixes—of our

EXTENDED DISSERTATION ON THE IMPORTANCE AND NECESSITY OF AN

EXTERNAL CHURCH,

As a "Brochure" of One Hundred and Sixty Pages:

At Seventy-five Cents per Copy.

We take pleasure in acknowledging here the following contributions received since the publication of our last number for both that work and this—

not been so *ignorant* as this Introductory of his shows him to be, he would have known that Swedenborg was not permitted to read the works of Jacob Behman, or any other Mystic, so that *he* was not bred in the school of mysticism; and if he had read *the writings* of Swedenborg for himself, so as to have known, in the only way in which he could rightly know, their tendency,—instead of buying his wares at the retail slander shops,—he would have known that the followers of Swedenborg are not made mystics by being his disciples—nothing like it—and that there is not even a sprinkling of enthusiasm in their embrace of homœopathy. Few, very few indeed, of the leading men among them embrace it without having had the prejudices of its opposite systems *beat* out of them, and its truths *stamped* into them, by the long continued and laborious *inculcation* of both rational and experimental proofs. As for ourselves, we began with ridiculing both homœopathy and swedenborgianism. The first we heard of the former was in a colloquy at one of the Junior Exhibitions of our college course; and we joined the loudest in the laugh, at the doctor, who, after having diluted an infinitesimal quantity of some medicament in a hogshead of rain water, and then filled a small vial with this dilution, told his patient, with much gravity, that he must be very careful to *smell the bottom of the vial*, and *not the cork*, lest the medicine should be too powerful for him! Nor could we, for many subsequent adult years, get over a feeling of almost infinite contempt for what seemed to us the utterly absurd doctrine of infinitesimal doses. And it was only after the loss of our first child by the allopathic practice, and the snatching of several of our other children from the yawning jaws of death by the homœopathic practice, that we were impelled, after having attended two courses of lectures in the allopathic school, to give to the new science that patient, thorough, and long-continued study, which has brought us at last, after many “kickings against the pricks,” to our present firm, rational conviction of its truth and sole curing efficacy. And it would not be difficult to prove to Dr. Lee that this is the way in which a large majority of the so-called Swedenborgians have become, and do still become, converts to homœopathy.

When Dr. Lee is informed that one of the fundamental doctrines taught by Swedenborg is, that “man is made to act in freedom according to *reason*,” and that “it is according to the laws of order, that no one ought to be persuaded instantaneously concerning truth, that is, that no truth should instantaneously be so confirmed as to leave no doubt concerning it,” but, when any truth is presented to either spirit or man, he must “collect reasons, and thereby bring that truth rationally into

his mind," and, still further, that "nothing can be appropriated to any one which is not acknowledged from his own proper intuition, that is, which he does not know, from himself, not from another, to be so," he must surely see and acknowledge that no true follower of Emanuel Swedenborg, whether a medically clerical or lay man, is at all likely to grab hold of homœopathy enthusiastically. The fact is, that homœopathy commends itself to Swedenborgians by the pure inductiveness of its method, and the absolute demonstrativeness of its science—having, in their estimation, as certain an analysis as chemistry.

CHAPTER II.

EXCLUDED ARTICLES.

Dr. William E. Payne's Article in reply to Dr. Holcombe—The Rev. B. F. Barrett's Article in reply to the Rev. Thos. Wilks and Dr. William Turner.

[*For the New York New-Church Repository.*]

DR. PAYNE IN REPLY TO DR. HOLCOMBE.

MR. EDITOR—

We believe it to be right that receivers of the doctrines of the New Church should try all theories and systems presented for their consideration and support, by the spirit of the new dispensation; and that theory, or system, which cannot be seen to coincide, at least in some degree, with the doctrines of the New Church, may be held, with safety, in abeyance. Every man should be able to present some rational ground for the faith that is in him; and more especially should this be the case with a Newchurchman, inasmuch as he is let into a knowledge of those spiritual principles which are the soul of all *art*, *science*, and *philosophy*. Exercising this prerogative, in common with all receivers of the doctrines of the New Church, we see medical men of the same belief, trying the various theories and systems of medical practice by this criterion, and leaning towards this or that theory, or system, which presents the most favourable aspect to the stand-point from which it is surveyed.

Thompsonianism (so called) is embraced by some from a fancied correspondence between its theory of disease, and the New Church doctrine of equilibrium. The theory of Thompson maintains that disease is the result of a disturbed, or broken balance between the functions of the skin and the internal organs, or between the internal and external heat of the body; and inculcates the necessity of restoring, by medication, this broken balance, in order to restore health to the body. In this statement Newchurchmen see a similarity to the doctrine of *equilibrium*, as taught by the New Church. So far as the statement

goes, that the balance of life, in the organism, is broken, there is, we confess, something of truth, and that it is clearly involved in the New Church doctrine of *equilibrium*. But in searching for a more extended similarity, we find no other points of contact. When we descend to the practical part of the system, in which lies the test, and try to trace in it an analogy to the treatment of spiritual diseases, we fail of finding a principle by which we may be enabled to select the means to restore this broken balance, that bears any resemblance to the treatment of spiritual diseases, according to the doctrines of the New Church. We turn, then, as by a kind of necessity, to seek a more extended similarity in some other system.

Other medical men of the New Church, are attracted towards the *chronothermal* system, by the single fact that this theory embraces, that diseases are *periodic* in their course. This doubtless is one of the leading features of all diseases, as it is a prominent feature in the manifestation of all life. Action and re-action mark the course of all things, as is manifest in the alternate states exhibited to the senses in the sentient world, and in the ever varying states in the world of mind. But this acknowledged principle of *chronothermism*, seems to limit its points of contact with the principles and philosophy of the New Church, for here the similarity ceases. When we descend to the practical detail, as in *Thompsonianism*, we are left, absolutely, without any principle which would enable us to fix upon the appropriateness of one medicine over many, in the treatment of any new form of disease. The great fact, then, which this system inculcates as its central point, seems to remain, in relation to the *chronothermal* theory, a mere *idealism*, for it furnishes no basis, or guide, for the choice of a remedy, and thus leaves the practice a mere empiricism. The correspondential *specific* treatment which every evil requires, according to the doctrines of the New Church, is entirely wanting. The same imperative necessity still impels us forward in our search.

Hydropathy has drawn around it many supporters from the New Church; not so much from its superior success in the removal of diseases, as from the general correspondence of *water*. As diseases correspond to evils, and evils are removed by truths, and water corresponds to truth, it appears probable that diseases may be removed by water in virtue of its correspondency. That water, by its direct *action* upon the body, may excite an increased, or re-active, power in the vitality of the organism, and thus for a time present an appearance of restored health, or regeneration, is doubtless true. It is with water, in the cure of diseases, as it is with the general truths of the Word when first impressed

upon the mind. They inspire in us a desire to live according to their teachings, and (removed from temptations) for a while our evils are quiescent. They shun the truth, but only to gain greater power, by suffering the mind to lull into a state of repose—thus into a consciousness of greater security. But when temptations arise, we find the same evils ready to rush forth into all our acts, and we are obliged to stand up against their assaults, and meet them singly with specifics adapted to each particular form of evil. The truth points us to the herd of swine, into which we permit them to go, as the forms most congenial to their life. The specific treatment which every evil requires, as in the systems above referred to, does not fall into the category of analogies. This system, if it may be so dignified, it seems to us, finds a correspondence, only, in the general acknowledgment, on the part of man, that he is full of evils, and, while under the influence of this acknowledgment, his evils are rendered quiescent. But we learn from the doctrines of the New Church that this is not regeneration.

The eclectic school (so called) likewise draws supporters from the New Church on the ground that it professes to take all the good of other systems, and rejects the bad. In this profession Newchurchmen see a feature of the doctrine of *remains*. There are, doubtless, remains of good in the old system of medical practice, as there are *remains* of good in the old church. But these remains of good are not in the doctrines or theories of the old system, but lie principally in the collateral branches of the art, and a few facts in the practice, which refer to the specific application of a few drugs, such as the specific action of *cinchona* in *intermittent fevers*, *mercury* in *siphilis*, etc. But these are a few facts vouchsafed to man, in the Divine Providence of the Lord, that he might not lose all power of protection from the hells in the boundaries [naturally], and out of which was to be educed a new system, flowing from a central doctrine, based upon the true philosophy of life, health, and disease.

There is still another, but, we believe, a small class of New Church medical men, who see an analogy between *Allopathy*, or the old system proper, and the New Church. They expect to see start into life, phoenix-like, a beautiful system of “spiritual medicine,” from the ashes of this deformed, and decaying body. A representative of this class of medical men (Dr. Holcombe) appeared in the December Number of the Repository in opposition to Mr. De Charms, who appeared in a previous number as an advocate of Homœopathy. We take the views presented by this writer as the best digested, and most tangible specimen of allopathic reasoning in the whole annals of old-school philosophy, by

which to make up our *tableau* of medical theories, and their New Church affinities, but not with the intent to enter into an individual criticism; for we believe a far abler pen will execute this office.

According, then, to the views of this class of medical theorists, the axiom of Galen, “*Contraria contrariis curantur*,” or *Contrary cures contrary*, is the true principle of treating natural diseases—accords with the experience of the profession, and is directly deducible from the philosophy of the New Church. The whole process of regeneration, as taught by Swedenborg, we are told, is beautifully illustrative of this allopathic axiom. The analogy is said to be seen in the general doctrine of christianity that falsity is overcome by truth, and evil by good. From this general ground we would by no means dissent. It is a fact too obvious from the whole teachings of the Word, as well as in the writings of Swedenborg. And that the diseased organism, in a corresponding manner, is restored to health by the Divine influent life, which is opposed to disease, we, most assuredly, would affirm. But we believe it is according to the teachings of the New Church that truths work by means of ultimates or types, and, in individual cases, such ultimates, or types, as are perfectly adapted to the state to be met. In the practical detail then, in the means to compass the end, we would diverge most essentially from our allopathic brethren—taking the opposite axiom, “*Similia similibus curantur*,” or *Like cures like*, for our guide in the choice of means, in individual cases. If our allopathic brethren, guided by the Galenic axiom—*Contrary cures contrary*, carry the analogy, of overcoming evil by good, down into practice, in the selection of remedies, they must use correspondents of good for the removal of diseases—such things as would sustain the system in a state of health, thus nutrients instead of poisons. The organic and inorganic bodies of the three natural kingdoms admit of, only, a two-fold reaction in respect to the human body—those which sustain the body when in a state of health, and those which restore it when it falls into disease. This latter class is denominated poisons, that is, agents which possess the power of disturbing the healthy animal functions, and destroying life. To this class, physicians in all times, and of all creeds, have resorted for medicines to restore the sick. But we propose to confine ourself to the practical plane, and try the truth of the allopathic theory, of the operation of medicines, by the facts of observation; for here, we believe, lies the test of all creeds and theories. The doctrine is: all medicines act directly upon the diseased organs—changing them to an opposite condition, by their opposite qualities, that the parts may receive their own appropriate, influent life, which they could not before do in conse-

quence of their altered condition, by the effects of deleterious agencies acting upon them from without. Thus, for relaxation (as in *diarrhæas* and *catarrhs*) constricting medicines are called for; *cold* calls for *heat*; *heat* for *cold*; *prostration* for stimulants, etc.

That all medicines do, or should, act directly upon the diseased parts, and, as the result of this action, their altered anatomical and physiological relation should be restored, so that the organs may become true receptacles of the Divine influent life, or health, we would not deny. But that the alteration is effected in accordance with the allopathic *formula*, we believe to be susceptible of a most satisfactory refutation. And here we will remark that the objections against *Allopathy* proper, are equally cogent against *Thompsonianism*, *Chronothermalism*, *Hydropathy*, *Eclecticism*, and all kindred systems of medicine; for all these are essentially alike in their ultimate practical details, however much they differ in theoretical speculations—practically differing in this, only, that the range of their individual *materia medicas* is more or less extended or circumscribed.

The distinction made between *Allopathy*, *Chronothermalism*, *Thompsonianism*, *Hydropathy*, etc., by the simple exhibition of different classes of truths, which the theories cannot make practical—which cannot be made to furnish a guide to the choice of remedies in individual cases, is merely *ideal*, for these truths, in relation to the above named systems, have no real ground of existence. The only systematic ground of practice, that we can see, in any of these systems, is furnished by the Galenic axiom, “*Contrary cures contrary.*” And this *formula* we design to bring to the test of experience; for experience is the only safe criterion by which to test its truth.

A true system must recognize the doctrine of *action* and *re-action*, or *periodicity*, as one of its fundamental truths, for this is plainly deducible from the general philosophy of Swedenborg. But this principle must become practical, or else it remains a mere *idealism*, and cannot inhere as an element of any system. We believe it to be susceptible of as full an exemplification on the natural plane, as in the spiritual degree. But we shall see that a practical application bears heavily against the “contrary” plan of treating diseases.

The vegetative life of summer is succeeded by the sterile death of winter: the darkness of midnight succeeds the brightness of a noon-day sun: heat and cold, moisture and drought, storm and calm, succeed each other with marked certainty. And all impressions made upon the human body, are marked by the same opposite states. Deep sleep, and a corresponding degree of wakefulness, are the successive effects of

opium. Animation and heat, followed by languor and chilliness, result from the imbibition of spirituous liquors. Stimulants excite the vital forces, but a corresponding degree of depression is sure to follow. We get a cold, shrunken state, followed by redness, heat, and a puffed condition, by plunging the hand into cold water. Diarrhœa succeeded by constipation, follows the employment of cathartic drugs. Every one knows with what a burning glow the face is suffused, after a walk in the cold wind. Reduce the quantity of blood, in the body, by *venesection*, and a very rapid re-production takes place, even to an unnatural extent. Emaciation, by acute diseases, is followed by a rapid increase of flesh, and, sometimes, great corpulency. Digitalis increases the motions of the heart, and diminishes the quantity of urine, but soon the heart beats slowly, and the urine is profuse in quantity. In short, we might go on, and adduce similar examples to, almost, an indefinite extent.

From these examples we may see that a disease characterized by excitement, cannot be removed by bloodletting and sedatives, in accordance with the allopathic theory; for, after the first impressions of bloodletting and sedatives have passed off, we get an increased degree of excitement—the very same state that we were in effort to remove. Nor can astringents and tonics cure diarrhœas and catarrhs; for, though we at first get astringent and tonic effects, their opposites are sure to follow, and we have, in the end, the same condition of things that we designed to cure. And if we excite a torpid liver with *mercury*, we shall see, in time, a corresponding degree of torpor supervening, as a secondary result. This principle is active in the treatment of all diseases, and the same consecutive results follow the treatment of all diseases upon the “contrary” plan. Thus we may see that the doctrine of *action* and *re-action*, or *periodicity*, can be made practical, notwithstanding Chronothermalists have failed to make it so, though they acknowledge it as the all in all of their system.

The fallacy of the allopathic doctrine is still further seen in the inadequate explication given, by allopaths, of the cure of *frost-bites*, *burns*, *diarrhœas*, and *catarrhs*. Upon the plan of “contraries,” these examples admit of no other explanation than that given by Dr. Holcombe; yet the cure of *frost-bites*, and *burns*, by snow and heat, is susceptible of a far more satisfactory explication upon the plan of “similars”; while the good results of the allopathic treatment of *diarrhœas* and *catarrhs* are negatived by the experience of the profession, as well as by the truths of a sound philosophy. That snow, or cold water, is the very best remedy in *frost-bites*, is a popularly known fact—which no physician, or sect, would attempt to deny. And that system of medi-

cal practice which claims to be grounded in a true philosophy, must offer a satisfactory solution of the problem, or an explanation of this fact, which will be, at least, consistent with itself. According, then, to the theory of "contraries," the snow must be the source of heat to the frozen part, by giving up its caloric. This is precisely what we are told. It is said, the application of snow is altogether a warming process—that the temperature of the applications must be kept but a little above that of the part frozen, lest, by the application of too much heat, a sudden liquefaction, and consequent "expansion" of the frozen fluids takes place, and the "brittle vessels," which had been "condensed" by the cold, become "ruptured—producing disorganization, which may terminate in gangrene." Snow must be first used as a warming agent, as being nearer (but a little above) the temperature of the part frozen. Suppose it to be true that the *thawing process* is begun by snow, which gives up caloric to the part, does not the reasoning deduced from this general statement, respecting the "sudden expansion of fluids, and consequent rupture of condensed vessels," run exactly counter to all the known facts, and acknowledged principles of natural philosophy? The "frozen fluids" are contained within the "condensed vessels," which vessels are exterior to the fluids, and first receive the heat, and become the mediums of conducting it to the congealed fluids within. Heat expands all bodies, solid as well as fluid; and as the vessels are the mediums of conducting the heat to the fluids, it certainly would appear most rational that the vessels, themselves, would first expand, and therefore would not be ruptured by a previous expansion of the congealed fluids. Therefore, for the soundness of this argument, we see no reason why heat may not be applied in any quantity; indeed, we should think the more the better. But how stands the fact relative to the snow being warmer than the injured part? Until all life is destroyed, a state from which restoration cannot be effected, the thermometer does not indicate a lower degree of temperature when applied to the frozen part of the living body, than when applied to the snow. But in numberless instances, indeed in almost all, when snow is applied to limbs or parts benumbed with cold, with unequivocal advantage, the temperature is always above that of the snow, and, in some instances, several degrees above. The sensation of warmth recognized by the living organism, on the application of snow, does not come from a higher degree of the temperature of the agent applied, but from the life-current within, slowly resuming its sway in its invaded empire. And the warmth and sensibility increase just in the ratio that the invading force is withdrawn.

How, then, does this theory stand the test of experience in the management of burns? Burns it divides into two classes—those wherein the vitality of the organism is depressed, and those wherein it is elevated, or excited. When there is an apparent depression of vitality, the allopathic theory calls for *stimulants*, and when the vitality seems elevated, it calls for sedatives. In such cases as require sedatives upon the allopathic plan, we shall find *irritation*, *redness*, and great *heat* of the part, *arterial excitement*, and, in a short time, more or less of *general fever*, with pain. Now instead of *sedative* means—*blood-letting*, *cold applications*, *opiates*, etc., which allopathy would require, to carry out the “contrary” plan, we find that alcohol heated to 130 degrees, and applied to the part by saturating strips of old linen, together with the internal use of *aconite* in decillionth grain doses, for the general fever, afford the most speedy relief. Or holding the part to the fire, if it be such as can be exposed, will speedily terminate in like good results. Also, in many cases, the *external* application, and *internal* use, of the juice of the *urtica urens*, or common nettle, act as if by enchantment. All know the intolerably painful burning, and great heat and redness, which the *nettle* will produce upon the skin. The following is an instance of this prompt, beneficial action of the *nettle juice*. A child of two years was severely burned by pulling a dish of hot water from the table into its bosom. There arose great *heat* and *redness* of the parts, with *general fever*, and *pain* so severe that the child had not slept for about twenty four hours, though the parents had been assiduous in devising means of relief. The suffering was so great that it became necessary to guard the child with considerable force to keep it from throwing itself from the bed. It constantly writhed like a tortured serpent. Strips of linen, saturated with nettle juice, and applied to the parts, resulted, in a few moments, in quiet sleep, which lasted for several hours, from which the child awoke bright and playful; and without any more suffering, the cure progressed rapidly. Now it is well known that *cold*, and other *sedative* applications, in cases of this nervous and vascular excitement, result in a long and painful process of cure.

We are told, too, that *astringents* should be used in *diarrhœas* and *catarrhs*; and we know that their employment is deduced from the allopathic theory of “*contraries*.” But what is the testimony of experience? The good effects of medicines possessing cathartic properties, are so obvious in diarrhœas, that their use has become almost universal, with those, even, who hold to the opposite theory—“*Contrary cures contrary*.” And we have unequivocal testimony of allopathic writers that astringents are

positively injurious. We also have the declaration of the same authorities that astringent applications seldom fail to do mischief in catarrhal affections. The attempt to carry out this false theory, in the treatment of diarrhœas, has resulted in more disastrous consequences to children, than have followed any other treatment ever adopted; or even from the disease left wholly to itself. A continued astringent application to the irritated, or inflamed, mucous surfaces of the intestinal tract, often causes a transfer of the diseased action, which it cannot cure, to some more central organ, generally the head, and we have, as the result, an incurable *hydrocephalus*, or dropsy of the brain. This is often witnessed as the sequel of diarrhœas in children, under allopathic, astringent treatment. Similar results are exceedingly liable to follow the suppression of any disease in the external, or circumference of the body, as experience amply testifies. To deny the above examples, is to condemn the testimony of a host of able professional, as well as non-professional gentlemen who have witnessed these results in a multiplicity of instances; and among these professional gentlemen, some very able and authoritative defenders of the allopathic method of practice—all of whom would vie, in point of intellectual endowments, and acute, careful, and industrious observation, with the most prominent leaders of the allopathic profession. We might multiply examples, from practice, wherein should appear the truth of the allopathic formula, “*Contrary cures contrary*,” if it be true in the sense which its advocates claim—such, for instance, as the employment of *cathartics* in *constipation*—*soporifics* in *wakefulness*, etc. But suffice it to say, these examples, experience shows us, render it no support, but negate its pretensions.

In our general review of the prevailing medical systems of the day, by designating their points of contact with the spiritual principles of the new dispensation, we come, lastly, to the homœopathic, the appearance of which we regard as the ushering in of a new era in the medical world—a new day, more glorious in its meridian splendor, than any that has ever preceded it—one of those strange phenomena in natural science, which are opening from the world of spirits to the astonished gaze of man.

This system may date its birth as early as the year 1790. It is attracting many New Church medical men, as well as a large number of lay supporters. The general features which are especially attractive to Newchurchmen, aside from the superior practical results, are its recognition of the spiritual origin of diseases—their specific treatment, which the system specially inculcates, and the dynamization, or spiritualization, of the medicines employed. These points, so novel in the

medical world—so unlike all other existing medical theories—so far from recognition by the existing materializing philosophy of the age, find a key only in the philosophy of the new dispensation.

That diseases have a spiritual origin is known by all who have an understanding of the doctrines of the New Church, (and it is to those, particularly, that we address ourselves,) for it is a prominent feature of the philosophy of these doctrines, that all *causes* exist in the spiritual degree, while the natural degree is the plane, or theatre, on which are exhibited *effects*, only. This fact we have distinctly stated, and clearly illustrated by Swedenborg in A. C. n. 5712, and onwards. We have, then, in the homœopathic theory, set forth by those, who, probably, had no idea of the teachings of the New Church, a fundamental principle, according exactly with the doctrine of *prior* and *posterior*, or *cause* and *effect*, as taught by Swedenborg.

The doctrine of *specifics*, which is one of the fundamental doctrines of homœopathy, finds its correspondency, in the spiritual degree, in the doctrine of succession and continuous regeneration, which involves the individual and successive treatment of evils as they appear in ultimate *thought* or *act*; and each evil by ultimate, specific, means perfectly adapted to the particular state to be met.

The dynamization, or spiritualization of the drug, in order to extend an effective sphere to a particular disease, is another feature in which is shown the adaptation of one state to another, and thus the adaptation of all states to all the varying states of humanity. We are taught by Swedenborg that, when man falls into evil, a hell corresponding with the evil is opened, into which the evil may flow; and that the inhabitants of this hell are permitted to re-act upon the man, or the evil, exciting it to renewed activity, thus bringing it out to view, so that the man may be able to see its character, and acknowledge himself its possessor, and thus by co-operation, be regenerated by the Divine influence. In like manner the trituration and succession of the drug is, as it were, the opening of a hell in the boundary, corresponding with the disease, or what is the same, evil, that the sphere of the hell may draw forth from man, by the power of kindred affinity, whatever there is in him corresponding with itself. Thus the evils, or what is the same, diseases, of man, may be reached in all their characters and grades, from the most external to the most internal. The Word is, as it were, let down to our sensual states by successive clothings—thus adapting itself to all the requirements of humanity. It meets us in the lowest haunts of degradation and sin, and if we turn a listening ear to its calls, is present with us in all our successive states as we rise upwards to manhood. It

is thus perfectly accommodated to our wants both exteriorly and interiorly. An image of this is seen in the preparation of the ultimate means for the removal of natural diseases.

There are some of the features of homœopathy, viewed in their correspondential relation with the philosophy of the New Church, which seem to solicit a thorough theoretical and practical investigation. Shall we shut our ears to these solicitations, content with the dim light by which we are now groping our way through the world, and leave the investigation to some future generation?

Homœopathy furnishes an independent basis of practice in contradistinction to all other systems. It declares that a drug capable of producing a *certain*, or *definite* train of symptoms, by its direct action upon the healthy organism, will cure a *similar* train of symptoms arising from natural causes. Thus, in general, upon the homœopathic principle, *diarrhœas* call for *cathartics*; *burns* for *heat*; *frost-bites* for *cold*; the *nervous excitement* in *mania a potu* for stimulants, etc. This principle of the application of medicines, is expressed by the Hahnemannian formula "*Similia similibus curantur*," or like cures like. It will be seen, then, that the homœopathic theory furnishes a basis of practice, the direct opposite of that furnished by the allopathic theory; and consequently the practical results following the application of drugs, in the above examples, instead of supporting the allopathic, *contrary* plan of treatment, go far to sustain and confirm the homœopathic theory of *similars*.

The spiritual philosophy of the New Church teaches that both spiritual and natural diseases originate in the exercise of the selfishness of man. If all principles and faculties of the mind were active in their legitimate spheres, only, and each subordinated to a higher principle and faculty, and all to the will of the Lord, there would be no such state as disease, either natural or spiritual. Every organ and tissue, indeed every molecule of the human body is the possessor of a life principle *sui generis*, of which the material organ, tissue, or molecule, is the exact type or ultimate; and it cannot receive and sustain the life-principle of any other organ, tissue, or molecule, without changing its form. When these molecules, tissues and organs, receive and sustain their own appropriate life, we have, as the result, one harmonious whole, in the form of a perfect human body, filled with life, and its due measure of health. But in virtue of man's liberty of willing and acting from himself, without an acknowledgment of the Lord, he is continually at work elevating the lowest principles of manhood to a seat in the highest regions of his mind. His selfish, or lowest sensual principles, which he

suffers to rule over him, prompt him to a continued effort to appropriate all things to his own selfish purposes—to draw the things of the circumference towards the centre; and as every spiritual principle must have an ultimate basis upon which to rest, exactly typifying itself, it seeks to form this body, or type, in that region wherein it is suffered to become active. In order to do this, it must first disorganize that which is organized for the reception and support of a different, and higher life, before a new ultimate, body or type, can be formed, by a new aggregation of particles. In this process of disorganizing, is presented all of those sufferings which we call, in the body, natural disease, and in the mind moral depravity. This process of disorganizing will go on, in the course of natural diseases, till the whole organ, or body is destroyed, and in the course of spiritual diseases till the whole mind is destroyed, and thus man would be destroyed, or plunged into hell, soul and body, his soul into the spiritual hell corresponding with his evil loves, and his body into the material hells; or it will become re-organized into those noxious material forms corresponding with his diseases, unless order is again restored by reducing these extraneous life principles to a state of quiescence in their legitimate subordinate states. This is effected by re-uniting them with their legitimate types, or ultimates, in the circumference, by opening the hells, *in man*, corresponding with the disease, as the Lord opens the hells in the spiritual world corresponding with the active evils in man, that these hells may react upon him, and thus *draw* away whatever there is in him in unison with themselves. By introducing the type, or ultimate, into the organism, after an opening, or development of its interior quality, it is probable that, by the power of kindred affinity—that power by which the heavens and the hells are organized and arranged into kingdoms, societies, and families, that there may result, and continue, the greatest degree of order and consequent happiness, the disease, or extraneous life principle, is again united to its type in the circumference, and that health, or the divine influent life, which is health, flows into the hitherto disabled and disorganizing organ, restoring it to its own proper form, and measure of usefulness. These ultimates, types, or material hells, which bring harm to man by their poisonous qualities, and serving the evil disposed in their malignant operations, are also of use in effecting cures [regenerative] of the natural body, for “they conduce to ABSORB *malignities*, [evils, diseases,] thus also to CURES.” D. L. W. n. 336.

In all this procedure the truth is active, and foremost, in the work of regeneration, or the removal of diseases. Truth points out the hell

wherein the particular evil originated, and teaches us that it must go back, as to its own home, if we would be cured of our infirmity. Thus, when assaulted by the evil love of adultery, truth points out the particular hell wherein this love originated—it shows us the true form of this spiritual disease, and, further, that it must be subordinated, or sent down into its own ultimate, uncherished by us, if we would not go down with it to that sink of wickedness and wo. And so of every other evil. Each has its own hell, or ultimate, near by, which the truth points out, into which, as into the herd of swine, we must permit it to go.

A similar mode of procedure is required in the removal of natural diseases. Each form of disease has its own corresponding ultimate form or material hell; and these ultimate forms of disease are pointed out to us by certain truths. Thus a certain disease invades the human organism. We desire to get rid of it—to become regenerated. Truth, relative to this disease, points us to a particular object in one of the three kingdoms of nature, as its ultimate form, or its material hell. By the operation of another class of truths this hell is opened, from which is exhaled a sphere so potent in its attractive influence, that the disease rushes into it, as the devils into the herd of swine, or as an evil spirit into his own hell, and the Divine influent life restores and makes alive.

Thus it may be seen that medicines do *not* cure. They are merely ultimate, but potent agencies, by which these extraneous life-principles are removed to their own place in the circumference, by the consociative power of kindred affinity, while the Divine influence, or health, restores or re-organizes those parts, or tissues, which were suffering the disorganizing effects of the invading force.

In order, then, to meet every state of the suffering organism—to remove all obstacles to the inflowing Divine Life, or health, we must clothe oneself, as it were, with the ultimate of every disease, and bring to our aid, as adjuncts of *dynamic agents*, those collateral and supplementary branches of the art of medicine, cultivated by the old system, and which may be considered as *remains*, such as *mechanical* and *chemical* agents—*mechanical*, as in the removal of foreign bodies, and restoring and keeping in their places lacerated and fractured parts—and *chemical*, as in cases of poisoning, where the form of the poison may be changed by the universal law of elective affinity, thereby rendering it innocuous.

We have said that the spiritual influences, from the operation of which result diseases in the physical organism, are at work forming such ultimates, or types, as correspond with themselves; and thus the

body is destroyed by being changed into such noxious and filthy forms as constitute the hells, as the mind is destroyed by being changed into hellish forms by the influence of voluntary consociation with evils. This view of the matter we think receives confirmation from the accumulating facts of scientific investigations. In our *anatomical* and *pathological* schools the microscope is becoming generally used in order to ascertain more accurately than can be done by the unassisted eye, the true organization and relation of parts in health, and their changes, and abnormal appearances in disease; and we may hope, ere long, to be in possession of a rich store of facts, in confirmation of this view, from which the most skeptical will be unable to escape. Earthy matters, variously compounded, are found in various parts of the body as the results of disease. In the *kidneys*, the *bladder*, the *liver* and *gall ducts*, are found *calcareous* substances, consisting in some cases of *carbonate of lime*; in others of *phosphate of lime*; in others of silicious *earths*, etc.; and we may also find similar earthy substances in the lungs, and in other parts of the body. We have also revealed to the eye, by the power of the microscope, luxuriant vegetable growths, as the results of disease, which are, in every way, susceptible of a botanical classification. A cryptogamic plant is found in *tinea capitis*, or scald-head, in a certain stage of the disease, resembling in every way the yeast plant—*Torula cerevisior*. In *thrush*—sore mouth of infants; *sordes* on the teeth, in fevers; *mentagra*—Barber's itch, and in the *sputa* of patients laboring under *phthisis*, we find, in great abundance, minute plants belonging to the same order. Other forms of disease afford similar examples of vegetable life springing in full luxuriance from disorganizing and disorganized parts of the human body, as well as from the diseased bodies of animals of a lower order.

As we rise still higher in the scale of creation, we see developed, as the result of disease, animal organizations in every way as perfect as those propagated by eggs, or gestation, which animals could not have been so propagated, as various circumstances attending their appearance abundantly testify. In one instance, with the unassisted eye, the writer saw voided with the urine of a child, laboring under disease, a great number of small animals, resembling, in form and general appearance, the little animals often seen in vessels of rain-water after having been exposed, for a time, to the heat of the sun. This was, probably, the *strongylus spiniger*, which is sometimes found in the urinary bladder—very active in all its motions—darting with great rapidity from one side of the vessel to the other. In a case of *cancer* of the female breast, in the latter stage of the disease, there appeared from day to day, as

they were removed, animals of an eel shape, resembling, in their motion, very much of the wriggling of a snake. With all the cleanliness that could be observed, and the most careful protection of the parts from the external air, these animals would reappear in an incredibly short period of time.

In the itch vesicle is found an exceedingly minute insect of the *acarus* tribe (*scarcoptis scabiei*), which circumstance has given rise to the pretty generally received notion, among medical men, that this disease is *caused* by the presence of this minute *animalcule*. A great number of species of *Entozoa*, are found in the human body, as the result of disease. We have in the human skin, and more especially in the *sebacic follicles* of the face, as the result of disease, a little animalcule called *Demodex folliculorum*. In the muscles of the human body is found, sometimes in great abundance, a minute eel-like animal called *Triclinia spiralis*. A similar animal is sometimes found in the chambers of the eye. We also find, in the *gall-bladder*, the substance of the *liver*, in the *omentum* and cavity of the *abdomen*, in the *bronchial glands* and *kidneys*, in the *cellular tissue* and the *ovarium*, living animal organizations, as the result of disease, each of which, under scientific classification, has assumed a distinct place in the various species of these vermiform animals. In most of the above examples, these animals are microscopic, and cannot be detected by the unassisted eye. But we have popularly known examples of a similar character, in the *vermicular* affections of children, and indeed in adults, as well as in animals of a lower order. The known species of this class of animals, are said to amount to more than two thousand. But several distinct species of *Entozoa* infest the intestinal canal of man—differing essentially from each other in form and general appearance.

The origin of these intestinal worms has sorely puzzled the brains of medical philosophers; but the two general conclusions at which they have arrived, are, on the one hand, that they are developed from *ovula* taken into the stomach along with the food and drink; and on the other, that they are the result of new chemical combinations which have taken place in the alimentary canal. But the supposition that they are developed from *ova* received into the stomach with the food, is confronted by very powerful negative testimony in the fact that these animals have been found in the intestines of infants at birth, and even in *fœtuses* as early as the seventh month. And the ablest *helminthologists* affirm that no similar animal has ever been found out of the intestinal canal that could generate such *ova*, which must, of necessity, be the case, in order to sustain this view of the matter.

Another objection is found in the fact that these animals immediately die when removed from the intestines, and exposed to the air, which is presumptive evidence that the circumambient world is not their natural habitation. Another class of medical philosophers, seeing the cogency of these objections, with many others of a similar character, and sorely puzzled to meet the necessities of the case, have come to the vague conclusion that in some way *spontaneous generation* results from a peculiar, but certainly an inexplicable, chemical combination which takes place in the bowels. This view has been assailed by numerous stern objections—one of which, though of a negative character, lies in the fact that animal life never has been known to result, directly, from any of the numberless chemical combinations effected by art—even from the combination of such elements as constitute an animal organization. Swedenborg says, “there is in every thing spiritual, an endeavor to clothe itself with a body;” and in treating upon the origin of noxious things from the hells, further says, “when affections and lusts, which in themselves are spiritual, meet with homogeneous, or corresponding things in the earths, there is present a spiritual which gives a soul, and a material which gives a body.” And thus, in the endeavor of the spiritual to clothe itself with an ultimate body, may be found a solution of the hitherto vexed problem of the appearance of noxious animal and vegetable formations in the human body during disease. It is the result of the effort of an alien spiritual principle to clothe itself with an ultimate body, adapted to all its requirements, from the molecules of the organism. These noxious forms, appearing in man during disease, have for their soul evil spiritual principles, which principles are in a constant effort to change his body into those poisonous forms corresponding with hell, as spiritual evils are in constant effort to change his mind into hell itself. We may see that these evil influences are from the circumference, or boundary, for in seeking to embody themselves in the human organism, the bodies, or types, formed, always resemble those noxious forms in one of the three kingdoms below man, and are alike susceptible of a scientific classification—showing that their natural habitation is below him, and not in his body.

Now as every spiritual principle must have an ultimate body in order to be any thing, which body, in its organization, form, etc., typifies this principle, which is its soul or life; and as the universal law of elective affinity, as a law of the Divine Providence, is ever active—attracting and arranging like principles and forms, that the greatest possible harmony and happiness may result to all, it follows that the ultimate or type is the most potent means by which this arrangement can be effected

in disease, because the ultimate is a perfect congener of the disease. We can only know the quality of a spiritual principle by the organization and form of its type, and the effect that this type will produce upon the thing between *which* and *it* there is a dissimilarity. Then to know the type, or ultimate of a disease, we must first have seen its effects in a healthy body. When we have thus obtained its effects, and stored our minds with the knowledge, and supplied ourselves with the ultimate, we are clothed, as it were, with the ultimate form of some evil spiritual principle, or disease, and can meet it upon its own ground. The sphere of the ultimate, or type, we put forth by means of a natural clothing, and the disease is drawn forth, or removed to the circumference, thus, in accordance with Swedenborg's declaration, the "*malignancy* is ABSORBED," while the body is restored to health by the inflowing life of Divine order. We believe this view coincides with the whole philosophy of the New Church, and particularly may it be deduced from the following passages in the writings of Swedenborg. "The church cannot possibly reside with man until his sins be removed." This declaration is forcibly illustrated by the following comparisons: "Who can introduce sheep, kids, and lambs into fields or woods where there are all kinds of wild beasts, until he first drives them out? Who can form a garden where briars, thorns and nettles grow, before these noxious plants are rooted up? Who can introduce an orderly government into a city possessed of enemies, until the enemies are expelled? The case is similar with respect to man's evils [diseases], which are like so many wild beasts, or thorns and briars; or like so many enemies, with which the church [health] can no more dwell than a man could dwell in a den of tigers and leopards." By this is plainly taught that evils [diseases] must first be removed by the agency of man, in accordance with the teachings of Divine Truths, before goods [health] can flow in and take their places. Swedenborg says that truths *never* combat against falses; that they do, is an appearance: but falses combat against truths; and the Lord *never* opposes. Hence we see that there can be no *ejecting* process, in the cure of either spiritual or natural diseases. The whole work of doing uses, it seems to me, is the assumption of ultimates, as means, in imitation of our Lord—a continued work of putting *on*, and putting *off*. Types, or ultimates, are used in the whole course of regeneration. The Word, which points out the way, is adapted to the varying states of humanity by a typical construction. By means of the ultimate forms of spiritual states, the Word leads us upwards, if we make an individual application, above the pains of spiritual diseases, to a reception of the Divine Light and Life.

This view, we think, will solve a problem in homœopathic practice hitherto inexplicable; and upon which a new sect of physicians has arisen denominated *Isopathic*. It has been observed that diseases are removed by that which will produce the same disease in a healthy body. Thus, *Psoria*, or *itch virus*, is known to cure the *itch*, when taken internally, after a special preparation. Brandy will cure *delirium tremens*. *Variolin*, or *small-pox virus*, will cure *small-pox*. *Anthracin* will cure *anthrax*, or *boils*, etc. An explication of these examples has trumped the ingenuity of all medical theorists—even homœopaths; yet they are facts attested by the most reliable authority. It is also a fact, that in a fully developed *itch*, a little animal is found of the *acarus* tribe. This little animal, when fully developed, is a type, or material embodiment of the *itch* spirit. And when this animal, after a certain preparation, is taken internally, it will cure the *itch* when it exists, and when it does not, will develop all the symptoms which usually follow a suppression of this cutaneous disease. In view of this, the question which naturally suggests itself is, will not the type, or ultimate of any disease prove itself as efficient in removing the disease, if taken from the body, as the result of disease, as if taken from either of the kingdoms below? The examples above referred to, go far to substantiate this view. The fact, that all cases of *itch* are not cured by *Psoria*, is not positive proof against this view. In the first place, the *itch virus* should be taken when the type is fully organized; or *not* during that process of disorganization which precedes the formation of the type, or the *acarus*. If taken before the full development of the type, it is evident that it would be useless as a means of cure. Or, as all cases which *receive* the *appellation* of *itch*, have not the *acarus* as a type, it may, without special care, be used where it is not a congener of the disease; in which case there would be, of course, a failure. Again, the remarkable, but hitherto inexplicable, fact has been observed, that gangrenous parts, and cancerous ulcers, evolve *ammonium* in considerable quantities, and that *ammonium* is of essential service in the treatment of these diseases. *Ammonium*, also, is known to relieve the symptoms of poisoning by *fungi*, and chemistry shows us that this volatile alkali is an important constituent of these parasitic growths. A sulphurous odour is strongly marked in some forms of skin disease, in which sulphur is used, internally, with marked benefit. Many coincident examples, already observed by medical men, might be adduced, all of which go to prove that the ultimate is to be used as the true specific, the homœopathic remedy, which we believe fully accords with the philosophy of the new church, and all we know of the laws that govern the spiritual world. This very general consi-

deration of the subject we offer as suggestive, to those of our homœopathic brethren, who, with us, may feel disposed to pursue the subject still further.

That medicines homœopathically applied are eminently efficient in the removal of diseases, is the united testimony of thousands of intelligent, and able medical men—men who have carefully tested the principles of both the allopathic and homœopathic schools. As a practical inquirer into the merits of both systems, I can affirm, on the honor of manhood, that I have seen medicines homœopathically applied, in instances innumerable, act with such promptness and decision, as to defy skepticism. Now these daily and hourly results are susceptible of a philosophical explanation, and, as forcibly remarked by the Editor of the Repository, however inadequate may be this or that theory, these facts are still explicable, and the truth lies somewhere. We think that somewhere within the scope of these inquiries lies the truth of the matter.

WM. E. PAYNE.

Bath, Me., February, 1850.



[*For the New York New-Church Repository.*]

“HAHNEMANN AND SWEDENBORG.”

UNDER this title we find an article in the last January Number of the New Church Repository, signed Thos. Wilks, which presents some features that strike us as very extraordinary—so extraordinary, indeed, that we cannot forbear to notice one or two of them. And although our notice may have no claim upon the attention of the New Church public, other than belongs to any ordinary correction of a false impression, circulated through one of our periodicals, and affecting the interests of a large and respectable portion of the medical profession, we trust that this may be sufficient to entitle it to a place in the pages of the Repository.

In the article referred to, the writer takes ground against the doctrine of “*Similia similibus curantur*,” announced by Hahnemann, and maintained by the Homœopathic School of Medicine as a fundamental law in the healing art; and he declares it as his belief, that “every impartial mind, which properly investigates the subject,” will find “that in reality there is not the least agreement between the the-

ory" of Hahnemann, as announced in the above well known formula, and the truths of the New Church. Now we might declare *our* belief to the contrary of this; and the declaration would probably weigh about as much with the readers of the Repository in the one case as in the other. But we might go further than this, and show that "impartial minds," and not a few of them, *have* investigated this subject, possibly, quite as thoroughly, and as "properly," as the Rev. Mr. Wilks himself, and have discovered as close an agreement between the Homœopathic law of healing and the teachings of Swedenborg, as can well exist between truths of a different order and degree. How thoroughly or "*properly*" Mr. W. has investigated this subject, will appear in the sequel.

Mr. Wilks first proceeds to quote several passages from Swedenborg to show, that, according to this author's teaching, natural diseases, or diseases of the body, correspond to spiritual diseases, or diseases of the mind; and that there is a correspondence between the modes of healing natural and spiritual diseases similar to that existing between the diseases themselves: "therefore," he argues, "there must of necessity, in like manner, be an exact correspondence between the medicines used by physicians for the removal of physical diseases, and the spiritual medicines by which the mind of man is restored to spiritual health." Then, after quoting further from Swedenborg, with the view of establishing the correspondence of *medicine*, and of determining in this way the nature of the remedies proper to be employed in the healing of bodily maladies, the writer adds:

"Now it is most obviously seen, that according to the teachings of Emanuel Swedenborg, the medicine which spiritually heals men, or liberates the mind from falses and evils which are spiritual diseases, are the truths of faith by which regeneration is effected; and that, consequently, the medicine which is to cure natural or physical diseases which are the correspondences and effects of falses and evils, should be composed of such substances in nature as are correspondences of the truths of faith, and not of such substances as correspond to the opposites of these truths."

This leaves us in no doubt as to Mr. Wilks's idea of the nature of the remedies proper to be used in the treatment of natural diseases. They should in no case be such substances as are known to be *poisonous*, for these have an infernal origin, and correspond to falses and evils. Medicines should always "be composed of such substances in nature as are correspondences of the truths of faith, and not of such substances as correspond to the opposites of these truths." And this opinion, the writer would have us believe, is logically deduced from the teach.

ings of Swedenborg; but we shall show that it is based upon his own misapprehension of the doctrine of correspondence, of which such frequent mention is made in the article in the Repository.

The writer next proceeds to remark upon "the nature of the medicine by means of which Homœopathists effect their cure;" and as many of their medicines are known to be *poisonous* when administered in their crude state, and as *poisons*, according to Swedenborg, signify deceits and falsehoods, therefore, as Mr. W. concludes, the fundamental law of Homœopathy involves a falsehood and an absurdity, and is in agreement with the doctrine of the Pharisees that devils may be cast out by Beelzebub, or that evil is to be opposed and cast out by means of evil, and not the opposite. Thus he argues, that, "according to the correspondence of Homœopathy, or the affinity of its fundamental principles to the doctrines of the New Church, deceits and falses are cured in the mind by similar deceits and falses of a lower degree." And in commenting upon this doctrine, he further says: "The medicine which creates in man a disease which corresponds to hell, must have its origin from hell, and necessarily corresponds to the spiritual evil which creates hell. Hence evil is cured, or removed, by the creation of a similar but more inveterate evil, which absorbs or destroys the former, so that evil is cast out by evil, or, according to the doctrine of the Pharisees, the Lord casts out devils by Beelzebub, the prince of the devils." This is according to Homœopathy, as Mr. Wilks thinks: but, says he, "the Lord does not expel demons by such means, but by the finger of God, or the power of divine truth." And he closes his article with the following general conclusion, and recommendation to Mr. De Charms, and, of course, to all other good Homœopathists.

"Poison, in the Word, signifies deceit, hypocrisy, falsehood; and healing denotes regeneration. Hence, it is evident, that the fundamental principles of Homœopathy [i. e. the law of "*Similia similibus curantur*"], so far from being in agreement with the doctrines of the New Church, are in perfect harmony with the doctrines of the Old, where the truths of the Word are altogether falsified, and where these falses are preached as truths for the purpose of regenerating men.

"We would recommend to Mr. De Charms's consideration, Dickson's Chronothermal System of Medicine, and feel assured that he would find that system much more in accordance with the truths of the New Dispensation, than the one which he has so unsuccessfully attempted to vindicate."

Now we know something about this "Chronothermal System of Medicine" here recommended. We happen to have read this work by Dr. Dickson shortly after its publication in this country by Dr. Wil-

liam Turner of New York City. And having a faint recollection of its general character, the above recommendation at the close of Mr. Wilks's article, coming, as it did, after the argument against the fundamental principles of Homœopathy which we have briefly sketched, could not but "move our special wonder." The readers of the Repository would very naturally expect that a system of medicine which Mr. Wilks could so cordially recommend as being so in accordance with the teachings of the New Church, would contain doctrines, *somewhat* in agreement with his own expressed views of the laws of healing, grounded professedly upon these teachings. They would certainly expect to find such a system approving of no medicines which are *poisonous*, or which have an infernal origin, but only "of such substances in nature as are correspondences of the truths of faith, and not of such as correspond to the opposites of these truths." For, to recommend a system, which, under any circumstances, would approbate or sanction the use of *poisons* as remedial agents, would be to upset his own conclusions, based, as he claims, upon the teachings of Swedenborg. What, then, will be the surprise of our readers to learn that nearly *all* the medicines approved and recommended in this "Chronothermal System," are *poisons*, and many of them among the most *virulent* poisons known or used in any of the schools of medicine? And not only so, but this system recommends the use of these remedies in their *crude* or *poisonous form*, which is not the case with the Homœopathic system? And how will the surprise of our readers be increased on learning further, that the fundamental principle of Homœopathy, expressed in the formula "*Similia similibus curantur*," and so stoutly opposed by Mr. Wilks, is *endorsed* by this same Dr. Dickson over, and over, and over again? That this commended Chronothermal system, in short, contains the most full, clear and unequivocal acknowledgment of the truth of the great fundamental doctrine of Homœopathy, that we remember ever to have met with in medical literature *outside* of the Homœopathic contributions? Nor is this acknowledgment any the less positive and complete because couched in Dr. Dickson's own language, (often, however, bearing a *marvellous* resemblance to Hahnemann's;) nor because the fact confessed does not occupy a prominent place in his system; nor because he fails to give the credit of the discovery to the great Hahnemann, and sneers at Homœopathy. Strange as these things may seem, we shall give our readers indubitable evidence of their truth.

First, then, as to the nature of the Chronothermal medicines. We have said that most of them are poisons, and many of them among the

most *virulent* poisons known. The evidence of this may be found in the very work by Dr. Dickson which Mr. Wilks so heartily recommends. In Section IX of this work, we find among what the author calls “the principal SYMPTOMATIC medicines” which he employs *in his own practice*, Mercury, Iodine, Acetate of Lead, Colchicum or Meadow Saffron, Digitalis (Fox Glove), Stramonium, Tobacco, Lobelia Inflata, and Cantharides or Spanish Fly. And in the next Section, under the head of “*principal Chronothermal remedies*,” we find mentioned Prussic Acid, Opium, and its salts of Morphia, Strychnia (Nux Vomica), Nitrate of Silver, Copper, and Arsenic. Now Mr. Wilks, we presume, will not deny that such substances as Digitalis, Prussic Acid, Strychnia, Arsenic, etc., etc., are *poisons*, and as such, “must have their origin from hell,” and correspond, therefore, to something evil and infernal. Yet he believes that these medicines are efficacious in the cure of disease, for they are among the *principal* remedial agents approved by that system of medical practice which he recommends as being “in accordance with the truths of the New Dispensation.” And if these poisonous things originate in hell and have an infernal correspondence, and if, nevertheless, they are found efficacious in the cure of bodily maladies, both of which Mr. Wilks believes, what then becomes of this writer’s New Church argument *against* the Homœopathic doctrine of “*Similia similibus curantur*,” being, as he urges, the doctrine of evil casting out evil? He believes that diseases are all from hell, and he believes that arsenic, being a virulent *poison*, is also from hell, having its origin thence. Yet he believes that arsenic may be successfully employed as a remedial agent in disease—that it may be instrumental in the *cure* of quite a number of bodily maladies. Is he not, then, involved in precisely the same dilemma as that in which he seeks to place the Homœopathists—holding to the Pharisees’ doctrine of devil casting out devil? And this, too, at the very moment when he *professes* to believe something quite different, and to regard this as false and absurd. Besides, how to reconcile his belief in the curative power of the above named *poisonous* Chronothermal medicines, with his declared doctrine that “the medicine which is to *cure* natural or physical diseases . . . should be composed of such substances in nature as are correspondences of the truths of faith, and not of such substances as correspond to the opposites of these truths,” is something that we do not exactly see. And if he does *not* believe in the curative power of these poisons, then where is the consistency—to say nothing about honesty—in his recommending a system of medicine that prescribes them, as being “*more in accordance with the truths of the New Dispensation*”

than another system which prescribes *the very same* remedies but in a highly attenuated and *innocuous* form?

In the second place we have to show that the fundamental doctrine of Homœopathy, expressed in the formula "*Similia similibus curantur*," which Mr. Wilks thinks is in such complete antagonism to the truths of the New church, and against which *as being fundamental*, his article is mainly directed, is a doctrine which this very Chronothermal system of medicine that he recommends, *endorses* on almost every page of the two lectures which treat of the appropriate remedies to be employed in disease. Now for the evidence.

The Homœopathic method of cure, then, according to the founder of this new system of medicine, is, "that which employs medicines producing symptoms similar to those of the malady." (*Hahnemann's Organon*, p. 105). It is said by the Homœopathic School "that certain medicines, when administered internally in a healthy state of the system, produce certain effects; and that the same medicines are to be used when symptoms *similar* to those which they give rise to occur in disease." Hence the doctrine of *Similia similibus*, which is the banner under which all true Homœopaths are united. This is the doctrine combated by Mr. Wilks; and it is one which we should therefore certainly expect to find opposed by Dr. Dickson in the Chronothermal System which Mr. W. recommends. But how stands the fact? In Sect. IX of this Cronothermal system, under the head of REMEDIAL MEANS, this author assures us that strychnia has *cured* palsy and *caused* it also; that, in common with arsenic, it has *cured* and *caused* the ague; that opium can *cure* and *cause* wakefulness; that prussic acid and nitrate of silver have *cured* and *caused* cramp; that colchicum, mercury, and turpentine, can all three *cure* and *cause* rheumatism; that acetate of lead can *produce* and *relieve* salivation; that musk can *excite* and *stop* palpitation of the heart, ect., ect. But we will cite the author's own language.

Of STRYCHNIA he says: "In the case of a female affected with nervous blindness, for whom I successfully prescribed sulphate of strychnia, the remedy deprived her for about an hour of the use of her limbs. . . . I have found it confuse the vision *in a similar* manner when prescribed for muscular palsies." p. 213. Here, then, is a confession that strychnia will produce a *similar* blindness and palsy of the limbs, to that which it has been known to cure.

Of ARSENIC, Dr. Dickson says: "In the *Edinburg Medical and Surgical Journal*, there is a relation of five cases of poisoning by arsenic. Among the symptoms mentioned by the narrator, Mr. Mar-

shall, were vomiting, pain and burning of the stomach, thirst, crural and abdominal spasms, purgings, headache, dimness of sight, intolerance of light, palpitation, *chills* and *flushes*, epilepsy; *all of which proceeding from other causes I have successfully treated by arsenic.*" p. 216. Now if the Homœopathic doctrine of cure involves the absurd doctrine of the Pharisees, will Mr. Wilks, or any Chronothermalist, inform us how far this falls short of precisely the same absurdity?

Respecting COPPER, the author of the Chronothermal system says: "Boerhave, Brown, and others, esteemed it for its diuretic power; and accordingly they prescribed it in dropsy. In the same disease, and in asthma, I have had reason to speak well of it. I can also bear testimony to its salutary influence in chronic dysentery.—*That it can produce all these disorders, is equally true.*" p. 215.

Of SILVER, the same author remarks: "A consideration of the occasional beneficial influence of nitrate of silver in epilepsy, led me to try its effects in other disorders of the spasmodic kind, such as asthma, cramp, &c., and I am glad to have it in my power to bear testimony to its very great value in all of these affections. It is a powerful Chronothermal medicine*—*and like every medicine of this class, it can produce the diseases it can cure.*" p. 213.

Of OPIUM he says; "Travellers, who have witnessed the effects of this drug in the East, mention tremor, fever, dropsy, delirium, and restlessness, as the consequences of the habitual use of opium. *It has, nevertheless, contributed to the cure of all these symptoms, when produced by other causes.* In practice we find it give *repose* in one case and *preclude all sleep* in another. It has *caused mania* and *cured it.*" p. 212.

Of PRUSSIC ACID he remarks: "We have seen that prussic acid may be successfully employed in the most obstinate agues; yet I remember the case of an Irish barrister, who, from the same medicine, experienced severe shivering and chilliness, with cramp, pain of the

* Why *Chronothermal* medicine, we should like to know? Is Dr. Dickson, or the American Editor of his book, ignorant of the fact that the nitrate of silver is used by other schools of medicine? Or can either of those gentlemen be so little versed in Etymology, as not to know that Chronothermal has not the remotest reference to the fact here proclaimed as a general law of "this class" of medicines? And on the other hand do they not know that the law here proclaimed—somewhat boastfully, as though it were new, and as though Dr. Dickson were the *discoverer*—viz. the law that medicines *can produce the diseases they cure, or affections similar*, is precisely the law which the word *homœopathy* was chosen to express, it being compounded of the two Greek words *homoios* like, and *pathos*, affection or symptom? Why, then, does Dr. Dickson admit the great Homœopathic law of cure, as he does so clearly, and then apply to his medicines a name by no means indicative of that law, but of something that has no reference whatever to it? Why, but because he wished to appropriate something which did not belong to him, and to deck himself in the laurels that another had won?

stomach, and slight difficulty of breathing; *the very symptoms, you will remark, Gentlemen, for which it is so often available in practice.*" p. 211.

Again, from the pen of the same author: "STRAMONIUM or THORN-APPLE is used by the Asiatics in their treatment of mania—a disease which it has *produced*. It can also *produce* eruptions of the skin—a fact which led me to try its effects in cutaneous disease. Combined with *belladonna*, I have *cured* some very obstinate eruptions with stramonium." p. 205.

Again: "COLCHICUM, or MEADOW SAFFRON.—If it has relieved pain and swelling in many cases, so also *can it produce both*—a reason why you should watch its effects; for, where it fails to improve, it commonly aggravates—[this, because administered by Allopathists in the crude or poisonous form; but not so when given in the highly attenuated form prescribed by Homœopathists]. The mildest remedial substance, when taken by a person in perfect health, if it act at all, must act prejudicially. What is the action of colchicum, in such cases? According to the journals of the day, pains of the joints and feet were among the symptoms *produced* by it, when accidentally taken in poisonous quantities by previously healthy persons—the *very pains for which we find it available in practice.*" p. 204.

Again, of CRÊOSOTE.—"I have been obliged sometimes to discontinue its use from the vomiting of which the patient complained after taking it, though, where vomiting was a previous symptom, *I have succeeded in stopping it by creosote.*" ib.

"SQUILL, DIGITALIS.—Are physicians aware that both of these substances have the power of *suspending* as well as of increasing the secretion from the kidneys? They are often continued too long in dropsy, to the prejudice of the patient, from practitioners being ignorant of *their double action*"—i. e. their power to *produce* symptoms precisely *similar* to those of the disease they are employed to *cure*. ib.

"IODINE.—The fact that iodine can *cause* as well as *cure* glandular diseases is not known to the profession; at least, I have not seen it noticed in the course of my reading." p. 203. Then, Dr. Dickson, you had not read the works of Hahnemann and the Homœopathists, whom you affect to look down upon and "*pity.*" Had you read these works, you would have known that the fact which you seem to think was *unknown* to the profession, had been well known to the *Homœopathic* branch of the profession more than ten years before your book saw the light.

"LEAD.—'One effect of the continued use of acetate of lead,' says

Dr. A. T. Thompson, 'is the excitement of ptyalism (salivation);' but notwithstanding this effect it has been recommended by Mr. Daniels for the purpose of *allaying* violent salivation." *ib.*

"How often have we known dropsy *brought on* by gin-drinking;—yet is not gin daily prescribed *with the best effect* for the dropsical"? p. 212.

"With dilute nitric acid, I have arrested and increased almost every secretion of the body, according to varying circumstances. For a gentleman who was affected with vertigo and tremor, I prescribed dilute nitric acid, which *cured* him; his wife, by mistake, took his medicine for her own, and in a few minutes afterwards *she was affected with a tremor*, that lasted for nearly an hour"! You see, *as a general rule*, then, that whatever can move one way, can move the other." p. 205–6. The meaning of this last sentence obviously is, that, any medicine which can *cause* a disease or symptoms of disease, can *arrest* a disease having *similar* symptoms, when produced by other causes. Or, as our Chronothermal practitioner himself says, apparently with the feeling of a man who fancies that he is giving utterance to a new and important truth *of his own finding out*, "Oh! *You may depend upon it, whatever can correct a morbid motion, may cause it,*"—i. e. may cause a *similar* morbid motion. p. 208. Or, as he again says, when speaking of the nitrate of silver, "*like every medicine of this class* [Chronothermal medicines], it can *produce* the diseases it can *cure*," i. e. diseases of a SIMILAR type.

Let this suffice in the way of citations from the work of Dr. Dickson, which Mr. Wilks so confidently commends to the consideration of the friends of Homœopathy. We are sure that our readers will desire no further proof than is here adduced, that the great Homœopathic law announced by Hahnemann, "*Similia similibus curantur*," is recognized and endorsed in the plainest and most unequivocal language by our Chronothermal author. No Homœopathist—not Hahnemann himself—has ever expressed this law in plainer or more emphatic terms. What, then, is the conclusion? Why, plainly this; that, if we can place any confidence in Dr. Dickson or his book, if his testimony can be relied upon at all, if his observation and experience are to be regarded as having the slightest value, then the fundamental doctrine of Homœopathy is *true beyond all question*. And how any Newchurchman, who believes this Homœopathic doctrine to stand in direct antagonism to the teachings of Swedenborg, and who sets himself resolutely at work to combat it upon New Church grounds, can, in the same breath as it were, seriously *recommend* to our consideration this Chro-

nothermal system, with the declared assurance that we shall find *this* “much more in accordance with the truths of the New Dispensation,” is to us a matter of no small astonishment, and something which we shall not attempt to explain. However Dr. Dickson may differ from Hahnemann in his theory of disease, and of the *manner* in which medicines operate—whether electrically, magnetically, or otherwise—to effect a cure, all this is of no consequence, and does not touch the questions at issue. These questions are, 1st. Can *poisonous* substances, originating in hell, and having, therefore, an infernal correspondence, be instrumental in the *cure* of bodily maladies? 2d. Is *that* substance, which, when given in the crude state to the healthy subject, produces certain symptoms of disease, *the* medicine to cure a disease of similar symptoms when induced by other causes? To both these questions Mr. Wilks answers, “No;” and argues the negative on New Church grounds. While Hahnemann and Dickson answer, “Yes,” to both of them, and one just as emphatically as the other. Yet Mr. Wilks *combats* Hahnemann and his system, *because of his affirmative answer to these questions*, and at the same moment *commends to our notice* the system of Dr. Dickson, as if *this* were worthy of all acceptance!

Every Chronothermal medicine, says the author of this system, “can *produce* the diseases it can *cure*.” But forty years before Chronothermism was ever heard of, Hahnemann had announced this to the world, as the law or capability of *all* remedial agents. And yet Dr. Dickson has not the manliness to give the credit of this discovery to Hahnemann, but would fain arrogate to himself all the merit of it; for repeatedly does he place a note of admiration after the statement of this truth, as though it were a new and wonderful discovery of his own.

Then there are some other things in Dr. Dickson’s Chronothermal system, so nearly allied to the teachings of Hahnemann as to leave us in little doubt where they originally came from. For example, he expresses his horror of the common practice of blood-letting, and condemns the frequent use of the lancet in no measured terms. But Hahnemann had pointed out the error and the mischiefs of venesection, and his pupils had abandoned the use of the lancet, years before—a fact, of which it is to be presumed Dr. Dickson was not ignorant.

Then again he approximates Hahnemann in the amount of medicine, he uses or the size of his doses, recommending much *smaller* doses than is common among Allopathists, though not in that highly attenuated and innocuous form in which the Homœopathic school administers them. The American Editor says, “that the Chronothermal medicines are to

be used generally *in minute doses*, and that hence but little medicine is required.”

Now when all this is taken into consideration—when we consider that the author of this commended Chronothermal system has repeatedly confessed the truth of the great Homœopathic doctrine, and often in almost the very words of Hahnemann’s *Organon*, yet without ever an acknowledgment—when we consider what he most undoubtedly had learned from the founder of Homœopathy concerning the mischiefs of the lancet and the heroic doses—and when we consider further, that, so far from giving any credit to Hahnemann for the light he had received from him, he speaks sneeringly and flippantly in the last paragraph of his book of “the Homœopathic nonsense,” and says to his pupils, “Gentlemen, pity the Homœopaths”—I say, when we consider all this, a feeling of indignation at the manifest injustice, dishonesty and meanness of this author, is awakened, such as we rarely feel and hardly know how to express. And that any one professing the doctrines of the New Church and having some knowledge of Dr. Dickson’s book, should seriously recommend this work to our favorable regard, excites our sorrow not less than our surprise. If the Rev. Mr. Wilks knew the character of Dr. Dickson’s book, then he is guilty of something that deserves a harder name than inconsistency, in recommending it as he does after his attempted argument *against* Homœopathy. And if he did *not* know its character, then with what show of reason, fairness or honesty, could he so confidently recommend it to Newchurchmen as containing a system of therapeutics “in accordance with the truths of the New Dispensation,” or *more* in accordance with them than the Homœopathic system?

But we have dwelt longer than we had intended on this part of our subject. We have felt it our duty, however, to make the exposure we have, for several reasons; and among them, because it seemed called for by Mr Wilks’s “recommendation,” and necessary to correct the wrong impression which the last paragraph of his article could hardly fail to produce; and because we have been witness of previous attempts on the part of some professed members of the New Church to lift Chronothermalism into notice by detracting from the merits of Homœopathy, and by endeavoring to show the antagonism between Swedenborg and Hahnemann. But every such attempt has been about of the character of this of Mr. Wilks’s.

Medical science is unquestionably one of the most important of all the sciences, and has ever been so regarded. It connects itself more immediately than any other with our highest worldly interests. So

long, therefore, as the human constitution remains infected with the taint of disease, so long will the healing art be held in high esteem among men, and a knowledge of the true principles or laws of this art be reckoned among the most valuable knowledges pertaining to this mundane sphere. But the peculiar interest with which this subject is invested to the mind of a Newchurchman, grows out of the relation and correspondence between the natural and the spiritual—between the body and the soul—and the consequent relation between the natural and the spiritual laws of healing.

From the strange inconsistencies which we have already pointed out in Mr. Wilks's article, our readers will probably be led to suspect that there is a fallacy somewhere in his argument, however plausible it may seem on the surface. Were an opportunity afforded us, we could easily point out its fallacy, which we humbly conceive to have arisen in a good measure from his misapprehension of the true nature of correspondence, and his misunderstanding of the great law of spiritual healing. We could also demonstrate the perfect agreement between the law of natural healing discovered by Hahnemann, and the corresponding law of spiritual healing revealed by Swedenborg. We have some thoughts on this subject, which we should like to present, because we do not remember to have met with them in any thing we have yet seen in print, and because we think they might prove intelligible and acceptable to the reading community.

B. F. BARRETT.

Cincinnati, February 1, 1851.

CHAPTER III.

REVIEWS.

The Rev. T. D. Sturtevant's "Dickson and Swedenborg, on Periodicity, Cause and Cure of Disease"—The Rev. W. H. Benade's Sermon in the "Medium" for February 1, 1851.

OUR end in the discussions of this work is by no means victory or triumph in any sort of battling. As before stated, we have simply essayed to defend ourselves and vindicate our system from the unjust aspersions of ungenerous opponents. Our aim is still only truth and rightness. And as we believe the disputes about homœopathy in our connection are allowed to occur for the use of all temptations or spiritual combats in our church, namely, to prevent the truths of that science from being received in mere persuasive faith, according to A. C. 7298, or to cause them to be "brought rationally into the mind"—because the injection of doubtful or questionable matters occasions the "collection of reasons," so as to "extend the spiritual sight, in respect to those truths, even to their *opposites*"—we have wished to present those opposites here, in order that the fullest possible extension might be given to our reader's rational insight. In short, we have not sought to prejudice any mind, either for homœopathy, or against its opposing systems, by one-sided views of truth. We have, from the start, desired to get a clear view of the truth ourselves, have searched for it everywhere, and have resolved to acknowledge it wherever we might find it. We have not failed to see, and shall not fail to acknowledge, that there is some truth—at least apparent truth—in all the medical systems in vogue; for no system of scientific or empirical practice could have or maintain continued existence in this enlightened day without it. And our only object, in our present discussions, therefore, is to secure a just judgment, by a fair libration of both sides of the questions at issue. Hence we have placed the ablest articles we could find on both sides in juxta-position. We even solicited from Dr. Turner, and held in our possession for more than nine months, with a view to its publi-

cation and refutation in this work, the Rev. Mr. Wilks's replication to our rejoinder to his first article in the Repository,—which was excluded from that periodical together with the articles in the preceding chapter,—until, in the prospect of threatening death, all hope of our ever being able to bring this work out had vanished, when we returned it to Dr. Turner, in conformity with his request, without having been able to read a single page of it; and we should have asked for it again, for insertion here, if we had not inferred, from the incidental observation of a thoroughly competent judge, that it was not worthy of reply, because it not only did not increase, but rather weakened, the force of the previous article.

Shortly after this controversy commenced in the Repository, somebody sent us by mail the Rev. Mr. Sturtevant's pamphlet. We at the time thought it came from Dr. Turner, who, we believed, had previously sent us his chronothermal publications: at any rates, we sincerely thanked him in spirit, for his apparent kind wish to enlighten us on the questions then so much mooted, and we can assure him we gave to all he sent a candid and fair examination, however superficial it could not but be in consequence of our other engrossing and harassing avocations. And as we think we see in the pamphlet now before us at least one of the strong marked features of manifest truth, we present it to our readers here, that they may have it on their list of *pros* and *cons* for their settlement in their own minds of the present debate. As the pamphlet is quite short, we give it entire.

DICKSON AND SWEDENBORG
ON
PERIODICITY, CAUSE, AND CURE
OF
DISEASE,
BY
REV. T. D. STURTEVANT,
Portland, Maine.

“EFFECTS—[e. g. Symptoms?]—teach nothing but effects; and, when they are considered alone, they do not explain a single cause: but causes explain effects; and to know effects from causes, is to be wise: but to inquire into causes from effects, is not to be wise—because FALLACIES then present themselves, which the examiner calls causes; and this is confounding wisdom: for causes are prior, and effects posterior; and from posterior things prior ones cannot be seen, but posterior ones may be seen from prior ones: THIS IS ORDER.” (D. L. & W. 119.)

A PERIOD of a hundred years separates the two writers whose names stand at the head of this article. They also belonged to different

countries. Dr. Dickson (a native of Edinburgh) is a practising physician, of great eminence, in the city of London; and the author of the "Chronothermal System of Medicine." Swedenborg was a native of Stockholm, in Sweden; was one of the greatest scholars and philosophers of his age; and, before turning his attention to theology exclusively, published several elaborate works, in which he unfolded the laws of the human system—of the uses and functions of all its organs—the motions and changes which regulate them—and pointed out, as we believe, the real principles of the Chronothermal System, which Dr. Dickson re-discovered nearly a hundred years afterwards. We say, he re-discovered them; for it is well known that when he published his "Principles of the Chronothermal System of Medicine," he had never read a word of Swedenborg; and it is doubtful whether he had ever heard of the existence of his writings. We mention this in justice to Dr. Dickson; for, although he was not the first to discover the great and universal law of Periodicity, as he claims to be; although that law, and nearly every other important principle laid down by him, was perfectly familiar to the clear-sighted and philosophical mind of Swedenborg, yet the fact does not at all obscure the brilliancy of Dr. Dickson's discoveries. We doubt not that they were as original with him, as they were with Swedenborg. Because America was discovered by the Northmen, in the ninth century, no less glory is due to Columbus, who discovered it in the fifteenth! Or, to state a case of frequent occurrence in astronomy, we should say, that the previous discovery of a comet or a planet, by an astronomer in Europe, does not in the least detract from the genius and originality of one who makes the same discovery in this country, before the news of the former discovery has reached him.

In 1845, Dr. Dickson publicly claimed the discovery of the *periodicity* of every atom of all living bodies, in these words:—"Fifteen years ago, it was my fate—I can scarcely call it my *fortune*—to make two most important discoveries in medicine; namely, the Periodicity of Movement of every Organ and Atom of all Living Bodies; and the Intermittency and Unity of all Diseases, however named, and by whatever produced. To these I added a third—the Unity of Action of Cause and Cure; both of which involve change of temperature. Such is the Chronothermal System—so called from *Chronos*, Time, or Period; and *Therma*, Temperature, or Heat."

This short paragraph opens to us the whole Chronothermal System; and, before tracing our analogy between the doctrines announced by Dr. Dickson, and those maintained by Swedenborg, on Periodicity, the Cause and Cure of Diseases, we will state, as briefly and concisely as possible, the leading features and principles of the above named System. Dr. Dickson maintains—

1. That every Organ and Atom of Living Bodies possesses Motion as an essential condition of Life. These motions, changes, or events in the system, occupy time or periods of greater or less duration. Life is made up of these changes or events. Some embrace but a moment of time—others, years; some are regular, others irregular; some are subject to the control of the will, others are wholly involuntary. Here

is the ground for the first term in the name which Dr. Dickson gives his System—*Chronos*, Time, or Period.

2. When all the organs go through their changes and motions in their natural periods of time, and in their alternate mutations harmonize with each other, the system is said to be in a state of HEALTH. But,

3. DISEASE, under all its forms and modifications, is, in its commencement, simply an *exaggeration* or *diminution* of the amount of these motions, or events, in a given time; the *exaggeration* of the movements producing the phenomena of *fever*, and their *diminution* below the normal, or healthy state, producing *ague*, or some of the numerous diseases belonging to the same family. Hence,

4. THE TYPE OF ALL DISEASE IS FEVER AND AGUE. Here is the ground for the other term applied to the system; *Therma*, Temperature, either Heat or Cold.

5. Diseases of all descriptions have *remissions*, which come under the great law of Change, or Periodicity. The subjects of all diseases enjoy remissions, or periods of comparative immunity from suffering. Some days they are better, and some days worse. This is the case with Chronic as well as Acute diseases, as those afflicted by them can witness.

Therefore "*Health*," to use the language of our author, "consists in a *periodic* alternation of harmonious movements—some long, some short; greater and lesser movements, otherwise *fits*. In Shakspeare's language, 'Life is a fitful fever.' If so, what can the *morbid modifications* of that Life be, but modifications of Fitful, or Intermittent Fever?"

"In the language of the schools," continues he, "the phases of Disease are termed the *Paroxysm* and *Intermission*. The first, or period of suffering, being synonymous with exacerbation, throe, fit; the second, as we have already seen, meaning the period of comparative freedom from disorder."

The *Remedies* employed in the Chronothermal System, are numerous. It is a principle with Dr. Dickson, that there is no *specific* for any disease—no one medicine that will affect all persons alike, or the same person alike always; simply because the system is in such different states, at different times.

The medicines are administered in small doses, and generally during the *intermission*. According to Dr. Dickson, all remedies act primarily upon the *brain*, and thence, electrically or magnetically, through the system, along the nerves; and are effective in proportion to their ability to restore the regular and harmonious movements of all the organs, and thus to produce a healthy tone of the system, and regulate its temperature.

Such, as we understand it, is a brief sketch of the Chronothermal System, and of its *modus operandi*.

Let us now see what were Swedenborg's ideas of the great law of Periodicity, and how far they harmonize with those of Dr. Dickson. "The human body," says Dr. Dickson, "whether in health or disorder, is an epitome of every great system in nature. Like the globe we inhabit, it has, in health, its diurnal and other variations; its sun and its

shade; its times and seasons; its alternations of heat and moisture. In disease, we recognise the same long chills and droughts; the same passionate storms and outpouring of the streams, by which the earth, at times, is agitated; the matter of the body assuming, in the course of these alternations, changes of character and composition—such as abscesses, tumors, and eruptions—typical of new-formed mountain masses, earthquakes and volcanoes; all these, too, like the tempests and hurricanes of nature, *intermitting* with longer or shorter periods of tranquillity, till the wearied body either regains, like our common mother, its wonted harmony of motions—or, like what we may conceive of a world destroyed, becomes resolved into its pristine elements.” We may as well remark here as anywhere, that it is in these changes of state in the system—these periodic disturbances—that Dr. Dickson found the real commencement of all diseases. Swedenborg likewise says, in his “Animal Kingdom,” that “It is of the greatest importance to consider the causes, and from the causes the effects, of the changes in the extremes of the body; of the circumstances, namely, that the sudoriferous and perspiratory passages are at one *time* opened, at another *time* stopped up. For *sometimes* an immense body of effluvia is exhaled, while at other *times* all the lesser passages are closed over, so that not the smallest portion of moisture can be transmitted; *and hence maladies*, both of the body and of the animal and rational minds, *and the actual* commencement of diseases. The microcosm is not unlike the macrocosm, which at one *time* distends itself with vapors, at another *time* condenses them into clouds, and dissolves them in showers; while at another *time*, again, it rejects all moisture, and will not impregnate itself with the least vapor.”

The coincidence between these two extracts is at once apparent and striking. Swedenborg and Dickson attribute *maladies*, and the commencement of diseases, to the same thing—the disordered action of the functions of the body; and they both find in man, or the microcosm, a perfect type of nature, or the macrocosm! There are numerous other points upon which the coincidence of views between these two writers is equally manifest. But our limits forbid us to continue our extracts.

Dr. Dickson asserts that on the discovery of the *periodic* movement of all *vitality*, is based the whole Chronothermal system of medicine. Swedenborg also, as we have said, discovered this universal law of *periodicity*. It is beautifully unfolded throughout his superb works. He maintains that every atom and organ in the human body has a periodic motion, regulated by the motions of the heart and lungs. He was the first to discover that the two brains (the cerebrum and the cerebellum) have a motion *synchronous* with the lungs and heart. Here we have chronothermalism—time and temperature! The motions of the heart, or the pulse, indicate the state of temperature in the system. Physicians generally have had a vague idea of these principles, else why feel the pulse and note the respiration of the patient? Now, Swedenborg tells us that man is a recipient of life from the Lord, the great fountain of life, and that the two great receptacles of that life, are the understanding (whose seat is the cerebrum), and the will (whose seat is the cerebellum). The one acts with the lungs, the other with the

heart; hence, the heart (or the cerebellum) is the receptacle of affection—*Therma*; and the cerebrum, of thought, idea—*Chronos*. The body considered as a whole, is but the organ, the instrument, by which the in-dwelling spirit carries its thoughts and determinations into act. "The spirit of man," says Swedenborg, in his work on "Heaven and Hell," "acts into every part, yea, into the minutest particles of the body; insomuch that the part which is not actuated by the spirit, or in which the spirit is not acting, *does not live!* Thought and will (*Chronos* and *Therma*) actuate each and all things of the body, with such entire command, that everything concurs; and whatever does not concur, is not a part of the body, and is also cast out as something in which is no life. Thought and will are of the spirit of man, and not of his body." Indeed, it is a fundamental and primary truth with Swedenborg, that the spirit is the real man; that it is the seat of all sensation; and that everything that exists in the body, first exists in the in-dwelling soul.

From this, how easy was the transition to the *spiritual cause* of all disease! The cerebrum is the receptacle of truth, or wisdom; and the cerebellum of affection, or love—and thought and affection constitute the all of man. The influx of love or affection into the cerebellum, is the cause of the motions of the heart, and of internal, or vital heat. When this is orderly in its action, health is the result; when disorderly, when excited and influenced by evil lusts and passions, the whole action of the system, in time, becomes disordered; the blood vitiated; and fever, and all its numerous progeny, reign within!

Dickson tells us that the Passions have great influence over the state of the system. "Grief, Fear, and Joy—what are these? Are they entities, or actions—the workings of demons *within*, or corporeal variations, caused by impressions from *without*?" Swedenborg has answered! he has shown how the passions, acting through the cerebellum, modify the internal temperature. Fear, rage, love, hate, all have a direct influence on the action of the organs, and the state of the system. Why apply to love, the epithets, "warm," "hot," "burning," &c.? Swedenborg tells us it is from the great law of correspondence; because the emotion of love, its influx into the mind, produces these effects in the body, the causes of which are in the spirit. "The animal heat," he says, "is sometimes increased even to fervid intensity, *by the movements* of the animus, or by diseases of the body; and withers the parched and exhausted viscera. *At other times*, it falls and fails, often to such an extent, that the members of the frame shiver from its absence." Here is chronothermalism to the full; changes, heat, and cold. From what source? From the state of the mind; from the influx of good or evil, determined by the state of the recipient spirit! The cause is internal and spiritual, why not the cure?

Dickson discovered Periodicity, as Newton discovered gravitation. He revealed the fact, but not the explanation; the effect, but not its cause. Swedenborg, not only laid open the same law, but the *cause*; he showed the connexion between the body and soul—the physical and moral states—and how the former result from the latter! In a word, he showed that diseases are the effects of evils; and are in the natural body, what

evils are in the spiritual. All diseases, therefore, are from spiritual diseases, or evils in the human mind. But this must be understood in a general, and not an individual sense. One man is sick, not because he is more vicious than his healthy neighbor, but because the whole human family is morally sick; which pervading spiritual disease is ultimately in those constitutions which, from their peculiar temperaments, are more susceptible of its influence.

If these premises be true, then the conclusions follow, that if evil had never found admission into the human mind, then disease had never existed; and also that disease (the effect) will disappear, when evil (its cause) shall be eradicated from the human mind, by the introduction and prevalence of goodness and truth.

We have space only to add that these views are signally confirmed by a recurrence to our Lord's sayings and doings, while on earth. It is said that Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, *and healing all manner of sickness and all manner of disease among the people.*" The sick were brought unto him, and were healed. He cast out devils that infested the bodies of men; and healed many of their infirmities. To one he said, "Thy sins are forgiven thee; arise and walk!" and meeting him afterwards, he said, "*Sin no more*, lest a worse plague come upon thee!" Did he not attribute the plague, the evil which he had cured, to *sin*, to evil in the spirit? else why say, "*Sin no more*, lest a worse plague come upon thee!" To his twelve apostles he gave "power over unclean spirits, to cast them out, and *to heal all manner of sickness and all manner of disease.*" How was this healing effected? How did the Lord cast out devils, and heal diseases? Swedenborg tells us that diseases correspond to evils of life, as effects correspond to causes. To heal, is to cure, and purify from evils of life. This was the Lord's great mission; and in performing it, in removing and casting out evils from the human mind—he cast out devils, diseases; the effects of these evils, from the body. Thus were his miracles wrought! His divine truth and goodness, tempered to the states of humanity, flowed into the proper recipients of the blessing; and by removing the cause, *the evil*, removed the whole train of effects. Thus the unclean spirit was rebuked, and the disease immediately cured! The evil was removed by its opposite, *good*. There were those who accused the Lord of performing his cures upon a very different principle—one which has obtained some favor at the present day. "*Similia similibus curantur*," exclaimed the baffled Pharisees: "By the prince of devils casteth he out devils." But the Great Physician demonstrated to them, in a clear and masterly argument, the impossibility of doing the work which he did, by such means. It was not by Satan that he cast out Satan, *but by the spirit of God*, by the very opposite principle. So in the cure of diseases, the great law of *opposites* is universal; and that law is a leading feature in the Chronothermal System of Medicine.

P. S. Since the above was written, the following has appeared in the "*Intellectual Repository*" (London) for Feb., 1847:

“The passages in the Diary (Swedenborg) pointed out by our correspondent, R. Y., on the causes and various manifestations of *Fevers*, are important, and seem to corroborate the Chronothermal system of Pathology. We shall probably translate them in our next number.”

On turning to the Latin text referred to, we find the testimony clear and explicit as to the fact of the periods, or fits, of fevers; “*statas vices*,” is the phrase. When, then, we consider that, according to the new doctrine (as we have shown), all disease in its essence (in its commencement, at least) is fever—it will be conceded that the phrase in question (even without the other copious testimony) covers the whole ground contended for. The corollary from all which, is—that if disease be one, its treatment must be one; or, in other words, the detection of the Law of Disease must establish with it the Law of its treatment; a result which daily and ample experience demonstrates to have been attained.

In a cursory review of this pamphlet, we are forcibly struck with the inappositeness of the passage from “*Swedenborg’s ‘Divine Love and Wisdom’*” which Mr. Sturtevant has placed at its head; for certainly, if there is any medical theory to which that is fatally applicable, it is Dickson’s chronothermal system.

“Effects teach nothing but effects; and, when they are considered alone, they do not explain a single cause:” and “to inquire into causes from effects, is not to be wise—because *fallacies* then present themselves, *which the EXAMINER CALLS causes*.” How expressive of the “*cause of disease*,” in the case before us! How clearly the *cause*, in this case, is the merest *fallacy* of sense!

Swedenborg here shows the universal predicament of all natural philosophers in the present day. It is a predicament from which he himself was not exempt prior to the opening of his spiritual sight, as his philosophical works abundantly prove. For, in the very nature of things, causes are not patent to the natural philosopher; and he, as such, any more than any other such, could not be exempt from the law which imperatively rules and governs all mere natural mental vision. Causes are those arcana—that mysterious or “hidden wisdom of God” the Great First Cause—in nature, which, like the spiritual truths of the gospel, can be only “spiritually discerned,” and are ever “stumbling-blocks to the Jews” and “foolishness to the Greeks.” Hence, in fact, Divine Providence made Swedenborg a spiritual philosopher, that is, preternaturally opened his spiritual sight, that he might see into the *spiritual* region of causes, and reveal them. Consequently, we must not look, as Mr. Sturtevant does, for the cause of disease in his philosophical lucubrations—although there are astonishing manifestations of a

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The above prompt responses to the appeal on the cover of our last number enabled us to get out the body of our work on the External Church, as we offered; and it remains to be seen whether further contributions from societies, or sales of the pamphlet now published, will afford us the means of completing this work and of getting out the rest. For reasons stated on the cover of the pamphlet, we are apprehensive that our recent publication, like its predecessors, is doomed to fall still-born from the press, and that we shall never be enabled to follow it with the Preface, Introduction, and Appendixes that we proposed. Indeed, it was a feeling of this sort that induced us to publish the work in its imperfect form—a deep feeling, we say, that this is all of it that ever will be published. Still, an inward monitor assures us, that the publication as it is, has been ordained of the Lord for some great and lasting good to the church; and that, however little it may be read now, however much slighted in the present day, the day is coming, and not very far distant, when it *will* be read, much sought after, duly appreciated, and widely and effectively useful.

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It is equally impossible for us to present now any precise plan or arrangement of the work. We have indeed digested a plan of it in our own mind; but we have left ourself considerable margin for alterations, and the work may actually assume much variation of matter, form, and order. That our subscribers may form some opinion, however, of the probable interest and value of the work, we give here our present syllabus of its contents.

CHAPTER I.—REPRINTED ARTICLES.—*Investigator's Inquiry in the New York Tribune, with Mr. De Charms's Answer in the New York New-Church Repository—Dr. William Turner's Further Diatribes in the New York Newspapers, with Mr. De Charms's Reply, which was excluded from the Repository—The Rev. Thomas Wilks's Strictures on the Answer to the Inquiry of Investigator, with Mr. De Charms's Rejoinder, in the Repository—Dr. Holcombe's Strictures on said Answer, and his Brief Theological Essay in the Crisis.*

CHAPTER II.—EXCLUDED ARTICLES.—*Dr. William E. Payne's Article in reply to Dr. Holcombe—The Rev. B. F. Barrett's Article in reply to Mr. Wilks.*

CHAPTER III.—REVIEWS.—*The Rev. T. D. Sturtevant's "Dickson and Swedenborg, on Periodicity, Cause and Cure of Disease"—The Rev. W. H. Benade's Sermon in the "Medium" for February 1, 1851.*

CHAPTER IV.—GROUND OF CONTROVERSY.—*Answer to Dr. Holcombe's with Mr. De Charms.*

CHAPTER V.—REJOINDER TO DR. HOLCOMBE.—*Reply to his Exceptions to our Crude Specification of Homœopathic Cures, with a Brief Introductory Development of our Theory to account for them.*

CHAPTER VI.—A DIGRESSION.—*Answer to Professor Bush's Question, "On what Grounds do Mineral and Vegetable Poisons in the Homœopathic Practice—notwithstanding the Infinitesimal Doses—afford a better Ultimate for Evil Influx, than they do in the Allopathic?"—Together with an Incidental Answer to some other Points of Dr. Holcombe's Article.*

CHAPTER VII.—REJOINDER CONTINUED.—*A More Formal Reply to the Central Positions of Dr. Holcombe's Article.*

CHAPTER VIII.—SAMUEL HAHNEMANN.—*All Truth a Revelation from the Lord, and Necessity of Revelation—Hahnemann's Character and Principles—Source of his Discoveries—Difference between him and Swedenborg.*

CHAPTER IX.—ORIGIN AND NATURE OF DISEASE AND PRINCIPLES OF CURE.—*The First drawn from the Theological Works of Emanuel Swedenborg—The Second deduced from the Same together with his Philosophical Works.*

CHAPTER X.—TYPES OF DISEASES AND THEIR CURES.—*Drawn from the Sacred Scriptures and Nature, and Explained by the Doctrines of the New Jerusalem—Conclusion.*