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SAMUEL HAHNEMANN'S

ORGANON

OF

HOMŒOPATHIC MEDICINE

AUDE SAPERE.

FOURTH AMERICAN EDITION,

WITH IMPROVEMENTS AND ADDITIONS FROM THE LAST GERMAN EDITION,

AND

DR. C. HERING'S INTRODUCTORY REMARKS.

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SOME REMARKS

FOR THE FOURTH AMERICAN EDITION OF HAHNEMANN'S ORGANON.

It is now twenty-three years since the first edition of the Organon of Medicine appeared in this country. Since that period, the number of homœopathic physicians in the United States has more than doubled every four years. This increase has been gradual, sometimes more, and at others less rapid, but always without interruption; and at no time, neither in this country nor in Europe, has there been any retrogression from the ground gained. However, there have never been wanting those who asserted that homœopathy was on the decline, and indeed was dead; which reminds us of the old adage, that when a man is said to be dead, he has usually the promise of a long life. Other opponents have entertained great hopes, when they have learned that the adherents of our school are divided into different parties. This is like the friends of royalty in Europe, predicting the downfall of republican institutions in this country, because there are here various political parties. Among so large a number of physicians, it is quite natural that different opinions should be entertained and promulgated, and even that partizan conflicts should arise. But against the stubborn adherents of the old-school doctrines, these various parties stand united as the varied wings of one common army.

All homœopathic physicians are united under the banner of the great law of cure, *similia similibus curantur*, however they may differ in regard to the theoretical explanation of that law, or the extent to which it may be applied. All homœopathic physicians also acknowledge that provings upon the healthy are indispensable in ascertaining the unknown curative powers of drugs. And, finally, all homœopaths concur in giving but one medicine at a time, never mixing different drugs together, under the absurd expectation that each will act according to their dictum. This is the glorious tri-color of our school, which will make the circuit of the world and in these we are as the heart of one man.

It is not a little gratifying to find that all the recent discoveries in chemistry and physiology serve to confirm and establish the principles of our system, while they contradict the usual pathological opinions of the day. The wonderful discoveries in pathological anatomy, in ascertaining the material and chemical changes produced by disease and medicines, while they are a valuable addition to our knowledge, serve only to engender in the old school such doctrines as "young physic," according to which the patient is scientifically informed of the nature of his disorder, and gravely left to the efforts of nature. Even the water-cure is only the servant of the doctrine of Hahnemann, cleansing and renovating the house to be occupied by us

While the various dissensions among the old school are favoring the extension of homœopathy, the varied diversities among ourselves serve only to develop and advance our principles. What important influence can it exert whether a homœopath adopt the theoretical opinions of Hahnemann or not, so long as he holds fast the practical rule of the master, and the materia medica of our school? What influence can it have whether a physician adopt or reject the psora-theory, so long as he always selects the most similar medicine possible? Even in the larger or smaller doses, the masses or the potences, allowing that there is a great difference between them according to the testimony of the friends of each, yet all this difference dwindles into insignificance when we compare the results of homœopathic with that of common allopathic practice. Hence we may console ourselves, leaving to farther researches to confirm or rectify Hahnemann's theory of potences, and to establish a rule without exceptions, according to which the lower or the higher potences shall be the most appropriate in each individual case. There will always be a large number of physicians who either do not understand, or will not learn how to select for each particular case the one only proper medicine, and such will always find it more comfortable to employ massive doses. There will always be, perhaps, as large a number on the other hand, who will, by-and-by, know how to hit the nail upon the head, and they well learn to prefer the high potences. Even Hahnemann himself required more than a score of years to learn this. As through war we come to the possession of peace, so in the world of science, through conflict and trial we come to the possession of truth. It was an old motto of Luther's:

"Lass die Geister auf einander platzen."

CONSTANTINE HERING.

PHILADELPHIA

PREFACE

TO THE FIRST BRITISH EDITION.

An accidental interview with a Russian physician, in the year 1828, made me acquainted for the first time with the medical doctrine of homœopathy; the principle of which is, 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. This doctrine, directly opposite to that which hitherto formed the basis of medical practice in these countries, attracted my attention. I immediately procured Hahnemann's Materia Medica Pura, in which the doctrine is partially explained, with the view of investigating the system experimentally, and reporting my observations thereon, free from theory, prejudice, or party. The first inquiry was, whether the proposition, *similia similibus curantur* was true. This investigation was confined to a single substance at a time. To ascertain the effects of Sulphate of Quinine, healthy individuals were selected, to whom grain-doses of the medicine were administered three times a day After using it for some days, stomach-sickness, loss of appetite, a sense of cold along the course of the spine, rigor, heat of skin, and general perspiration succeeded. Effects similar to these are often observed when this medicine is injudiciously selected in the treatment of disease. It sometimes happens that the symptoms of ague are aggravated by the prolonged use of Sulphate of Quinia, and, soon after it is withdrawn, the disease gradually subsides. The result of experiments and observations on this remedy elucidate its homœopathic action.

Mercurial preparations, when administered internally, produce symptoms local and constitutional, so closely resembling the poison of lues venerea that medical practitioners, who have spent many years in the investigation of syphilis, find it very difficult—nay, in some instances impossible (guided by appearances)—to distinguish one disease from the other. Of all the medicines used in the treatment of lues, Mercury is the only one that has stood the test of time and experience. Let us then compare the effects of syphilis with those of Mercury. The venereal poison produces on the skin pus-

tules, scales, and tubercles. Mercury produces directly the same defœdations of the skin. Syphilis excites inflammation of the perios teum, and caries of the bones. Mercury does the same. Inflammation of the iris from lues is an every-day occurrence; the same disease is a very frequent consequence of Mercury. Ulceration of the throat is a common symptom in syphilis; the same affection results from Mercury. Ulcers on the organs of reproduction are the result of both the poison and the remedy, and furnish another proof of the doctrine *similia similibus*.

Nitric-acid is generally recommended in cutaneous diseases; the internal use of this remedy, in a very dilute form, produces scaly eruptions over the surface of the body; and the external application of a solution, in the proportion of one part acid to one hundred and twenty-eight parts of water, will produce inflammation and ulceration of the skin. These observations would lead to the conclusion that Nitric-acid cures cutaneous diseases by the faculty it possesses of producing a similar disease of the skin. Nitrate of Potash, administered internally, in small doses, produces a frequent desire to pass water, accompanied with pain and heat. When this state of the urinary system exists as a consequence of disease, or the application of a blister, a very dilute solution of the same remedy has been found beneficial. The ordinary effects of Hyoscyamus-niger are, vertigo, delirium, stupefaction, and somnolency. Where one or other of these diseased states exists, it yields to small doses of the tincture of this plant. The internal use of Hyoscyamus is followed by mental aberration, the leading features of which are jealousy and irascibility When these hallucinations exist, this remedy is indicated. Opium, in general, causes drowsiness, torpor, and deep sleep, and yet this remedy, in small doses, removes these symptoms when they occur in disease. Sulphur is a specific against itch; notwithstanding which, when it is administered to healthy individuals, it frequently excites a pustular eruption, resembling itch in every particular.

These observations corroborate the statements of our author as to the value and importance of homœopathy; and were not the limits of a preface too confined, I could bring forward the actual experiments from which these deductions have been drawn.

On the subject of small doses of medicines, a few observations will suffice.

A mixture composed of one drop of Hydrocyanic-acid and eight ounces of water, administered in a drachm dose, has produced vertigo and anxious breathing. Vomiting has followed the use of the sixteenth of a grain of Tartar-emetic; narcotism, the twentieth of a

grain of Muriate of Morphia; and spirit of Ammonia, in doses of one drop, acts on the system as a stimulant.

On the homœopathic attenuation of medicines, many are skeptical, and presume that the quantity of the article extant in the dose, cannot produce a medicinal effect. I refer to the pages of the Organon for an elucidation of this proposition, and will relate an experiment which may serve to explain the degree of dilution substances are capable of. One grain of Nitrate of Silver, dissolved in 1560 grains of distilled water, to which were added two grains of Muriatic-acid, a grey precipitate of Chloride of Silver was evident in every part of the liquor. One grain of Iodine, dissolved in a drachm of alcohol, and mixed with the same quantity of water as in the preceding experiment, to which were added two grains of starch, dissolved in an ounce of water, caused an evident blue tint in the solution. In these experiments, the grain of the Nitrate of Silver and Iodine must have been divided into $\frac{1}{1560}$ of a grain.

A few particulars connected with the discoverer and founder of the homœopathic system of medicine cannot but prove interesting to the readers of this volume. Samuel Hahnemann was born in 1755, at Misnia, in Upper Saxony. He exhibited at an early age traits of a superior genius; his school education being completed, he applied himself to the study of natural philosophy and natural history, and afterwards prosecuted the study of medicine at Leipsic and other universities. A most accurate observer, a skillful experimenter, and an indefatigable searcher after truth, he appeared formed by nature for the investigation and improvement of medical science. On commencing the study of medicine, he soon became disgusted with the mass of contradictory assertions and theories which then existed. He found everything in this department obscure, hypothetical, and vague, and resolved to abandon the medical profession. Having been previously engaged in the study of chemistry, he determined on translating into his native language the best English and French works on the subject. Whilst engaged in translating the Materia Medica of the illustrious Cullen, in 1790, in which the febrifuge virtues of Cinchona Bark are described, he became fired with the desire of ascertaining its mode of action. Whilst in the enjoyment of the most robust health, he commenced the use of this substance, and in a short time was attacked with all the symptoms of intermittent fever, similar in every respect to those which that medicine is known to cure. Being struck with the identity of the two diseases, he immediately divined the great truth which has become the foundation of the new medical doctrine of homœopathy.

Not contented with one experiment, he tried the virtues of medicines on his own person, and on that of others. In his investigations he arrived at this conclusion: that the substance employed possessed an inherent power of exciting in healthy subjects the same symptoms which it is said to cure in the sick. He compared the assertions of ancient and modern physicians upon the properties of poisonous substances with the result of his own experiments, and found them to coincide in every respect; and upon these deductions he brought forth his doctrine of homœopathy. Taking this law for a guide, he recommenced the practice of medicine, with every prospect of his labors being ultimately crowned with success.

In 1796 he published his first dissertation on homœopathy in *Hufeland's Journal.* A treatise on the virtues of medicines appeared in 1805, and the ORGANON in 1810. Hahnemann commenced as a public medical teacher in Leipsic, in 1811, where, with his pupils, he zealously investigated the effects of medicines on the living body, which formed the basis of the Materia Medica Pura, which appeared during the same year Like many other discoverers in medicine, the author of the ORGANON has been persecuted with the utmost rigor; and in 1820 he quitted his native country in disgust. In retirement he was joined by several of his pupils, who formed themselves into a society for the purpose of prosecuting the homœopathic system of physic, and reporting their observations thereon. Several fasciculi detailing their labors have since been published.

Of the doctrine of homœopathy generally, I have little more to add in this place; time will develop the truth or fallacy of the principle on which it is founded; but, in the meantime, let us not lose sight of the fact that this new system of physic is spreading throughout the continent of Europe with the rapidity of lightning. Germany, Austria, Russia, and Poland have already done homage to the doctrine, and physicians have been appointed to make a specific trial of its effects, the results of which are unequivocally acknowledged to be of a favorable nature. The writings of the illustrious Hahnemann have appeared in five different languages, independent of the present version of his ORGANON; and in France alone, a translation of this work, from the pen of A. J. L. Jourdan, member of the Academie Royale de Médecine, has reached a fourth edition.

Convinced, from reflection and observation, of the value of homœopathy, the first step in the propagation and dissemination of this doctrine, in Britain, was to obtain an English version of the ORGANON.

SAMUEL STRATTEN.

DUBLIN, June 14th, 1833.

PREFACE

TO THE FIRST AMERICAN EDITION.

FIRST impressions commonly determine our judgment of books as well as men. If, on a first interview, a person be repulsive to us, and those who for years have had familiar intercourse with him, admit that we are excusable for first impressions, but nevertheless assure us that he is possessed of very valuable qualities, and that a nearer acquaintance with him may be useful to us,—when, in addition, our informants give us a key to a more correct judgment, we are no longer justifiable in maintaining our original impressions. Still more would our opinions be influenced, if, before seeing the person, we were furnished in advance with a short and impartial representation of his character by one who knew him intimately. If this rule of judgment be applicable to persons, wherefore should it not apply to books ?

The ORGANON contains much that is peculiar and different from the views hitherto entertained by the prevailing school of medicine. Most readers of the medical profession, therefore, conceive prejudices against it, and fall into the vulgar error of rejecting the whole, merely because they do not justly regard it as a whole,—they reject the main propositions, because they are offended at the subordinate.

The reader needs no elaborate introduction to the following work, and it is requisite, perhaps, only to apprise him of the different classes into which its several paragraphs may be divided; and this being done, we shall submit each separate class to his own judgment

The entire contents of the ORGANON may be easily arranged under

the four following divisions, which, indeed, do not occur in the order in which they are here given, but they might easily have been designated in accordance to it, by causing them to be severally printed in a different type. They consist: 1. Of discoveries—experimental propositions, or the results of actual experiment; 2. Of directions or instructions; 3. Of theoretical and philosophical illustrations; 4. Of defences and accusations.

I.—OF DISCOVERIES.

Among men of deliberate and acute reflection, no difference of opinion can exist relative to the truth of a discovery which rests upon the basis of actual experiment. When the author appeals to such experiments, they must be led to a repetition of them, and not oppose their own opinions to the dictates of experience; in fine, they have no other way in forming a judgment than that of accurate and careful experiment.

It may be said that every charlatan, in extolling his nostrums, in like manner appeals to experience, and no one is required for that reason to investigate the merits of his compounds; but it will not be denied that, although the person of the quack may deserve little forbearance, yet the remedy with which he dupes the public may, in some cases, prove beneficial. The old school has received many remedies, Mercury among others, from the hands of the quack.

But, in the Organon, experience is not referred to for the purpose of lauding any individual remedy, far more, it has relation to an entire method of cure. None but a vulgar dealer in calumny of the grosser sort would attempt to degrade Hahnemann to a level with the charlatan; because he promulgates his views and the peculiarities of his method as a learned physician, and in a manner that is sanctioned by custom, and fully recognized in the history of medicine.

But his method, as we have already intimated, appeals to experience. Not to mention the example of Brown, we need only refer

to that of Broussais, and the reports received strikingly in favor of his doctrines, or even to the contra-stimulus of the Italians, which incessantly appeals to the same experience as the test of its value.

It is, indeed, desirable that every learned physician—professors, hospital physicians, and others in prominent stations—should carefully study, and, so far as the experiments are innocuous, prove his new method; nay, Hahnemann and his adherents often and ardently desire that every physician would learn, investigate, and prove homœopathy for himself.

But homœopathy is not only a new method, but much more.

This method does not rest upon new views, like every other hitherto promulgated, but *upon new discoveries, which appertain to the departments of natural philosophy*, the natural sciences, physiology, and biology.

The doctrine that every peculiar substance—every mineral, plant, animal, in fact every part of them, or every preparation derived from a preceding one, produces a series of peculiar effects upon the human organism, manifestly belongs to the natural sciences, and only so far to the materia medica as the latter calls these properties into requisition. But it is a science in itself—a science which treats of the effect of a diversity of substances upon the human frame. Whether such a science, in point of fact, be capable of formation, and whether it have any value, can be determined only by experiment. It were equally foolish to deny this without trial, as it was formerly to deny without exploring, the way which Columbus opened to the West. It would be inexcusable, in the present condition of the materia medica —confessedly imperfect, and deficient in all the attributes of a science, to despise this new way of Hahnemann, before knowing, by careful experiment, that it conducts to nothing better.

The doctrine of the preparation of the remedies into the so-called dilutions, belongs to natural philosophy, in common with the doctrines of magnetism, electricity, and galvanism. Nor is it more a subject of wonder than the latter, except that these sooner came

under investigation by the natural philosopher. The repetition of the new electro-magnetic experiments requires great accuracy; those concerning the operation of minute doses require just as much, nay, even more. To deny the results of the electro-magnetic experiments, previous to repeating them, were ridiculous, and it is equally so to deny the results of these. But no hasty, superficial, partial, or wholly perverted experiments must be instituted.

The doctrine that such dilutions or potences are capable of curing diseases according to the law, "*similia similibus*," is a proposition which belongs to biology, and there finds its confirmation; it likewise can only be investigated by experiment, and cannot be estimated without it.

The cautious investigator will not pass judgment upon all these discoveries, until he shall have performed a series of rigorous experiments. Then only will he be prepared either to reject or accept the method founded thereon, or, at least, learn the useful part of it.

II.—DIRECTIONS.

These appertain to the method of cure, are derived from the long-continued application of the law previously referred to, and acquire their principal value from its truth. No one can judge of them but he who has tested the truth of the experimental propositions, and, in doing so, adhered to these directions. By this means only can he become convinced of their great value, which is entirely lost on those who deny the discoveries.

We enumerate under this head, directions for the examination of the sick, for the preparation of the medicines, for trying them on the healthy subject, for the selection of the remedies, dietetics, and directions for the psychical treatment.

III.—ILLUSTRATIONS.

Hahnemann has appended certain theories to the laws of nature discovered by him, by which these laws are illustrated and brought

into unison with other laws already acknowledged, or with other theories received as true. This has never been reckoned a subject of reproach to any discoverer. Man will and must seek to illustrate the phenomena which he observes, and bring individual parts into coäptation—the new into harmony with that previously known. In this endeavor, not only is he liable to err, but actually does err in the great majority of cases; accordingly, few hypotheses and attempts at explanation have endured long, and it is a fact of daily acknowledgment that one hypothesis gives place to another in all sciences. Columbus himself entertained numerous conjectures which time has verified or overthrown. Whether the *theories* of Hahnemann are destined to endure a longer or a shorter space, whether they be the best or not, time only can determine; be it as it may, however, *it is a matter of minor importance.* For myself, I am generally considered as a disciple and adherent of Hahnemann, and I do indeed declare that I am one among the most enthusiastic in doing homage to his greatness; but, nevertheless, I declare also that, since my first acquaintance with homœopathy (in the year 1821), down to the present day, I have never yet accepted a single theory in the ORGANON as it is there promulgated. I feel no aversion to acknowledge this, even to the venerable sage himself. It is the genuine Hahnemannean spirit totally to disregard all theories, even those of one's own fabrication, when they are in opposition to the results of pure experience. All theories and hypotheses have no positive weight whatever, only so far as they lead to new experiments, and afford a better survey of the results of those already made.

Whoever, therefore, will assail the theories of Hahnemann, or even altogether reject them, is at perfect liberty to do so; but let him not imagine that he has hereby accomplished a memorable achievement. In every respect, it is an affair of little importance.

IV.—DEFENCES.

Opinions upon this head are also things of secondary considera tion, inasmuch as the entire polemical matter is of subordinate estimation in forming a judgment concerning new discoveries. Had Hahnemann the right to defend himself as he has done, and thereby promote the progress of his doctrine, or had he not? We cannot judge concerning it, but justly commit the decision of the question to future history. The entire polemical part may be stricken out, without in the slightest degree changing the principal matters, or without having any influence either to ratify or invalidate the doctrine itself.

Is there a physician who feels that individual expressions will apply to him, let him take heed to the truth; but if they do not reach him, then is he unaffected by them. He who is offended at the polemical part, let him reflect that it is the first step towards an unjust estimate of the rest.

A just judgment is all that we wish from every reader of the ORGANON, and to contribute something to this end was the design of these preliminary remarks.

CONSTANTINE HERING.

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PREFACE

TO THE FIFTH BRITISH EDITION.

In order to give a general notion of the treatment of diseases pursued by the old school of medicine (allopathy), I may observe that it presupposes the existence, sometimes, of excess of blood (*plethora—which is never present*), sometimes of morbid matters and acridities; hence, it taps off the life's blood, and exerts itself either to clear away the imaginary morbid matter, or to conduct it elsewhere (by emetics, purgatives, sialagogues, diaphoretics, diuretics, drawing plasters, setons, issues, &c.), in the vain belief that the disease will thereby be weakened and substantially eradicated, in place of which, the patient's sufferings are thereby increased, and by such and other painful appliances the forces and nutritious juices, indispensable to the curative process, are abstracted from the organism. It assails the body with large doses of powerful medicines, often repeated in rapid succession for a long time, whose long-enduring, not unfrequently frightful effects it knows not, and which it, purposely, it would almost seem, makes unrecognizable by the commingling of several such unknown substances in one prescription, and, by their long-continued employment, it develops in the body new and often ineradicable medicinal diseases. Whenever it can, too, it employs, in order to keep in favor with its patient,* remedies that immediately suppress and hide the morbid symptoms by opposition (*contraria contrariis*), for a short time (palliative treatment), but

* For the same object, the practiced allopath delights to invent a fixed name, by preference a Greek one, for the malady, in order to make the patient believe that he has long known this disease like an old acquaintance, and hence is the fittest person to cure it.

that leave the disposition to these symptoms (the disease itself) strengthened and aggravated. It considers the affection on the exterior of the body as purely local, and existing there independently, and vainly supposes that it has cured it when it has driven it away by means of external remedies, so that the internal affection is thereby compelled to break out on a nobler and more important part. When it knows not what else to try with the disease, which will not yield or which grows worse, the old school of medicine undertakes to change it at random, by means of an *alterative*—for example, by the life-undermining Calomel, Corrosive Sublimate, and other mercurial preparations in large doses.

To render (through ignorance), if not fatal, at all events incurable, the vast majority (ninety-nine hundredths) of all diseases—those of a chronic character—by continually weakening and tormenting the debilitated patient, already suffering without that from his disease, and by adding new destructive drug diseases, this distinctly seems to be the unhallowed main business of the old school of medicine (allopathy)—*and a very easy business it is*, when once one has become familiar with this pernicious practice, and is sufficiently insensible to the stings of conscience!

And yet, for all these mischievous operations, the ordinary physician of the old school can assign his reasons, which, however, rest only on the foregone conclusions of his books and teachers, and on the authority of this or that distinguished physician of the old school. Even the most opposite and the most senseless modes of treatment find their defence, their authority—let their injurious effects speak ever so loudly against them. It is under the old physician, who has been at last gradually convinced of the mischievous nature of his so-called art, after many years of misdeeds, and who only continues to treat the severest diseases with strawberry syrup, mixed with plantain water (*i. e.*, with nothing), that the smallest number are injured and die.

This non-healing art, which, for many centuries, has been in full possession of the power to dispose of the life and death of patients according to its own good will and pleasure, and in that period has shortened the lives of ten times as many human beings

as the most destructive wars, and rendered many millions of patients more diseased and wretched than they were originally,—this allopathy I shall first expose somewhat more minutely, before teaching in detail its exact opposite—the newly-discovered, true healing art.

With regard to the latter (homœopathy), it is quite otherwise. It can easily convince every reflecting person that the diseases of man depend on no substance, no acridity—that is, no material principle of disease, but that they are solely spiritual (dynamic) derangements of the spiritual power that animates the human body (the vital force). Homœopathy knows that a cure can only take place by the re-action of the vital force against the rightly-chosen remedy that has been administered, and that the cure will be certain and rapid in proportion to the strength with which the vital force still prevails in the patient. Hence, homœopathy *avoids everything in the slightest degree enfeebling*,* and as much as possible every excitation of pain, for pain also diminishes the strength, and hence it employs for the cure ONLY those medicines whose effects in altering and deranging (dynamically) the health it knows *accurately*, and from these it selects one whose health-altering power (its medicinal disease) is capable of removing the natural disease in question by similarity (*similia similibus*), and this it administers to the patient simply and alone, but in rare and minute doses (so small that, without occasioning pain or weakening, they just suffice to remove the natural malady by means of the re-acting energy of the vital force), with this result, that, without weakening, injuring, or torturing him in the very least, the natural disease is extinguished, and the patient, even whilst his cure is going on, gains in strength, and thus is cured—an apparently easy, but actually troublesome and difficult

* Homœopathy sheds not a drop of blood, administers no emetics, purgatives, laxatives, or diaphoretics, drives off no external affection by internal means, prescribes no warm baths nor medicated clysters, applies no Spanish flies nor mustard plasters, no setons, no issues, creates no ptyalism, burns not with moxa nor red hot iron to the very bone, and the like; but gives with its own hand its own preparations of simple, uncompounded medicines, which it is accurately acquainted with, never subdues pain by Opium, &c.

business, and one requiring much thought, but which restores the patient to perfect health, without suffering, and in a short time—and thus it is a salutary and blessed business.

Thus, homœopathy is a perfectly simple system of medicine, remaining always fixed in its principles as in its practice, which, like the doctrine whereon it is based, if rightly apprehended, will be found to be so exclusive (and, *in that way only*, serviceable), that, as the doctrine is pure, so must the practice be also, and all backward straying* to the pernicious routine of the old school (whose opposite it is, as day is to night) is totally impossible, otherwise it ceases to deserve the honorable name of homœopathy

That some erring physicians, who would wish to be considered homœopathists, engraft some, to them more convenient allopathic bad practices upon their nominally homœopathic treatment, is owing to ignorance of the doctrine, laziness, contempt for suffering humanity, and ridiculous conceit, and, in addition to unpardonable negligence in searching for *the best* homœopathic specific for each case of disease, has often a base love of gain and other dishonorable motives for its spring—and for its result? that they cannot cure all important and serious diseases (which pure and careful homœopathy can), and that they send many of their patients to that place whence no one returns, whilst the friends console themselves with the reflection, that everything (including every hurtful allopathic process!) has been done for the departed.

SAMUEL HAHNEMANN.

Cœthen, 28th March, 1833.

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* I am therefore sorry that I once gave the advice, savoring of allopathy, to apply to the back in psoric diseases a resinous plaster to cause itching, and to employ the finest electrical sparks in paralytic affections. For, as both these applicanse have seldom proved of service, and have furnished the bastard homœopathists with an excuse for their allopathic transgressions, I am grieved I should ever have proposed them, and *I hereby solemnly retract them*—for this reason also, that, since then, our homœopathic system has advanced so near to perfection that they are *now no longer* required.

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INTRODUCTION.

A VIEW OF THE PREVAILING MEDICAL TREATMENT, ALLOPATHIC AND PALLIATIVE, TO THE PRESENT TIME.

From the earliest period of time, mankind have been liable to disease, individually and collectively, arising from causes natural and moral. In the rude and simple forms of primitive life, few maladies appeared, and little skill was requisite to remove them; but, as society became more dense, and men formed themselves into states, diseases multiplied, and the necessity for medical aid increased in equal proportion. Thenceforward, at least after the days of Hippocrates, during a lapse of two thousand five hundred years, men have fondly supposed that these multiplied and complicated maladies were to be removed by methods originating purely in scheming and conjecture. Innumerable opinions on the nature and cure of diseases have successively been promulgated; each distinguishing his own theory with the title of *system*, though directly at variance with every other, and inconsistent with itself. Each of these subtile expositions dazzled the reader at first with its unintelligible display of wisdom, and attracted to the system-monger crowds of adherents, who re-echoed his unnatural sophistry, but from which none of them could derive any improvement in the art of healing, until a new system, frequently in direct opposition to the former, appeared, supplanting it, and for a season acquiring celebrity. None of them, however, were in harmony with nature and experience—mere theories spun out of a refined imagination, from pretended consequences, which, on account of their subtilty and contradictions, were practically inapplicable at the bedside of the patient, and only served for idle disputation.

By the side of these theories, but independent of them, a mode of cure was contrived, with medical substances of unknown

quality compounded together, applied to diseases arbitrarily classified, and arranged in reference to their materiality, called *Allopathy*. The pernicious results of such a practice, at variance with nature and experience, may be easily imagined.

Without seeking to detract from the reputation which many physicians have justly acquired by their skill in the sciences auxiliary to medicine—such as natural philosophy, chemistry, natural history in all its branches, and that of man in particular, anthropology, physiology, anatomy, &c., &c.—I shall occupy myself here with the practical part of medicine only, in order to show the imperfect manner in which diseases have been treated till the present day. It is also far from my intention to pursue that mechanical routine by which the precious lives of our fellow-creatures are treated according to pocket-book recipes, volumes of which are still daily appearing before the public, and show, alas! how frequently, and to what extent they are resorted to, even at the present time. I turn from these, as undeserving of notice, and as a lasting reproach to the faculty of medicine. I shall merely speak of the medical art, as hitherto practiced, and which, on account of its antiquity, is supposed to be founded upon scientific principles.

It was the boast of the former schools of medicine that their doctrine alone deserved the title of "*rational art of healing;*" because it was pretended that they alone sought after and removed the *morbid cause*, and *followed the traces of nature herself in the treatment of diseases.*

Tolle causam! cried they continually; but they seldom went farther than this vain exclamation. *They talked* of being able to discover the cause of disease, without succeeding in their pretended attempts; for, by far the greater number of diseases being of dynamic origin, as well as of a dynamic nature, and their cause, therefore, not perceptible to the senses, they were reduced to the necessity of inventing one. By comparing, on the one hand, the normal state of the parts of the dead human body (anatomy) with the visible changes which those parts had undergone in subjects that had died of disease (pathological anatomy), and, on the other, the functions of the living body (physiology), with the endless aberrations to which they are subject in the various stages of disease (semeiotics, pathology), and drawing from thence conclusions relative to the invisible manner in which

the changes are brought about in the *interior* of man, when in a diseased state, they succeeded in forming an obscure and imaginary picture, which theoretic medicine regarded as the *prima causa morbi*,* which afterwards became the proximate *cause*, and, at the same time, the *immediate essence of the disease*, and even the *disease itself;* although common sense tells us that the cause of anything can never be, at the same time, both the cause and the thing itself. How was it then possible, without deceiving themselves, to pretend to cure this yet undiscovered internal cause, or venture to prescribe for it medicines whose curative tendency was equally, for the most part, unknown to them, and more especially to mix up several of those unknown substances in what are termed prescriptions?

However, the sublime project of discovering, *a priori*, some internal invisible cause of disease, resolved itself (at least with the more astute physicians of the old school) into a search, guided onward by the symptoms, as to what might be held to be the generic character of the existing malady.† They endeavored

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* It would have been much more consonant with the good sense of mankind, and with the nature of the case, had they, in order to cure, attempted to discover, as the *causa morbi*, the originating cause of the disease itself, and had applied a method of treatment which they had found available for diseases springing from that originating cause, and for others of a like origin. For example, the same hydrargyrum is properly applied to every ulcer on the glans-penis, after an impure coition, as hitherto with every venereal chancre—if they, I say, had discovered the originating cause of every other chronic (non-venereal) disease, either from a recent or a former infection in a psoric miasm; if for all these they had found a common method of cure, with a therapeutic reference to each particular case, by which the whole and each separate chronic case could have been healed; then might they with justice have gained renown, that in the treatment of chronic diseases they were familiar with the *only useful* and successful *causa morborum chronicorum* (*non venereorum*), and, adopting it as a basis, were capable of treating such cases with the best results. But they were incapable of curing the numberless chronic diseases in ages past, as their psoric origin was unknown to them (a discovery which the world owes to homœopathy, as well as for an effectual method of treatment which it has provided), and notwithstanding their vaunting that they alone had the *primam causam* in view in their proceeding; after all their boasted science, they had not the remotest suspicion of their psoric origin, and consequently they bungled the treatment of every chronic disease.

† Every physician adopting a treatment of such general character, however unblushingly he may affect to be a homœopathist, is, and will always

to find out whether it was spasm, debility, paralysis, fever or inflammation, induration or obstruction, in some one of the parts; excess of blood (plethora), excess or deficiency of oxygen, carbon, hydrogen, or nitrogen in the fluids; exaltation or depression of vitality in the arterial, venous, or capillary system; a defect in the relative proportion of the *factors* of sensibility, irritability, or nutrition. These conjectures, honored by the existing school with the name of *causal indication*, and regarded by them as the only rational part of medicine, were too hypothetical and fallacious to be of any permanent utility in practice, and incapable (even if they had any just foundation) of indicating the most appropriate remedy in any particular case of disease. It is true, they were flattering to the vanity of the learned inventor, but acting on them only led him further astray, and showed that there was more of ostentation in the pursuit than any reasonable hope of being able to profit by it, or arrive at the real curative indication.

How often has it occurred that spasm or paralysis appeared to be in one part of the system, while inflammation seemed to be present in another! On the other hand, where should we be able to procure certain remedies against each of these pretended general characters of diseases? There could be none, save those which are termed *specifics*—that is to say, medicines whose action is analogous to the morbid irritation (now called homœopathic), and whose application has been denounced and prohibited by the old school of medicine, as highly dangerous,* because experience proved that the use of them in such powerful doses as had been usually administered was pernicious in maladies where the aptitude to undergo homogeneous irritation existed to a great extent. The old school never once thought of administering those medi-

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remain a generalizing allopathist, as, without the most minute individualization, homœopathy is not conceivable.

* "In cases where experience had revealed the homœopathic efficacy of medicines, whose mode of operation, however, was inexplicable, the physicians made use of them, and relieved themselves from all further embarrassment by declaring them to be *specific*. Thus, by an unmeaning name that was applied to them, all necessity for further reflection was superseded. But homogeneous excitant remedies—that is to say, specifics or homœopathics—had, for a long time previously, been forbidden, as excercising an extremely dangerous influence."—*Rau, Ueber das homœopath. Heilverfahren, Heidelberg*, 1824, p. 101, 102.

cines in very small or extremely minute doses. Accordingly, no attempt was made to cure in the direct and most natural way, by using homogeneous and specific medicines, nor was it possible to do so, because the fullest extent of their effects was unknown, and in that state remained; and, had it been otherwise, it would have been impossible to hit on the right medicine, with such generalizing views as were entertained.

However, perceiving that it was more consistent with reason to pursue a straightforward path than attempt a circuitous one, the old school of medicine still imagined they could arrest disease by a *removal of the supposed morbid material cause.* In the theoretic researches after the image which they were to form to themselves of the disease, as well as in their pursuit of the curative indication, it was almost impossible for them to divest themselves of this idea of materiality, or be induced to consider the nature, not only of material, but spiritual organism, as being so potent in itself that the changes in its sensations and vital movements (which are called diseases) are principally, and almost solely the result of dynamic influence, and could not be produced by any other cause.

The old school regarded all the solids and fluids which had become changed by disease (those abnormal substances, turgescent or secreted,) as the exciting cause of the disorder; or, at least, on account of their supposed reaction, they were considered to be the cause which kept up disease, and this latter opinion is adhered to, even at the present day.

This theory first inspired them with the idea of accomplishing causal cures, by using every means in their power to expel from the body that imaginary and supposed material cause of disease. Hence arises the continual practice of evacuating bile, in cases of bilious fever,* by emetics,—the system of prescribing vomits in the so-named foul stomach,†—the diligence in purging away

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* The Court Physician, Rau (*loc. cit.*, p. 176), at a time when not perfectly conversant with homœopathy, but firmly convinced of the dynamic origin of these fevers, was in the habit of curing them without any evacuating medicines whatever, merely by one or two small doses of homœopathic medicines. In his work, he relates two very remarkable instances of cure.

† In a case of sudden derangement of the stomach, with frequent nauseous eructations, as of undigested food (sulphuretted hydrogen), accompanied with depression of mind, cold feet, hands, &c., physicians, till the

mucus and intestinal worms, where there are paleness of the

present time, were in the habit of attacking only the degenerated contents of the stomach. A powerful emetic *must* fetch it out entirely. This object was usually effected by the use of Tartrate of Antimony, with or without a mixture of Ipecacuanha. But, did the patient recover his health as soon as he had vomited? No! these gastric affections of dynamic origin are commonly produced by a disturbed state of mind (grief, fright, anger), cold, exertion of the mind or body immediately after eating, and sometimes even after a moderate meal. Neither the Tartrate of Antimony nor the Ipecacuanha are suitable for removing this dynamic aberration, and the revolutionary vomiting which they excite is equally unserviceable. Besides provoking a manifestation of the symptoms of disease, they strike one blow more at the health of the patient, and the secretion of bile becomes deranged; so that, if the patient did not happen to be of a robust constitution before, he must feel greatly indisposed for *several* days after the pretended causal cure, notwithstanding the violent expulsion of the entire contents of the stomach. But if, instead of those powerful and always hurtful evacuating medicines, the patient should only smell once at a globule of sugar, the size of a mustard seed, impregnated with the thirtieth dilution of Pulsatilla, which infallibly restores the order and harmony of the whole system, and that of the stomach in particular, then he is cured in the space of two hours. If any eructations still take place, they are nothing more than air, without taste or smell; the contents of the stomach are no longer vitiated, and, at the next meal, the patient recovers his accustomed appetite, his health, and his air of repose. This is what ought to be denominated "real cure," because it has destroyed the cause. The other is an imaginary one, and only fatigues and does injury to the patient.

Even a stomach overloaded with indigestible food *never* requires a medicinal emetic. In such a case, nature knows full well how to disencumber herself of the excess, by the spontaneous vomitings which she excites, and which may at all times be aided by mechanical provocation, such as tickling the fauces. By this means we avoid the accessory effects resulting from the operation of emetics, and a little coffee (without milk) afterwards suffices to hasten the passage of any matters into the intestines which the stomach may still contain.

But if, after excessive overloading, the stomach does not possess, or has lost the irritability necessary to produce spontaneous vomiting; and the patient, tormented by acute pain of the epigastrium, does not experience the slightest desire to vomit, in such a state an emetic would only cause a dangerous or fatal inflammation of the intestines; whereas, slight and repeated doses of a strong infusion of coffee would reanimate the depressed irritability of the stomach, and put it in a condition to evacuate of itself, either upwards or downwards, the substances contained in its interior, however considerable the quantity may have been. Here, again, the treatment which ordinary physicians pretend to direct against the cause, is out of place.

It is the custom, at the present day, when gastric acid becomes super-

countenance, ravenous appetite, pains in the stomach, or enlarged abdomen in children,*—the venesections in cases of hæmorrhage,† and more especially bleeding of all kinds,‡ as their main

abundant (which is frequently the case in chronic diseases), to administer an emetic to relieve the stomach of its presence. But, the following morning, or a few days after, the stomach contains just the same quantity, if not more. On the other hand, the pains cease of themselves when their dynamic cause is attacked by an extremely small dose of dilute Sulphuric-acid, or with another antipsoric remedy, homœopathic with the various symptoms. It is thus that, in the plans of treatment which the old school say are directed against the morbific cause, the favorite object is to expel, with trouble, and to the great detriment of the patient, the material product of the dynamic disorder, without exerting themselves in the least to find out the dynamic source of the evil, in order to vanquish it homœopathically, as well as to annihilate everything that might emanate from it, and thus treat the disease in a *rational manner.*

* Symptoms that depend solely upon a psoric diathesis, and which easily yield to (dynamic) mild antipsoric remedies, without either emetics or purgatives.

† Though most morbid hæmorrhages depend solely on a dynamic change of the vital powers, still the old school assign a superabundance of blood as their cause, and never fail to prescribe bleeding, in order to relieve the body of this supposed excess of the vital fluid. The disastrous consequences which frequently result from this mode of treatment, such as prostration of the powers, tendency to, and even typhoid state itself, they ascribe to the malignity of the disease, *which they are then often unable to overcome:* in short, though the patient may fall a sacrifice, they, nevertheless, consider that they have acted in conformity to the adage, *causam tolle;* that is, according to their common remark, "We have done everything that could possibly be done—let the result be what it may!!"

‡ Though the living human body may, perhaps, never have contained one drop of blood too much, still the old school practitioners regard a supposed plethora, or superabundance of blood, as the principal material cause of hæmorrhages and inflammations, and which ought to be attacked by bleeding, cupping, and leeches. This they call a treatment of the cause, and a rational mode of proceeding. In general inflammatory fevers, as well as in acute pleurisy, they even go so far as to regard the coagulable lymph that exists in the blood (and which they call the buffy coat) as the peccant matter, which they do their best to evacuate by repeated bleedings, although it often occurs that this crust becomes thicker and tougher in appearance at every fresh emission of blood. In this manner, when inflammatory fever cannot be subdued, they often bleed the patient till he is near death, in order to remove this buffy coat, or the pretended plethora, without ever suspecting that the inflamed blood is nothing more than the product of the acute fever, the inflammatory immaterial (dynamic) irritation; and that this latter, the sole cause of the disturbance that has taken place in the vascular system,

remedy in inflammatory cases, and, in imitation of a blood-thirsty physician of Paris, the application to the parts affected of a frequently fatal number of leeches. By this mode of proceeding

may be arrested by a homœopathic remedy; such, for example, as a globule of sugar impregnated with the juice of Aconite of the decillionth degree of dilution, avoiding the vegetable acids; so that the *most violent pleuritic fever*, with all its attendant alarming symptoms, is cured in the *space of twenty-four hours at farthest, without loss of blood, or any antiphlogistic remedy whatever* (if a little blood, by way of experiment, be now taken from the vein, it will no longer exhibit any traces of inflammatory crust); whereas, another patient, similar in every respect, and treated according to the pretended rational mode of the old school, if he escape death after numerous bleedings and unspeakable suffering, often languishes entire months, reduced and exhausted, before he can stand upright, if he is not taken off in the interval (as is frequently the case) by a typhus fever, a leucophlegmacy, or a pulmonary consumption, the common result of this mode of treatment.

He who feels the steady pulse of a patient an hour before the shivering comes on, which always precedes acute pleurisy, will be much surprised when, two hours after (the fever having set in), they try to persuade him that the violent plethora which then exists makes repeated bleeding necessary; and he asks himself by what miracle could those pounds of blood, which are now to be taken away, and which he had, two hours before, felt beating with a tranquil movement, have effected an entrance into the arteries of the patient? There could not be an ounce of blood more in his veins than he possessed two hours before, when he was in good health. Thus, when the allopathic physician prescribes venesection, it is not at all superfluous blood that he draws from the patient attacked with acute fever, because this liquid could not possibly exist in too great quantity; but he deprives him of a portion of the normal blood necessary to his existence, and to the reëstablishment of health;—a grievous loss, which it is no longer in his power to repair, and he thinks, notwithstanding, to have acted according to the axiom, *tolle causam*, to which he gives so wrong an interpretation, whilst the sole and true cause of the malady was, not a superabundance of blood, which could never exist, but a dynamic inflammatory irritation of the vascular system, as is proved by the permanent and speedy cure which may be effected, in similar cases, by administering one or two incredibly minute doses of the juice of Aconite, which is homœopathic with this irritation. The old school err not less in recommending partial bleedings, and still more so in the application of leeches in great numbers, when treating local inflammation after the manner of Broussais. The palliative relief which they afford, at first, is not crowned by a rapid or perfect cure; the weakness and valetudinarian state, to which the parts that have been thus treated remain a prey, and sometimes even the whole body, sufficiently prove how erroneous it is to attribute local inflammation to local plethora; and how deceitful are the consequences of such bleedings when this inflammatory irritation, apparently local, can be destroyed, in a prompt and permanent manner, by

they think they pursue the causal indication, and treat the patient in a rational manner. They likewise suppose that, by removing a polypus by ligature, extirpating a tumefied gland, or destroying the same by suppuration produced by local irritation, by removing with the knife the insulated cyst of a steatomatous or meliceretous tumor, operating for aneurism, fistula-lachrymalis, or fistula in ano, amputating a cancerous breast, or a limb where the bone had become carious, &c., &c., to have cured the maladies in a radical manner, and destroyed their cause. They imagine the same thing when they make use of their repellent remedies, and dry up old ulcers on the legs by astringents, oxides of lead, copper, and zinc, accompanied, it is true, with purgatives, which only weaken, without diminishing the fundamental evil; when they cauterize chancres, destroy condylomata locally, drive off itch from the skin with Sulphur, Lead, Mercurial or Oxide of Zinc ointment; and, finally, when they cure ophthalmia with solutions of Lead or Zinc, and drive away pain from the limbs by the use of Opodeldoc, volatile liniment, or fumigations of Cinnabar and Amber. In all such cases they think they have annihilated the evil, triumphed over the disease, and performed a rational treatment directed against the cause. *But mark what follows!* New forms of diseases, which infallibly manifest themselves sooner or later, and which, when they appear, are taken for fresh maladies, *being always worse than the primitive affection*, evidently refute the theories of the old school. These ought to undeceive them, and prove that the evil has an immaterial cause, the deeper concealed because its origin is dynamic, and which can only be removed by dynamic means.

A hypothesis which the schools of medicine generally entertained until a recent date (and, I might even say, until the present time), is that of morbid or peccant matter in diseases, however subtile that matter may be supposed to be. The blood and lymphatic vessels were to be disencumbered of this matter by the exhalants, the skin, the kidneys, and the salivary glands; the chest was to be freed from it by the trachial and bronchial glands; the stomach and the intestinal canal by vomiting and alvine dejections—in order that the body might be freed from the

a small dose of Aconite, or, according to circumstances, of Belladonna, a mode by which the malady is speedily and effectively cured, without having recourse to bleedings, which nothing can justify.

material cause which excited the disease, and that they had accomplished a radical cure according to the principle—*tolle causam!*

By incisions made in the diseased body, in which, for years together, foreign substances were inserted, producing tedious ulcers (issues and setons), they sought to draw off the *materia peccans* from the (purely dynamically) diseased body, as dregs escape by a faucet from a filthy cask. By perpetual blisters (Cantharides and Mezereum), they thought to abstract this peccant matter, and thus thoroughly purify the system. By such inconsiderate and unnatural treatment, the exhausted patient is commonly brought into a condition totally incurable.

I grant it was more convenient for human incapacity to suppose that, in the maladies which presented themselves for cure, there existed some morbific material, of which the mind might form a conception, especially as the patients willingly lent themselves to a hypothesis of this kind. By admitting this, they had nothing further to do than to administer a sufficient quantity of medicines capable of purifying the blood and the fluids, of exciting urine and perspiration, promoting expectoration, and scouring out the stomach and intestines. This is the reason that all the authors on materia medica, who have appeared since Dioscorides up to the present day, say nothing of the peculiar and special action of individual medicines, but content themselves, after enumerating their supposed virtues in any particular case of disease, with saying, whether they promote the secretion of urine, perspiration, expectoration, or the menstrual flow, and, more particularly, if they have the effect of emptying the alimentary canal upwards or downwards; because, the principal tendency of the efforts of practitioners has, at all times, been the expulsion of a morbid material principle, and of a quantity of acrid matter, which they imagined to be the cause of the disease.

These, however, were vague dreams, gratuitous suppositions, hypotheses destitute of foundation, cunningly devised for the convenience of therapeutic medicine, as it was expected the easiest way of performing a cure would be to remove the material morbific matters. (*Si modo essent!*)

But the essence of diseases, and their cure, will not bend to our fancies and convenience; diseases will not, out of deference to our stupidity, cease to be *dynamic aberrations, which our*

spiritual existence undergoes in its mode of feeling and acting,—that is to say, immaterial changes in the state of health.

The causes of disease cannot possibly be material, since the least foreign substance* introduced into the blood-vessels, however mild it may appear to us, is suddenly repulsed by the vital power as a poison; or, where this does not take place, death itself ensues. Even when the smallest foreign particle chances to insinuate itself into any of the sensitive parts, the principle of life, which is spread throughout our interior, does not rest until it has procured the expulsion of this body by pain, fever, suppuration, or gangrene. And, in a skin-disease of twenty years' standing, could this vital principle, whose activity is indefatigable, suffer patiently, during twenty years, an exanthematic material principle (the poison of tetter, scrofula, or gout) to exist in the fluids? What nosologist has ever seen one of those morbid principles of which he speaks with so much confidence, and upon which he presumes to found a plan of medical treatment? Who has ever been able to exhibit to the view the principle of gout, or the virus of scrofula?

Even when a material substance, applied to the skin, or introduced into a wound, has propagated disease by infection, who can prove (what has so often been affirmed in our pathogeny) that the slightest particle of this material substance penetrates into our liquids or becomes absorbed?† It is in vain to wash the genitals with care and promptitude; such precaution will not protect the system from the venereal virus. The least breath of air, emanating from a person affected with small-pox, is sufficient to produce that formidable disease in a healthy child.

How much of this material principle—what quantity in weight—would be requisite for the liquids to imbibe in order to produce,

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* Life was suddenly endangered by injecting a little pure water into a vein.—*See Mullen, in Birch, History of the Royal Society*, vol. iv.

Atmospheric air introduced into the veins has occasioned death.—*See J. H. Voigt, Magazin für den neuesten Zustand der Naturkunde*, vol. i., iii., p. 25.

Even the mildest liquids, introduced into the veins, have placed life in danger.—*See Autenrieth, Physiologie*, ii., § 784.

† A young girl, of Glasgow, eight years of age, having been bitten by a mad dog, the surgeon *immediately cut out the part*, which, nevertheless, did not save the child from an attack of hydrophobia thirty-six days after, of which she died at the end of two days.—*Med. Comment. of Edinb.*, Dec. 2, vol. ii., 1793.

in the first instance, syphilis, which will continue during the whole term of life? and, in the second, the small-pox, which often rapidly destroys life amidst a suppuration* almost general?

Is it possible, in these two cases, or in others which are analogous, to admit that a morbific principle, in a material form, could have introduced itself into the blood? It has often happened that a letter, written in the chamber of a patient, has communicated the same contagious disease to the person who read it. Can we entertain the opinion that anything material entered into the humors in this instance? But why all these proofs? How often have we seen that an offensive or vexatious word has brought on a bilious fever which endangered life; a superstitious prophecy of death actually occasion death at the very epoch predicted; afflicting news, or an agreeable surprise, suddenly suspend the vital powers! Where is there, in any of these cases, the morbific material principle which entered, in substance, into the body, which produced disease and kept it up, and, without the expulsion or destruction of which, by medicines, all radical cure would be impossible?

The supporters of a hypothesis so gross as that of morbific principles, ought to blush that they have so thoughtlessly over-

* In order to account for the great quantity of putrid fœcal matter, and fetid ichorous discharge, often met with in diseases, and to represent these substances as the cause that calls forth, and keeps up, the morbid state, although, at the moment of infection, nothing material had been seen to enter into the body, they had recourse to another hypothesis, which admitted that certain very minute contagious principles act upon the body as a ferment, bringing the humors into the same degree of corruption with themselves, and converting them, in this manner, into a similar ferment, which keeps up the disease. But, by what purifying decoctions do they expect to free the body from a ferment that is constantly renewed, and expel it so completely from the mass of fluids that not a single particle may remain, which, according to the admitted hypothesis, if any did remain, would infallibly corrupt the humors afresh, and reproduce, as at first, new morbific principles? Thus, according to the manner of the old school, it would be impossible ever to cure these diseases. Here we see to what absurd conclusions the most artful hypothesis will lead, if founded in error. The most firmly rooted syphilis, when the psoric affection with which it is often complicated has been removed, may be cured by one or two small doses of a solution of Mercury, diluted to the decillionth potency, whereby the general syphilitic corruption of the humors is (dynamically) corrected in a permanent and constitutional manner.

looked and disregarded the spiritual nature of our life, and the spiritual dynamic power of morbific agents, and have thus reduced themselves to mere scouring physicians, who, instead of curing, destroy life, by their attempts to drive out of the body peccant matters which never had an existence there.

Are, then, the excretions occurring in diseases, and which are often so disgusting, the actual material which produce the malady, and which kept it up ?* Are they not rather *the product of the disease itself? that is to say, of the pure dynamic derangement which the constitution has undergone?*

With such erroneous ideas of the material origin and essence of disease, it is by no means surprising that, in all ages, the obscure as well as the distinguished practitioner, together with the inventors of the most sublime theories, should have, for their principal aim, the separation and expulsion of a supposed morbid material, and that the indication most frequently established, was that of dividing this material, rendering it movable, and expelling it by the saliva, the bronchial mucus, the urine, and perspiration; purifying the blood by the action of herbal decoctions (which are supposed to effect this process at the command of the physician), thus unloading it of acrid matter and impurities which it *never contained;* drawing off the imaginary principle of the disease mechanically, by means of setons, cauteries, permanent blisters; and, above all, by the expulsion of the peccant matter, as they termed it, through the intestinal canal, by laxatives and purgatives; and, to add to their importance, they were dignified by the high-sounding titles of *aperients and dissolvents.* All of these were so many attempts to remove a hostile material principle which never did and never could have existed.

Now, if we admit that—which is an established fact—namely, that with the exception of those diseases brought on by the introduction of indigestible or hurtful substances into the alimentary canal and other organs,—those produced by foreign bodies penetrating the skin, &c.,—there does not exist a single disease that can have a material principle for its cause. On the contrary, all of them are solely and always the special result of an actual and

* If this were true, it would be sufficient to blow the nose, and wipe it clean, to effect a speedy and infallible cure of all species of coryza, even the most inveterate.

dynamic derangement in the state health; how contradictory, then, must that method of treatment, which depends upon the expulsion* of this imaginary principle, appear to every rea-

* There is, apparently, some necessity for the expulsion of worms in the so-called worm-disease. But even this appearance is false. A few *lumbrici* are found in some children, and *ascarides* in a greater number. But the greater part of either one or the other is owing to a general affection (psoric) connected with an unhealthy mode of living. If the regimen be ameliorated, and the psoric affection homœopathically cured, which is easier to be performed at this age than at any other period of life, there will remain but few or no worms at all, or, at least, the children are no longer incommoded by them; whereas, on the other hand, they promptly appear again, in great numbers, after the administration of mere purgatives, even combined with worm-seed. "But the tape-worm, this monster, created for the torment of human nature, *must* certainly be driven out with all manner of force." Yes, *at times*, he will be driven out, but beneath what sufferings and danger! I should not like to have upon my conscience the deaths of all those who have fallen sacrifices to the violence of purgatives directed against this worm, or the long years of debility which they, who escaped death, must have dragged out. And how often does it occur that, after having repeated these purgatives, so destructive to life and health, during several years successively, the animal is either not driven out at all, or is reproduced! What if there be no necessity at all for seeking to expel and destroy the tænia by means so violent and cruel, and which place the life of the patient in such imminent danger! The different species of tænia are only found in patients laboring under a psoric affection; and when the latter is cured, they instantly disappear. Until the cure is accomplished, they live, without being a source of great inconvenience to the patient, not exactly in the intestines, but amid the residue of the aliments, where they exist without doing injury, and find what they require for their nourishment. As long as this state of things continues, they do not touch the coats of the intestines, or do any harm to the body that contains them; but the first moment that an acute disease attacks the patient, the contents of the intestines become insupportable to the animal, which turns itself about and irritates the sensitive part of the entrails, exciting a species of spasmodic colic, which adds greatly to the sufferings of the invalid. (In the same manner, the fœtus in the womb becomes restless, turns and pushes, while the mother is sick, but floats quietly in the amniotic fluid, without inconvenience to her, when she is well.) It may be observed here, that the symptoms which manifest themselves at this epoch, with persons who have the solitary worm within them, are of such a nature, that often the smallest dose of tincture of Male-fern root (*filex* mas.) speedily effects their eradication in a homœopathic manner, because it puts an end to that part of the malady occasioned by the disturbed state of the animal: the tape-worm, finding itself once more at ease, continues to exist upon the intestinal substances, without incommoding the patient in any very painful degree, until the anti-psoric cure is so far advanced that the worm no longer

sonable man, since no good can result from it in treating the principal diseases of mankind, viz., the chronic, but, on the contrary, much mischief.

No one will deny that the degenerate and impure substances which appear in diseases are anything else than the mere product of disease itself, which the system can get rid of, in a forcible manner—frequently too forcible—without the aid of evacuating medicines, and that they are reproduced so long as the disease continues. These substances often appear, to the true physician, in the shape of morbid symptoms, and aid him in discovering the nature and image of the disease, which he afterwards avails himself of in performing a cure by means of homœopathic agents.

But the most skillful among the present followers of the old school of medicine do not wish it to be known that the chief aim of their mode of treatment is the expulsion of material morbid principles. To the numerous evacuants which they employ, they apply the name of *derivatives*, and, in so doing, pretend that they do nothing more than follow the example of nature's efforts to assist the diseased organism, which, in her efforts to reëstablish health, distinguishes fever by sweats and urine; pleurisy by bleedings at the nose, perspiration, and mucous expectoration; other diseases by vomiting, diarrhœa, and hæmorrhoidal flux; articular pains by ulcers on the legs; angina by salivation, &c., or by metastasis and abscesses, which she forms in parts distant from the seat of the disease.

Accordingly, they think they can do nothing better than *imitate* nature, and thus they adopt an indirect mode of treatment in the majority of diseases. They follow the traces of the diseased vital power left to itself, and proceed, in an indirect manner,* by applying stronger heterogeneous irritation to parts distant from the seat of the disease, exciting and keeping up evacuations by the organs dissimilar to the tissues affected, in order to turn the course of the evil, in some degree, towards this new position.

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finds the contents of the intestinal canal fit for his support, and he voluntarily quits it forever, without any purgatives being employed.

* Instead of extinguishing the evil promptly, and without delay, as in the homœopathic mode of treatment, by the application of dynamic medicinal powers, directed against the diseased parts of the system.

This derivative system was, and still continues, one of the chief curative indications of the prevailing school.

By this imitation of self-aiding nature, *vis medicatrix naturæ*, as it is termed by others, they try to excite, by forcible means (in the parts least affected, and which can best support the malady which the medicines provoke), fresh symptoms, which extinguish the primitive disease,* by assuming the appearance of a crisis, and thus allow the powers of self-helping nature to operate a gradual resolution.†

They recommend diaphoretics, diuretics, venesection, setons, and cauteries, and, above all, excite irritation of the alimentary canal, so as to produce evacuations from above, and more especially from below, all of which were irritatives, and to these they applied the names of aperients and dissolvents.‡

In aid of this derivative system they likewise employ another, which bears great affinity to it, and which consists of *counter-irritants:* lamb's wool applied to the bare skin, foot-baths, nauseants, inflicting on the stomach and bowels the pangs of hunger (the hunger-treatment, abstinence), applications to cause pain, inflammation, and suppuration in the neighboring or distant parts, such as Armoracia, sinapisms, blisters, Mezereum, setons, Autenrieth's ointment (ointment of emetic Tartar), moxa, actual cautery, acupuncture, &c. Here, also, they follow the example of crude, unassisted nature, which, left to herself, endeavors to get rid of the dynamic disease by pains, which she causes to arise in the distant regions of the body, by metastasis and abscesses, by cutaneous

* As if anything immaterial could be drawn off! Yet they suppose a morbid material, be it as subtle as it may.

† Diseases that are moderately acute, are the only ones that terminate quietly when they have reached the natural term of their career, whether weak allopathic remedies be applied to them or otherwise; the vital powers, when reviving, gradually substitute the normal state in the place of the innormal. But, in severe acute and in chronic diseases, which constitute the great majority of diseases to which man is subject, this resource no longer comes to the aid of simple nature, and the old school of medicine. The efforts of the vital powers, and the imitative attempts of allopathy, are not potent enough to effect a resolution; and all that results from them is a truce of short duration, during which the enemy gathers his forces to reappear, sooner or later, in a more formidable shape than ever.

‡ This very denomination likewise announces a supposition on their part of the presence of some morbific substance which was to be dissolved and expelled.

eruptions or suppurating ulcers; but all her efforts, in this respect are useless, where the disease is of a chronic nature.

Thus it is evident that it was no well-digested plan, but merely *imitation*, which promised to simplify practice, that led the old school to these helpless, pernicious, and indirect methods of cure, both derivative and counter-irritant; and induced them to adopt plans of treatment, so inefficacious, debilitating, and injurious, in ameliorating and dissipating diseases for a short time, or removing them in such a manner as to arouse another and a worse evil to occupy the place of the former. Can we call that healing which rather deserves to be called destroying? for the name of cure could never be applied to such a result. They merely followed crude instinctive nature in the efforts which she makes, and which are barely successful,* even in acute diseases of a mild

* The ordinary school of medicine regarded the efforts made by the organism to relieve itself, in diseases where no medicine was given, as perfect models of imitation; but they were *greatly mistaken*. The pitiable and very imperfect attempts which the vital powers make, to assist themselves in acute diseases, is a spectacle that ought to excite man to the use all the resources of his learning and wisdom to put an end, by a real cure, to this torment, which nature herself inflicts. If nature cannot cure, homœopathically, a disease already existing in the system, by the production of another fresh malady *similar* to it (sec. 43—46), a thing not often in her power to effect (sec. 50), and if the system, deprived of all external succor, stands alone to triumph over a malady that has just broken out (her resistance is totally powerless in chronic miasms), we see nothing but painful and often dangerous efforts of nature to save the individual at all hazards—efforts of which death is most frequently the result.

Little as we mortals know of the operations that take place in the interior of our bodies in a healthy condition, and as certainly as these processes remain concealed from us, as they lie open to the sight of Omniscience, just as little can we perceive the internal operations of the animal frame when life is disturbed by disease. The internal operations in diseases are manifested only by external symptoms, through the medium of which alone our system expresses the troubles that take place in the interior; so that in no given case can we ascertain which of the morbid symptoms owe their origin to the primitive action of the disease, and those which are occasioned by the reaction of the vital powers endeavoring to rescue themselves from danger. Both are confounded before our eyes, and only present to us (reflected on the exterior) an image of the entire malady within; since the fruitless efforts by which nature, abandoned to herself, makes, to put an end to the malady, are also sufferings which the whole frame undergoes. Hence, even in those evacuations termed crises, which nature generally produces at the termination of diseases which have run a rapid course, there is fre-

form. They did nothing more than imitate the preserving vital powers, abandoned to their own resources, which, depending solely upon the organic laws of the body, only act in virtue of these laws, without reasoning or reflecting upon their actions. They copied nature, which cannot, like an intelligent surgeon, bring together the gaping lips of a wound, and by their union effect a cure; which, in an oblique fracture, can do nothing—however great may be the quantity of osseous matter which exudes—to adjust and attach the two ends of the bone; which, not knowing how to tie up a wounded artery, suffers a man full of strength and health to bleed to death; which, ignorant of the art of reducing a dislocation, renders its reduction in a very short time impossible, by reason of the swelling she excites in all the neighboring parts; which, in order to remove a foreign body that had penetrated the transparent cornea, destroys the whole eye by suppuration; which, in a strangulated hernia, cannot break the obstacle but by gangrene and death; and which, finally, in dynamic diseases, by changing their form, often

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quently more of suffering than of efficacious relief What the vital powers do in these pretended crises, and in what manner they do it, are mysteries to us, as well as every other internal action which takes place in the organic economy of life. One thing, however, is certain: that, in the course of these efforts there are particular parts that suffer *more or less, and which are sacrificed to the safety of others.* These operations of the vital power for the removal of an acute disease, solely in conformity to the laws of the organic constitution, and not according to the inspirations of a reflecting mind, are, at most, but a species of allopathy. In order to free the organs primitively affected, by means of a crisis, it increases the activity of the organs of secretion, in order to lead off the evil from the former to the latter: thence result vomiting, diarrhœa, plentiful flow of urine, sweats, abscesses, &c.; and the nervous powers, attacked dynamically, seek, in some degree, to unload themselves by material products.

The animal economy, abandoned to its own resources, cannot save itself from acute diseases but by the destruction and sacrifice of one part of the system itself; and, even where death does not ensue, the harmony of life and health is restored only in a slow and imperfect manner.

The great debility of those organs which had been exposed to the attacks of the malady, as well as that of the entire body, the emaciation, &c., remaining after this spontaneous cure, are convincing proofs of the truth of what we have asserted.

In short, the whole proceedings by which the system delivers itself from the diseases with which it is attacked, only exhibit to the observer a tissue of sufferings, and show him nothing which he can, or ought to imitate, if he truly exercises the art of healing.

renders the state of the patient worse than it was before. But more *this irrational vital power admits into the body, without hesitation*, the greatest scourge of our earthly existence, the source of countless diseases which have afflicted the human species for centuries past—that is to say, chronic miasms, such as psora, syphilis, and sycosis. And, far from being able to relieve the system of any one of these miasms, she does not even possess the power of ameliorating them; but, on the contrary, suffers them quietly to continue their ravages until death comes to close the eyes of the patient, after long years of grief and suffering.

In a matter so important as that of healing—in a profession that requires so much intelligence, judgment, and skill—how could the old school (which arrogates to itself the title of rational) blindly take the vital power for its best instructor and guide? how could it venture, without reflection, to imitate the indirect and revolutionary acts which the vital power performs in disease, and, finally, follow it as the best and most perfect of models, whilst reflective reason and unfettered judgment—that magnificent gift of the Deity—has been granted to us, to enable us infinitely to surpass its performances for the benefit of humanity?

When the prevailing school of medicine, in the accustomed application of their repellent and derivative systems of cure (which have no other basis than an inconsiderate imitation of the natural automatic powers of life), attack the healthy organs, and inflict on them pains more acute than those of the disease itself, against which they are directed, or, what happens more frequently, force evacuations, whereby strength and fluids are wasted; their aim is to direct towards the parts which irritate that morbid action which life developed in the organs that were primitively affected, and thus violently uproot the natural disease, *by exciting a stronger heterogeneous disease* in the more healthy parts—that is to say, by making use of indirect and circuitous means, which exhaust the powers and occasion great suffering.*

* Daily experience shows us how unsuccessful these manœuvres are in chronic diseases. *In very few cases is a cure effected.* But can they call that a victory where, instead of attacking the enemy in front, hand to hand, and terminating the difference by his death, they content themselves with setting every part of the country behind him in flames, cutting off retreat, and destroying all around. By such means they may certainly succeed in

It is true that, by these heterogeneous attacks, the disease, if it be acute (and consequently of but short duration), transports itself to parts distant and dissimilar to those which it at first occupied; but it is by no means cured. There is nothing in this revolutionary mode of treatment that has a direct or immediate connection with the organs primitively diseased, or which deserves to be called *a cure*. By abstaining from such grievous attacks upon the life of the other parts of the system, the acute disease would often cease of itself, leaving less suffering behind, and without occasioning so great a consumption of the powers. But neither the mode of proceeding which is followed by simple nature, nor its allopathic imitation, will bear a comparison with the direct, dynamic, homœopathic treatment, which, without wasting the vital powers, extinguishes the disease in a direct and rapid manner.

In far the greatest number of cases of disease, however, and in chronic affections, these stormy, debilitating, and indirect treatments of the old school scarcely ever produce any good. All that they can effect is a suspension, for a few days, of some incommodious symptom or another, which returns immediately, when nature has become accustomed to the distant irritation; the disease then returns more grievous than before, because the repellant pains,* and the ill-advised evacuations, have lessened the energy of the vital powers.

While the greater number of allopathic physicians, in their

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breaking the courage of their adversary, but their object is still unattained: the foe is not destroyed, he is still there; and, when his magazines are replenished, he again rears his head, more ferocious than he was before. The enemy, I say, is not destroyed, but the poor innocent country is so ruined that it will scarce recover itself in a long lapse of time. This is precisely what happens to allopathy, in chronic diseases, when, without curing the malady, it undermines and destroys the system by indirect attacks against innocent organs, which are distant from the seat of the latter. These are the results of such injurious attempts.

* What good results have ever ensued from issues, so frequently established, diffusing their fetid odors around? Even though they appear during the first fortnight, by their irritating power, slightly to diminish a chronic disease as long as they continue to keep up considerable pain, they afterwards, when the body is accustomed to the pain, have *no other* effect than that of weakening the patient, and thus opening a still wider field to the chronic affection. Or, are there yet physicians in the nineteenth century who could regard these issues as outlets for the escape of the peccant matters? It appears that some such practitioners do exist!

general imitation of the salutary effects of nature, abandoned to her own resources, thus introduced into the practice of medicine those derivative systems of merely hypothetical utility, and which every one varied according to the fancied indications suggested by his own ideas; others, aiming at a still higher object, undertook designedly to promote the efforts which the vital powers *exhibit in diseases, to relieve themselves by evacuations and opposing metastases, and endeavored in some degree to aid them*, by increasing still more these derivations and evacuations, imagining that, by this mode of treatment, they might justly arrogate to themselves the names, *ministri naturæ*. Because it often happens, in chronic diseases, that the evacuations which nature excites, bring relief in cases where there are acute pains, paralysis, spasms, &c., the old school imagined that the true method of curing disease was by favoring, keeping up, or even increasing the evacuations. But they never discovered that all those pretended crises, those evacuations and derivations produced by nature abandoned to her own exertions, only procure palliative relief for a short period, and that, far from contributing towards a real cure, they, on the contrary, aggravate the internal primitive evil by consuming the strength and the fluids. No one has ever seen those efforts of simple nature effect the durable recovery of a patient, nor have those evacuations, excited by the system,* ever cured a chronic disease. On the contrary, in all cases of this nature, after a short relief (the duration of which gradually diminishes), the primitive affection is manifestly aggravated, and the attacks return stronger and more frequent than before, although the evacuations do not cease.

In the same manner, nature, abandoned to her own resources in internal chronic diseases which threaten life, can only bring relief by exciting the appearance of external local symptoms, in order to turn away danger from the organs indispensable to existence, and transport it, by metastasis, to those which are not so; such attempts, of an unintelligent, inconsiderate, but energetic vital force, have a tendency towards anything but a real cure; they are nothing more than palliatives, short stagnations imposed on the internal disease at the sacrifice of a great portion of the liquids and strength, without diminishing the primary disease in the

* Equally inefficacious are those produced artificially.

least. All they can do, at farthest, is to delay for a time that death which is inevitable without the aid of homœopathic treatment.

The allopathy of the old school greatly exaggerated the efforts of crude nature. Falsely judging them to be truly salutary, they sought to promote and develop them still farther, hoping, by these means, to destroy the entire evil and effect a radical cure. When, in a chronic disease, the vital power appeared to improve this or that grievous symptom of the internal state—for example, by means of some humid cutaneous eruption—then the self-styled minister of nature applied a blister, or some other exutory, upon the suppurating surface, to draw (*duce natura*) a still greater quantity of humor from the skin, and thus assist nature in the cure, by removing from the body the morbific principle. But, sometimes, when the action of the remedy was too violent, the humid tetter already old, and the body too susceptible of irritation, the external affection increased considerably, without any advantage accruing to the primitive evil; and the pains, rendered still more acute, deprived the patient of sleep, diminished his strength, and often brought on a bad description of feverish erysipelas. Or, when the remedy acted with more gentleness upon the local disease (which was perhaps yet recent), it exercised a kind of external homœopathy upon the local symptoms which nature had produced upon the skin, in order to relieve the internal malady; thus renewing the latter, to which still greater danger was attached, and exposing the vital powers, by the suppression of the local symptoms, to the excitement of others of a graver nature, in other and more noble parts. The patient then was attacked with a dangerous ophthalmia, deafness, spasms in the stomach, epileptic convulsions, suffocation, fits of apoplexy, mental derangement, &c.* The same pretext, of assisting the vital powers in their curative efforts, led the minister of nature, when the malady caused an afflux of blood into the veins of the rectum, or the anus (blind piles), to have recourse to the repeated application of leeches, in great numbers, in order to open an issue to the blood in that quarter. The emission of blood procured an amendment, sometimes so slight as

* These are the natural results of repelling such local symptoms—results which the allopathic physician often regards as diseases that are perfectly new and of a different character.

to be scarce deserving of notice; but, at the same time, it weakened the body, and gave rise to a yet stronger congestion towards the extremity of the intestinal canal, without effecting the slightest diminution of the primitive malady.

In almost every case where the diseased vital powers endeavored to evacuate a little blood by vomiting, expectoration, &c., in order to diminish the severity of a dangerous internal affection, the old school physicians immediately hastened (*duce natura*) to give all the assistance in their power to these pretended salutary efforts of nature, and blood in abundance was extracted from the vein; which never failed to prove injurious in the end, and to weaken the body to a manifest extent.

In cases of frequently occurring chronic nausea, and with the view of furthering the intentions of nature, they excited powerful evacuations of the stomach, and administered plentiful emetics; but never with any good result, and seldom without frightful and even dangerous consequences. To appease the internal malady in a slight degree, the vital powers sometimes excite indolent enlargements of the external glands. The minister of nature thinks he is serving the divinity to whom he is devoted by bringing these tumors to a suppuration, by the use of frictions and warm applications, in order to plunge the knife into the abscess when arrived at maturity, and cause the peccant matter to flow externally. (?) But experience has a thousand times proved the interminable evils that always result from this mode of treatment.

And, having often noticed slight amelioration of the severe symptoms of chronic diseases to result from spontaneous nocturnal perspiration, or from certain natural dejections of liquid matter, he thinks himself bound to follow these indications of nature; he likewise thinks it his duty to second the labors which he sees carried on in his own presence, by prescribing a complete sudorific treatment, or the continued use, during several years, of what he calls gentle laxatives, in order to relieve the patient of the disease that torments him with more speed and certainty. But this mode of treatment never produces anything but a contrary result—that is to say, it always aggravates the primitive disease.

Thus the allopathist, yielding to the force of this opinion, which he has embraced without scrutiny, notwithstanding the

absence of all foundation, persists in seconding* the efforts of the diseased vital powers, and augmenting the derivations and evacuations, which never lead to the attainment of his object, but rather to the ruin of the patient. He never discovers that local affections, evacuations, and apparent derivations (which are effects excited and kept up by the vital powers abandoned to their own resources, in order to afford some slight relief to the primitive disease), are of themselves a constituent part of the *ensemble* of the signs of the malady, against the totality of which there could be no real, salutary, and curative remedy, save a medicine whose effects were analogous with the phenomena occasioned by its action upon man when in a state of health, or, in other terms, a homœopathic remedy.

As everything that crude nature does to relieve herself, in acute, and, more particularly, in chronic diseases, is highly imperfect, and is actually *disease itself*, it may readily be conceived that the efforts of art, laboring to assist this imperfection, do still greater injury; and, in acute maladies, at least, they cannot remedy that which is defective in the attempts of nature, becaus the physician, incapable of following the concealed paths by which the vital power accomplishes its crises, could only operate upon the exterior by means of energetic remedies, whose effects not only do less good than those of nature, abandoned to herself,

* The old school, however, often permitted themselves to follow a reverse method of treatment: that is, when the efforts of nature, tending to relieve the internal malady by evacuation, or by exciting local external symptoms manifestly injured the patient, they employ against them all the powers of repellents; and thus combat chronic pains, insomnolency, and diarrhœa of long standing, with strong and hazardous doses of Opium; vomitings, by effervescing mixtures; fœtid perspiration of the feet, by cold foot-baths and astringent fomentations; eruptions of the skin, with preparations of Lead and Zinc; uterine hæmorrhages, by injections of Vinegar; colliquative perspirations, by Alum curd; nocturnal seminal emissions, by the use of Camphor in large quantities; sudden glow of heat over the face and body, by Nitric, Sulphuric, and vegetable acids; bleeding of the nose, with dossils of lint dipped in alcohol or astringent liquids; ulcers on the lower extremities, by Oxides of Lead, Zinc, &c. But thousands of facts attest the melancholy consequences that result from this mode of treatment. The allopathist, both in speaking and writing, boasts of being a rational physician, of searching out the latent cause of disease, and of always effecting radical cures; but it is evident that a treatment founded on isolated symptoms must always be detrimental to the patient.

but, on the contrary, are more perturbating and destructive to the powers. Even this imperfect relief, which nature effects by means of derivations and crises, he cannot attain by following the same path; do what he will, even the miserable succor which the vital powers can procure, when abandoned to their own resources, is infinitely beyond the skill of the allopathist.

It has been attempted to produce, by means of scarifying instruments, a bleeding at the nose, in imitation of natural nasal hæmorrhage, to relieve, for example, an attack of chronic headache. In such a case, a quantity of blood might be drawn from the nostrils sufficient to weaken the patient; but the relief would be far less than that afforded at another time, when the vital instinctive powers, of their own accord, caused only a few drops of blood to flow.

One of those so-called critical perspirations or diarrhœas, which the incessant activity of the vital powers excites, after any sudden indisposition, arising from vexation, fright, cold, or injury from improper lifting, is far more efficacious in allaying, momentarily at least, the acute suffering of the patient, than all the nauseous sudorifics or purgatives contained in the shop of an apothecary. This is proved beyond a doubt by daily experience.

But the vital power, which is devoid of intelligence and judgment, and which can only act according to the organic disposition of our bodies, was not given to us that we should follow it as our best guide in the cure of diseases, much less that we should imitate, in a servile manner, its imperfect attempts to restore health by joining to it a treatment more opposed than its own to the object it has in view, for no other purpose than that of sparing ourselves the study and reflection necessary to the discovery of the true art of healing, and, finally, to place a bad copy of the inefficacious aid which nature affords, when abandoned to her own resources, in the room of the most noble of all human arts! What reflecting man would copy the efforts of nature in curing disease? These very efforts are the disease itself, and the morbidly affected vital energy is evidently the source of the malady. It follows, then, that to imitate or to suppress these efforts must in one case augment them, or in the other render them dangerous by suppression, and the allopathist does both; these are their pernicious doings, who boast of following the rational plan of healing!

No! that innate power of man, which directs life in the most perfect manner *whilst in health*, whose presence is alike felt in

every part of the system, in the sensitive as in the irritable fibre, and which is the indefatigable spring of all the normal functions of the body, was not created for the purpose of aiding itself in disease. *It does not exercise a system of cure that is worthy of imitation, that is to say, a work of reflection and judgment, and which, when the automatic and unintelligent vital powers have been disordered by disease, and abnormal action produced, knows how to modify them by appropriate remedies, so that, after the disappearance of the new disease produced by the medicine (which soon takes place), they return to their normal state, and to their appointed function of maintaining health in the system, without having undergone, during this conversion, any painful or debilitating attacks. Homœopathic medicine teaches us the mode by which we are to arrive at this result.*

A great number of patients, treated according to the methods of the old school, which have just passed in review before us, escaped from diseases, not in chronic disorders (non-venereal), but in those maladies that were acute, and which are less dangerous. This, however, was effected by such painfully circuitous means, and frequently in a manner so imperfect, that no one could say the cure was performed by the influence of an art that acted mildly in its mode of treatment. In cases where there was no imminent danger, acute diseases were sometimes repressed by means of venesection, or sometimes by the suppression of one of the principal symptoms, by a palliative enantiopathic remedy (*contraria contrariis*), or sometimes suspended by irritants and revulsants, applied to parts removed from the diseased organ, until the natural time for the duration of the short malady had expired—that is to say, they opposed them by indirect means, exhausting the strength and the juices; so much so that, in patients so treated, the greatest and most important measures for the complete removal of the disease, and for the restoration of the lost strength and humors, remained to be performed by the self-preserving vital power. The latter, then, had not only to subdue the acute natural disease, but also to overcome the results of an ill-directed mode of treatment. In casual cases, this vital power

was to exercise its own energies to bring back the functions to their normal rhythm, which could only be effected imperfectly and slowly, and with great difficulty.

In acute diseases, it is doubtful whether this treatment of the existing school really facilitates or abridges the cure by the aid of nature, since neither of them act but in an indirect manner; and their derivative and counter-irritating modes of cure, wound the system more profoundly, and lead to a still greater dissipation of the vital powers.

The old school practise yet another method of cure, which they call "stimulating and strengthening"* (by *excitantia*, *nervina*, *tonica*, *confortantia*, *roborantia*). It is surprising that they should boast of this mode of treatment.

Has it ever succeeded in removing, as it has so often attempted to do, the physical weakness which a chronic disease so often engenders, augments, and keeps up, by prescribing ethereal Rhine wine, or fiery Tokay? As this treatment was not able to cure the chronic disease (the source of the debility), the strength of the patient decreased in proportion as they made him take more wine, because the vital powers, in their reaction, oppose relaxation to artificial excitements.

Did Cinchona, or any of the mistaken, ambiguous, and pernicious substances, which collectively bear the name of *Amara*, ever restore strength in these cases which are of such frequent occurrence? These vegetable products, which they pretended were tonic and strengthening in all circumstances, together with the preparations of Iron, did they not add fresh sufferings to the old ones, by reason of their peculiar pathogenetic effects, without being able to remove the debility which depended on an unknown malady of long standing?

The so-called *unguenta nervina*, or the other spirituous and balsamic topical embrocations, did they ever diminish in a durable manner, or even momentarily, incipient paralysis of an arm or leg (which arises, as is frequently the case, from a chronic disease,

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* This method is, properly speaking, enantiopathic, and I shall again refer to it in the course of the Organon (sec. 59).

without curing the cause itself? Or have electric and galvanic shocks ever been attended with any other result, in such cases, than a gradually increasing and finally absolute paralysis and extinction of all muscular and nervous irritability in such limbs?*

Have not the highly-boasted *excitantia* and *aphrodisiaca*, Ambergris, Smelts, tincture of Cantharides, Truffles, Cardamoms, Cinnamon, and Vanilla, constantly ended with changing the gradually declining power of the virile faculties (which is always caused by some unobserved chronic miasm) into total impotence?

How could they boast of an acquisition of strength, and excitement, which lasts only a few hours, when the results that follow bring on an opposite state (which is lasting) according to the laws of all palliatives?

The little good that the *excitantia* and *roborantia* did to the patient treated for acute maladies, according to the old method, was a thousand times outweighed by the ill effects which the use of them produced in chronic diseases.

Allopathists not unfrequently commence the treatment of a chronic disease by blindly administering their so-called alterative remedies (*alterantia*), among which the *mercurials* (Calomel, Blue Pill, Corrosive Sublimate, Mercurial Ointments) occupy a conspicuous place. These sovereign remedies of theirs, even in cases not venereal, are often given in large and long-continued doses, until their deleterious tendency becomes manifest in the ruined health of the patient. Great alterations are certainly produced by the destructive operation of Mercury upon improper parts, but they are such as finally exhaust the constitution of the patient.

Cinchona, in all genuine marsh intermittents, is a homœopathic remedy, and, when not prevented by preëxisting psora, a specific. But, by prescribing it in large and long-continued doses in every epidemic intermittent, the ignorance of the old school is abundantly shown; for the disease, almost every year assuming a

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* An apothecary (in Jever) had a voltaic column, the gradual strokes of which gave temporary relief to persons afflicted with deafness. Soon these shocks caused no more effect, and it was necessary, in order to produce the same results, to render them stronger, until, in their turn, they likewise became inefficacious; after this, the most powerful shocks would at first excite the patient's hearing for a short time, but at length leave him quite deaf.

different character, requires for its removal a different homœopathic remedy, which in a single dose, or, at most, a very few minute doses, effects a radical cure in the course of a few days. Now, because such epidemic fevers have their periodical attacks (type of the disease), and the adherents of the old school see nothing in all intermittent fevers but their *typus* (periodicity), and neither know, nor care to know any other febrifuge but Cinchona; these routine practitioners imagine, if they can but suppress the type of the disease by means of enormous doses of that medicine, or its more costly extract, Quinine, that the patient is cured. But he is really left in a worse condition, after such suppression of the periodical returns of his fever, than before. We behold him moving slowly along, his countenance sallow, his breathing asthmatic, the hypochondres constricted, the abdominal viscera diseased, frequently the abdomen itself and limbs in a bloated condition,—without healthful appetite or refreshing sleep, weak and dispirited, he is discharged from the hospital in this state of complicated suffering—as cured! not unfrequently years of elaborate homœopathic treatment are required, we will not say to restore his health, but to rescue this radically vitiated, this artificially cachectic patient from an untimely death.

It is cause of gratification to the old school when, by the antipathic virtues of *Valerian*, they can convert the stupor of nervous fever into a degree of exhilaration for a few hours. But, this transient excitement being once over, it can be reproduced only by a repetition of still larger doses of the same medicine, and even the largest soon lose their effect. Their primary operation being that of a stimulating palliative, the entire vital energies, during the secondary effects of the medicine, become paralyzed, and thus, by means of the *rational* treatment of the old school, the speedy dissolution of the patient is rendered inevitable. As certainly mortal as is the issue of the case, the followers of the old system do not perceive it, and the patient's death is ascribed by them to the malignity of his disease.

Digitalis-purpurea is a still more formidable palliative in chronic diseases, and its virtues are highly extolled by the old school for allaying the rapid and irritated pulse (purely symptomatic) in these maladies. Though the use of this potent enantiopathic medicine may at first, in many instances, abate the frequency of the pulse for some hours, yet it will shortly afterwards

become more frequent than ever. To retard its velocity again, the medicine is repeated in a larger dose; it is again availing, yet for a shorter period; until, by frequent repetition, even in augmented doses, it loses its effects altogether. The pulse not now being restrained by the secondary or consecutive effects of Digitalis, becomes more rampant than before its use, and too rapid to be reckoned. Among the train of consequences may also be observed, loss of sleep and appetite and diminution of strength, until, finally, if these disasters do not terminate in incurable mania, death becomes the patient's only refuge!*

Such, then, was the treatment which the allopathic physician practiced on his patients. The latter, therefore, were obliged to yield to necessity, since they could derive nothing better from the other physicians who had drawn their information from the same fallacious source.

The fundamental cause of chronic diseases (non-venereal), and the mode by which they could be cured, remained unknown to these practitioners, who prided themselves on their own remedies, which they said were directed against the cause. How was it possible for them to cure the immense number of chronic diseases by their indirect methods, their imperfect imitations of the efforts of an automatic vital power, which were never destined to become models of a treatment to be followed in medicine?

They regarded that which they believed to be the character of the malady as the cause of the disease itself, and, accordingly, directed their pretended radical cures against spasm, inflammation (plethora), fever, general or partial debility, mucus, putridity, obstructions, &c., which they imagined they could remove with the aid of their antispasmodics, antiphlogistics, tonics, irritants, antiseptics, dissolvents, resolutives, derivatives, evacuants, and other repellent medicines, known to themselves only in a superficial manner.

But indications of so vague a nature were insufficient to dis-

* Notwithstanding all this, Hufeland, the representative of the old school, with great self-complacency, in his pamphlet on homœopathia, p. 22, praises the *Digitalis* for the purpose of repressing morbid frequency of the pulse: his words are, "None will deny" (but experience does) "that a too vehement circulation can be removed by Digitalis" (?) permanently? does he mean *removed*? What? By the use of a heroic enantiopathic remedy? Poor Hufeland!

cover those medicines which are of real utility, particularly so in the materia medica of the old school, which, as I have elsewhere shown,* depended mostly upon mere conjecture, and on false conclusions *ab usu in morbis*, mixed up with fraud and falsehood.

They continued to act with the same degree of coldness in matters that were still more hypothetical; against the deficiency or superabundance of oxygen, nitrogen, carbon, and hydrogen in the fluids; against the exaltation or diminution of irritability sensibility, and reproduction, derangements of the arterial, venous, and capillary systems, asthenia, &c., without being acquainted with a single remedy by which they could reach so visionary an object. It was ostentation that induced them to attempt these cures which could not be advantageous to the patients.

Every appearance of treating disease effectively and to the purpose, disappears in their manner of *associating* various medicinal substances to constitute what they call a *prescription*, and time has not only rendered this association sacred, but *has converted it into a law.* They place at the head of this recipe, under the name of basis, a medicine that is not at all known in regard to the extent of its medicinal effects, but which they think ought to subdue the principal character of the disease admitted by the physician; they add to this one or two substances equally unknown, in respect of their operation on the system, and which they destine either for the removal of some particular accessory symptom, or to increase the action of the basis; they then add a pretended corrective, of whose special medicinal virtues they have no better knowledge; they then *mix* the whole together, sometimes adding either a syrup, or a distilled water, which likewise possess distinct medicinal properties, and imagine that each ingredient of the mixture will perform, in the diseased body, the part that has been assigned to it by the prescriber's imagination, without allowing itself to be disturbed or led astray by the other articles that accompany it—a result which no one could reasonably expect. One of these ingredients destroys, either partly or wholly, the operation of the other, or gives to it, as well as to the remainder, a different mode of action altogether, which had never been thought of, so that the effects calculated on could *not possi-*

* In the treatise, "On the Sources of the Old Materia Medica," in the third part of my Materia Medica.

bly take place. This inexplicable enigma of mixtures *often* produces that which neither was nor could have been expected, a *new morbid derangement*, which is not observed amidst the tumult of symptoms, but which becomes permanent by the prolonged use of the prescription. Consequently, an artificial disease, joining itself to the original one, aggravates the primitive disease; or, if the patient does not use the same prescription for a long time, if one or several be crowded upon him successively, composed of different ingredients, *greater debility will at least* ensue, because the substances which are prescribed in such a case have generally little or no direct reference to the principal malady, and only make a useless attack upon those points against which its assaults have been the least directed.

Though the action of every medicine on the human body should already have been discovered, still the physician who writes the prescription does not often know the effect of one in a hundred. Mixing several drugs together, some of which are already compounds, whose separate effects are but imperfectly known, and the administration of this incomprehensible mixture to the patient in large and frequently repeated doses, in order therewith to obtain some purposed, certain, curative effect, is an absurdity evident to every unprejudiced* and reflecting individual. The result is consequently the reverse of that which they expect to take place in

* Even among the ordinary schools of medicine, there have been persons who perceived the absurdity of mixing medicines, although they still continued to follow this eternal routine which their own reason condemned. Marcus Herz expresses himself (Hufeland's Journal, II., p. 33) on this subject in the following terms: "When we wish to remove inflammation, we do not employ either Nitre, Sal-ammoniac, or vegetable acids, singly, but we usually mix up several antiphlogistics, or use them altogether at the same time. If we have to contend against putridity, we are not content with administering, in large quantities, one of the known antiseptics, Cinchona, mineral acids, Arnica, Serpentaria, &c., to attain the object we have in view; but we prefer mixing up several of them together, having a greater reliance upon their combined action; or, not knowing which of them would act most suitably in the existing case, we accumulate a variety of incompatible substances, and abandon to chance the care of producing, by means of one or the other of them, the relief we designed to afford. Thus, it is rare that, by the aid of a single medicine, we excite perspiration, purify the blood (?), overcome obstructions, promote expectoration, or even effect purgation. To arrive at these results, our prescriptions are always complicated; they are scarcely ever simple and pure: *consequently, they cannot be regarded as ex-*

so precise a manner; changes certainly take place, but not one among them is either good or conformable to the object that is to be attained.

I should like very much to see that which is called *a cure*, by a man working thus blindly in the bodies of his fellow-creatures.

The restoration of health is to be expected only by cherishing the due activity of the vital principle yet remaining with the patient, by means of remedies suitable for that purpose, and not by debilitating the system, *secundum artem*, almost to the extinction of life. This is a method, however, not unfrequent with the old school on commencing the treatment of chronic diseases: they operate by means of medicines which harass the patient, expend the animal fluids, exhaust the strength, and shorten life! Can they be said to save while they thus destroy? and can they be said to exercise any other than a hurtful art? They act, *lege artis*, as contrary to their professed aim as possible, and practice ἀλλοία, that is to say, the very reverse of what they ought to do. Can they deserve commendation? In modern times, indeed, this school have gone to great excesses in frustrating the end of all true medical treatment, as every impartial observer must acknowledge, and as physicians of their own school (when their consciences are awakened, like that of Krüger Hansen) will confess before the world.

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periments relative to the effects of the various substances that enter into their composition. In fact, we learnedly establish certain grades of rank among the medicines in our recipes, and we call that one the *basis* to which we (properly speaking) confide the effect, giving to others the names of *adjuvants, corrigents,* &c. But this classification is evidently almost entirely arbitrary. The adjuvants contribute, as well as the basis, to the entire effect, although, in the absence of a scale of measurement, we cannot determine to what degree they may have participated. The influence of the corrigents over the powers of the other medicines, likewise, cannot be wholly indifferent; they must either increase or diminish them, or give them another direction. The salutary (?) change which we effect, by the aid of such a prescription, ought then always to be considered as the result of its whole contents taken collectively, *and we can never come to any certain conclusion upon the individual efficacy of any one of the ingredients of which it is composed. In short, we are but too slightly acquainted with that which is essential to be known of all medicines, and our knowledge with regard to the affinities they enter into, when mixed up together, is too limited for us to be able to say, with any degree of certainty, what will be the mode or degree of action of a subject, even the most insignificant in appearance, when introduced into the human body, combined with other substances.*"

Observation, reflection, and experiment have unfolded to me that, in opposition to the old allopathic method, the best and true method of cure is founded on the principle, *similia similibus curantur*. To cure in a mild, prompt, safe, and durable manner it is necessary to choose in each case a medicine that will excite an affection similar (ὁμοιον πάθος) to that against which it is employed.

Until the present time, no person has ever inculcated this homœopathic mode of treatment, and, yet more, no one has ever put it into practice. But, if this is the only true method (of which every one may be convinced with myself), we ought to discover sensible traces of it in every epoch of the art, although its true character may have been unknown during thousands of years. And such has, in reality, been the case.*

In all ages, the diseases which have been cured by medicines, in a prompt, perfect, durable, and manifest manner, and which were not indebted for their cure to any accidental circumstance, or to the accomplishment of the natural revolution of the acute disease, or to the circumstance of the bodily powers having gradually regained a preponderance by means of an allopathic and antagonistic treatment (for being cured in a direct manner differs greatly from being cured in an indirect manner), these diseases, I say, have yielded, although without the knowledge of the physician, to a homœopathic remedy, that is to say, to a remedy in itself capable of exciting a morbid state similar to that whose removal is effected.

Even in an effectual cure that had been performed by the aid of mixed medicines (of which there are but few examples), it has been discovered that the medicine whose action dominated over that of the others was always of a homœopathic nature. But this fact presents itself to us still more evidently in certain cases, where physicians performed a speedy cure by the aid of a single remedy, in violation of the custom that admitted none other but mixed medicines in the form of a prescription. Here we see, to our astonishment, that the cure was always the effect of a single medicinal substance, capable of itself to produce an affection

* For truth, like the infinitely wise and gracious God, is eternal. Men may disregard it for a time, until the period arrives when its rays, according to the determination of Heaven, shall irresistibly break through the mists of prejudice, and, like Aurora and the opening day, shed a beneficent light, clear and inextinguishable, over the generations of men.

similar to that under which the patient labored, although the physician did not know what he was doing, and only acted thus in forgetfulness of the precepts of his own school. He gave a medicine the very reverse of that which, according to the established laws of therapeutics, he should have administered, and by these means alone his patients were promptly cured.

I shall here relate some examples of these homœopathic cures, which find a clear and precise interpretation in the homœopathic doctrine now discovered and acknowledged, but which we are by no means to regard as arguments in favor of the latter, because it stands firm without the aid of any such support.*

The author of the treatise on epidemic diseases, ἐπιδημιῶν (attributed to Hippocrates), at the commencement of lib. 5, mentions a case of *cholera morbus* that resisted every remedy, and which he cured by means of Veratrum-album alone, which, however, excites *cholera* of itself, as witnessed by Forestus, Ledelius, Reimann, and many others.†

The English *sweating sickness*, which first exhibited itself in the year 1485, and which, more murderous than the plague itself, carried off in the commencement (as testified by Willis), ninety-

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* If, in the case which will be cited here, the doses of medicine exceeded those which the safe homœopathic doctrine prescribes, they were, of course, very naturally attended with the same degree of danger which usually results from all homœopathic agents when administered in large doses. However, it often happens, from various causes, which cannot at all times be discovered, that even very large doses of homœopathic medicines effect a cure, without causing any notable injury; either from the vegetable substance having lost a part of its strength, or because abundant evacuations ensued, which destroyed the greater part of the effects of the remedy; or, finally because the stomach had received at the same time other substances, which, acting as an antidote, lessened the strength of the dose.

† P. Forestus, xviii., *obs.* 44.—Ledelius, *Misc. Nat. Cur.*, *dec.* iii., *ann.* i., *obs.* 65.—Reimann, *Bresl. Samml.*, 1724, p. 535. In this, and in all the examples that follow, I have purposely abstained from reporting either my own observations or those of my adherents upon the special effects of each individual medicine, but merely those of the physicians of times past. My object for acting in this manner is to show that the art of curing homœopathically might have been discovered before my time.

nine patients out of a hundred, could not be subdued until physicians had learned to administer *sudorifics* to their patients. After that time, as Sennertus* observes, few persons died of it.

A case of *dysentery*, which lasted several years, threatening the patient with inevitable death, and against which every other medicine had been tried without success, was, to the great surprise Fischer† (but not to mine), cured in a speedy and permanent manner by a *purgative* administered by an empiric.

Murray (whom I selected from numerous other authorities), together with daily experience, informs us that, among the symptoms produced by the use of *Tobacco*, those of *vertigo*, *nausea*, and *anxiety* are the principal. Whereas Diemerbroeck,‡ when attacked with those very symptoms of vertigo, nausea, and anxiety, in the course of his close attendance on the victims of epidemic diseases in Holland, removed them by the use of the pipe.

The hurtful effects which some writers (among others Georgi§) ascribe to the use of the *Agaricus-muscarius*, by the inhabitants of Kamtschatka, and which consist of *tremors*, *convulsions*, and *epilepsy*, became a salutary remedy in the hands of C. G. Whistling,‖ who used this mushroom with success in cases of convulsions accompanied with tremor; likewise, in those of J. C. Bernhardt,** who used it with success in a species of epilepsy.

The remark made by Murray,†† that oil of *Aniseed* allays pains of the stomach and flatulent colic caused by purgatives, ought not to surprise us, knowing that J. P. Albrecht‡‡ has observed *pains in the stomach* produced by the liquid; and P. Forestus§§ *violent colic* likewise caused by its administration.

If F. Hoffmann praises the efficacy of *Millefoil* in various cases of *hæmorrhage;* if G. E. Stahl, Buchwalk, and Löseke have found this plant useful in excessive hæmorrhoidal flux; if Quarin and

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* De Febribus, iv., cap. 15.

† In Hufeland's Journal für practische Arzneikunde, vol. x. iv., p. 127.

‡ Tract de Peste, Amsterdam, 1665, p. 273.

§ Beschreibung aller Nationen des Russischen Reichs (A Description of all the Nations of the Russian Empire), pp. 78, 267, 281, 321, 329, 352.

‖ Diss. de Virt. Agaric.-Musc. Jena, 1718, p. 13.

** Chym. Vers. und Erfahrungen, Leipzig, 1754, obs. 5, p. 324. Gruner, De Viribus Agar.-Musc. Jena, 1778, p. 13.

†† Appar. Medic., 2d edit., 1, p. 429, 430.

‡‡ Misc. Nat. Cur., dec. ii., ann. 8, obs. 169.

§§ Observat. et Curationes, lib. 21.

the editors of the *Bresslauer Sammlungen* speak of the cure it has effected of hæmoptysis; and, finally, if Thomasius (according to Haller) has used it successfully in uterine hæmorrhage; these cures are evidently owing to the power possessed by the plant of exciting of itself *hæmorrhage* and *hæmaturia*, as observed by G. Hoffmann,* and more especially of producing *epistaxis*, as confirmed by Boecler.†

Scovolo,‡ among many others, cured a case where the urinary discharge was purulent, by *Arbutus Uva-ursi;* which never could have been performed if this plant had not the property of exciting *heat in the urinary passage, with discharge of a mucous urine*, as seen by Sauvages.§

And, though the frequent experience of Störck, Marges, Planchon, Du Monceau, F. C. Junker, Schinz, Ehrmann, and others, had not already established the fact that *Colchicum-autumnale* cures a species of dropsy, still this power was to have been expected from it, by reason of the peculiar property it possesses of *diminishing the urinary secretion*, and *of exciting at the same time a continual desire to pass water.* It likewise causes the flow of a *small quantity of urine, of a fiery red color*, as witnessed by Störck‖ and De Berge.** The cure of an asthma attended with hypochondriasis, effected by Göritz,†† by means of Colchicum, and that of an asthma complicated with an apparent hydrothorax, performed by Störck,‡‡ with the same substance, were evidently grounded upon the homœopathic property which it possesses of exciting by itself *asthma* and *dyspnœa*, as witnessed by De Berge.§§

Muralto‖‖ has seen what we may witness every day, viz., that *Jalap*, besides creating *gripes of the stomach*, also causes *great uneasiness* and *agitation.* Every physician, acquainted with the facts upon which homœopathy rests, will find it perfectly natural,

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* De Medicam. Officin. Leyden, 1738.

† Cynosura Mat. Med. Cont., p. 552.

‡ In Girardi, de Uva-ursi. Padua, 1764.

§ Nosolog., iii., p. 200.

‖ Libellus de Colchico. Vienna, 1763, p. 12.

** Journal de Médecine, xxii.

†† A. E. Büchner, Miscell, Phys. Med. Mathem., Ann. 1728, Jul., pp. 1212, 1213. Erfurt, 1732.

‡‡ Ibid., cas. 11, 13. Cont., cas. 4, 9.

§§ Ibid., loc. cit. ‖‖ Misc. Nat. Cur., dec. ii. ann. 7, obs. 112.

that the power so justly ascribed to this medicine by G.W.Wedel,* of allaying the gripes, restlessness, and screaming, which are so frequent in young children, and of restoring them to tranquil repose, arises from homœopathic influence.

It is also known, and has been attested by Murray, Hillary, and Spielmann, that *Senna* occasions a kind of colic, and produces, according to C. Hoffmann† and F. Hoffmann,‡ *flatulency* and *agitation of the blood*,§ ordinary causes of *insomnolency*. It was this innate homœopathic virtue of Senna which enabled Dethardingǁ to cure with its aid patients afflicted with violent colic and insomnolency.

Störck, who had so intimate a knowledge of medicines, was on the point of discovering that the bad effects of the *Dictamnus*, which, as he observed himself, sometimes provokes a *mucous discharge from the vagina*,** arose from the very same properties in this root, by virtue of which he cured a leucorrhœa of long standing.††

Störck, in like manner, should not have been astonished when curing a general chronic eruption (humid, phagedenic and psoric) with the *Clematis*,‡‡ having himself ascertained§§ that this plant has the power of producing a *psoric eruption over the whole body*.

If, according to Murray,ǁǁǁ the *Euphrasia* cures lippitudo and a certain form of ophthalmia, how could it otherwise have produced this effect, but by the faculty it possesses of exciting a kind *of inflammation in the eyes*, as has been remarked by Lobelius?***

According to J. H. Lange,††† the *Nutmeg* has been found efficacious in hysterical fainting fits. The sole natural cause of this phenomenon is homœopathic, and can be attributed to no other circumstance but that the Nutmeg, when given in strong doses to

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* Opiolog., lib. 1, p. 1, cap. ii., p. 38.
† De Medicin. Officin., lib. 1, cap. 36.
‡ Diss. de Manna, p. 16.
§ Murray, loc. cit. ii., p. 507, 2d edit.
ǁ Ephem. Nat. Cur., cent. 10, obs. 76.
** Lib. de Flamm. Jovis. Vienna, 1769, cap. 2.
†† Ibid, cap. 9.
‡‡ Lib. de Flamm. Jovis. Vienna, 1769, cap. 13.
§§ Ibid., p. 33.
ǁǁǁ Appar. Medic., 11, p. 221, 2d edit.
*** Stirp. Adversar., p. 219.
††† Domest. Brunsvic., p. 136

a person in health, produces, according to J. Schmid* and Cullen,† *suspension of the senses and general insensibility.*

The old practice of applying *Rose-water* externally, in ophthalmic diseases, looks like a tacit avowal that there exists in the leaves of the rose some curative power for diseases of the eye. This is founded upon the homœopathic virtue which the rose possesses, of exciting by itself a species of *ophthalmia* in persons who are in health, an effect which Echtius,‡ Ledelius,§ and Rau‖ actually saw it produce.

If, according to Pet. Rossi,** Van Mons,†† J. Monti,‡‡ Sybel,§§ and others, the *Rhus-toxicodendron* and *Radicans* have the faculty of producing *pimples which gradually cover the entire body*, it may be easily perceived how it could effect a homœopathic cure of various kinds of herpes, which it really has done, according to information furnished by Dufresnoy and Van Mons. What could have bestowed upon this plant (as in a case cited by Alderson‖‖) the power of curing a paralysis of the lower extremities, attended with weakness of the intellectual organs, if it did not of itself evidently possess the faculty of *depressing the muscular powers* by acting on the imagination of the patient to such a degree as to make him believe that he is at the point of death, as in a case witnessed by Zadig.***

The *Dulcamara*, according to Carrère,††† has cured the most violent diseases emanating from colds, which could result from no other cause but that this herb, in cold and damp weather, frequently produces *similar affections to those which arise from colds*, as Carrère himself has observed,‡‡‡ and likewise

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* Misc. Nat. Cur., dec. ii., ann. 2, obs. 20.

† Arzneimittellehre, ii., p. 233.

‡ In Adami, Vita Medic., p. 72.

§ Misc. Nat. Curios., dec. ii., ann. 2, obs. 140.

‖ Rau, über den Werth des Homœop. Heilverfahrens, p. 73.

** Observ. de Nonnullis Plantis, quæ pro venenatis habentur. Pisis, 1667.

†† In Dufresnoy, Ueber den wurzelnden Sumach, p. 206.

‡‡ Acta Instit. Bonon., sc. et. art. iii, p. 165.

§§ In Med. Annalen, 1811, July.

‖‖ In Samml. aus Abh. f. pr. Aerzte, xviii., 1.

*** In Hufeland's Journal der Prakt. Arzeik., v., p. 3.

††† Carrère (and Starcke), Abhandl. über die Eigenschaften des Nachtschattens oder Bittersüsses. Jena, 1786, pp. 20–23. (Treatise on the Properties of the Woody Nightshade or Bitter-sweet). ‡‡‡ Ibid.

Starcke.*—Fritze† saw the Dulcamara produce *convulsions*, and De Haen‡ witnessed the *very same effects, attended with delirium;* on the other hand, convulsions attended with delirium have yielded to small doses of the Dulcamara, administered by the latter physician.§—It were vain to seek, amid the vast empire of hypotheses, the cause that renders the Dulcamara so efficacious in a species of herpes, as witnessed by Carrère,‖ Fouquet,** and Poupart.†† Nature, which requires the aid of homœopathy to perform a safe cure, sufficiently explains the cause, in the faculty possessed by the Dulcamara of producing a certain species of herpes. Carrère saw the use of this plant excite herpetic eruptions, which covered the entire body during a fortnight;‡‡ and, on another occasion, where it produced the same *on the hands;*§§ and, a third time, where it fixed itself on the *labia-pudendi.*‖‖‖

Rucker*** saw the *Solanum-nigrum* produce *swelling of the entire body.* This is the reason that Gatacker††† and Cirillo‡‡‡ succeeded in curing with its aid (homœopathically) a species of dropsy.

Boerhaave,§§§ Sydenham,‖‖‖‖ and Radcliffe,**** cured another species of dropsy with the aid of the *Sambucus-niger*, because, as Haller†††† informs us, this plant causes an *œdematous swelling* when applied externally.

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* In Carrère, Ibid., p. 140, 249.

† Annalen des klinischen Instituts, iii., p. 45.

‡ Ratio Medendi. Tom. iv., p. 228

§ Ibid., where he says: "Dulco-amaræ stipites majori dosi convulsiones et deliria excitant, moderata vero spasmos, convulsionesque solvunt." How near was De Haen to the discovery of the law of healing the most conformable to nature!

‖ Ratio Medendi. Tom. iv., p. 92.

** In Razoux, Tables Nosologiques, p. 275.

†† Traité des Dartres. Paris, 1782, pp. 184, 192.

‡‡ Ibid., p. 96.

§§ Ibid., p. 149.

‖‖ Ibid., p. 164.

*** Commerc. Liter. Noric., 1731, p. 372.

††† Versuche und Bemerk. der Edinb. Gesellschaft, Altenburg, 1762, vii., pp. 95, 98.

‡‡‡ Consult. Medichi. Tom. iii. Naples, 1738, 4to

§§§ Historia Plantarum, P. I., p. 207.

‖‖‖‖ Opera, p. 496.

**** In Haller, Arzneimittellehre, p. 349.

†††† In Vicat, Plantes vénéneuses, p. 125.

De Haen,* Sarcone,† and Pringle‡ have rendered due homage to truth and experience by declaring freely that they cured pleurisy with the *Scilla-maritima*, a root which, on account of its excessive acrid properties, ought to be forbidden in a disease of this nature, where, according to the received method, only sedative, relaxing, and refrigerant remedies are admissible. The disease in question subsided, nevertheless, under the influence of the Squill, on homœopathic principles; for T. C. Wagner§ formerly saw the action of this plant alone produce *pleurisy* and *inflammation of the lungs*.

A great many practitioners—D. Crüger, Ray, Kellner, Kaaw, Boerhaave, and others‖—have observed that the *Datura-stramonium* excites a singular kind of delirium and *convulsions*. It is precisely this faculty that enabled physicians to cure with its aid demonomania** (fantastic madness, attended with spasms of the limbs), and other convulsions, as performed by Sidren†† and Wedenberg.‡‡ If, in the hands of Sidren,§§ it cured two cases of chorea, one of which had been occasioned by fright, and the other by mercurial vapor, it was because it possessed the faculty of exciting involuntary movements of the limbs, as observed by Kaaw, Boerhaave, and Lobstein. Numerous observations, and among others those made by Schenck, have shown us that it can destroy consciousness and memory in a very short time; therefore, it ought not to surprise us if, according to the testimony of Sauvages and Schinz, it possesses the faculty of curing a weak memory. By the same rule, Schmalz‖‖ succeeded in curing, with the aid of this plant, a case of melancholy, alternating with madness, because, according to Acosta,*** it has the power

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* Ratio Medendi, P. I., p. 13.

† History of Diseases in Naples, vol i., § 175.

‡ Obs. on the Diseases of the Army, ed. 7, p. 143.

§ Observationes Clinicæ. Lubec, 1737.

‖ C. Crüger, in Misc. Nat. Cur., dec. iii., ann. 2, obs. 83.—Boerhaave, Impetum Faciens.—Leyden, 1745, p. 282.—Kellner, in the Bresl. Samml., 172.

** Veckoskrift for Lackare, iv., p. 40, *et seq.*

†† Diss. de Stramonii usu in Malis Convulsivis. Upsala, 1793.

‡‡ Ibid.

§§ Diss. Morborum Casus, spec. i. Upsala, 1785.

‖‖ Chir. und Medic. Vorfälle. Leipzig, 1784, p. 178.

*** In P. Schenck, lib. i, obs. 139.

of exciting such alternate mental aberrations when administered to a person in health.

Percival, Stahl, Quarin,* and many other physicians, have observed that *Cinchona* occasions *oppression of the stomach*. Others (Morton, Friborg, Bauer, and Quarin) have seen this substance produce *vomiting* and *diarrhœa*, (D. Crüger and Morton) *syncope;* some an excessive *debility;* many (Thomson, Richard, Stahl, and C. E. Fisher) a kind of *jaundice;* others (Quarin and Fischer) *bitterness of the mouth;* and yet others, *tension of the belly*. And it is precisely when these complicated evils occur in intermittent fevers, that Torti and Cleghorn recommend the use of Cinchona alone. The advantageous effects of this bark, in cases of exhaustion, indigestion, and loss of appetite, resulting from acute fevers (particularly when the latter have been treated by venesection, evacuants, and debilitants), are founded upon the faculty which it possesses of *depressing excessively the vital powers, producing mental and bodily exhaustion, indigestion, and loss of appetite*, as observed by Cleghorn, Friborg, Crüger, Romberg, Stahl, Thomson, and others.†

How would it have been possible to stop hæmorrhages with *Ipecacuanha*, as effected by Baglivi, Barbeyrac, Gianella, Dalberg, Bergius, and others, if this medicine did not of itself possess the faculty of exciting hæmorrhage homœopathically? as Murray, Scott, and Geoffrey‡ have witnessed. How could it be so efficacious in asthma, and particularly in spasmodic asthma, as it is described to have been by Akenside,§ Meyer,‖ Bang,** Stoll,†† Fouquet,‡‡ and Ranoë,§§ if it did not of itself produce (without exciting any evacuation) *asthma*, and *spasmodic asthma* in particular, as Murray,‖‖ Geoffroy,*** and Scott††† have

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* Quoted in my Mat. Med., iii.

† Mat. Med., iii.

‡ Ibid., pp. 184, 185.

§ Medic. Transact., I., No. 7, p. 39.

‖ Diss. de Ipecac. refracta dosi usu, p. 34.

** Praxis Medica, p. 346.

†† Prælectiones, p. 221.

‡‡ Journal de Médecine, tom. 62, p. 137.

§§ In Act. Reg. Soc. Med. Hafn., ii., p. 163, iii., p. 361.

‖‖ Medic. Pract. Bibl., p. 237.

*** Traité de la Matière Médicale, ii., p. 157.

††† In Med. Comment. of Edinb., iv., p. 74.

seen it call forth? Can any clearer hints be required, that medicines ought to be applied to the cure of diseases according to the morbid effects which they produce?

It would be impossible to conceive why the *Faba-ignatia* could be so efficacious in convulsions, as we are assured it is by Hermann,* Valentin,† and an anonymous writer,‡ if it did not possess the power of exciting similar *convulsions*, as witnessed by Bergius,§ Camelli,‖ and Durius.**

Persons who have received a *blow* or *contusion*, feel pains in the side, a desire to vomit, spasmodic, lancinating, and burning pain in the hypochondria, all of which are accompanied with anxiety, tremors, and involuntary starts, similar to those produced by an electric shock, formication in the parts that have received the injury, &c. As the *Arnica-montana* produces similar symptoms, according to the observations of Meza, Vicat, Crichton, Collins, Aaskow, Stoll, and J. C. Lange,†† it may be easily perceived on what account this plant cures the effects of a blow, fall, or contusion, and consequently the malady itself occasioned by such a contusion, as experienced by a host of physicians, and even whole nations, for centuries past.

Among the effects which *Belladonna* excites, when administered to a person in sound health, are symptoms which, taken collectively, present an image greatly resembling that species of *hydrophobia* and *rabies-canina* which Mayerne,‡‡ Münch,§§ Buchholz,‖‖ and Neimike,*** cured in a perfect manner with this plant, homœopathically.††† *The patient in vain endeavors to*

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* Cynosura Mat. Med., ii., p. 231

† Hist. Simplic. Reform., p. 194, § 4.

‡ In Act. Berol., dec. ii., vol. x., p. 12.

§ Materia Medica, p. 150.

‖ Philos. Trans., vol. xxi., No. 250.

** Miscell. Nat. Cur., dec. iii., ann. 9, 10.

†† See my Mat. Medica, i.

‡‡ Praxeos in Morbis internis Syntagma alterum. Augustæ Vindelicorum, 1697, p. 136.

§§ Beobachtungen bei angewendeter Belladonne bei den Menschen. Stendal, 1789.

‖‖ Heilsame Wirkungen der Belladonne in ausgebrochener Wuth. Erfurt, 1785.

*** In J. H. Munch's Beobachtungen, Th. i., p. 74.

††† If Belladonna has frequently failed in cases of decided rabies, we ought

sleep, the respiration is embarrassed, he is consumed by a burning thirst, attended with anxiety; the moment any liquids are presented to him he rejects them with violence; his countenance becomes red, his eyes fixed and sparkling (as observed by F. C. Grimm); *he experiences a feeling of suffocation while drinking*, with excessive thirst (according to E. Camerarius and Sauter); for the most part he is *incapable of swallowing anything* (as affirmed by May, Lottinger, Sicelius, Buchave, D'Hermont, Manetti, Vicat, and Cullen); he is *alternately actuated by terror, and a desire to bite the persons who are near him* (as seen by Sauter, Dumoulin, Buchave, and Mardorf); *he spits everywhere around him* (according to Sauter); *he endeavors to make his escape* (as we are informed by Dumoulin, E. Gmelin, and Buc'hoz); and a *continual agility of the body is predominant* (as witnessed by Boucher, E. Gmelin, and Sauter).* Belladonna has also effected the cure of different kinds of madness and melancholy, as in the cases reported by Evers, Schmucker, Schmalz, the two Münchs, and many others, because it possesses the faculty of producing different kinds of *insanity*, like those mental diseases caused by Belladonna, which are noted by Rau, Grimm, Hasenest, Mardorf, Hoyer, Dillenius, and others.† Henning,‡ after vainly endeavoring, during three months, to cure a case of amaurosis with colored spots before the eyes, by a variety of medicines, was at length struck with the idea that this malady might, perhaps, be occasioned by gout, although the patient had never experienced the slightest attack; and, upon this supposition, he was by chance induced to prescribe Belladonna,§ which effected a speedy cure, free from any inconvenience.

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to remember that it cannot cure in such instances, but by its faculty of producing effects similar to those of the malady itself, and that, consequently, it ought not to be administered but in the smallest possible doses, as will be shown in the Organon (§ 275–283). In general, it has been administered in very large doses, so that the patient *necessarily* died, not of the disease, but of the remedy. However, there may exist more than one degree or species of hydrophobia and rabies, and consequently (according to the diversity of the symptoms), the most suitable homœopathic remedy may be sometimes Hyoscyamus, and sometimes Stramonium.

* The places from these authors are referred to in my Mat. Medica, i

† Referred to in my Materia Medica, i.

‡ In Hufeland's Journal, xxv., iv., pp. 70, 74.

§ Mere conjecture alone has led physicians to rank Belladonna among

He would undoubtedly have made choice of this remedy at the commencement, had he known that it was not possible to perform a cure but by the aid of a remedy which produces symptoms similar to those of the disease itself; and that, according to the infallible law of nature, Belladonna could not fail to cure this case homœopathically, since, by the testimony of Sauter* and Buchholz,† it excites, of itself, a species of *amaurosis with colored spots before the eyes.*

The *Hyoscyamus* has cured spasms which strongly resembled epilepsy; as witnessed by Mayerne,‡ Störck, Collin, and others. It produces this effect by the very same power that it excites *convulsions similar to those of epilepsy*, as observed in the writings of E. Camerarius, C. Seliger, Hünerwolf, A. Hamilton, Planchon, Acosta, and others.§

Fothergill,‖ Störck, Hellwick, and Ofterdinger have used Hyoscyamus with success in certain kinds of mental derangement. But the use of it would have been attended with equal success in the hands of many other physicians, had they confined it to the cure of that species of mental alienation which Hyoscyamus is capable of producing in its primitive effects, viz., a kind of derangement with stupefaction, that Van Helmont, Wedel, J. G. Gmelin, La Serre, Hünerwolf, A. Hamilton, Kiernander, J. Stedmann, Tozetti, J. Faber, and Wendt saw produced by the action of this plant.**

By taking the effects of Hyoscyamus collectively, which the latter observers have seen it produce, they present a picture of hysteria arrived at a considerable height. We also find, in J. A. P. Gessner, Störck, and in the Act. Nat. Cur.,†† that a case of hysteria, which bore great resemblance to the above mentioned, was cured by the use of this plant.

Schenkbecher‡‡ would never have succeeded in curing a vertigo

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the remedies for gout. The disease which could, with justice, arrogate to itself the name of gout, never will nor can be cured by Belladonna.

* In Hufeland's Journal, xi.

† Ibid. vol. i., p. 252.

‡ Prax. Med., p. 23.

§ See my Materia Medica, vol. iv.

‖ Memoirs of Med. Soc. of London, i., pp. 310, 314.

** See my Materia Medica, vol. iv.

†† IV. obs. 8.

‡‡ Von der Kinkina, Shierling, Bilsenkraut, &c. Riga, 1769, p. 162.

of twenty years' standing, if this plant did not possess, in a very high degree, the power of creating generally an analogous state, as attested by Hünerwolf, Blom, Navier, Planchon, Sloane, Stedmann, Greding, Wepfer, Vicat, and Bernigau.*

A man, who became deranged through jealousy, was for a long time tormented by Mayer Abramson† with remedies that produced no effect on him, when, under the name of a soporific, he one day administered *Hyoscyamus*, which cured him speedily. Had he known that this plant excites *jealousy* and *madness* in persons who are in health,‡ and had he been acquainted with the homœopathic law (the sole natural basis of therapeutics), he would have been able to administer Hyoscyamus from the very commencement, with perfect confidence, and thus have avoided fatiguing the patient with remedies which (not being homœopathic) could be of no manner of service to him.

The mixed prescriptions which were employed for a long time with the greatest success by Hecker,§ in a case of *spasmodic constriction of the eyelids*, would have proved ineffectual, if some happy chance had not included Hyoscyamus, which, according to Wepfer,‖ excites a similar affection in persons who are in sound health.

Neither did Withering** succeed in curing a spasmodic constriction of the pharynx, with inability to swallow, until he administered Hyoscyamus, whose special action consists of causing a *spasmodic constriction of the throat, with the impossibility of swallowing*, an effect which Tozetti, Hamilton, Bernigau, Sauvages, and Hünerwolf†† have seen it produce in a very high degree.

How could *Camphor* produce such salutary effects as the veracious Huxham‡‡ says it does, in the so-called slow nervous fevers, where the temperature of the body is decreased, where the sensibility is depressed, and the vital powers greatly diminished,

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* See my Mat. Medica, vol. iv.

† In Hufeland's Journal, xix., ii., p. 60.

‡ See my Mat. Medica, vol. iv.

§ Hufeland's Journal d. pr. Arzneik., i., p. 354.

‖ De Cicuta Aquatica. Basil, 1716, p. 320.

** Edinb. Med. Comment. Dec. ii., B. vi., p. 263.

†† See my Materia Medica, vol. iv., pp. 38, 39.

‡‡ Opera, t. i., p. 172; t. ii., p. 84.

if the result of its immediate action upon the body did not produce a *state similar in every respect* to the latter, as observed by G. Alexander, Cullen, and F. Hoffmann?*

Spirituous *Wines*, administered in small doses, have cured, homœopathically, *fevers* that were purely *inflammatory*. C. Crivellati,† H. Augenius,‡ A. Mundella,§ and two anonymous writers,|| have afforded us the proofs. Asclepiades,** on one occasion, cured an *inflammation of the brain* by administering a *small quantity of Wine*. A case of feverish delirium, like an insensible drunkenness, attended with stertorous breathing, similar to that state of deep intoxication which wine produces, was cured in a single night by *Wine*, which Rademacher†† administered to the patient. Can any one deny the power of a medicinal irritation analogous to the disease itself (*similia similibus*) in either of these cases?

A strong infusion of *Tea* produces *anxiety* and *palpitation of the heart* in persons who are not in the habit of drinking it; on the other hand, if taken in small doses, it is an excellent remedy against such symptoms when produced by other causes, as testified by G. L. Rau.‡‡

A case resembling the agonies of death, in which the patient was convulsed to such a degree as to deprive him of his senses, alternating with attacks of spasmodic breathing, sometimes also sobbing and stertorous respiration, with icy coldness of the face and body, lividity of the feet and hands, and feebleness of the pulse (a state perfectly analogous to the whole of the symptoms which Schweikert and others saw produced by the use of *Opium*),§§ was at first treated unsuccessfully by Stütz|| || with Ammonia, but afterwards cured in a speedy and permanent manner with *Opium*. In this instance, could any one fail to discover the homœopathic

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* See my Materia Medica, vol. iv.

† Trattato dell' uso e modo di dare il vino nelle febri acute. Rome, 1600

‡ Epist., t. ii., lib. ii., ep. 8.

§ Epist. 14. Basil, 1588.

|| Eph. Nat. Cur., dec. ii., ann. 2, obs. 53. Gazette de Santé, 1738.

** Cœl. Aurelianus, Acut. lib. i., c. 16.

†† In Hufeland's Journal, xvi., i., p. 92.

‡‡ Ueber den Werth des homœopathischen Heilverfahrens. Heidelberg, 1824, p. 72.

§§ See my Materia Medica, vol. i. ||| In Hufeland's Journal, x., iv.

method brought into action without the knowledge of the person who employed it? According to Vicat, J. C. Grimm, and others,* Opium also produces *a powerful and almost irresistible tendency to sleep, accompanied by profuse perspiration and delirium.* This was the reason why Osthoff† was afraid to administer it in cases of epidemic fever which exhibited *similar symptoms;* for the principles of the system which he pursued prohibited the use of it under such circumstances. (The poor system!) However, after having exhausted in vain all the known remedies, and seeing his patients at the point of death, he resolved, at all hazards, to administer a small quantity of Opium, whose effects proved salutary, as they always must, according to the unerring law of homœopathy.

J. Lind‡ likewise avows that "Opium removes the complaints in the head, while the perspiration tediously breaks forth during the heat of the body; it relieves the head, destroys the burning febrile heat of the skin, softens it, and bathes its surface in a profuse perspiration." But Lind was not aware that this salutary effect of Opium (contrary to the axioms of the schools of medicine) is owing to the circumstance of its producing analogous morbid symptoms, when administered to a person in health There has, nevertheless, here and there been a physician, across whose mind this truth has passed like a flash of lightning, without ever giving birth to a suspicion of the laws of homœopathy. For example, Alston§ says that *Opium* is a remedy that excites heat, notwithstanding which, it certainly diminishes heat where it already exists. De la Guérène|| administered Opium in a case of fever attended with violent headache, tension and hardness of the pulse, dryness and roughness of the skin, burning heat, and hence difficult and debilitating perspirations, the exhalation of which was constantly interrupted by the extreme agitation of the patient; and was successful with it, because Opium possesses the faculty of creating a feverish state in healthy persons, which is perfectly

* See my Materia Medica, vol. i.

† In the Salzburg Med. Chirurg. Journal, 1805, iii., p. 110.

‡ Versuch über die Krankheiten denen die Europäer in heissen Klimaten unterworfen sind. Riga and Leipzig, 1773. (Treatise on the Diseases to which Europeans are subject in Warm Climates).

§ In Edinb. Versuchen, v., p. 1., Art. 12.

|| In Römer's Annalen der Arzneimittellehre, I. ii., p. 6.

analogous, as asserted by many observers,* and of which he was ignorant. In a fever attended with coma, where the patient, deprived of speech, lay extended, the eyes open, the limbs stiff, the pulse small and intermittent, the respiration disturbed and stertorous (all of which are symptoms perfectly similar to those which Opium excites, according to the report of Delacroix, Rademacher, Crumpe, Pyl, Vicat, Sauvages, and many others†), this was the only substance which C. L. Hoffmann‡ saw produce any good effects, *which were naturally a homœopathic result.* Wirthenson,§ Sydenham,|| and Marcus** have even succeeded in curing lethargic fevers with Opium. A case of lethargy, of which De Meza†† effected a cure, would yield only to this substance, which, in such cases, acts homœopathically, since it produces lethargy of itself.

C. C. Matthäi,‡‡ in an obstinate case of nervous disease, where the principal symptoms were insensibility, and numbness of the arms, legs, and belly, after having for a long time treated it with inappropriate, that is to say, nonhomœopathic remedies, at length effected a cure by Opium, which, according to Stütz, J. Young, and others,§§ excites similar symptoms of a very intense nature, and which, as every one must perceive, only succeeded on this occasion by reason of the homœopathic principle. The cure of a case of lethargy which had already existed several days, and which Hufeland performed by the use of Opium,||| by what other law could this have been effected, if not by that of homœopathy, which has remained disregarded till the present time? In that peculiar species of epilepsy which never manifests itself but during sleep, De Haen discovered that it was not at all a sleep, but a lethargic stupor, with stertorous respiration, perfectly similar to that which Opium produces in persons who are in health; it was by the means of Opium alone that he transformed it into a natural

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* See my Materia Medica, vol. i.

† Ibid.

‡ Von Scharbock, Lustseuche, &c. Münster, 1787, p. 295.

§ Opii vires fibras cordis debilitare, &c. Münster, 1775.

|| Opera, p. 654.

** Magazin für Therapie, I., i., p. 7.

†† Act. Reg. Soc. Med. Hafn., iii., p. 202.

‡‡ In Struve's Triumph der Heilk., iii.

§§ See my Materia Medica, vol. i.

||| In Hufeland's Journal, xii. i

and healthy sleep, while, at the same time, he delivered the patient of his epilepsy.*

How would it be possible that Opium, which of all vegetable substances is the one whose administration, in small doses, produces the most powerful and obstinate *constipation*, as a primary effect, should notwithstanding be a remedy the most to be relied upon in cases of constipation which endanger life, if it was not in virtue of the homœopathic law, so little known—that is to say, if nature had not decreed that medicines should subdue natural diseases by a special action on their part, which consists in producing an analogous affection? Opium, whose first effects are so powerful in constipating the bowels, was discovered by Tralles † to be the only cure in a case of ileus, which he had till then treated ineffectually with evacuants and other inappropriate remedies. Lentilius ‡ and G. W. Wedel,§ Wirthenson, Bell, Heister, and Richter|| have likewise confirmed the efficacy of Opium, even when administered alone in this disease. The candid Bohn** was likewise convinced by experience that *nothing* but *opiates* would act as purgatives in the colic called *miserere;* and the celebrated F. Hoffmann,†† in the most dangerous cases of this nature, placed his sole reliance on Opium, combined with the anodyne liquor called after his name. All the theories contained in the two hundred thousand volumes that have been written on medicine, being ignorant of the therapeutic law of homœopathy, would they be able to furnish us with a rational explanation of this and so many other similar facts? Have their doctrines conducted us to the discovery of this law of nature, so clearly manifested in *every* perfect, speedy, and permanent cure—that is to say, have they taught us that, when we use medicines in the treatment of diseases, it is necessary to take for a guide the resemblance of their effects, upon a person in health, to the symptoms of those very diseases?

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* Ratio Medendi, V., p. 126.

† Opii usus et abusus, sect. ii., p. 260.

‡ Eph. Nat. Cur., dec. iii., ann. i. app., p. 131.

§ Opiologia, p. 120.

|| Anfangsgründe der Wundarzneikunde, V., § 328.—Chronische Krankheiten, Berlin, 1816, ii., p. 220. (Rudiments of Surgery, V., § 328.—Chronic Diseases, Berlin, 1816, ii., p. 220).

** De Officio Medici.

†† Medicin. rat. system. T. IV., p. ii., 297.

Rave* and Wedekind† have suppressed uterine hæmorrhage with the aid of *Sabina*, which, as every one knows, causes *uterine hæmorrhage*, and consequently abortion with women who are in health. Could any one, in this case, fail to perceive the homœopathic law which ordains that we should cure *similia similibus?*

In that species of spasmodic asthma designated by the name of millar, how could *Musk* act almost specifically, if it did not of itself produce paroxysms of a spasmodic constriction of the chest without cough, as observed by F. Hoffmann?‡

Could vaccination protect us from the small-pox otherwise than homœopathically? Without mentioning any other traits of close resemblance which often exist between these two maladies, they have this in common—they generally appear but once during the course of a person's life; they leave behind cicatrices equally deep; they both occasion tumefaction of the axillary glands; a fever that is analogous; an inflamed areola around each pock; and, finally, ophthalmia and convulsions.

The cow-pox would even destroy the small-pox on its first appearance, that is to say, it would cure this already existing malady, if the intensity of the small-pox did not predominate over it. To produce this effect, then, it only wants that excess of power which, according to the law of nature, ought to *correspond* with the homœopathic resemblance in order to effect a cure (§ 158). Vaccination, considered as a homœopathic remedy, cannot, therefore, prove efficacious except when employed previous to the appearance of the small-pox, which is the stronger of the two.

In this manner it excites a disease very analogous (and consequently homœopathic) to the small-pox, after whose course the human body, which, according to custom, can only be attacked once with a disease of this nature, is henceforward protected against a similar contagion.§

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* Beobachtungen und Schlüsse (Observations and Conclusions), ii. p. 7.

† In Hufeland's Journal, X. i., p. 77; and in his "Aufsätzen," p. 278.

‡ Med. ration. System., iii., p. 92.

§ This mode of homœopathic cure *in antecessum* (which is called preservation of prophylaxy), also appears possible in many other cases. For example, by carrying on our persons Sulphur, we think we are preserved from the itch, which is so common among wool-workers; and, by taking as feeble a dose as possible of Belladonna, that we are protected from scarlet fever.

It is well known that *retention of urine, with ineffectual efforts to urinate*, is one of the most common and painful evils which the use of *Cantharides* produces. This point has been sufficiently established by J. Camerarius, Baccius, Van Hilden, Forest, J. Lanzoni, Van der Wiel, and Werlhoff.* Cantharides, administered internally, and with precaution, ought, consequently, to be a very salutary homœopathic remedy in similar cases of painful dysuria. And this is in reality the case. For, without enumerating all the Greek physicians who, instead of our Cantharides, made use of *Meloë-cichorii*, Fabricius ab Aquapendente, Capo di Vacca, Riedlin, Th. Bartholin,† Young,‡ Smith,§ Raymond,‖ De Meza,** Brisbane,†† and others, performed perfect cures of very painful ischuria, that was not dependent upon any mechanical obstacle, with *Cantharides*. Huxham has seen this remedy produce the best effects in cases of the same nature; he praises it highly, and would willingly have made use of it, had not the precepts of the old school of medicine (which, deeming itself wiser than nature herself, prescribes in such cases soothing and relaxing remedies) prevented him, contrary to his own conviction, from using a remedy which, in such cases, is specific or homœopathic.‡‡ In cases of recent inflammatory gonorrhœa, where Sachs von Lewenheim, Hannæus, Bartholin, Lister, Mead, and chiefly Werlhoff, administered Cantharides in very small doses, with perfect success, this substance manifestly removed the most severe symptoms which began to declare themselves.§§

It produced this effect by virtue of the faculty it possesses

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* See my Fragmenta de Viribus Medicamentorum Positivis. Leipsic, 1805, i., p. 83.

† Epist. 4, p. 345.

‡ Phil. Trans., No. 280.

§ Medic. Communications, ii., p. 505.

‖ In Auserlesene Abhandl. für pract. Aerzte (Select Treatises for Practical Physicians), iii., p. 460.

** Act. Reg. Soc. Med. Hafn. ii., p. 302.

†† Auserlesene Fälle (Selected Cases). Altenburg, 1777.

‡‡ Opera, edit. Reichel, t. ii., p. 124.

§§ I say, "the most severe symptoms which began to declare themselves," because the subsequent treatment demands other considerations; for, although there may have been cases of gonorrhœa so slight as to disappear very soon of themselves, and almost without any assistance whatever, still there are others of a graver nature, especially that which has become so common since the time of the French campaigns, which might be called

(according to the testimony of almost every observer) of exciting painful micturition, urinary heat, inflammation of the urethra (Wendt), and even, when applied only externally, a species of inflammatory gonorrhœa (Wichmann).*

The administration of Sulphur internally very often occasions, in persons of an irritable disposition, *tenesmus*, sometimes even attended with *vomiting* and *griping*, as attested by Walther.† It is by virtue of this property, which Sulphur exhibits, that physicians have been able‡ to cure, with its aid, dysenteric attacks and hæmorrhoidal diseases attended with tenesmus, as observed by Werlhoff,§ and, according to Rave,|| hæmorrhoidal colics.

It is well known that the waters at Tœplitz, like all other warm sulphurous mineral waters, frequently excite the appearance of an *exanthema*, which strongly resembles the *itch*, so prevalent among persons employed in *wool-working*. It is precisely this homœopathic virtue which they possess that removes various kinds of psoric eruptions. Can there be anything more *suffocating* than *sulphurous fumes?* Yet it is the vapor arising from the combustion of Sulphur that Bucquet** discovered to be the best means of reänimating persons in a state of asphyxia produced by another cause.

From the writings of Beddoes and others, we learn that the English physicians found *Nitric-acid* of great utility in salivation and ulceration of the mouth, occasioned by the use of Mercury. This acid could never have proved useful in such cases if it did not of itself excite salivation and ulceration of the mouth. To produce these effects, it is only necessary to bathe the surface of the body with it, as Scott†† and Blair‡‡ observe, and the same

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gonorrhœa-sycotica, and which is communicated by coition, like the chancrous disease, although of a very different nature.

* Auswahl aus den Nürnberger gelehrten Unterhaltungen, i., p. 249, note.

† Progr. de Sulphure et Marte, Lips., 1743, p. 5.

‡ Medic. National-Zeitung (National Med. Gazette), 1798, p. 153.

§ Observat. de Febribus, p. 3, § 6.

|| In Hufeland's Journal, VII., ii., p. 168.

** Edinb. Med. Comment., IX.

†† In Hufeland's Journal, IV., p. 353.

‡‡ Neueste Erfahrungen (Most Recent Discoveries), Glogau, 1801.

will occur if administered internally, according to the testimony of Aloyn,* Luke,† Ferriar,‡ and G. Kelly.§

Fritze || saw a species of *tetanus* produced by a bath impregnated with *Carbonate of Potash;* and A. von Humboldt,** by the application of a solution of *Salt of Tartar*, increased the irritability of the muscles to such a degree as to excite tetanic spasms. The curative power which Caustic Potash exercises in all kinds of tetanus, in which Stütz and others have found it so useful, could it be accounted for in a more simple or rational manner than by the faculty which this alkali possesses of producing homœopathic effects?

Arsenic, whose effects are so powerful upon the human economy that we cannot decide whether it is more hurtful in the hands of the fool-hardy than it is salutary in those of the wise,—Arsenic could never have effected so many remarkable cures of cancer in the face, as witnessed by numerous physicians, among whom I will only cite Fallopius,†† Bernhardt,‡‡ and Rönnow,§§ if this metallic oxide did not possess the homœopathic power of producing, in healthy persons, *very painful tubercles*, *which are cured with difficulty*, as witnessed by Amatus Lusitanus ;|||| very deep and *malignant ulcerations*, according to the testimony of Heinreich*** and Knape ;††† and *cancerous ulcers*, as testified by Heinze.‡‡‡ The ancients would not have been unanimous in the praise which they bestowed on the magnetic arsenical plaster of Angelus Sala,§§§ against pestilential buboes and carbuncles, if

* In the Mémoires de la Soc. Méd. d'Emulation, I., p. 195.

† In Beddoes.

‡ In the Sammlung auserles. Abhandl. für pract. Aertzte (Select Treatises for Practical Physicians), XIX., ii.

§ Ibid., XIX., i., p. 116.

|| In Hufeland's Journal, XII., i., p. 116.

** Versuch über die gereizte Muskel- und Nervenfaser (Treatise on the Irritability of the Muscles and Nerves). Posen and Berlin, 1797.

†† De Ulceribus et Tumoribus, lib. 2. Venice, 1563.

‡‡ In the Journal de Médecine, Chirurg. et Pharm., lvii., March, 1782.

§§ Konigl. Vetensk. Acad. Handl. f. a., 1776.

|||| Obs. et cur. Cent. ii., cur. 34.

*** Act. Nat. Cur., ii., obs. 10.

††† Annalen der Staatsarzneikunde, I., i.

‡‡‡ In Hufeland's Journal for September, 1813, p. 48.

§§§ Anatom. Vitrioli, tr. ii. in Opera Med. Chym. Frankfort, 1647, pp. 381, 463.

Arsenic did not, according to the report of Degner* and Pfann,† give rise to inflammatory tumors which *quickly turn to gangrene*, and to carbuncles or malignant pustules, as observed by Verzascha‡ and Pfann.§ And whence could arise that curative power which it exhibits in certain species of intermittent fevers (a virtue attested by so many thousands of examples, but in the practical application of which sufficient precaution has not yet been observed, and which virtue was asserted centuries ago by Nicholas Myrepsus, and subsequently placed beyond a doubt by the testimony of Slevogt, Molitor, Jacobi, J. C. Bernhardt, Jüngken, Fauve, Brera, Darwin, May, Jackson, and Fowler) if it did not proceed from *its peculiar faculty of exciting fever*, as almost every observer of the evils resulting from this substance has remarked, particularly Amatus Lusitanus, Degner, Buchholz, Heun, and Knape.‖ We may confidently believe E. Alexander,** when he tells us that *Arsenic* is a sovereign remedy in some cases of angina-pectoris, since Tachenius, Guilbert, Preussius, Thilenius, and Pyl have seen it give rise to very great *oppression of the chest;* Gresselius†† to a *dyspnœa, approaching even to suffocation;* and Majault,‡‡ in particular, saw it produce *sudden attacks of asthma, excited by walking, attended with great depression of the vital powers.*

The *convulsions* which are caused by the administration of *Copper*, and those observed by Tondi, Ramsay, Fabas, Pyl, and Cosmier, as proceeding from the use of aliments impregnated with Copper; the reiterated *attacks of epilepsy*, which J. Lazerme §§ saw result from the accidental introduction of a Copper coin into the stomach, and which Pfündel‖‖ saw produced by the ingestion of a compound of Sal-ammoniac and Copper into the

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* Act. Nat. Cur., VI.

† Annalen der Staatsarzneikunde, loc. cit.

‡ Obs. Med. Cent. Basil, 1677, obs. 66.

§ Samml. merkwürd. Fälle. (Collection of Remarkable Cases.) Nuremberg, 1750, pp. 119, 130.

‖ See my Mat. Med., vol. ii.

** Med. Comm. of Edinb. Dec. II., t. i., p. 85.

†† Misc. Nat. Cur. Dec. I., ann. 2, p. 149.

‡‡ In the Sammlung auserles. Abhandl. für Aerzte, VII., 1.

§§ De morbis internis capitis. Amsterdam, 1748, p. 253.

‖‖ In Hufeland's Journal, II., p. 264; and according to the testimony of Burdach, in his System of Medicine, i. Leip., 1807, p. 284.

digestive canal, sufficiently explain, to those physicians who will take the trouble to reflect upon it, how *Copper* has been able to cure a case of chorea, as reported by R. Willan,* Walcker,† Theussink,‡ and Delarive,§ and why preparations of Copper have so frequently effected the cure of epilepsy, as attested by Batty, Baumes, Bierling, Boerhaave, Causland, Cullen, Duncan, Feuerstein, Hevetius, Lieb, Magennis, C. F. Michaelis, Reil, Russell, Stisser, Thilenius, Weissmann, Weizenbreyer, Whithers, and others.

If Poterius, Wepfer, Wedel, F. Hoffmann, R. A. Vogel, Thierry, and Albrecht have cured a species of phthisis, hectic fever, chronic catarrh, and mucous asthma with *Stannum*, it is because this metal possesses the faculty of producing a species of *phthisis*, as Stahl|| has observed. And how could it cure *pains of the stomach*, as Geischläger says it does, if it was not capable of exciting a similar malady? Geischläger himself,** and Stahl†† before him, have proved that it does possess this power.

The evil effects of *Lead*, which produces the most *obstinate constipation*, and even the *iliac passion* (as Thunberg, Wilson, Lazuriaga, and others, inform us), do they not also give us to understand that this metal possesses likewise the virtue of curing these two affections? Like every other medicine, it ought to subdue and cure, in a permanent manner, the natural diseases which bear a resemblance to those which it engenders, by reason of the faculty which it possesses of exciting morbid symptoms. Angelus Sala‡‡ cured a species of ileus, and J. Agricola§§ another kind of constipation, which endangered the life of the patient, by administering Lead internally. The *saturnine* pills, with which many physicians (Chirac, Van Helmont, Naudeau, Pererius, Rivinus, Sydenham, Zacutus Lusitanus, Block, and others) cured the iliac passion and obstinate constipation, did not operate merely in a mechanical manner, by reason of their weight; for, if such had been the sources of their efficacy, Gold,

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* Sammlung auserles. Abhandl., XII., p. 62.

† Ibid., XI., iii., p. 672.

‡ Waarnemingen, No. 18.

§ In Kühn's Phys. Med. Journal, January, 1800, p. 58.

|| Mat. Med., cap. 6., p. 83. ** In Hufeland's Journal, X., iii., p. 165.

†† Mat. Med., loc. cit. ‡‡ Opera, p. 213.

§§ Comment. in J. Poppii chym. Med. Lips., 1638, p. 223.

whose weight is greater than that of Lead, would have been preferable in such a case; but the pills acted particularly as a saturnine internal remedy, and cured homœopathically. If Otto Tachenius and Saxtorph formerly cured cases of obstinate hypochondriasis with the aid of *Lead*, we ought to bear in mind that this metal tends of itself to excite hypochondriasis, as may be seen in the description of its ill effects given by Lazuriaga.*

We ought not to be surprised that Marcus† speedily cured an inflammatory swelling of the tongue and of the pharynx with a remedy (*Mercury*) which, according to the daily experience of physicians, has a specific tendency to produce *inflammation and tumefaction of the internal parts of the mouth*, phenomena to which it gives rise when merely applied to the surface of the body in the form of ointment or plaster, as experienced by Degner,‡ Frieze,§ Alberti,‖ Engel,** and many others. The *weakening of the intellectual faculties* (Swediaur††), *imbecility* (Degner‡‡), and *mental alienation* (Larry§§), which have been seen to result from the use of *Mercury*, joined to the almost specific faculty which this metal is known to possess, of exciting salivation, explain how G. Perfect‖‖ was enabled, with the use of Mercury, to cure, in a permanent manner, a case of melancholy alternating with increased secretion of saliva. How does it happen that preparations of Mercury proved so successful in the hands of Seelig,*** in the treatment of angina, accompanied with purpura; in those of Hamilton.††† Hoffmann,‡‡‡ Marcus,§§§ Rush,‖‖‖

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* Recueil périod. de Littérature, i., p. 20.

† Magazin, II., ii.

‡ Act. Nat. Cur., VI. app.

§ Geschichte und Versuche einer chirurg. Gesellschaft. (History and Experiments of a Chirurg. Soc.) Copenhagen, 1774.

‖ Jurisprudentia Medica, V., p. 600.

** Specimina Medica. Berlin, 1781, p. 99.

†† Traité des Malad. Vénér., II., p. 368. ‡‡ Loc. cit.

§§ Memoirs and Observations in the Description of Egypt, vol. i.

‖‖ Annalen einer Anstalt fur Wahnsinnige (Annals of an Institute for Mad Persons). Hanover, 1804.

*** In Hufeland's Journal, XVI., 1, p. 24

††† Edinb. Med. Comment., IX., 1., p. 8.

‡‡‡ Medic. Wochenblatt, 1787, No. 1.

§§§ Magazin für Specielle Therapie, II., p. 334.

‖‖‖ Medic. Inquir. and Observ., No. 6.

Colden,* Bailey, and Michaelis,† in the treatment of other kinds of malignant quinsy? It is evidently because this metal brings on of itself a species of angina of the worst description.‡ It was certainly by homœopathic means that Sauter§ cured an ulcerous inflammation of the mouth, accompanied with aphthæ and fœtor of the breath, similar to that which occurs in salivation, when he prescribed a solution of Corrosive Sublimate as a gargle and that Block‖ removed aphthæ by the use of mercurial preparations, since, among other *ulcerations of the mouth*, this substance particularly produces a species of *aphthæ*, as we are informed by Schlegel** and Th. Acrey.††

Hecker‡‡ used various medicinal compounds successfully in a case of caries succeeding small-pox. Fortunately, a portion of *Mercury* was contained in each of these mixtures, to which it may be imagined that this remedy will yield (homœopathically), because Mercury is one of the few medicinal agents which excites of itself caries, as proved by the many excessive mercurial courses used against syphilis, or even against other diseases, among which are those related by G. P. Michaelis.§§ This metal, which becomes so formidable when its use is prolonged, on account of the caries of which it then becomes the exciting cause, exercises, notwithstanding, a very salutary homœopathic influence in the caries which follows mechanical injuries of the bones, some very remarkable instances of which have been transmitted to us by J. Schlegel,‖‖ Jördens,*** and J. M. Müller.†††

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* Medic. Observ. and Inquir., 1, No. 19, p. 211.

† In Richter's Chirurg. Biblioth., V., pp. 737—739.

‡ Physicians have likewise endeavored to cure the *croup* by means of Mercury; but they generally failed in the attempt, because this metal cannot produce (of itself) in the mucous membranes of the trachea, a change similar to that particular modification which the disease engenders. *Sulphuretem-calcis*, which excites cough by impeding respiration, and still more so the tincture of Sponga-tosta, act more homœopathically in their special effects, and are consequently much more efficacious, particularly when administered in the *smallest possible doses*. (See my Mat. Med., vi.)

§ In Hufeland's Journal, VII., ii.

‖ Medic. Bemerkungen (Med. Observations), p. 161.

** In Hufeland's Journal, VII., iv. †† London Med. Journal, 1788.

‡‡ In Hufeland's Journal, i., p. 362. §§ Ibid., June, 1809, vi., p. 57.

‖‖ Hufeland's Journal, v., pp. 605, 610. *** Ibid., X., ii.

††† Obs. Med. Chirur., ii., cas. 10.

The cure of caries (not venereal) of another kind, which has likewise been effected by means of Mercury, by J. F. G. Neu* and J. D. Metzger,† furnishes a fresh proof of the homœopathic curative virtue with which this substance is endowed.

In perusing the works which have been published on the subject of medical electricity, it is surprising to see what analogy exists between the morbid symptoms sometimes produced by this agent and the natural diseases which it has cured in a durable manner by homœopathic influence. Innumerable are the authors who have observed that *acceleration of the pulse* is among the first effects of positive electricity; but Sauvages,‡ Delas,§ and Barillon‖ have seen *febrile paroxysms* excited by *electricity*. The faculty it has of *producing fever* is the cause to which we may attribute the circumstance of Gardini,** Wilkinson,†† Syme,‡‡ and Wesley§§ curing with it alone, tertian fever, and likewise the removal of quartan fevers by Zetzel‖‖ and Willermoz.*** It is also known that electricity occasions a contraction of the muscles which resembles a *convulsive movement*. De Sans††† was enabled to excite even *continued convulsions*, in the arm of a young girl, as often as he pleased to make the experiment. It is by virtue of this power which electricity develops that De Sans‡‡‡ and Franklin§§§ applied it successfully in convulsions, and that Theden‖‖‖ cured with its aid a little girl, ten years of age, who lost her speech, and partially the use of her left arm by lightning, yet kept up a constant involuntary movement of the arms and legs, accompanied by a spasmodic contraction of the fingers of the left hand. Electricity likewise produced a kind of ischias, as observed by Jallobert**** and another;†††† it has also cured this affection by similarity of effect (homœopathically), as

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* Diss. Med. Pract. Gœttingæ, 1776.

† Adversaria, p. ii., sect. 4.

‡ In Bertholon de St. Lazare, Medicinische Electricität, von Kühn. (Medical Electricity). Leip., 1788, t. i. pp. 239, 240.

§ Ibid., p. 232. ‖ Ibid., p. 233. ** Ibid. p. 232.

†† Ibid., p. 251. ‡‡ Ibid., p. 250. §§ Ibid.. p. 249.

‖‖ Ibid., p. 52. *** Ibid., p. 250. ††† Ibid., p. 274.

‡‡‡ Ibid., p. 274. §§§ Recueil sur l'Electr. Medic., ii., p. 386.

‖‖‖ Neue Bemerkungen und Erfahrungen, iii. (Recent Observations and Experiments).

**** Expériences et Observations sur l'Electricité.

†††† Philos. Trans., vol. 63.

confirmed by Hiortberg, Lovet, Arrigoni, Daboueix, Manduyt, Syme, and Wesley. Several physicians have cured a species of ophthalmia by electricity—that is to say, by means of the power which it has of exciting of itself *inflammation of the eyes*, as observed by P. Dickson* and Bertholon.† Finally, it has, in the hands of Fushel, cured varices; and it owes this sanative virtue to the faculty which Jallobert‡ ascribes to it, of producing *varicose tumors*.

Albers relates that a warm bath, at one hundred degrees of the thermometer of Fahrenheit, greatly reduced the burning of an acute fever, in which the pulse beat one hundred and thirty to the minute, and that it brought back the pulsation to the number of one hundred and ten. Löffler found hot fomentations very useful in encephalitis occasioned by insulation or the action of the heat of stoves,§ and Callisen‖ regards affusions of warm water on the head as the most efficacious of all remedies in cases of inflammation of the brain.

If we except those cases where ordinary physicians have discovered (not by their own research, but by *vulgar empiricism*) the specific remedy for a disease which always retained its identity, and by whose aid they could consequently cure it in a direct manner—such, for example, as Mercury in the chancrous venereal disease, Arnica in a malady resulting from contusions, Cinchona in intermittent fevers arising from marsh miasmata, Sulphur in a rece t development of itch, &c.,—I say, if we accept all these cases, we shall find that those which they have cured promptly and permanently by the bounty of Providence alone, are, to the mass of their other irrational cures, in the proportion of one to a thousand.

Sometimes they are conducted by mere chance to a homœopathic mode of treatment;** but yet they did did not perceive the

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* Bertholon, loc. cit., p. 466. † Loc. cit. ii., p. 296.

‡ Loc. cit. § In Hufeland's Journal, iii., p. 630.

‖ Act. Soc. Med. Hafn., iv., p. 419.

** Thus, for example, they always imagine they can drive out the perspiration through the skin (which, they say, stops up the pores after catching

law of nature, by which cures of this kind are and ever must be performed.

It is, therefore, highly important to the welfare of the human race that we should examine how these cures, which are as remarkable for their rare occurrence as they are surprising in their effects, are performed. The result is one of the deepest

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cold) by administering, in the cold stage of the fever, an infusion of the flowers of the Sambucus-niger, which is capable of subduing such fevers homœopathically, and restores the patient to health. The cure is most effectually and speedily performed, without perspiration, when the patient drinks but little of this liquor and abstains from all other medicines. They often apply repeated warm cataplasms to acute tumors, whose excessive inflammation, attended with insupportable pain, prevents suppuration taking place. Under the influence of this treatment, the inflammation soon diminishes, the pain decreases, and the abscess is quickly formed, as may be discovered by the fluctuation and appearance of the surface. They imagine that they have softened the tumor by the moisture of the cataplasm, while they have done nothing more than destroy the excess of inflammation homœopathically, by the stronger heat of the cataplasm, and promoted suppuration. Why is the red oxide of Mercury (which forms the basis of the ointment of St. Ives) of such utility in certain cases of ophthalmia, when, of all substances, there is none more capable of producing inflammation of the eyes? Is it difficult to perceive that in this case its action is homœopathic? How could the juice of Parsley procure instantaneous relief in cases of dysuria, so frequent among children, or in ordinary cases of gonorrhœa, which are principally distinguished by painful and vain attempts to pass water, if this juice did not cure homœopathically, by the faculty which it possesses of exciting painful dysuria in healthy persons? The Saxifrage, which excites an abundant mucous secretion in the bronchiæ and pharynx, is a salutary remedy for the so-called mucous angina; and certain kinds of uterine hæmorrhage are stopped by small doses of the leaves of Sabina, which has the property of exciting metrorrhagia: in both instances these remedies are applied without any knowledge of the therapeutic law of homœopathy. Opium, which produces costiveness, has been found, in small doses, to be one of the principal and most certain remedies in constipation from incarcerated hernia and ileus, without ever leading to a discovery of the homœopathic law which is evident in such cases. Ulcers in the throat (not venereal) have been cured homœopathically by small doses of Mercury. Diarrhœa has frequently been stopped by the use of Rhubarb, which produces alvine evacuations; rabies has been removed by means of Belladonna, which excites a species of hydrophobia; and, finally, coma, which is so dangerous in acute fevers, has been cured, as if by enchantment, by a small dose of Opium, a substance which occasions heat and stupefaction. And, after all these examples, which speak loudly for themselves, there are still physicians who repulse homœopathy with disdain!

interest. The examples which we have cited, sufficiently prove that these cures have never taken place but by homœopathic means—that is to say, by the faculty of exciting a morbid state, similar to the disease that was to be cured. They have been performed in a prompt and permanent manner, by medicines upon which those who prescribed them (contrary to all the existing systems of therapeutics) have fallen, as it were, by chance, without well knowing what they were doing, or why they acted in this manner. Contrary to their inclinations, they by this fact confirmed the necessity of the sole law of nature in therapeutics, that of homœopathy; a law which *medical* prejudices, till now, would not permit us to search after, notwithstanding the infinite number of facts and visible signs which ought to have pointed towards its discovery.

Even in the practice of domestic medicine, by persons ignorant of our profession, but who are gifted with sound judgment and discerning minds, it was discovered that the homœopathic method of cure was the safest, the most rational, and the least subject to failure.

Frozen sour-krout is frequently applied to a limb that is recently frozen, or, sometimes, it is rubbed with snow.*

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* It is on such examples of domestic practice that Mr. M. Lux founds his so-called mode of cure, by *identicals* and *idem*, which he calls *isopathy*, which some eccentric-minded persons have already adopted as the *ne plus ultra* of a healing art, without knowing how they can carry it out in practice. But, if we examine these instances attentively, we find that they do not bear out these views.

The purely physical powers differ in the nature of their action on the living organism from those of a dynamic medical kind.

Heat or cold of the air that surrounds us, or of the water, or of our food and drink, occasion (*as heat and cold*) *of themselves* no absolute injury to a healthy body; heat and cold are, in their alternations, essential to the maintenance of healthy life, consequently they are not of themselves medicine. Heat and cold, therefore, act as curative agents in affections of the body, not by virtue of their essential nature (not, therefore, as heat and cold *per se*, not as things hurtful in themselves, as are the drugs, Rhubarb, China, &c., even in the smallest doses), but *only* by virtue of their greater or smaller *quantity*, that is, according to their degrees of temperature, just as (to take an example from mere physical powers) a great weight of lead will bruise my hand painfully, not by virtue of its essential nature as lead, for a thin plate of lead would not bruise me, but in consequence of its quantity and massive weight.

If, then, cold or heat be serviceable in bodily ailments, like frost-bites or

A cook who has scalded his hand, exposes it to the fire at a certain distance, without heeding the increase of pain which it at first occasions, because experience has taught him that, by acting

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burns, they are so solely on account of their degree of temperature, just as they only inflict injury on the healthy body by their extreme degrees of temperature.

Thus we find, in these examples of successful domestic practice, that it is not the prolonged application of the degree of cold in which the limb was frozen that restores it *isopathically* (it would thereby be rendered quite lifeless and dead), but a degree of cold that only approximates to that (*homœopathy*), and which gradually rises to a comfortable temperature—as frozen *sour-krout* laid upon the frost-bitten hand, in the temperature of the room, soon melts, gradually growing warmer from 32° or 33° (Fahr.) to the temperature of the room, supposing that to be only 55°, and thus the limb is recovered by physical homœopathy. In like manner, a hand scalded with boiling water would not be *isopathically* cured by the application of boiling water, but only by a somewhat lower temperature; as, for example, by holding it in a vessel containing a fluid heated to 160°, which becomes every minute less hot, and finally descends to the temperature of the room, whereupon the scalded part is restored by *homœopathy*. Water in the act of freezing cannot *isopathically* draw out the frost from potatoes and apples, but this is effected by water only near the freezing point.

So, to give another example from physical action, the injury resulting from a blow on the forehead with a hard substance (a painful tumor), is soon diminished in pain and swelling by pressing on the spot for a considerable time with the ball of the thumb, strongly at first, and then gradually less forcibly, homœopathically; but not by an equally hard blow with an equally hard body, which would increase the evil isopathically.

The examples of cures by isopathy, given in the book alluded to—muscular contractions in human beings, and spinal paralysis in a dog, which had been caused by a chill, being rapidly cured by cold bathing—these events are falsely explained by isopathy. What are called sufferings from a chill are only nominally connected with cold, and often arise, in the bodies of those predisposed to them, even from a draught of wind which was not at all cold. Moreover, the manifest effects of a cold bath on the living organism, in health and in disease, cannot be reduced to such a simple formula as to warrant the construction of a system of such pretensions! That serpents' bites, as is there stated, are most certainly cured by portions of the serpents, must remain a mere fable of a former age, until such an improbable assertion is authenticated by indubitable observation and experience, which it certainly never will be. That, in fine, the saliva of a mad dog, given to a patient laboring under hydrophobia (in Russia), *is said* to have cured him—that "*is said*" would not seduce any conscientious physician to imitate such a hazardous experiment, to construct a so-called isopathic system, so dangerous, and so highly improbable in its extended application, as has been done (not by the modest author of the pamphlet entitled, "The Isopathy of Contagions; Leip-

thus, he can in a very short time perfectly cure the burn, and remove every feeling of pain.*

Other intelligent individuals, equally strangers to medical science—such, for example, as the lacker-workers, apply a substance to burns which excites of itself a similar feeling of *heat*, that is to say, hot *Alcohol* or the *oil of Turpentine*,† and by these

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zig: Kollmann," but) by its eccentric supporters, especially Dr. Gross (v. *Allg. Hom. Ztg.*, ii., p. 72), who vaunts this isopathy (*æqualia æqualibus*) as the only proper therapeutic rule, and sees nothing in the *similia similibus* but an indifferent substitute for it; ungratefully enough, as he is entirely indebted to the *similia similibus* for all his fame and fortune.

* Fernel (in his Therapeutics, book vi., cap. 20,) considered that the best means to allay pain was to expose the part that was burnt to the fire. John Hunter (in his work on the blood, p. 218) mentions the great inconvenience that results from the application of cold water to burns, and prefers the method of exposing the parts to the fire. In this he departs from the traditional doctrines of medicine, which prescribe cooling remedies in cases of inflammation (*contraria contrariis*); but experience proved to him that a homœopathic heat (*similia similibus*) would be most salutary.

† Sydenham (Opera, p. 271) says that repeated applications of *Alcohol* are preferable to all other remedies in burns. B. Bell (System of Surgery, 1789) expresses himself equally favorable with regard to the efficacy of homœopathic remedies. These are his words: "*Alcohol* is one of the best remedies for burns of every description; on the first application it appears to increase the pain (see § 157), but the latter is soon allayed, and gives place to an agreeable sensation of calm and tranquillity. This method is never more efficacious than when the whole part is plunged into Alcohol; but where the immersion is not practicable, it is requisite to keep the burn continually covered with pledgets imbibed with this liquid." I further add, *that warm, and even very hot Alcohol, affords still more prompt and certain relief, because it is far more homœopathic than Alcohol that is cold.* This is confirmed by every experience.

Edward Kentish treated several men who were often dreadfully burned in the coal mines by the explosion of fire-damp; he made them apply hot oil of Turpentine or Alcohol, as being the best remedies that could be used in severe burns. (Second Essay on Burns, London, 1798). No treatment is more homœopathic than this, nor can there be any more efficacious. The worthy and skillful physician, Heister, also recommends this practice from his own personal experience (Instit. Chirurg., Tom. I., p. 33); he praises the application of the oil of Turpentine, of Alcohol, and of cataplasms as hot as the patient can bear them. But nothing can more strongly exhibit the surprising superiority of the homœopathic method (that is to say of the application of substances that excite a sensation of heat and burning, to parts that are burned) over the palliative (which consists of cold applications), than those simple experiments where, in order to compare the results

means cure themselves in a few hours, well knowing that the so-called cooling ointments would not produce the same result in an equal number of months, and that cold water* would only make the evil worse.

An experienced reaper, however little he may be accustomed to the use of strong liquors, will not drink cold water (*contraria contrariis*) when the heat of the sun or the fatigue of hard labor have brought him into a feverish state: he is well aware of the danger that would ensue, and therefore takes a small quantity of some heating liquor—viz., a mouthful of brandy. Experience, the source of all truth, has convinced him of the advantage and

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of these two opposite proceedings, they have been simultaneously tried upon the same patient, and on parts that were burned in an equal degree. Thus J. Bell (Kühn's Phys. Med. Journal, for June, 1801, p. 428), having to treat a lady who had scalded both arms with boiling liquid, covered one with the oil of *Turpentine*, and plunged the other into *cold water*. The first was no longer painful at the expiration of half an hour, while the other continued so during six hours: the moment it was withdrawn from the cold water the patient *experienced far greater pain, and it required much longer time to cure this arm than it did to heal the other*. J. Anderson (Kentish, loc. cit., p. 43) likewise treated a woman who had scalded her face and arm with boiling fat. "The face, which was very red and painful, was covered with oil of Turpentine a few minutes after the accident: as for the arm, the patient had already plunged it of her own accord into cold water, and expressed a desire to await the result of the treatment for a few hours. At the expiration of seven hours, the face was better, and the patient relieved in this part. With regard to the arm, around which the water had been several times renewed, it became exceedingly painful whenever it was withdrawn from the water, and the inflammation had manifestly increased. The next day I found that the patient had suffered extreme pain in the arm; inflammation had extended above the elbow, several large blisters had burst, and a thick eschar had formed itself upon the arm and hand, which were then covered with a warm cataplasm. The face was no longer painful, but it was necessary to apply emollients a fortnight longer to cure the arm." *Who does not perceive, in this instance, the great superiority of the homœopathic mode of treatment (that is to say, of the application of agents which produce effects resembling the evil itself) over the antipathic, prescribed by the ordinary physicians of the old school of medicine?*

* J. Hunter is not the only one who has pointed out the evil results that attend the treatment of burns with cold water. Fabricius de Hilden (De Combustionibus Libellus. Basil, 1607, cap. V., p. 11.) likewise assures us that cold applications are very hurtful in such cases, that they produce the most disastrous effects—that inflammation, suppuration, and sometimes gangrene are the consequences.

efficacy of this homœopathic mode of proceeding. The heat and lassitude which oppressed him soon diminish.*

Occasionally there have been certain physicians who guessed that medicines might cure diseases by the faculty which they possessed of exciting morbid symptoms that resembled the disease itself.†

Thus the author of the book, *περὶ τόπων τῶν κατ' ἄνθρωπον*,‡ which forms a part of the works attributed to Hippocrates, expresses himself in the following remarkable words: *διὰ τὰ ὅμοια νοῦσος γίνεται, καὶ διὰ τὰ ὅμοια προσφερόμενα ἐκ νοσεύντων ὑγιαίνονται,—διὰ τὸ ἐμέειν ἔπετος παύεται.*

Physicians of a later period have likewise known and proclaimed the truths of homœopathy. Thus, *B. Boulduc*,§ for example, discovered that the purgative properties of Rhubarb were the faculty by which this plant cured diarrhœa.

Detharding guessed‖ that the infusion of Senna would cure the colic in adults, by virtue of the faculty which it possesses of exciting that malady in healthy persons.

*Bertholon*** informs us that, in diseases, electricity diminishes and finally removes a pain which is very similar to that which it also produces.

Thoury†† affirms that positive electricity accelerates arterial pulsation, but that it renders the same slower where it is already quickened by disease.

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* Zimmermann (Ueber die Erfahrung, II., p. 318) tells us that the inhabitants of warm countries act in the same manner, with the most beneficial results, and that they usually drink a small quantity of spirituous liquors when they are much heated.

† In citing the following passages of writers who have had some presentiment of homœopathy, I do not mean to prove the excellence of the method (which establishes itself without further proof), but I wish to free myself from a reproach of having passed them over in silence to arrogate to myself the merit of the discovery

‡ Basil, Froben, 1538, p. 72.

§ Mém. de l'Acad. Royale, 1710.

‖ Eph. Nat. Cur., cent. x., obs. 76.

** Medic. Electricit., II., pp. 15, 282. †† Mém. lu à l'Acad. de Caen.

*Störck** was struck with the idea that, if Stramonium disturbs the senses and produces mental derangement in persons who are healthy, it might very easily be administered to maniacs for the purpose of restoring the senses by effecting a change of ideas.

The Danish physician, *Stahl*,† has, above all other writers, expressed his conviction on this head most unequivocally. He speaks in the following terms: "The received method in medicine, of treating diseases by opposite remedies—that is to say, by medicines which are opposed to the effects they produce (*contraria contrariis*)—is completely false and absurd. I am convinced, on the contrary, that diseases are subdued by agents which produce a similar affection (*similia similibus*): burns, by the heat of a fire to which the parts are exposed; the frost-bite, by snow or icy cold water; and inflammation and contusions, by spirituous applications. It is by these means I have succeeded in curing a disposition to acidity of the stomach, by using very small doses of Sulphuric-acid, in cases where a multitude of absorbing powders had been administered to no purpose."

Thus far the great truth has more than once been approached by physicians. But a transitory idea was all that presented itself to them; consequently, the indispensible reform which ought to have taken place in the old school of therapeutics, to make room for the true curative method, and a system of medicine at once simple and certain, has, till the present day, not been effected.

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* Lebell. de Stramon., p. 8.

† In J. Hammel, ii., Comment de Arthritide tam Tartarea, quam scorbutica, seu podagra et scorbutico. Budingæ, 1738—in 8, pp. 40—42

ORGANON OF MEDICINE.

The sole duty of a physician is, to restore health in a mild, prompt, and durable manner.

§ 1.—The first and *sole* duty of the physician is, to restore health to the sick.[1] This is the true art of healing.

§ 2.—The perfection of a cure consists in restoring health in a prompt, mild, and permanent manner; in removing and annihilating disease by the shortest, safest, and most certain means, upon principles that are at once plain and intelligible.

The physician ought to search after what is to be cured in disease, and be acquainted with the curative virtues of medicines, in order to adapt the medicine to the disease. He must also be acquainted with the means of preserving health.

§ 3.—When the physician clearly perceives the *curative indication* in each particular case of disease—when he is acquainted with the *therapeutic effects of medicines* individually—when, guided by evident reasons, he knows how to make such an application of that which is curative in medicine to that which

[1] His mission is not, as many physicians (who, wasting their time and powers in the pursuit of fame) have imagined it to be that of inventing systems, by stringing together empty ideas and hypotheses upon the immediate essence of life and the origin of disease in the interior of the human economy; nor is it that of continually endeavoring to account for the morbid phenomena, with their nearest cause (which must forever remain concealed), and confounding the whole in unintelligible words and pompous observations, which make a deep impression on the minds of the ignorant, while the patients are left to sigh in vain for relief. We have already too many of these learned reveries, which bear the name of medical theories, and for the inculcation of which even special professorships have been established. It is high time that all those who call themselves physicians should cease to deceive suffering humanity with words that have no meaning, and begin to act—that is to say, to afford relief, and cure the sick in reality.

is indubitably diseased in the patient (both in regard to the choice of the substances, the precise dose to be administered, and the time of repeating it) that a cure may necessarily follow —and, finally, when he knows what are the obstacles to the cure, and can render the latter permanent by removing them;—*then only can he accomplish his purpose in a rational manner—then only can he merit the title of a genuine physician, or a man skilled in the art of healing.*

§ 4.—The physician is likewise the guardian of health, when he knows what are the objects that disturb it, which produce and keep up disease, and can remove them from persons who are in health.

In the cure of disease, it is necessary to regard the fundamental cause, and other circumstances.

§ 5.—When a cure is to be performed, the physician must avail himself of all the particulars he can learn, both respecting the probable *origin* of the acute malady and the most significant points in the history of the chronic disease, to aid him in the discovery of their *fundamental cause*, which is commonly due to some chronic miasm. In all researches of this nature, he must take into consideration the apparent state of the physical constitution of the patient (particularly when the affection is chronic), the disposition, occupation, mode of life, habits, social relations, age, sexual functions, &c., &c.

For the physician, the totality of the symptoms alone constitutes the disease.

§ 6.—The unprejudiced observer (however great may be his powers of penetration), aware of the futility of all elaborate speculations that are not confirmed by experience, perceives in each individual affection nothing but changes of the state of the body and mind (*traces of disease*, *casualties*, *symptoms*), that are discoverable by the senses alone—that is to say, deviations from the former sound state of health, which are felt by the patient himself, remarked by the individuals around him, and observed by the physician. The *ensemble* of these available signs represents, in its full extent, the disease itself—that is, they constitute the true and only form of it which the mind is capable of conceiving.[1]

[1] I cannot, therefore, comprehend how it was possible for physicians,

To cure disease, it is merely requisite to remove the entire symptoms, duly regarding, at the same time, the circumstances enumerated in § 5.

§ 7.—As in a disease where no manifest or exciting cause presents itself for removal (*causa occasionalis*[1]), we can perceive nothing but the symptoms, then must these symptoms alone (with due attention to the accessory circumstances, and the possibility of the existence of a miasm, § 5) guide the physician in the choice of a fit remedy to combat the disease. The totality

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without heeding the symptoms, or taking them as a guide in the treatment, to imagine that they ought to search the interior of the human economy (which is inaccessible and concealed from our view), and that they could there alone discover that which was to be cured in disease. I cannot conceive how they could entertain so ridiculous a pretension as that of being able to discover the internal invisible change that had taken place, and restore the same to the order of its normal condition by the aid of medicines, without ever troubling themselves very much about the symptoms, and that they should have regarded such a method as the only means of performing a radical and rational cure. Is not that which manifests itself in disease, by symptoms, identified with the change itself which has taken place in the human economy, and which it is impossible to discover without their aid? Do not the symptoms of disease, which are sensibly cognizable, represent to the physician the disease itself? When he can neither see the spiritual essence, the vital power which produces the disease, nor yet the disease itself, but simply perceive and learn its morbid effects, that he may be able to treat it accordingly? What would the old school search out farther from the hidden interior for a prima causa morbi, whilst they reject and superciliously despise the palpable and intelligible representation of the disease, the symptoms which clearly announce themselves to us as the object of cure? What is there besides these in disease which they have to cure?*

[1] It is taken for granted that every intelligent physician will commence by removing this *causa occasionalis;* then the indisposition usually yields of itself. Thus, it is necessary to remove flowers from the room when their odors occasion paroxysms of fainting and hysteria; extract from the eye the foreign substance which occasions ophthalmia; remove the tight bandages from a wounded limb which threatens gangrene, and apply others more suitable; lay bare and tie up a wounded artery where hæmorrhage produces fainting; evacuate the berries of Belladonna, &c., which may have been swallowed by vomiting; extract the foreign particles which have introduced themselves into the openings of the body (the nose, pharynx, ears, urethra, rectum, vagina); grind down a stone in the bladder; open the imperforate anus of the new-born infant, &c.

* The physician who engages in a search after the hidden springs of the internal economy will hourly be deceived; but the homœopathist, who, with due attention, seizes upon the faithful image of the entire group of symptoms, possesses himself of a guide that may be depended on; and, when he has succeeded in destroying the whole of them, he may be certain that he has likewise annihilated the internal and hidden cause of disease.—*Rau*, loc. cit., p. 103.

of the symptoms, *this image of the immediate essence of the malady reflected externally*, ought to be the principal or sole object by which the latter could make known the medicines it stands in need of—the only agent to determine the choice of a remedy that would be most appropriate. In short, the *ensemble*[1] of the symptoms is the principal and sole object that a physician ought to have in view in every case of disease—the power of his art is to be directed against that alone, in order to cure and transform it into health.

When all the symptoms are extinguished, the disease is, at the same time, internally cured.

§ 8.—It is not possible to conceive or prove by any experience, after the cure of the whole of the symptoms of a disease, together with all its perceptible changes, that there remains or possibly can remain any other than a healthy state, or that the morbid alteration which has taken place in the interior of the economy has not been annihilated.[2]

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[1] Not knowing, at times, what plan to adopt in disease, physicians have till now endeavored to suppress or annihilate some one of the various symptoms which appeared. This method, which is known by the name of the *symptomatic*, has very justly excited universal contempt, not only because no advantage is derived from it, but because it gives rise to many bad consequences. A single existing symptom is no more the disease itself than a single leg constitutes the entire of the human body. This method is so much the more hurtful in its effects, that, in attacking an isolated symptom, they make use solely of an opposite remedy (that is to say, of antipathics or palliatives), so that, after an amendment of short duration, the evil bursts forth again worse than before.

[2] In one who has thus been restored from sickness by a genuine physician, so that no trace of disease, no morbid symptom any longer remains, and every token of health has again durably returned, can it for a moment be supposed, without offering an insult to common sense, that the entire corporeal disease still resides in such an individual? and yet Hufeland, at the head of the old school, makes this identical assertion (in his work on Homœopathy, p. 27, I., 19) in the following words, viz., "The homœopathist may remove the symptoms, but the disease will still remain." He affirms this partly out of mortification at the progress and salutary effects of homœopathy, and partly because he entertains wholly *material* ideas of disease, which he is unable to regard as an immaterial change in the organism, produced by the morbid derangement of the vital power; he does not consider it as a changed condition of the organism, but as a *material something*, which, after the cure is completed, may yet continue to lurk in

During health, the system is animated by a spiritual, self-moved, vital power, which preserves it in harmonious order.

§ 9.—In the healthy condition of man, the immaterial vital principle, which animates the material body, exercises an absolute sway, and maintains all its parts in the most admirable order and harmony, both of sensation and action, so that our in-dwelling rational spirit may freely employ these living healthy organs for the superior purpose of our existence.

Without this vital, dynamic power, the organism is dead.

§ 10.—The material organism, deprived of its vital principle, is incapable of sensation, action, or self-preservation;[1] it is the immaterial vital principle only, animating the former in its healthy and morbid condition, that imparts to it all sensation, and enables it to perform its functions.

In disease, the vital power only is primarily disturbed, and expresses its sufferings (internal changes) by abnormal alterations in the sensations and actions of the system.

§ 11.—In disease, this spontaneous and immaterial vital principle, pervading the physical organism, is primarily deranged by the dynamic influence of a morbific agent, which is inimical to life. Only the vital principle, thus disturbed, can give to the organism its abnormal sensations, and incline it to the irregular actions which we call disease; for, as an invisible principle, and only cognizable through its operations in the organism, its morbid disturbances can be perceived solely by means of the expression of disease in the sensations and actions of that side of the organism exposed to the senses of the physician and by-standers; in other words, by the *morbid symptoms*, and can be indicated in no other manner.

By the extinction of the totality of the symptoms, in the process of cure, the

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some internal corner of the body, in order, one day or other, at pleasure, and during a period of blooming health, once more to burst forth with its material presence! So shocking is still the delusion of the old pathology! That such a one only could produce a *therapeutica*, solely intent upon cleansing out the poor patient, is not surprising.

[1] It is then dead, and subject to the physical laws of the external world; it suffers decay, and is again resolved into its constituent elements.

suffering of the vital power—that is, the entire morbid affection, inwardly and outwardly, is removed.

§ 12.—It is solely the morbidly affected vital principle which brings forth disease,[1] so that the expression of disease, perceptible by the senses, announces, at the same time, all the internal change—that is, all the morbid perturbations of the vital principle; in short, it displays the entire disease. Consequently, after a cure is effected, the cessation of all morbid expression, and of all sensible changes which are inconsistent with the healthy performance of the functions, necessarily pre-supposes, with an equal degree of certainty, a restoration of the vital principle to its state of integrity, and the recovered health of the whole organism.

To presume that disease (non-chirurgical) is a peculiar and distinct something, residing in man, is a conceit which has rendered allopathy so pernicious.

§ 13.—Disease, therefore (those forms of it not belonging to manual surgery), considered, as it is by the allopathists, as *something* separate from the living organism and the vital principle which animates it, as something hidden internally, and material, how subtile soever its nature may be supposed, is a nonentity which could only be conceived by minds of a material mould, and which for ages, hitherto, has given to medicine all those pernicious deviations which constitute it a mischievous art.

Every curable disease is made known to the physician by its symptoms.

§ 14.—There is no curable malady, nor any invisible morbid change in the interior of man which admits of cure that is not made known, by morbid indications or symptoms, to the physician of accurate observation—a provision entirely in conformity with the infinite goodness of the all-wise Preserver of men.

The sufferings of the deranged vital power, and the morbid symptoms produced thereby, as an invisible whole, one and the same.

§ 15.—The sufferings of the immaterial vital principle, which

[1] In what manner the vital principle produces morbid indications in the system, that is, *how* it produces disease, is to the physician a useless question, and, therefore, will ever remain unanswered. Only that which is necessary for him to know of the disease, and which is fully sufficient for the purpose of cure, has the Lord of life rendered evident to his senses.

animates the interior of our bodies when it is morbidly disturbed, and the mass of symptoms produced by it in the organism, which are externally manifested, and represent the actual malady, constitute a whole—they are one and the same. The organism is, indeed, the material instrument of life; but without that animation which is derived from the instinctive sensibility and control of the vital principle, its existence is as inconceivable as that of a vital principle without an organism; consequently, both constitute a unit, although, for the sake of ease in comprehension, our minds may separate this unity into two ideas.

It is only by means of the spiritual influence of a morbific agent that our spiritual vital power can be diseased; and, in like manner, only by the spiritual (dynamic) operation of medicine that health can be restored.

§ 16.—By the operation of injurious influences from without upon the healthy organism, influences which disturb the harmonious play of the functions, the vital principle, as a spiritual dynamis, cannot otherwise be assailed and affected than in a (dynamic) spiritual manner; neither can such morbid disturbances, or, in other words, such diseases, be removed by the physician, except in like manner, by means of the spiritual (dynamic virtual) countervailing agency of the suitable medicines acting upon the same vital principle, and this action is communicated by the sentient nerves everywhere distributed in the organism; so that curative medicines possess the faculty of restoring, and do actually restore health, with concomitant functional harmony, by a dynamic influence only, acting upon the vital energies, after the morbid alterations in the health of the patient which are evident to the senses (the totality of the symptoms) have represented the disease to the attentive and observant physician as fully as may be requisite to effect a cure.

The physician has only to remove the totality of the symptoms, and he has cured the entire disease.

§ 17.—As the cure, which is effected by the annihilation of all the symptoms of a disease, removes at the same time the internal change upon which the disease is founded—that is to say, destroys it in its totality[1]—it is accordingly clear that the physician has

[1] A dream, a presentiment resulting from a superstitious imagination, a solemn prediction, impressing a person with the belief that he will infallibly

nothing more to do than destroy the totality of the symptoms, in order to effect a simultaneous removal of the internal change—that is, to annihilate the *disease itself*. But by destroying disease we restore health, the first and sole duty of the physician who is sensible of the importance of his calling, which consists in affording relief to his fellow mortals, and not discoursing dogmatically.[1]

The totality of the symptoms is the sole indication in the choice of the remedy.

§ 18.—From this incontrovertible truth, that beyond the totality of the symptoms there is nothing discoverable in diseases by which they could make known the nature of the medicines they stand in need of, we ought naturally to conclude that there can be *no other indication* whatever than the *ensemble* of the symptoms in each individual case to guide us in the choice of a remedy.

Changes in the general state, in disease (symptoms of disease), can be cured in no other way, by medicines, than in so far as the latter possess the power, likewise, of affecting changes in the system.

§ 19.—As *diseases* are nothing more than *changes in the general state of the human economy*, which declare themselves by symptoms, and the cure being impossible except by the *conversion of the diseased state into one of health*, it may be readily con-

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die on a certain day, and at a certain hour, have often produced the embryo of the growing disease, the signs of approaching death, and even death itself at the hour prognosticated. Such effects could never take place without some change having been operated in the interior of the body, corresponding with the state which manifested itself externally. In cases of this nature, it has also sometimes happened that, by deceiving the patient or insinuating a contrary belief, it has succeeded in dissipating all the morbid appearances which announced the approach of death, and suddenly restored him to health: circumstances that never could have taken place without annihilating at the same time, by this moral remedy, the internal morbid change of which death was to be the result.

[1] The wisdom and goodness of the Creator, in the cure of disease to which man is subject, could not be more manifest than in developing the incidents, in the malady to be removed, openly to the observation of the physician, in order to remove them and reëstablish health. But what would be thought of those divine attributes, if (as the prevailing school of medicine, hitherto affecting a supernatural insight into the internal nature of things, have pretended) he had veiled what is to be cured in disease in mystic darkness, wrapt it in concealment within, and thus rendered it impossible for man to know distinctly the malady, and the cure equally impossible.

ceived that *medicines* could never cure disease if they did not possess the faculty of changing the general state of the system, which consists of sensation and action, and that their curative virtues are owing to this faculty *alone*.

This faculty which medicines have of producing changes in the system, can only be known by observing their effects upon healthy individuals.

§ 20.—By a mere effort of the mind we could never discover this innate and hidden *faculty* of medicines—this spiritual *virtue*, by which they can modify the state of the human body, and even cure disease. It is by experience only, and observation of the effects produced by their influence on the general state of the economy, that we can either discover or form to ourselves any clear conception of it.

The morbid symptoms which medicines produce in healthy persons are the sole indications of their curative virtues in disease.

§ 21.—The curative powers of medicines being nowise discoverable in themselves, a fact which few will venture to dispute, and the pure experiments which have been made, even by the most skillful observers, not exhibiting anything to our view which could be capable of rendering them medicines or curative remedies, except the faculty which they possess of producing manifest changes in the general state of the human economy, particularly with *persons in health*, in whom they excite morbid symptoms of a very decided character; we ought to conclude from this that, when medicines act as remedies, they cannot exercise their curative virtue but by the faculty which they possess of modifying the general state of the economy, and giving birth to peculiar symptoms. Consequently, we ought to rely solely upon the morbid appearances which medicines excite in healthy persons, the only possible manifestation of the curative virtues which they possess, in order to learn what malady each of them produces individually, and at the same time what diseases they are capable of curing.

If experience prove that the medicines which produce symptoms similar *to those of the disease are the therapeutic agents that cure it in the most certain and permanent manner, we ought to select these medicines in the cure of the disease. If, on the contrary, it proves that the most certain and permanent cure is obtained by medicinal substances that produce symptoms* directly

opposite *to those of the disease, then the latter agents ought to be selected for this purpose.*

§ 22.—But, as we can discover nothing to remove in disease in order to change it into health, except the *ensemble* of the symptoms; as we also perceive nothing curative in medicines but their faculty of producing morbid symptoms in persons who are healthy, and of removing them from those who are diseased, it very naturally follows that medicines assume the character of remedies, and become capable of annihilating disease in no other manner than by exciting particular appearances and symptoms; or, to express it more clearly, a certain artificial disease which destroys the previous symptoms—that is to say, the natural disease which they intend to cure. On the other hand, if we wish to destroy the entire symptoms of a disease, we ought to choose a medicine which has a tendency to excite similar or opposite symptoms, according to that which experience may point out to us as the easiest, safest, and most permanent means of removing the symptoms of the disease, and of restoring health, whether it be by opposing to the latter medicinal symptoms that are similar or contrary.[1]

Morbid symptoms that are inveterate cannot be cured by medicinal symptoms of an opposite character (antipathic method).

§ 23.—From pure experience, and the most careful experiments

[1] Besides these two, there is no other mode of applying medicines in disease but the allopathic; and in this latter, remedies are administered which produce symptoms that bear no reference whatever to those of the disease itself, being neither similar nor contrary, but wholly heterogeneous. I have already shown, in the INTRODUCTION, *that this method is an imperfect imitation of the still more imperfect attempts made by the unintelligent vital powers* (*when abandoned to their own resources*) *to save themselves at all hazards*, a power to which the organism was confided merely to preserve its harmony so long as health continued; but, when deranged by disease, to admit of being again changed to health (homœopathically) by the intelligent physician, but not to cure itself, for which the little power it possesses is so far from being a pattern to be copied, that all the changes and symptoms it produces in the (morbidly deranged) organism, are just the disease itself. However inapplicable this method may be, it has for so long a time been practised by the existing school of medicine, that the physician can no more pass over it unnoticed, than the historian can be silent on the oppression to which mankind has been subject for thousands of years beneath the absurd rule of despotic governments.

that have been tried, we learn that the existing morbid symptoms, far from being effaced or destroyed by contrary medicinal symptoms, like those excited by the antipathic, enantiopathic, or palliative methods, they, on the contrary, reäppear more intense than ever, after having for a short space of time undergone apparent amendment. (Vide § 58—62, and 69).

The homœopathic method, or that which employs medicines producing symptoms similar to those of the malady, is the only one of which experience proves the certain efficacy.

§ 24.—There remains, accordingly, no other method of applying medicines profitably in diseases than the homœopathic, by means of which we select from all others that medicine (in order to direct it against the entire symptoms of the individual morbid case) whose manner of acting upon persons in health is known, and which has the power of producing an artificial malady the nearest in resemblance to the natural disease before our eyes.

§ 25.—Plain experience,[1] an infallible oracle in the art of healing, proves to us, in every careful experiment, that the particular medicine whose action upon persons in health produces the greatest number of symptoms resembling those of the disease which it is intended to cure, possesses, also, in reality (when administered in convenient doses), the power of suppressing, in a radical, prompt, and permanent manner, the totality of these morbid symptoms—that is to say (§ 6—16), the whole of the existing disease; it also teaches us that all medicines cure the diseases whose symptoms approach nearest to their own, and that among the latter none admit of exception.

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[1] I do not mean that kind of experience acquired by our ordinary practitioners after having long combated, with a heap of complicated prescriptions, a multitude of diseases which they never examined with care, and which (true to the errors of the old school) they regarded as being already included in our pathology, thinking that they perceived in them some imaginary morbific principle, or some anomaly not less hypothetical. In fact, they were in the habit of seeing something, but they knew not what they saw, and they arrived at conclusions which a deity alone could unravel in the midst of so great a concourse of diverse powers acting upon an unknown subject, a result from which no information was to be gained. Fifty years of such experience are like fifty years passed in looking through a kaleidoscope, which, full of unknown things of varied colors, revolves continually upon itself: there would be seen thousands of figures, changing their forms every instant, without a possibility of accounting for any one of them.

This is grounded upon the therapeutic law of nature, that a weaker dynamic affection in man is permanently extinguished by one that is similar, of greater intensity, yet of a different origin.

§ 26.—This phenomena is founded on the natural law of homœopathy—a law unknown till the present time, although it has on all occasions formed the basis of every visible cure—that is to say, *a dynamic disease in the living economy of man is extinguished in a permanent manner by another that is more powerful, when the latter (without being of the same species) bears a strong resemblance to it in its mode of manifesting itself.*[1]

The curative virtues of medicines depend solely upon the resemblance that their symptoms bear to those of the disease.

§ 27.—The curative powers of medicines are therefore grounded upon the faculty which they possess of creating symptoms similar to those of the disease itself, but which are of a more intense nature. (§ 12—26.) It necessarily follows that disease cannot be destroyed or cured in a certain, radical, prompt, and permanent manner, but by the aid of a medicine which is capable of exciting (in the health of a human being) the entire group of symptoms

[1] Physical and moral diseases are cured in the same manner. Why does the brilliant planet Jupiter disappear in the twilight from the eyes of him who gazes at it? Because a similar but more potent power, the light of breaking day, then acts upon these organs. With what are we in the habit of flattering the olfactory nerves when offended by disagreeable odors? With snuff, which affects the nose in a similar manner, but more powerfully. Neither music nor confectionery will overcome the disgust of smelling, because these objects have affinity with the nerves of other senses. By what means does the soldier cunningly remove from the ears of the compassionate spectator the cries of him who runs the gauntlet? By the piercing tones of the fife, coupled with the noise of the drum. By what means do they drown the distant roar of the enemy's cannon, which carries terror to the heart of the soldier? By the deep-mouthed clamor of the big drum. Neither the compassion nor the terror could be suppressed by reprimands or a distribution of brilliant uniforms. In the same manner, mourning and sadness are extinguished in the soul when the news reach us (even though they were false) of a still greater misfortune occurring to another. The evils resulting from an excess of joy are mitigated by coffee, which, of itself, disposes the mind to impressions that are happy. The Germans, a nation which had for centuries been plunged in apathy and slavery by their princes—it was not till after they had been bowed to the dust by the tyranny of the French invader, that a sentiment of the dignity of man could be awakened within them, or that they could once more arise from their abject condition.

which bear the closest resemblance to those of the disease, but which possess a still greater degree of energy.

Some explanation of this therapeutic law of nature.

§ 28.—As this therapeutic law of nature clearly manifests itself in every accurate experiment and research, it consequently becomes an established fact, however unsatisfactory may be the scientific theory of the manner in which it takes place. I attach no value whatever to any explanation that could be given on this head; yet the following view of the subject appears to me to be the most reasonable, because it is founded upon experimental premises.

§ 29.—*Every disease (which does not belong exclusively to surgery) being a purely dynamic and peculiar change of the vital powers in regard to the manner in which they accomplish sensation and action, a change that expresses itself by symptoms which are perceptible to the senses, it therefore follows, that the homœopathic medicinal agent, selected by a skillful physician, will convert it into another medicinal disease, which is analogous, but rather more intense.*[1] *By this means, the natural morbific power which had previously existed, and which was nothing more than a dynamic power without substance, terminates, while the medicinal disease which usurps its place, being of such a nature as to be easily subdued by the vital powers, is likewise extinguished in its turn, leaving in its primitive state*

[1] The brief operation of the artificial morbific powers, which are denominated medicinal, although they are stronger than natural diseases, renders it possible that they may, nevertheless, be more easily overpowered by the vital energies than the latter, which are weaker. Natural diseases, simply because of their more tedious and burthensome operation (as psora, syphilis, sycosis), cannot be overcome or extinguished by the unaided vital energies, until these are more strongly aroused by the physician, through the medium of a very similar yet more powerful morbific agent (a homœopathic medicine). Such an agent, upon its administration, urges, as it were, the insensate, instinctive vital energies, and is substituted for the natural morbid affection hitherto existing. The vital energies now become affected by the medicine alone, yet transiently; because its effect (that is to say, the natural course of the medicinal disease thereby excited) is of short duration. Those chronic diseases which (according to § 46) are destroyed on the appearance of small-pox and measles (both of which run a course of a few weeks only) furnish similar instances of cure.

of integrity and health the essence or substance which animates and preserves the body. This hypothesis, which is highly probable, rests upon the following facts.

The human body is much more prone to undergo derangement from the action of medicines than from that of natural disease

§ 30.—Medicines (particularly as it depends on us to vary the doses according to our own will) appear to have greater power in affecting the state of health than the natural morbific irritation; for natural diseases are cured and subdued by appropriate medicines.

§ 31.—The physical and moral powers, which are called morbific agents, do not possess the faculty of changing the state of health unconditionally;[1] we do not fall sick beneath their influence before the economy is sufficiently disposed and laid open to the attack of morbific causes, and will allow itself to be placed by them in a state where the sensations which they undergo, and the actions which they perform, are different from those which belong to it in the normal state. These powers, therefore, do not excite disease in all men, nor are they at all times the cause of it in the same individual.

§ 32.—But it is quite otherwise with the artificial morbific powers which we call medicines. Every real medicine will, at *all* times, and under *every* circumstance, work upon *every* living individual, and excite in him the symptoms that are peculiar to it (so as to be clearly manifest to the senses when the dose is powerful enough), to such a degree that the whole of the system is always (*unconditionally*) attacked, and, in a manner, infected by the medicinal disease, which, as I have before said, is not at all the case in natural diseases.

§ 33.—It is therefore fully proved, by every experiment[2] and

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[1] When I say that disease is an aberration or a discord in the state of health, I do not pretend by that to give a metaphysical explanation of the immediate essence of diseases generally, or of any morbid case in particular. In making use of this term, I merely intend to point at that which diseases are not, and cannot be; or, to express what I have just proved, that they are not mechanical or chemical changes of the material substance of the body that they do not depend upon a morbific material principle, and that they are solely spiritual and dynamic changes of the animal economy.

[2] The following is a striking observation of the kind directly in point: previously to the year 1801, the genuine smooth scarlet fever of Sydenham

observation, that the state of health is far more susceptible of derangement from the effects of medicinal powers than from the influence of morbific principles and contagious miasms; or, what is the same thing, the *ordinary morbific principles have only a conditional and often very subordinate influence, while the medicinal powers exercise one that is absolute, direct, and greatly superior to that of the former.*

The truth of the homœopathic law is shown by the inefficiency of non-homœopathic treatment in the cure of diseases that are of long standing, and likewise by the fact that either of two natural dissimilar diseases, coëxisting in the body, cannot annihilate or cure the other.

§ 34.—In artificial diseases produced by medicines, it is not the greater degree of intensity that imparts to them the power they possess of curing those which are natural. In order that the cure may be effected, it is indispensable that the medicines be able to produce in the human body an *artificial disease, similar* to that which is to be cured; for it is this resemblance alone, joined to the greater degree of intensity of the artificial disease, that gives to the latter the faculty of substituting itself in the place of the former, and thus obliterating it. This is so far a fact that even nature herself cannot cure an existing disease by the excitement of a new one that is dissimilar, be the intensity of the latter ever so great; in the same manner the physician is incapable of effecting a cure when he applies medicines that have not the power of creating in healthy persons a morbid state, *resembling the disease* which is before him.

§ 35.—In order to illustrate these facts, we will examine successively, in three different cases, the proceedings of nature, where two natural diseases that are dissimilar meet together in the same patient, and also the results of the ordinary treatment of disease with allopathic medicines, which are incapable of exciting an artificial morbid state similar to that of the disease which is to

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prevailed epidemically among children, and attacked all, without exception, who had not escaped the disease in a former epidemic; whereas, every child who was exposed to one of the kind which came under my observation in Königslutter, remained exempt from this highly infectious disease, if it had timely taken a very small dose of Belladonna. When a medicine can thus evince a prophylactic property against the infection of a prevalent disease, it must exercise a predominating influence over the vital power.

be cured. This examination will fully prove, on the one hand, that it is not even in the power of nature herself to cure an existing disease by one that is dissimilar, be the intensity of the latter ever so great; and, on the other, that even the most energetic medicines, when not homœopathic, are incapable of effecting a cure.

I.—*A disease, existing in the human body, prevents the accession of a new and dissimilar one, if the former be of equal intensity to, or greater than the latter.*

§ 36. I.—If the two *dissimilar* diseases which meet together in the human body have an unequal power, or if the *oldest* of them is *stronger* than the other, the new disease will be repulsed from the body by that which existed before it, and will not be able to establish itself there. Thus, a person already afflicted with a severe chronic disease, will never be subject to an attack of slight autumnal dysentery or any other epidemic. According to Larry,[1] the plague peculiar to the Levant never breaks out in places where scurvy prevails, nor does it ever infect those who labor under herpetic diseases. According to Jenner, the rickets prevent vaccination from taking effect, and Hildebrand informs us that persons suffering under phthisis are never attacked with epidemic fevers, except when the latter are extremely violent.

Thus, non-homœopathic treatment, which is not violent, leaves the chronic disease unaltered.

§ 37.—In the same manner, a chronic disease, of long standing, will not yield to the *ordinary mode of cure* by *allopathic* remedies—that is to say, by medicines which are incapable of producing in healthy persons a state analogous to that by which it is characterized. It resists a treatment of this kind, provided it be not too violent, even prolonged during several years. Practice verifies this assertion, therefore requires no examples to support it.

II.—*Or, a new and more intense disease suspends a prior and dissimilar one, already existing in the body, only so long as the former continues, but it never cures it.*

§ 38. II.—If the *new* disease, which is *dissimilar* to the old, be *more powerful* than the latter, it will then cause its suspension, until the new disease has either performed its own course or

[1] Mem. and Observ. in the Description of Egypt, tom. i.

is cured; but then the old disease *re-appears*. We are informed, by Tulpius,[1] that two children having contracted tinea, ceased to experience any further attacks of epilepsy to which they had till then been subject; but, as soon as the eruption of the head was removed, they were again attacked as before. Schöpf saw the itch disappear when scurvy manifested itself, and return again after the cure of the latter disease.[2] A violent typhus has suspended the progress of ulcerous phthisis, which resumed its march immediately after the cessation of the typhoid disease.[3] When madness manifests itself during a pulmonary disease, it effaces the phthisis with all its symptoms; but, when the mental alienation ceases, the pulmonary disease again rears its head and kills the patient.[4] Where the measles and the small-pox exist together, and have both attacked the same infant, it is usual for the measles, which have already declared themselves, to be arrested by the small-pox which bursts forth, and not to resume their course until after the cure of the latter; on the other hand, Manget[5] has also seen the small-pox, which had fully developed itself after inoculation, suspended during four days by the measles which intervened, and, after the desquamation of which, it revived again to run its course. The eruption of measles on the sixth day after inoculation has been known to arrest the inflammatory operation of the latter, and the small-pox did not break out until the other exanthema had accomplished its seven days' course.[6] In an epidemic, the measles broke out among several patients four or five days after inoculation, and retarded until their entire disappearance the eruption of the small-pox, which subsequently proceeded in a regular manner.[7] The true scarlet fever of Sydenham,[8]

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[1] Obs., lib. i., obs. 8.

[2] In Hufeland's Journal, XV., ii.

[3] Chevalier, in Hufeland's neuesten Annalen der franz. Heilkunde, ii., p. 192.

[4] Mania phthisi superveniens eam cum omnibus suis phænomenis auffert, verum mox redit phthisis et occidit, abeunte mania. Reil, Memorabilia. Fasc. III., v., p. 171.

[5] Edinb. Med. Comment., Pt. I., i.

[6] J. Hunter on the Venereal Disease.

[7] Rainey, Edinb. Med. Comment., iii., p. 480.

[8] It has also been very accurately described by Withering and Plenciz, and differs greatly from purpura, to which they often give the name of scarlet fever. Only within the last few years have both, originally very different diseases, approached more or less to each other in their symptoms.

with angina, was arrested on the fourth day by the manifestation of the cow-pox, which went through its natural course; and not before its termination did the scarlet fever manifest itself again. But as these two diseases appear to be of equal force, the cow-pox has likewise been seen to suspend itself on the eighth day by the eruption of genuine scarlatina, and the red areola was effaced until the scarlatina had terminated its career, at which moment the cow-pox resumed its course, and terminated regularly.[1] The cow-pox was on the point of attaining to its state of perfection on the eighth day, when the measles broke out, which immediately rendered it stationary, and not before the desquamation of which did it resume and finish its course; so that, according to the report of Kortum,[2] it presented on the sixteenth day the aspect which it usually wears on the tenth. The vaccine virus has been known to infect the system even where the measles had already made their appearance, but it did not pursue its course until the measles had passed away; for this we have also the authority of Kortum.[3]

I have myself had an opportunity of seeing a parotid angina disappear immediately after the development of the cow-pox. It was not till after the cow-pox had terminated, and the disappearance of the red areola of the vesicles, that a great swelling, attended with fever, manifested itself in the parotid and submaxillary glands, which ran its ordinary course of seven days.

It is the same in all diseases that are dissimilar; the stronger one suspends the weaker (except in cases where they blend together, which rarely occurs in acute diseases); *but they never cure each other reciprocally.*

In the same manner, violent treatment with allopathic remedies never cures a chronic disease, but merely suspends it during the continuance of the powerful action of a medicine incapable of exciting symptoms similar to those of the disease; but afterwards, the latter re-appears, even more intense than before.

§ 39.—The ordinary schools of medicine have witnessed all these effects during whole centuries. They have seen that nature was never in any instance capable of curing a disease by adding another, whatever degree of intensity the latter might

[1] Jenner, in the Annals of Medicine, for August, 1800, p. 747.

[2] In Hufeland's Journal, XX., iii., p. 50. [3] Loc. cit.

possess, if it was *not similar* to the preëxisting disease. What opinion, then, ought we to form of these schools of medicine, which continued, notwithstanding, to treat chronic diseases with allopathic remedies—that is to say, with substances which were scarcely ever able to excite anything else but a disease *dissimilar* to the affection that was to be cured? And though physicians had never before regarded nature with a due share of attention, would it not still have been possible for them to discover, from the miserable results of their mode of treatment, that they were pursuing a wrong path, which could only lead them still farther from their purpose? Could they not see that, in having recourse (according to their usual practice) to violent allopathic remedies in chronic diseases, they did nothing more than provoke an artificial malady *dissimilar* to the primitive disease, which certainly had the effect of extinguishing the latter, so long as the other continued to exist, but which suffered it to re-appear as soon as the diminished powers of the patient could no longer support the vigorous attacks of allopathy on the vital principle? It is in this manner that strong purgatives, frequently repeated, cause eruptions of the skin to disappear pretty quickly; but when the patient can no longer endure the dissimilar disease that has been violently kindled in the vitals, and is compelled to discontinue the purgatives, then the cutaneous eruption either flourishes again in its former vigor, or the internal psoric affection manifests itself by some bad symptom or another, while, in addition to the primitive malady (which is not in the least degree diminished), indigestion ensues, and the vital powers are exhausted. Thus, also, when ordinary physicians insert setons, and excite ulceration of the surface of the body, for the purpose of destroying chronic diseases, they *never* accomplish the object they have in view—that is to say, they *never* perform a cure, because those factitious cutaneous ulcers are perfectly foreign and allopathic to the internal disease; but the irritation produced by many cauteries, being often a more powerful disease than the primitive morbid state (although at the same time dissimilar), it frequently has the power of silencing the latter for a short time, which is nothing more than a *suspension* of the disease obtained at the expense of the patient, whose powers are thereby gradually diminished. An epilepsy, which had been suppressed during several years by issues, constantly re-appeared,

more violent than before, whenever the exuditories were allowed to heal up, as attested by Pechlin[1] and others. But purgatives are no more allopathic in regard to psora, or issues in respect to epilepsy, than the compounds of unknown ingredients employed till the present time in ordinary practice are so in relation to the other innumerable forms of disease. These mixtures do nothing more than weaken the patient, and suspend the evil for a very short space of time, without being able to cure it, while their continued and repeated use, as it frequently happens, adds a new disease to the old one.

III.—*Or, the new disease, after having acted for a considerable time on the system, joins itself finally to the old one, which is dissimilar, and thence results a complication of two different maladies, either of which is incapable of annihilating or curing the other.*

§ 40. III.—Or it sometimes occurs that the *new disease*, after having acted for a considerable period upon the system, joins itself finally to the old dissimilar one, presenting together a complicated form of disease, but in such a manner that each of them, notwithstanding, occupies a particular region of the economy, installing itself in those organs with which it sympathizes, and abandoning the others to the diseases that are dissimilar. Thus a venereal affection may turn to one that is psoric, and *vice versa. These two diseases being dissimilar, they are incapable of annihilating or curing each other.* Venereal symptoms are effaced and suspended, in the first instance, as soon as a psoric eruption commences; but, in the progress of time, the venereal affection being at least quite as powerful as the psoric, the two unite together[2]—that is to say, each seizes merely upon those parts of the organism that are appropriate to it individually, by which the patient is rendered worse, and the cure more difficult than before. In a case where two contagious acute diseases meet together, bearing no analogy

[1] Obs. Phys. Med., lib. 2, obs. 30.

[2] The cures which I performed of these kinds of complicated diseases, together with the accurate experiments which I have made, have convinced me that they do not arise from an amalgamation of two diseases; but that the latter exist *separately* in the organism, each occupying the parts that are most in harmony with it. In short, the cure is effected in a very complete manner, by administering alternately, and at the proper time, mercurials and antipsorics, each according to its appropriate dose and preparation.

to each other (such as, for example, the small-pox and the measles), one of them ordinarily suspends the other, as before stated. However, there have been some extraordinary instances in violent epidemic diseases, where two dissimilar acute maladies have simultaneously attacked the body of the same individual, and become, so to express it, complicated for a short time. In an epidemic where the small-pox and the measles reigned together, there were about three hundred cases in which one of these maladies suspended the other, and in which the measles did not break forth until twenty days after the eruption of the small-pox, and the latter till from seventeen to eighteen days after that of the measles—that is to say, until after the first disease had run its entire course; but there was a single instance in which P. Russell[1] met with these two dissimilar maladies simultaneously in the same patient. Rainey[2] saw the small-pox and the measles together in two little girls; and J. Maurice[3] remarks that he never met with more than two instances of this kind in the whole course of his practice. Similar examples may be found in Ettmüller,[4] and a few other writers. Zencker[5] saw the cow-pox pursue its course in a regular manner, conjointly with measles and purpura; and Jenner likewise observed it pursue its course tranquilly in the midst of a mercurial treatment directed a ainst the enereal disease.

Much m frequently t an a superadded natural disease, an artificial one, which is occasioned by the long continued use of violent and unsuitable allopathic remedies, is combined with the dissimilar prior and natural disease (the dissimilarity consequently rendering it incurable by means of the artificial malady), and the patient becomes doubly diseased.

§ 41.—The complication or coëxistence of several diseas s in the same patient, resulting from a long use of medicines that were not homœopathic, is far more frequent than those to which nature herself has given birth. The continued application of inappropriate medicines finishes by adding to the natural disease, which it is intended to cure, such fresh morbid symptoms as

[1] Transactions of a Society for the Improvement of Med. and Chir. Knowledge, vol. ii.

[2] Med. Comment. of Edinb., iii., p. 480.

[3] Med. and Phys. Journal, 1805.

[4] Opera, ii., p. i., cap. 10.

[5] In Hufeland's Journal, xvii.

those remedies are capable of exciting, according to the nature of their special properties. These symptoms, not being capable of curing by analogous counter-irritation (that is to say, homœopathically), a chronic disease to which they bear no similitude, gradually associate themselves to the latter, and thus add a new factitious disease to the old one, so that the patient becomes considerably worse and far more difficult to cure. There are many observations and cases cited in the medical journals and treatises that support this assertion. One proof of it is also to be met with in the frequent cases of the venereal chancrous disease, especially when complicated with psora, and even with gonorrhœa, sycotica, which, far from being cured by considerable and repeated doses of inappropriate mercurial preparations, station themselves in the organism alongside of the chronic mercurial disease, which develops itself gradually,[1] and form together a monstrous complication, generally designated by the name of masked syphilis (pseudo-syphilis), a state of disease which, if not absolutely incurable, cannot, at least, but with the greatest difficulty, be changed to that of health.

The diseases thus complicated, by reason of their dissimilarity, assume differen. places in the organism to which they are severally adapted.

§ 42.—Nature, as I have before said, sometimes permits the coincidence of two, and even three spontaneous diseases in one and the same body; but it must be observed that this complication never takes place but in diseases that are dissimilar, and which, according to the eternal laws of nature, cannot annihilate or cure each other reciprocally. Apparently, this is executed in such a manner that the two or three diseases divide, if we may so express it, the organism between them, and each takes possession of the parts that are best suited to it individually; a division which, in consequence of the want of similitude between them, can very well take place without doing injury to the unity of the vital principle.

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[1] For, besides the morbid symptoms analogous to those of the venereal disease, which would be capable of curing the same homœopathically, Mercury produces a crowd of others, which bear no resemblance whatever to those of syphilis, and which, when administered in large doses, especially where there is a complication with psora, as is frequently the case, engenders fresh evils, and commits terrible ravages on the body.

But very different is the result where a new disease that is similar *and stronger is superadded to the old one, for in that case the former annihilates and cures the latter.*

§ 43.—But the result is very different when two diseases that are similar meet together in the organism—that is to say, when an analogous but more powerful disease joins itself to the preëxisting malady. It is true that we here see how a cure is performed according to nature, and how man is to proceed in effecting the same object.

§ 44.—Two diseases that *resemble* each other closely, can neither *repel* (as in the first of the three preceding hypotheses, I.), nor *suspend* each other (as in the second, II.), so that the old one re-appears after the cessation of the new one; nor, finally (as in the third, III.), *can they exist beside each other* in the same organism, and form a *double* or complicated disease.

This phenomenon explained.

§ 45.—No! Two diseases that differ greatly in their species,[1] but which bear a strong resemblance in their development and effects—that is to say, in the symptoms which they produce, always mutually destroy each other when they meet together in the system. The stronger annihilates the weaker; nor is it difficult to conceive how this is performed. Two dissimilar diseases may coexist in the body, because their dissimilitude would allow of their occupying two distinct regions. But, in the present case, the stronger disease which makes its appearance, exercises an influence upon the *same* parts as the old one, and even throws itself, in preference, upon those which have till now been attacked by the latter; so that the old disease, finding no other organ to act upon, is necessarily extinguished.[2] Or, to express it in other terms, as soon as the vital powers, which have till then been deranged by a morbific cause, are attacked with greater energy by a new power very analogous to the former, but more intense, they no longer receive any impression but from the latter, while the preceding one, reduced to a state of mere dynamic power without matter, must cease to exist.

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[1] See the note attached to § 26.

[2] In the same way that the light of a lamp is rapidly effaced from the retina by a sunbeam which strikes the eye with greater force.

Examples of the cure of chronic diseases, by the accidental accession of another disease, similar and more intense.

§ 46.—Many examples might be adduced where nature has cured diseases homœopathically by other diseases which excited similar symptoms. But, if precise and indisputable facts alone be required, it will be necessary to confine ourselves to the few diseases which arise from some permanent miasm, and constantly preserve their identity, for which reason they ought to receive a distinct appellation.

The foremost that presents itself among these affections is the small-pox, so famous for the violence and number of its symptoms, and which has cured a multitude of diseases that were characterized by symptoms similar to its own.

Violent ophthalmia, extending even to the loss of sight, is one of the most ordinary occurrences in the small-pox; whereas, Dezoteux[1] and Leroy[2] have reported cases of chronic ophthalmia which were cured in a perfect and permanent manner by inoculation.

A case of blindness, of two years' standing, brought on by the metastasis of tinea, was, according to Klein,[3] perfectly cured by the small-pox. How often has the small-pox cured deafness and oppressed respiration? J. F. Closs[4] has seen it cure both these affections when it had reached its highest state of intensity.

Considerable enlargement of the testicle is a frequent symptom in small-pox, and, according to Klein,[5] it has been known to cure homœopathically a large hard swelling of the left testicle, the consequence of a contusion. Another observer has seen it cure a similar swelling of the testicle.

Dysentery is one of the bad symptoms which occur in small-pox —for this reason it cures the former disease homœopathically, as in a case reported by F. Wendt.[7]

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[1] Traité de l'Inoculation, p. 189.

[2] Heilkunde für Mütter (Medical Treatise for the use of Mothers), p. 384.

[3] Interpres Clinicus, p. 293.

[4] Neue Heilart der Kinderpocken (New System for the Cure of Small-pox), Ulm, 1769, p. 68, and Specim. Obs., No. 18.

[5] Loc. cit.

[6] Nov. Act. Nat. Cur., vol. i., obs. 22.

[7] Nachricht von dem Krankeninstitut (Directions of the Medical Board) zu Erlangen, 1783.

The small-pox, which comes on after vaccination, destroys the latter immediately, and does not permit it to arrive at perfection, both because it is more powerful than the cow-pox, and bears a close resemblance to it. By the same reason, when the cow-pox approaches to its term of maturity, it diminishes and softens, in a very great degree, the small-pox which has just broken out, and causes it to assume a milder form, as witnessed by Mühry[1] and many others.

The cow-pox, in addition to the vesicles which protect from small-pox, excites also a general cutaneous eruption of another kind. This exanthema consists of sharp-pointed pimples, usually small, seldom large and suppurating, dry, resting upon a small red areola, frequently interspersed with small round spots of a red color, and sometimes attended with severe itching. In many children it precedes by several days the appearance of the red areola of the cow-pox. But most often it manifests itself afterwards, and disappears in a few days, leaving small hard red spots on the skin. It is by reason of this other exanthema, and the analogy which it bears to the same, that the cow-pox the moment it takes, removes in a permanent manner those cutaneous eruptions which exist in some children, and which are often troublesome and of long standing. This has been attested by numerous observers.[2]

Vaccination, whose special symptom is a swelling of the arm,[3] cured, after its eruption, the *tumefaction* of an arm that was half paralyzed.[4]

The vaccine fever, which takes place at the period of the formation of the red areola, has, according to the information of Hardège,[5] cured two cases of intermittent fever homœopathically; which confirms the remark, formerly made by J. Hunter,[6] that two fevers (or diseases that are similar) can never exist together in the body.[7]

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[1] In R. Willan on Vaccination.

[2] Particularly Clavier, Hurel, and Desormeaux, in the Bulletin des Sc Med. de l'Eure, 1808. Journal de Médecine continué, xv., 206.

[3] Balhorn, in Hufeland's Journal, X., ii.

[4] Stevenson, in Duncan's Annals of Med. Lustr. ii., vol. i., pt. 2., No. 9

[5] In Hufeland's Journal, xxiii.

[6] Ueber die venerische Krankheit (on the Venereal Disease), p. 4.

[7] In the former editions of the Organon, I have cited cases where chronic

The measles and whooping cough resemble each other, both in regard to the fever and the character of the cough. This was the reason that Bosquillon[1] observed, during an epidemic of measles and whooping cough, that among the children who had the former there were many entirely free from the latter. All of them would have been exempt from whooping cough for ever after, and also beyond the reach of the contagion of measles, if the whooping cough was not a disease that only resembled the measles partially—that is, if it produced an eruption of the skin analogous to that of the latter; thus the measles are able to preserve but a certain number of children homœopathically from the whooping cough, nor can they do this for a longer period than during the continuance of the reigning epidemic.

But when the measles come in contact with a disease that resembles them in the principal symptom, viz., the eruption, they can beyond a doubt annihilate and cure it homœopathically. It was under such circumstances that the eruption of measles cured a chronic tetter[2] in a prompt, durable, and perfect manner, as observed by Kortum.[3] A miliary eruption, that covered the neck, face, and arms, during a period of six years, attended with insupportable heat, and which returned at every change of weather, was reduced to s awelling of the skin on the appearance of measles: after the cessation of the latter the miliary eruption was cured and never re appeared.[4]

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diseases have been cured by psora, which, according to the discoveries I have made known in the first part of my *Treatise on Chronic Diseases*, can only be partially regarded as homœopathic cures. The great affections which were thus obliterated (such as suffocating asthma and phthisis of many years' standing), already owed their origin to some psoric cause. The symptoms of a psoric eruption of long standing, which were completely developed in the system, and threatened the life of the patient, were reduced by the appearance of a psoric eruption caused by a new infection, to the simple form of primitive psora, by which means the old disease, with its alarming symptoms, were removed. This return to the primitive form cannot, therefore, be regarded as a homœopathic cure of the old psora but in this sense, that the new infection places the patient in a much more favorable way of being subsequently cured of the entire psora by antipsoric medicines.

[1] Cullen's Elements of Pract. Med., part ii., 1-3, ch. 7.

[2] Or, at least, this symptom was removed.

[3] In Hufeland's Journal, XX., iii., p. 50.

[4] Rau, loc. cit., p. 35.

Of any two diseases which occur in the ordinary course of nature, it is only that one whose symptoms are similar to the other which can cure or destroy it. This faculty never belongs to a dissimilar disease. Hence the physician may learn what are the remedies with which he can effect a certain cure, that is to say, with none but such as are homœopathic.

§ 47.—No instructions can be more simple and persuasive than these to direct the physician in the choice of the substances (medicines) which are capable of exciting artificial diseases, in order that he may be enabled to cure in a prompt and durable manner according to the course of nature.

§ 48.—All the preceding examples prove to us that neither the efforts of nature, nor the skill of the physician, have ever been able to cure a disease by a dissimilar morbific power, whatever energy the latter may have possessed; also, that a cure is not to be obtained but by a morbific power capable of producing *symptoms that are similar, and, at the same time, a little stronger.* The cause of this rests with the eternal and irrevocable law of nature, which was hitherto not understood.

§ 49.—We should have met with a much greater number of those truly natural homœopathic cures if, on the one hand, observers have been more attentive to the subject, and, on the other, nature had at her disposal more diseases capable of effecting homœopathic cures.

Nature affords but few instances in which one disease can homœopathically destroy another, and her remedial resources in this way are encumbered by many inconveniences.

§ 50.—Even nature herself has no other homœopathic agents at her command than the miasmatic diseases which always retain their identity, such as itch, measles, and small-pox.[1] But of these morbific powers, the small-pox and the measles are more dangerous and terrific than the maladies which they cure; and the other, psora, demands itself, after the performance of a cure, the application of a remedy that is capable of annihilating it in its turn: both of these are circumstances that render their use as homœopathic remedies difficult, uncertain, and dangerous. And how few are the diseases to which man is subject that would find their homœopathic cure in psora, measles, or small-pox! Nature can, therefore, cure but a very limited number of

[1] And the exanthematic miasm which is contained in the cow-pox lymph.

diseases with those hazardous remedies. Their use is attended with considerable danger to the patient, because the doses of these morbific agents cannot be varied according to circumstances, as in the case with doses of medicine; and, in curing an analogous disease of long standing, they weigh down the patient with the dangerous burden of psora, measles, and small-pox. Notwithstanding this, we have many examples where their favorable junction has produced the most perfect homœopathic cures, which are a living commentary upon the sole therapeutic law of nature: *Cure with medicines that are capable of exciting symptoms analogous to those of the disease itself.*

On the other hand, the physician is possessed of innumerable curative agents, greatly preferable to those.

§ 51.—These facts will more than suffice to reveal to the understandings of men the great law which has just been declared. And behold the advantage which man has here over rude nature, whose acts are not guided by reflection! How are the homœopathic morbific powers multiplied in the various medicines which are spread over the creation, all of which are at his disposal, and may be brought to the relief of his suffering fellow-mortals! With these, he can create morbid symptoms as varied as the countless natural diseases which they are to cure. With such precious resources at his command, there can be no necessity for those violent attacks upon the organism to extirpate an old and obstinate disease; and the transition from the state of suffering to that of durable health is effected in a gentle, imperceptible, and often speedy manner.

From the process employed by nature, to which we have just adverted, the physician may deduce the doctrine of curing diseases by no other remedies than such as are homœopathic, and not with those of another kind (allopathic), which never cure, but only injure the patient.

§ 52.—After such evidence and examples, it is impossible any reasonable physician to persevere in the ordinary allopathic treatment, or continue to apply remedies whose effects have no direct or homœopathic relation with the chronic disease that is to be cured, and which attack the body in the parts that are least diseased, by exciting evacuations, counter-irritation, derivations,

&c.[1] It is impossible that he can persist in the adoption of a method which consists in exciting, at the expense of the powers of the patient, the appearance of a morbid state entirely different from the primitive affection, by administering strong doses of mixtures which are of the most part composed of drugs whose effects are unknown. The use of such mixtures can have no other result but that which proceeds from the general law of nature when one dissimilar disease joins itself to another in the animal economy—that is to say, *the chronic affection, far from being cured, is, on the contrary, always aggravated.* Three different effects may then take place: 1st. If the allopathic treatment, though of long duration, be gentle, the natural disease remains unchanged, and the patient will only have lost a portion of his strength, because, as we have seen before, the disease which already exists in the body will not permit a new *dissimilar* one that is weaker to establish itself there likewise. 2d. When the economy is attacked with violence by allopathic medicines, the primitive disease will yield for a time; but it re-appears, with at least the same degree of vigor as before, the moment this treatment is interrupted, because, as before stated, of two concurrent diseases, the new one, which is the stronger, destroys and suspends for a time that which existed before it, which is weaker and *dissimilar.* 3d. Finally, if large doses of allopathic medicines be continued for a length of time, this treatment only adds a new factitious disease, without ever curing the primitive one, and renders the cure still more difficult; because, as we have already seen, when two dissimilar chronic affections of equal intensity meet together, one takes up its station beside the other in the system, and both are simultaneously established.

There are only three possible methods of employing medicines in diseases, viz.

§ 53.—These cures are, as we see, performed solely by means of homœopathy, which we have at length attained to by consulting reason and taking experience for our guide (§ 7—25). By this method alone can we cure disease in the most speedy, certain, and permanent manner, because it is grounded upon an eternal and unerring law of nature.

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[1] See the introduction, "A View," &c., and my book, "Die Allöopathie: ein Wort der Warnung an Kranke jeder Art." Leipzig, bei Baumgärtner

I.—*The homœopathic, which only is salutary and efficacious.*

§ 54.—I have before remarked (§ 43—49) that there is no true method but the *homœopathic;* because, of the only three modes of employing medicines in disease, this alone leads in a direct way to a mild, safe, and durable cure, without either injuring the patient or diminishing his strength.

II.—*The allopathic or heteropathic.*

§ 55.—The second mode of employing medicines in disease, is that which I term the *allopathic*, or *heteropathic*, which has been in general use till the present time. Without ever regarding that which is really diseased in the body, it attacks those parts which are sound, in order to draw off the malady from another quarter, and direct it towards the latter. I have already treated of this method in the Introduction, and therefore will not speak of it farther.

III.—*The antipathic or enantiopathic, which is merely palliative.*

§ 56.—The third and last mode of employing medicines[1] in disease is the *antipathic*, *enantiopathic*, or *palliative*. By this method, physicians have, till the present time, succeeded in affording *apparent* relief, and gained the confidence of their patients by deluding them with a temporary suspension of their sufferings. We will now show its inefficacy, and to what extent it is even injurious in diseases that run their course rapidly. In fact, this is the only feature, in the treatment employed by allopathists, that has any direct reference to the sufferings occasioned by the natural disease. But in what does this reference consist? In precisely that which ought most to be avoided, if we would not delude and mock the patient.

An exposition of the method of cure where a remedy producing a contrary effect (contraria contrariis) is prescribed against a single symptom of the disease.—Examples.

§ 57.—An ordinary physician, who proceeds upon the antipathic

[1] A fourth mode of employing medicines in diseases has been attempted to be created by means of *isopathy*, as it is called—that is to say, a method of curing a given disease by the same contagious principle that produces it. But, even granting this could be done, which would certainly be a most valuable discovery, yet, after all, seeing that the miasm is given to the patient highly dynamized, and thereby, consequently, to a certain degree in an altered condition, the cure is effected only by opposing a *simillimum* to a *simillimum*.

method, pays attention to one symptom only—that of which the patient complains loudest, and neglects all the others, however numerous. He prescribes against this symptom a medicine that is known to produce the very opposite effect; for, according to the axiom *contraria contrariis*, laid down fifteen hundred years ago by the old schools of medicine, it is from this remedy that he expects the most speedy relief (palliative). Accordingly, he administers strong doses of Opium in pains of every description, because this substance rapidly benumbs the feeling. He prescribes the same drug in diarrhœa, because in a short time it stops the peristaltic movement of the intestinal canal, and renders it insensible. He administers it likewise in cases of insomnolence, because it produces a state of hebetude and stupor. He employs purgatives when the patient has for a long time been tormented with constipation. He plunges a hand that has received a burn into cold water, because its icy quality appears suddenly to remove the pain as if by enchantment. When a patient complains of a sense of cold and loss of vital heat, he places him in a warm bath, whereby heat is immediately restored. Any one complaining of habitual weakness is advised to take Wine, which immediately reanimates and appears to refresh him. Some other antipathics—that is to say, medicines opposed to the symptoms—are likewise employed; but, independent of those I have just enumerated, there are not many, because ordinary physicians are only acquainted with the peculiar and primitive effects of a very small number of medicines.

This antipathic method is not merely defective because it is directed against an individual symptom only, but also, because in chronic diseases, after having apparently diminished the evil for a time, this temporary abatement is followed by a real aggravation of the symptoms.

§ 58.—I will pass over the defect (see the note to § 7) which this method has in attaching itself to *but one of the symptoms*, and consequently but to a small part of the whole, a circumstance from which nothing could evidently be expected for the amelioration of the entire disease, which is the only thing the patient aspires to. I will now ask, if experience can show me a single case where the application of these antipathic remedies in chronic or permanent diseases, and the short relief which they have procured, has not been followed by a manifest aggravation, not only

of the symptoms thus palliated in the first instance, but, what is more, of the entire disease? Every one who has paid attention to the subject will concur in saying that, after this slight antipathic amendment, which lasts only for a short time, the condition of the patient *invariably becomes worse*, although the ordinary physician endeavors to account for this too palpable augmentation by attributing it to the malignity of the primitive disease, which, according to his account, only then began to manifest itself.[1]

Injurious consequences of some antipathic cures.

§ 59.—No severe symptom of a permanent disease has ever been treated by these opposite remedies and palliatives, where the evil did not re-appear, after a few hours, more aggravated than before. Thus, to cure a habitual tendency to sleep during the day, Coffee was administered, the first effects of which are excitement and insomnolence; but, the moment that its first action was exhausted, the propensity to sleep returned stronger than ever. When a person was subject to frequent waking at night, without any regard being paid to the other symptoms of the disease, Opium was administered at bed-time, which, by virtue of its primitive action, produces sleep, stupor, and hebetude; but on the following night the evil only became still more aggravated in consequence. Alike regardless of the other symptoms, Opium was administered in chronic diarrhœa, because its primitive effect is to constipate the bowels; but the alvine flux, after having been suspended for some time, re-appeared more grievous than before.

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[1] However unaccustomed physicians may have been till the present time to make correct observations, it could not have escaped their notice that disease infallibly increases after the use of palliatives. A striking example of this nature is found in J. H. Schulze (*Diss. qua corporis humani momenta-nearum alterationum specimina quædam expenduntur. Halle*, 1741, § 28). Something similar to this is attested by Willis (*Pharm. rat., sec.* 7, *cap.* i., p. 298): *Opiata dolores atrocissimos plerumque sedant atque indolentiam . . . . . procurant, eamque . . . . aliquamdiu et pro stato quodam tempore continuant, quo spatio elapso, dolores mox recrudescunt et brevi ad solitam ferociam augentur.* And, p. 295: *Exactis opii viribus illico redeunt tormina, nec atrocitatem suam remittunt, nisi dum ab eodem pharmaco rursus incantuntur.* J. Hunter (in his Treatise on the Venereal Disease, p. 13) says, that Wine increases the energy of persons who are weak, without bestowing on them any real vigor; and that the vital powers sink afterwards in the same proportion as they have been stimulated, so that the patient gains nothing by it, but, on the contrary, loses the greater part of his strength.

Acute and frequent pains of all descriptions were momentarily calmed beneath the influence of Opium, which blunts and benumbs the feeling; but they never failed to return with greater violence than before, or they were even sometimes replaced by another disease of a worse description. The ordinary physician knows no better remedy for a cough of long standing, which becomes worse at night, than Opium, whose first effects remove all kinds of irritation; for the first night it may very well happen that the patient experiences some relief, but on the succeeding nights the cough returns more distressing than ever; and, if the physician persists in combatting it with the same palliative, by gradually increasing the dose, nocturnal perspirations and fever will then be added to the previous complaint. It has been imagined that tincture of Cantharides, which stimulates the urinary passages, would remedy a weakness of the bladder, and the retention of urine which results from it; it may, indeed, effect some forced emissions of urine, but in the end the bladder is only rendered less irritable and less susceptible of contraction, while paralysis of the bladder is likely to follow. Physicians have flattered themselves that they could subdue an inveterate tendency to constipation by purgatives, administered in large doses, which provoke frequent and abundant alvine evacuations; but the secondary effect of this treatment is generally that of constipating the bowels in a still greater degree. An ordinary physician prescribes Wine as a remedy in chronic debility; but it is only the primitive action of this agent that is stimulating, and its definite results are those of reducing the powers still more.

It has been imagined that Bitters and Spices would warm and strengthen the cold and inactive stomach; but the secondary effect of these heating palliatives is to increase the inactivity of the gastric viscera. Warm baths have been prescribed in cases of rigors, and a habitual deficiency of the vital heat; but, on coming out of the water, the patients are still weaker, more incapable of receiving warmth, and more subject to rigors than they were before. Immersion in cold water instantly relieves the pain occasioned by a severe burn; subsequently, however, this pain is increased to an insupportable degree, and the inflammation extends to the neighboring parts.[1] To cure gravedo of long standing,

[1] See the close of the Introduction.

sternutatories are prescribed, which excite the pituitary secretion; and it has not been perceived that the final result of this method was always that of aggravating the evil which it was intended to cure. Electricity and galvanism, which at first exercise great influence upon the muscular system, quickly restore activity to members that have for a long time been feeble and nearly paralyzed: but the secondary effect is absolute annihilation of all muscular irritability, and entire paralysis. It has been said that venesection is a fit remedy to stop long-continued congestions of blood in the head; but this mode is always succeeded by a still greater determination of blood to the upper parts of the body. The sole remedy that physicians in ordinary know to apply in cases where the moral and physical powers are inactive and half paralyzed, which are predominant symptoms in different kinds of typhus, is Valerian, administered in strong doses, because this plant is one of the most powerful excitants they are acquainted with; but it escaped their notice that the excitement which Valerian produces is merely its primitive effect, and after the reaction of the organism, the stupor and the incapability of motion—that is to say, the paralysis of the body, and the debility of the mind, increase—they have not observed that the patients on whom they lavished doses of antipathic Valerian are precisely those who have suffered the greatest mortality. The old school physician rejoices[1] that he is able to reduce for several hours the velocity of the small rapid pulse in cachectic patients, with the very first dose of uncombined purple Fox-glove (which, in its *primary* action, makes the pulse slower), its rapidity, however, soon returns; repeated, and now increased doses, effect an ever smaller diminution of its rapidity, and at length none at all; indeed, in the *secondary* action, the pulse becomes uncountable, sleep, appetite, and strength depart, and a speedy death is *invariably* the result, or else insanity ensues. In short, the former schools of medicine have never calculated how often the secondary effects of antipathic medicines have tended to increase the malady, or even bring on something that was still worse, of which experience has given us examples that are enough to inspire the soul with terror

Where a palliative is employed, the gradual increase of the dose never cures a chronic disease, but renders the state of the patient worse.

[1] See Hufeland, in his Pamphlet, "Die Homöopathie," p. 20.

§ 60.—When these grievous consequences (which naturally might have been expected from the use of antipathic remedies) begin to manifest themselves, the ordinary physician imagines that he will be delivered from his embarrassment, if he administers a stronger dose each time that the evil grows worse. But from this also there results nothing but momentary relief, while, from the necessity in which he sees himself of constantly augmenting the dose of the palliative, it sometimes follows that a still severer malady declares itself—sometimes that life is endangered, and even that the patient falls a sacrifice. A disease of long standing or of inveteracy has *never been cured* by such means.

Wherefore, physicians ought to have inferred the utility of an opposite, and the only beneficial method—namely, that of homœopathy.

§ 61.—*If physicians had been capable of reflecting upon the sad results of the application of antipathic remedies, they would long ago have arrived at the great truth, that a path directly opposite would lead them to a method of treatment by which they might cure disease perfectly and permanently.* They would then have discovered that, if a medicinal effect, contrary to the symptoms of the malady (antipathic treatment), only procures momentary relief, at the expiration of which the evil constantly grows worse; by the same rule the inverse method—that is to say, the *homœopathic application of medicines*, administered according to the analogy existing between the symptoms they excite and those of the disease itself, constituting, at the same time, for the enormous doses that were in use, the smallest that could possibly be applied—must necessarily bring about a perfect and permanent cure. But, notwithstanding all these arguments—notwithstanding the positive fact that no physician ever performed a permanent cure in chronic diseases but in proportion as the prescriptions included some predominant homœopathic medicine—notwithstanding another fact, no less clear, that nature never accomplished a speedy and perfect cure but by means of a *similar* disease which she added to the old one (§ 46); notwithstanding all this, physicians have, during so many centuries, never arrived at a truth on which alone depended the safety of the patient.

The reason that the palliative method is so pernicious, and the homœopathic alone salutary.

§ 62.—The source of all these pernicious results of palliative antipathic treatment, and the salutary effects proceeding from the reverse method, the homœopathic, will be sufficiently explained in the following observations, which are drawn from experience, and a number of facts that have hitherto escaped the notice of every other physician, although they were very palpable, perfectly evident in their nature, and of the deepest importance to the medical art.

Is founded upon the difference which exists between the primary action of every medicine, and the re-action, or secondary effects, produced by the living organism (the vital power).

§ 63.—Every agent that acts upon the human economy, every medicine produces, more or less, some notable change in the existing state of the vital powers, or creates a certain modification in the health of man, for a period of shorter or longer duration: this change is called the *primitive effect.* Although this is the joint effect of both a medicinal and a vital power, it belongs, notwithstanding, more particularly to the former, whose action is exercised upon the body. But our vital powers tend always to oppose their energy to this influence or impression. The effect that results from this, and which belongs to our conservative vital powers and their automatic force, bears the name of *secondary effect* or *re-action.*

Explanation of the primitive and secondary effects.

§ 64.—So long as the primitive effects of artificial morbific agents (medicines) continue their influence upon a healthy body, the vital power appears to play merely a passive part, as if it were compelled to undergo the impression of the medicine that is acting upon it from without. But, subsequently, this also appears, in a manner, to rouse itself. Then, if there exists any state directly contrary to the primitive effect (*a*), the vital power manifests a tendency to produce one (*b*) that is proportionate to its own energy, and the degree of influence exercised by the morbid or medicinal agent; and, if there exists no state in nature that is directly contrary to this primitive effect, the vital power then seeks to gain the ascendancy by destroying the change that

has been operated upon it from without (by the action of the medicine), for which it substitutes its own natural state (*re-action*).

Examples of both.

§ 65.—Examples of (*a*) are before the eyes of every one. A hand that has been bathed in cold water has, at first, a much greater share of heat than the other that has not undergone the immersion (primitive effect); but, shortly after it is withdrawn from the water, and well dried, it becomes cold again, and, in the end, much colder than that on the opposite side (secondary effect). The great degree of heat that accrues from violent exercise (primitive effect) is followed by shivering and cold (secondary effect). A man who has overheated himself by drinking copiously of wine (primitive effect), finds, on the next day, even the slightest current of air too cold for him (secondary effect). An arm that has been immersed for any length of time in freezing water, is, at first, much colder and paler than the other (primitive effect); but let it be withdrawn from the water, and carefully dried, it will not only become warmer than the other, but even burning hot, red, and inflamed (secondary effect). Strong coffee, in the first instance, stimulates the faculties (primitive effect), but it leaves behind a sensation of heaviness and drowsiness (secondary effect), which continues a long time, if we do not again have recourse to the same liquid (palliative). After exciting somnolence, or rather a deep stupor, by the aid of Opium (primitive effect), it is much more difficult to fall asleep on the succeeding night (secondary effect). Constipation excited by Opium (primitive effect), is followed by diarrhœa (secondary effect); and evacuations produced by purgatives (primitive effect) are succeeded by costiveness, which lasts several days (secondary effect). It is thus that the vital power, in its re-action, opposes to the primitive effects of strong doses of medicine which operate powerfully on the healthy state of the body, a condition that is directly opposite, whenever it is able to do so.

It is only by the use of the minutest homœopathic doses that the re-action of the vital power shows itself simply by restoring the equilibrium of health.

§ 66.—But it may be readily conceived that the healthy state will make no perceptible re-action in an opposite sense, after weak and homœopathic doses of agents that modify and change

its vitality. On due attention, it is true that even small doses produce primitive effects that are perceptible; but the re-action made by the living organism never exceeds the degree that is requisite for the reëstablishment of health.

From these facts, the salutary tendency of the homœopathic, as well as the adverse effects of the antipathic (palliative) method, become manifest.

§ 67.—These incontrovertible and self-evident truths, which nature and experience have laid before us, explain, on the one hand, why the homœopathic method is so beneficial in its results, and prove, on the other, the absurdity of that which consists in treating diseases by antipathic and palliative remedies.[1]

How far these facts prove the efficacy of the homœopathic method.

§ 68.—We find, it is true, in homœopathic cures, that the very minute doses of medicine (§ 275—287) which they require to sub-

[1] It is merely in urgent and dangerous cases, or in diseases that have just broken out in persons who were previously in health—such, for example, as in asphyxia, especially from lightning, suffocation, freezing, drowning, &c.,—that it is either admissible or proper, in the first instance at least, to reänimate the feeling and irritability by the aid of palliatives, such as slight electric shocks, injections of strong Coffee, stimulating odors, gradual warmth, &c.* As soon as physical life is reänimated, the action of the organs that support it resumes its regular course, as is to be expected from a body that was in the full enjoyment of health previous to the accident. Under this head are also included the antidotes to several poisons, such as alkalies against mineral acids; liver of Sulphur against metallic poisons; Coffee, Camphor (and Ipecacuanha) against poison by Opium, &c.

We must not imagine that a homœopathic medicine has been badly selected in a case of disease, because a few of the symptoms of this remedy correspond antipathically with some morbid symptoms of minor or less importance. Provided the other symptoms of the disease—those which are the strongest and the most developed, and finally those which characterize it—find in the remedy similar symptoms which cover, extinguish, and destroy them, the small number of antipathic symptoms that are visible disappear of themselves after the remedy has expended its action, without retarding the recovery in the slightest degree.

*And yet the new mongrel sect appeal to these remarks, though in vain, in order to find a pretext everywhere for such exceptions, to the general rule, and very conveniently to introduce their allopathic palliatives, accompanied with other mischief of a like character, merely to spare themselves the trouble of searching for suitable homœopathic remedies for every case of disease—one might say, to save themselves the trouble of being homœopathic physicians, though they wish to be considered such. But their deeds will follow them—they are of the little moment.

due and destroy natural diseases by analogy to the symptoms produced by the latter, leave in the organism a slight medicinal disease, which outlives the primitive affection. But the extreme minuteness of the dose renders this disease so slight and susceptible of dissipating itself, that the organism has no need to oppose to it any greater re-action than that which is requisite to raise the existing state to the habitual degree of health—that is to say, to establish the latter. And all the symptoms of the primitive disease being now extinct, a very slight effort will suffice to accomplish this (§ 65–6).

How these facts confirm the injurious tendency of the antipathic method.

§ 69.—But precisely the reverse of this takes place in the antipathic or palliative method. The medicinal symptom which the physician opposes to the morbid symptom (such as, for example, stupefaction, which constitutes the primitive effect of Opium, opposed to an acute pain), is not wholly foreign and allopathic to this latter. There is an evident affinity between the two symptoms, but it is *inverse*. The morbid symptom is to be annihilated here by a medicinal symptom *opposed* to it. This cannot possibly be accomplished. It is true the antipathic remedy acts precisely on the diseased part of the organism, just as certain as the homœopathic; but it confines itself to covering, in a certain degree, the natural morbid symptom, and rendering it insensible for a certain length of time. During the first moments of the action of the palliative, the organism undergoes no disagreeable sensation, neither on the part of the morbid symptom, nor on that of the medicinal one, which appear to be reciprocally annihilated and neutralized, as it were, in a dynamic manner. This, for example, is what takes place in regard to pain and the stupefying powers of Opium; for, during the first moments, the organism feels as if it were in health, alike free from the painful sensation and the stupefaction. But as the medicinal symptom that is opposed cannot occupy in the organism the place of the preëxisting disease (as is the case in the homœopathic method, where the remedy exites an artificial disease *similar* to the natural one, but merely *stronger*), the vital power consequently not being affected by the remedy employed, with a disease similar to that which had previously tormented it, the latter does not become extinguished. The new disease, it is true, keeps the organism insensible, during

the first moments, by a kind of dynamic neutralization,[1] if we may so express it, but it soon dies away of itself, like all medicinal affections; and then it not only leaves the malady in its former state, but, still more (as palliatives can never be administered but in large doses to afford apparent relief), it compels the organism to produce a state contrary to that excited by the palliative medicine, and creates an effect opposite to that of the remedy—that is to say, gives birth to a condition analogous to the natural disease, which is not yet destroyed. This addition, then, which proceeds from the organism itself (the re-action against the palliative), does not fail to increase the intensity and severity of the disease.[2] Thus *the morbid symptom* (this single part of the disease) *becomes worse the moment the effect of the palliative ceases, and that, too, in a degree proportionate to the effect of the dose of the palliative.* And, to continue with the same example, the greater the quantity of the Opium administered to suspend the pain, in the same degree does the pain increase beyond its primitive intensity when the Opium has ceased to act.[3]

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[1] Contrary or opposite sensations in the living economy of man cannot be permanently neutralized, like substances of opposite qualities in the laboratory of the chemist, where we may see, for example, sulphuric acid and potash form, by their union, a substance that is entirely different, a neutral salt that is no longer acid or alkali and which not even fire will decompose. Combinations like these producing something that is neutral and durable, can never take place in the organs of sensation with regard to impressions of an opposite nature. There is, indeed, some appearance of neutralization or of reciprocal destruction, but this phenomenon is of short duration. The tears of the mourner may cease for a moment when there is some merry spectacle before his eyes, but soon the mirth is forgotten, and the tears begin to flow again more freely than ever.

[2] However intelligible this proposition may be, it has, nevertheless, been misinterpreted, and an objection made to it, that a palliative would be just as well able to cure by its consecutive effect, which resembles the existing disease, as a homœopathic remedy by its primitive effect. But, in raising this obstacle, it has never been considered that the consecutive effect is by no means a product of the remedy, that it always arises from the re-action exercised by the vital powers of the organism, and that, consequently, this re-action of the vital powers, by reason of the application of a palliative, is a state similar to the symptom of the disease which this remedy failed to annihilate, and which, consequently, was aggravated by the re-action of the vital power against the palliative.

[3] As in a dungeon, where the prisoner scarcely distinguishes the objects that are immediately before him, the flame of alcohol spreads around a con-

A short analysis of the homœopathic method.

§ 70.—From all that has here been stated, the following truths must be admitted:

1st. There is nothing for the physician to cure in disease but the sufferings of the patient; and the changes in his state of health which are perceptible to the senses—that is to say, the totality or mass of symptoms by which disease points out the remedy it stands in need of; every internal cause that could be attributed to it, every occult character that man might be tempted to bestow, are nothing more than so many idle dreams and vain imaginings.

2d. That state of the organism which we call disease cannot be converted into health but by the aid of another affection of the organism, excited by means of medicines. The experiments made upon healthy individuals are the best and purest means that could be adopted to discover this virtue.

3d. According to every known fact, it is impossible to cure a natural disease by the aid of medicines which have the faculty of producing a *dissimilar* artificial state or symptom in healthy persons. Therefore the allopathic method can never effect a real cure. Even nature never performs a cure, or annihilates one disease by adding to it another that is dissimilar, be the intensity of the latter ever so great.

4th. Every fact serves to prove that a medicine capable of exciting in healthy persons a morbid symptom *opposite* to the disease to be cured, never effects any other than momentary relief in disease of long standing, without curing it, and suffers it to reappear, after a certain interval, more aggravated than ever. The antipathic and purely palliative method is, therefore, wholly opposed to the object that is to be attained, where the disease is an important one, and of long standing.

5th. The third method, the only one to which we can still have recourse (the homœopathic), which employs against the totality of the symptoms of a natural disease a medicine that is capable of exciting in healthy persons symptoms that closely resemble those of the disease itself, is the only one that is really salutary,

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solatory light; but, when the flame is extinguished, the obscurity is then greater in the same proportion as the flame was brilliant, and now the darkness that envelops him is still more impenetrable, and he has greater difficulty than before in distinguishing the objects around him.

and which always annihilates disease, or the purely dynamic aberrations of the vital powers, in an easy, prompt, and perfect manner. In this respect, nature herself furnishes the example, when, by adding to an existing disease a new one, that resembles it, she cures it promptly and effectually.

The three necessary points in healing, are: 1. *To ascertain the malady;* 2. *The action of the medicines; and* 3. *Their appropriate application.*

§ 71.—As it is no longer doubted that the diseases of mankind consist merely of groups of certain symptoms, which cannot be destroyed but by the aid of medicines, and the inherent faculty which those substances possess of exciting morbid symptoms similar to those of the natural disease, the points to be considered in the mode of treatment are the three following:

1st. By what means is the physician to arrive at the necessary information relative to a disease, in order to be able to undertake the cure?

2d. How is he to discover the morbific powers of medicines —that is to say, of the instruments destined to cure natural diseases?

3d. What is the best mode of applying these artificial morbific powers (medicines) in the cure of diseases?

A general view of acute and chronic diseases.

§ 72.—Relative to the first point, it will be necessary for us to enter here into some general considerations. The diseases of mankind resolve themselves into two classes. The first are rapid operations of the vital power departed from its natural condition, which terminate in a shorter or longer period of time, but are always of moderate duration. These are called *acute* diseases. The others, which are less distinct, and often almost imperceptible on their first appearance, seize upon the organism, each according to its own peculiar manner, and remove it by degrees so far from the state of health that the automatic vital energy which is destined to support the latter, and which is called vital power, cannot resist but in a useless and imperfect manner; and, not being potent enough to extinguish them herself, she is compelled to allow them to grow until, in the end, they destroy the organism. The latter are known by the appellation of *chronic* diseases, and are produced by infection from a chronic miasm.

Acute diseases which are isolated—sporadic, epidemic, acute miasms.

§ 73.—As to acute diseases, they may be classed under two distinct heads. The first attack single individuals, and *arise* from some pernicious cause to which they have been exposed. Immoderate excess in either eating or drinking, a want of necessary aliment, violent impressions of physical agents, cold, heat, fatigue, &c., or mental excitement, are the most frequent causes. But, for the most part, they depend upon the occasional aggravation of a latent psoric affection, which returns to its former sleep and insensibility when the acute affection is not too violent, or when it has been cured in a prompt manner. The others attack a plurality of individuals at once, and develop themselves here and there (*sporadically*) beneath the sway of meteoric and telluric influence, of whose action but few persons are at the moment susceptible. Nearly approaching to these are those which attack many individuals at the same time, arising from similar causes, and exhibiting symptoms that are analogous (*epidemics*); and usually become *contagious* when they act upon close and compact masses of human beings. These maladies or fevers[1] are each of a distinct nature, and the individual cases which manifest themselves being all of the same origin, they invariably place the patients everywhere in one identical morbid state, but which, if abandoned to themselves, terminate in a very short space of time, either by a cure or death. War, inundations, and famine frequently give rise to these diseases, but they may likewise result from *acute miasms*, which always re-appear beneath the same form, for which reason they are designated by particular names; some of which attack man but once during life, such as the small-pox, measles, whooping cough, the scarlet[2] fever of Sydenham, mumps, &c.: and others which may seize him repeatedly, such as the plague, yellow fever, Asiatic cholera, &c.

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[1] The homœopathic physician, who does not share the prejudices of the ordinary schools of medicine—that is to say, who does not, like them, fix the number of those fevers to a certain few, forbidding nature to produce any others, nor affixes particular names to them in order that he may follow this or that mode of treatment—he does not acknowledge the appellations of jail fever, bilious fever, typhus, putrid fever, pituitous fever, but cures all these diseases individually by a treatment suited to the symptoms they present.

[2] Subsequent to the year 1801, a purple miliary fever came from the west of Europe, which physicians have confounded with scarlatina, although the

The worst species of chronic diseases are those produced by the unskillful treatment of allopathic physicians.

§ 74.—Under the class of chronic diseases, we have unfortunately to reckon those numerous factitious maladies, of universal propagation, arising from the long-continued administration, by the allopathists, of violent heroic medicines in large and increasing doses, from the abuse of Calomel, Corrosive Sublimate, mercurial ointments, Nitrate of Silver, Iodine and its ointment, Opium, Valerian, Bark and Quinine, Digitalis-purpurea, Hydrocyanic-acid, Sulphur and Sulphuric-acid, long-continued evacuants, venesection, leeches, setons, issues, &c., by which the vital power is either unmercifully weakened, or, if it be not indeed exhausted, gradually becomes so abnormally altered (in different manners, according to the particular medicine administered), that, in order to support life against such hostile and destructive assaults, it must effect changes in the organization, and either deprive this or the other part of its sensibility or irritability, or exalt these properties to excess, produce dilatation or contraction, relaxation or induration[1] of parts, or else totally destroy them, and here and there induce organic changes, both internally and externally (maim, as it were, the interior and exterior of the body), in order to protect the organization against the entire destruction of life, from the reïterated assaults of such hostile and destructive influences.

These are the most difficult of cure.

§ 75.—The most distressing and unmanageable chronic maladies affecting the human system are those which have been superinduced by the unskillful treatment of those allopathists (in modern times most injurious), and I regret to say that, when they

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signs of these two affections are entirely different, and Aconite is the curative and preservative remedy of the first, and Belladonna of the second, while the former always assumes the epidemic character, and the latter is mostly sporadic. Of late years, both these two affections appear to have been combined into a particular species of eruptive fever, against which neither of these two remedies were found perfectly homœopathic.

[1] When, at length, the patient sinks, his physician, who had prescribed such a course of treatment, takes care, on a *post-mortem* examination, to exhibit to the disconsolate relatives these internal organic arrangements (which are due to his own unskillfulness) as the original and incurable complaint

have attained a considerable height, it would seem as if no remedy could be discovered or devised for their cure.

It is only as there is sufficient vital power yet remaining in the system, that the injury inflicted by the abuse of allopathic medicines can be repaired; to restore the patient, often requires a long time, and the simultaneous removal of the original malady.

§ 76.—The Dispenser of all good has granted us aid, by means of homœopathy, for the removal of natural diseases only; but those which have been superinduced by a false art—those in which the human organism has been maltreated and crippled, both internally and externally, by means of pernicious medication, the vital power itself,—provided, indeed, if it be not already too much enfeebled by such assaults, and can employ, uninterruptedly, whole years to the serious process,—the vital power must remove those factitious diseases (assisted by appropriate aid directed against a chronic miasm, which probably still lies concealed within). An art of healing, intended for reëstablishing to their normal condition those countless morbid changes of the body which are often induced by the mischievous arts of allopathy, does not, nor cannot exist.

Diseases that are improperly termed chronic.

§ 77.—The name chronic is very improperly applied to those diseases which attack persons who are constantly exposed to baleful influences from which they might have screened themselves—persons who constantly make use of aliments or drinks that are hurtful to the system—who commit excesses that are injurious to health—who are every moment in want of the articles necessary to support life—who inhabit unwholesome countries, and, above all, marshy places—who live in cellars and other confined dwellings—who are deprived of air and exercise—who are exhausted by immoderate labor of mind or body—who are consumed by perpetual *ennui*, &c. These diseases, or rather these privations of health, brought on by individuals, disappear of themselves by a mere change of regimen, provided there is no chronic miasm in the body, but they cannot be called chronic diseases.

Diseases that properly claim that appellation, and which all arise from chronic miasms.

§ 78.—The true natural *chronic* diseases are those which are

produced by a chronic miasm, making continual progress in the body when no specific curative remedy is opposed to them, and which, notwithstanding all imaginable care, both with regard to the regimen of the body and mind, never cease tormenting the patient with an accumulation of miseries that endure till the latest period of his existence. These are the greatest and most frequent of the human species, since the most robust constitution, the best regulated life, and the greatest energy of the vital powers, are insufficient to extinguish them.

Syphilis and sycosis.

§ 79.—Hitherto, syphilis only was in some measure known as one of these chronic miasmatic diseases, which, being uncured, continued to the end of life. Sycosis, which likewise cannot be subdued by the vital powers alone, has never been regarded as a distinct species of chronic disease depending on an internal miasm; and it was supposed to be cured when the excrescences on the skin were destroyed, while no attention was paid to the source, which still continued to exist.

Psora is the parent of all chronic diseases, properly so called, with the exception of the syphilitic and sycosic.

§ 80.—But a chronic miasm, that is incomparably greater and far more important than either of the two last named, is that of psora. The two others disclose the specific internal affection whence they emanate—the one by chancres, and the other by excrescences in the form of a cauliflower. It is not until the whole of the organism is infected, that psora declares its huge internal chronic miasm by a cutaneous eruption (sometimes consisting only in a few pimples) that is wholly peculiar to it, accompanied by insupportable tickling, voluptuous itching, and a peculiar odor. This psora is the sole true and fundamental cause that produces all the other countless forms of disease[1] which, under the names

[1] It has cost me twelve years of study and research to trace out the source of this incredible number of chronic affections—to discover this great truth, which remained concealed from all my predecessors and cotemporaries—to establish the basis of its demonstration, and find out, at the same time, the principal antipsoric remedies that were fit to combat this hydra in all its different forms. My observations on this subject have been given to the world in the *Treatise on Chronic Diseases*, which I published in the year 1828–30, iv. vols. Dresden, by Arnold. (Second edition. 1835.)

of nervous debility, hysteria, hemicrania, hypochondriasis, insanity, melancholy, idiocy, madness, epilepsy, and spasms of all kinds, softening of the bones, or rickets, scoliasis and cyphosis, caries. cancer, fungus-hæmatodes, pseudomorphæ of all kinds, gravel, gout, hæmorrhoids, jaundice and cyanosis, dropsy, amenorrhea. gastrorrhagia, epistaxis, hæmoptysis, hæmaturia, metrorrhagia. asthma and phthisis, ulcerosa, impotency and sterility, deafness, cataract and amaurosis, paralysis, loss of sense, pains of every kind, &c., appear in our pathology as so many peculiar, distinct, and independent diseases.

§ 81.—The progress of this ancient miasm through the organisms of millions of individuals, in the course of some hundreds of generations, and the extraordinary degree of development which it has by these means acquired, will explain, to a certain extent, why it is able at present to make its appearance beneath so many different forms, especially if we contemplate the multiplicity of circumstances[1] that usually contribute to the manifestation of this great diversity of chronic affections (secondary symptoms of psora), besides the infinite variety of their individual constitution. It is, therefore, not surprising that such different organisms, penetrated by the psoric miasm, and exposed to so many hurtful influences, external and internal, which often act upon them in a

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Until I had examined the depths of this important matter, it was impos sible for me to teach the mode of subduing all chronic diseases but as isolated and individual affections by the medicinal substances that were till then known according to their effects upon healthy persons; so that the followers of my method treated each case of chronic disease separately as a distinct group of symptoms, which, however, did not prevent their cure to such an extent that suffering humanity had good cause to rejoice at the newly-discovered system of medicine. But how much more satisfactory must it be, now that remedies have been discovered which are still more homœopathic for the cure of chronic diseases that owe their origin to psora! from among which the physician, who is truly skilled in his art, will select only such whose medicinal symptoms correspond best with those of the chronic disease which it is intended to cure.

[1] Some of these causes, which, in modifying the manifestation of psora, give to it the form of a chronic disease, evidently depend, in a certain degree either on climate and the natural situation of the dwelling, or on the diversi ties of the physical and moral education of youth, which has, in some in stances, been either neglected or too long delayed, and in others carried to excess, or on the abuse of it in respect to regimen, passions, morals, customs, and habits.

permanent manner, should also present such an incalculable number of diseases, changes, and sufferings, as those which have, till the present time, been cited by the old pathology[1] as so many distinct diseases, describing them by a number of particular *names.*

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[1] How many are found among them whose names bear more significations than one, and by each of which very different diseases are designated, that have no connection with each other but by a single symptom! Such as *ague, yellow jaundice, dropsy, phthisis, leucorrhœa, hæmorrhoids, rheumatism, apoplexy, spasms, hysteria, hypochondriasis, melancholy, insanity, angina, paralysis,* &c., (☞ in this country, *dyspepsia, liver complaint, disease of the spine,* and other fashionable terms), which are represented as fixed diseases that always preserve their identity, and which, by reason of the name they bear, are always treated upon the same plan. How can we justify the identity of medical treatment by the adoption of a name? And, if the treatment is not always to be the same, why make use of an identical name, which also supposes a coincidence in the manner of being attacked by medicinal agents? *Nihil sane in artem medicam pestiferum magis unquam irrepsit malum, quam generalia quædam nomina morbis imponere iisque aptare velle generalem quandam medicinam:* it is thus that Huxham, a physician as enlightened as he is admired for his candor, has expressed himself (Op. Phys. Med., t. i.) Fritz likewise complains (Annalen, i., p. 80) "that the same names have been given to diseases that are essentially different."

Even epidemic diseases, which are probably propagated by a specific miasm in each particular case of epidemy, receive names, from the existing medical school, as if they were fixed diseases, already known and always returning under the same form. It is thus they speak of *hospital fever, jail fever, camp fever, bilious fever, nervous fever, mucous fever,* &c., although each epidemic of these erratic fevers manifests itself beneath the aspect of a new disease that never existed before, varying considerably both in its course and in the most characteristic symptoms, and also in its whole department. Each of them differs so widely from all the anterior epidemics, whatever names they bear, that it is overturning every principle in logic to give to diseases so manifestly different from each other one of those names that have been introduced into the pathology, and then to regulate the medical treatment according to a name that has been so abused. Sydenham alone discovered the truth of this (*Obs. Med.*, cap. 2, de morb. epid., p. 43); for he insists upon the necessity of never believing in the identity of one epidemic disease with another that had manifested itself before, or of treating it according to this affinity, because the epidemics which exhibit themselves successively have all differed from each other. "*Nihil quicquam (opinor), animum universæ qua patet medicinæ pomœria perlustrantem, tanta admiratione percellet, quam discolor illa et sui plane dissimilis morborum Epidemicorum facies; non tam qua varias ejusdem anni tempestates, quam qua discrepantes diversorum ab invicem annorum constitutiones referunt, ab iisque*

Every case of chronic disease demands the careful selection of a remedy from among the specifics that have been discovered against chronic miasms, particularly against psora.

§ 82.—Although the discovery of this great source of chronic affections has advanced the science of medicine some steps nearer to that of the nature of the greater number of diseases that present themselves for cure, still the homœopathic physician, at every chronic disease (psoric) that he is called upon to treat, ought not to be less careful than before in seizing upon the perceptible symptoms, and everything that is connected with them; for it is no more possible in these diseases than in others to obtain a real cure without particularizing each individual case in a rigorous and absolute manner. It is only necessary to distinguish whether the disease is acute or chronic; because, in the first case, the principal symptoms develop themselves more rapidly, the image of the malady is found in a much shorter time, and there are far fewer inquiries to be made, because the greatest part of the signs are of themselves more evident to the senses[1] than is the case in

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dependent. Quæ tam aperto prædictorum morborum diversitas tum propriis ac sibi peculiaribus symptomatis, tum etiam medendi ratione quam hi ab illis disparem prorsus sibi vendicant, satis illucescit. Ex quibus constat morbus hosce, ut ut externa quadantenus specie, et symptomatis aliquot utrisque pariter supervenientibus, convenire paulo incautioribus videantur, re tamen ipsa (si bene adverteris animum), alienæ admodum esse indolis, et distare ut sera lupinis."

From all this, it is clear that these useless names of diseases, which are so much abused, ought to have no influence whatever upon the plan of treatment adopted by a true physician, who knows that he is not to judge of, and treat diseases after the nominal resemblance of a symptom, but according to the totality of the signs of the individual state of each patient; his duty is, therefore, to search scrupulously for diseases, and not to build his opinion upon gratuitous hypotheses.

Should it, however, be thought sometimes necessary to have names for diseases, in order to render ourselves intelligible in a few words to the ordinary classes, when speaking of a patient, let none be made use of but such as are collective. We ought to say, for example, that the patient has a species of chorea, a species of dropsy, a species of nervous fever, a species of ague, because there certainly do not exist any diseases that are permanent and always retaining their identity, which deserve these denominations or others that are analogous. It is thus we might, by degrees, dissipate the illusion produced by the names given to diseases.

[1] According to this, the method I am about to point out for the discovery of the symptoms is only suited in a partial degree to acute diseases

chronic diseases of several years' standing, whose symptoms are ascertained with greater difficulty.

Qualifications necessary for comprehending the image of the disease.

§ 83.—This examination of a particular case of disease, with the intent of presenting it in its formal state and individuality, only demands, on the part of the physician, an unprejudiced mind, sound understanding, attention and fidelity in observing and tracing the image of the disease. I will content myself, in the present instance, with merely explaining the general principles of the course that is to be pursued, leaving it to the physician to select those which are applicable to each particular case.

Direction to the physician for discovering and tracing out an image of the disease.

§ 84.—The patient details his sufferings; the persons who are about him relate what he has complained of, how he has behaved himself, and all that they have remarked in him. The physician sees, hears, and observes, with his other senses, whatever there is changed or extraordinary in the patient. He writes all this down, in the very words which the latter, and the persons around him, made use of. He permits them to continue speaking to the end without interruption,[1] except where they wander into useless digressions, taking care to exhort them at the commencement to speak slowly, that he may be enabled to follow them in taking down whatever he deems necessary.

§ 85.—At each new circumstance related by the patient or the persons present, the physician commences another line, in order that the symptoms may all be written down separately, and stand one beneath the other. By this mode of proceeding, he will be enabled to add to that which has, in the first instance, been related to him in a vague manner, anything he may subsequently acquire from a more accurate knowledge of the case.

§ 86.—When the patient and those about him have finished all they had to say, the physician then asks for more precise information with regard to each individual symptom, and proceeds as follows: He reads over all that has been communicated to him,

[1] Every interruption breaks the chain of ideas of the person who speaks, and things do not afterwards return to his memory in the same shape he would at first have described them.

and asks at each particular symptom, for example, At what epoch did this or that circumstance occur? Was it previous to the use of the medicines which the patient has taken till the present time, or while he was taking them, or only a few days after he had discontinued their use? What kind of pain, what particular sensation was it that was felt in such or such a part of the body? Which the precise spot that it occupied? Did the pain come on in separate attacks at intervals, or was it lasting and uninterrupted? How long did it continue? At what hour of the day or night, and in what part of the body was it most violent, or where and when did it cease entirely? What was the precise nature of this or that particular circumstance or symptom?

§ 87.—Thus the physician causes all the indications which were given in the first instance to be described to him more closely, without ever appearing, by his manner of putting the question, to dictate the answer,[1] or place the patient in such a position that he shall have nothing to reply but yes, or no, to his question. To act otherwise would only lead the person interrogated to deny or affirm a thing that is false, or only half true, or even wholly different from that which has really occurred, according as it may suit his convenience, or for the purpose of gratifying the physician. An unfaithful description of the disease would then result, and, consequently, an inappropriate choice of the curative remedy.

§ 88.—If, in this spontaneous narrative, no mention is made of several parts or functions of the body, and of the state of the mind of the patient, the physician may then ask if there is not something more to be said respecting this or that particular part or function, or relative to the disposition and state of mind,[2] taking care, at the same time, to confine himself to general terms, in order that the

[1] For instance, the physician ought never to say, "Did not such or such a thing take place in this manner?" By giving this turn to his questions, he puts a false reply into the mouth of the patient, and draws from him a wrong indication.

[2] For example—Has the patient had an evacuation from the bowels? How does he pass water—freely or otherwise? How does he rest by day and by night? What is the state of mind and temper of the patient? Is he thirsty? What kind of taste has he in the mouth? What kinds of food and drink are most agreeable to him, and which are those he dislikes? Do the different articles taste as usual, or have they another taste wholly different? How does he feel after meals? Have you anything more to tell me relative to the head, belly, or limbs?

person who furnishes the explanation may, thereby, be constrained to answer categorically upon these various points.

§ 89.—When the patient (for it is to him we are to refer, in preference, for everything that relates to the sensations he experiences, except in diseases where concealment is observed) has thus personally given the necessary details to the physician, and furnished him with a tolerable image of the malady, the latter is then at liberty to question him more specifically, if he finds he is not yet sufficiently informed on the subject.[1]

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[1] For example—How often have the bowels been evacuated, and what was the nature of the discharges? Did the whitish discharges consist of mucus or fæces? Were they painful or otherwise? What was the precise nature of these pains, and in what part were they felt? What did the patient throw up? Is the bad taste in the mouth putrid, bitter, or acid, or what kind of taste is it? Does he experience this taste before, during, or after eating or drinking? At what part of the day does he feel it in particular? What kind of taste was connected with the eructation? Is the urine turbid at first, or does it only become so after standing a while? Of what color was it at the time of emission? What was the color of the sediment? Is there any peculiarity in the state of the patient when he sleeps? Does he sigh, moan, speak, or cry out? Does he start in his sleep? Does he snore in inspiration or expiration? Does he lie on his back only, or on which side does he lay himself? Does he cover himself up close, or does he throw off the bed-covering? Does he easily awake, or does he sleep too soundly? How does he feel on waking? How often does this or that symptom occur, and on what occasion? Is it when the patient is sitting up, lying down, standing up, or when he is moving about? Does it come on merely when he has been fasting or at least early in the morning, or simply in the evening, or only after meals, or if at other times, when? When did the shivering come on? Was it merely a sensation of cold, or was he actually cold at the time? In what part of the body did the patient feel cold? Was his skin warm when he complained of being cold? Did he experience a sensation of cold without shivering? Did he feel heat without the face being flushed? What parts of his body were warm to the touch? Did the patient complain of heat without his skin being warm? How long did the sensation of cold, or that of heat, continue? When did the thirst come on? During the cold or heat? Or was it before or after? How intense was the thirst? What did the patient ask for to drink? When did the perspiration come on? Was it at the commencement or at the expiration of the heat? What space of time elapsed between the heat and the perspiration? Was it when sleeping or waking that it manifested itself? Was it strong or otherwise? Was the perspiration hot or cold? In what parts of the body did it break out? How did it smell? What did the patient complain of before or during the cold, during or after the heat, during or after the perspiration, &c.?

§ 90.—All the answers being committed to writing, the physician then notes down what he himself observes in the patient,[1] and endeavors to ascertain if that which he observes existed or not when the latter was in health.

§ 91.—The symptoms which appear, and the sensations of the patient during the use of medicine, or shortly after, do not furnish a true image of the disease. On the contrary, the symptoms and the inconveniences which exhibited themselves *previous to the use of the medicines*, or *several days after their discontinuance*, give the true fundamental notion of the *original* form of the malady. These are, therefore, to be noted down in preference by the physician. When the disease is of a chronic nature, and the patient has already made use of remedies, he may be allowed to remain some days without giving him any medicine, or at least without administering anything but substances that are not medicinal. A rigorous examination may likewise be deferred for the same space of time, because it is the means of obtaining permanent symptoms in all their purity, and of being able to form a true representation of the disease.

§ 92.—But where an acute disease is to be treated, so dangerous in its nature as not to admit of delay, and the physician can learn nothing of the symptoms that manifested themselves previous to the remedies, then he is to view the whole of the existing symptoms as they have been modified by the latter, in order that he may at least be able to seize upon the present state of the

[1] For example—How he behaved during the time of the visit? Was he irritable, peevish, quarrelsome, hasty, grieved, anxious, despairing, sad, calm, or resigned? Did he appear overcome with sleep, or lost in reverie? Was he hoarse? Did he speak low? Was his discourse incoherent, or how was it? Of what color was the countenance, the eyes, and the skin generally? What degree of vivacity was there visible in the face and eyes? How was the tongue, the respiration, the smell from the mouth, or the hearing? Were the pupils of the eyes dilated or contracted? Did they contract and dilate quickly in light and darkness, and in what degree? What was the state of the pulse? What was the condition of the abdomen? Was the skin moist and warm, cold or dry, upon this or that part of the body, or was it so all over? Did the patient lie with his head thrown back, with his mouth wholly or half open, with his arms crossed above his head; was he on his back, or in what position was he? Did he raise himself with difficulty? In short, the physician is to keep notes of everything he has observed that is strange and remarkable.

disease—that is to say, be enabled to embrace in one and the same image the primitive disease and the medicinal affection conjointly. The latter of these being most frequently rendered more severe, and at the same time more dangerous than the former, by the application of remedies that are generally the very opposite of those which ought to have been administered, they often demand immediate assistance, and the prompt application of the appropriate homœopathic remedy, in order to prevent the patient falling a sacrifice to the irrational treatment he has undergone.

§ 93.—If the acute disease has been caused recently, or if the chronic one has been so for a longer or shorter period of time by some remarkable event, and if the patient or the parents, when interrogated secretly, do not disclose this cause, the physician must then use his address and prudence in order to arrive at a knowledge of it.[1]

§ 94.—On inquiry into the state of a chronic disease, it is requisite to weigh the particular circumstances in which the patient may be placed, in regard to ordinary occupation, mode of life, and domestic situation. All these circumstances ought to be examined, to discover if there is anything that could give birth to, and keep up the disease, so that by its removal the cure may be facilitated.[2]

§ 95.—In chronic affections, the symptoms before enumerated,

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[1] Should there be anything humiliating in that which has given birth to the disease, so that the patient, or those about him, hesitate in avowing the cause, or at least in declaring it spontaneously, the physician ought then to seek to discover it by questions that are skillfully turned, or by secret inquiries. In the catalogue of these causes are ranked, poisoning or attempts to commit suicide, onanism, ordinary or unnatural debauchery, excesses at table, or in the use of wine, cordials, punch, and other spirituous drinks, riotous eating generally, or especially unwholesome food, venereal or psoric affection, disappointed love, jealousy, domestic disappointments, anger, grief occasioned by a family misfortune, bad treatment, repressed vengeance, injured pride, embarrassment in pecuniary affairs, superstitious fear, famine, defect of the organs of reproduction, hernia, prolapsus, &c.

[2] In chronic diseases in the female sex, it is, above all, necessary to pay attention to pregnancy, sterility, amorous desire, accouchement, miscarriage, lactation, and the state of the catamenia. As regards the latter, it is always necessary to ask if it returns at too short intervals, or at others that are too distant, how long it continues, if the blood flows uninterrupted or only at intervals, if the flow is copious, if it be of a dark color, if leucorrhœa appears before or after; what is the state of the body and mind previous to, during, and subsequent to the menses; if the female is attacked with leucorrhœa, of

and every other appertaining to the malady, ought to be examined as rigorously as possible, going into all their minutiæ. In short, it is in these diseases that they are most developed, and least resemble those of acute affections; they also require to be studied with the utmost care if the treatment is to succeed. On the other hand the patients are so accustomed to their long sufferings that they pay little or no attention to the lesser symptoms, which are often very characteristic of the disease, and decisive in regard to the choice of the remedy; they look upon them as though they were in a manner belonging to their physical state, and constituted a part of that health, the real sentiment of which they had forgotten during the fifteen or twenty years their sufferings have endured, and never entertain a suspicion that there can be any connection between these symptoms and the principal disease.

§ 96.—Added to this, the patients themselves are of such very opposite tempers, that some, particularly the so-called hypochondriacs, and others who are sensitive and impatient, depict their sufferings in lively colors, and make use of exaggerated terms to induce the physician to relieve them promptly.[1]

97.—Others, on the contrary, either through indolence, mistaken modesty, or finally by a sort of mildness and timidity, are silent with regard to many of the sufferings they endure, and only hint at them in obscure terms, or point at them as being of little importance.

§ 98.—If it be then true that we are to rely more particularly upon the patient's own language, in describing his sufferings and sensations, and prefer the expressions he makes use of to portray them (because his words are almost always changed in passing through the mouths of those who are about him), it is no less so

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what nature it is; in what quantity does it appear, and under what circumstances, and on what occasion did it manifest itself.

[1] Even the most impatient hypochondriac never invents sufferings and symptoms that are void of foundation, and the truth of this is easily ascertained by comparing the complaints he utters at different intervals while the physician gives him nothing at least which is medicinal; it is merely requisite to retrench a part of his exaggeration, or at least ascribe the energy of his expressions to his excessive sensibility. In this respect, even the exaggeration he is guilty of in describing his sufferings becomes an important symptom in the list of those which constitute the image of the disease. It is a very different case with maniacs, and those who feign disease through wickedness or other causes.

that, in all diseases, and more especially in those of a chronic character, the physician must be possessed of an uncommon share of circumspection and tact, a knowledge of the human heart, prudence, and patience, to be enabled to form to himself a true and complete image of the disease in all its details.

§ 99.—The examination into acute diseases, or those that have recently broken out, is generally less difficult, because the patient and those about him are struck with the difference between the existing state of things and the health that has been so recently destroyed, of which the memory still retains a lively image. Here, also, the physician must necessarily be acquainted with everything; but there is less occasion for being urgent in acquiring the particulars, which, for the most part, come before him spontaneously.

Investigation of epidemic diseases in particular.

§ 100.—With regard to a search after the totality of the symptoms in epidemic and sporadic diseases, it is wholly indifferent whether anything similar ever existed before in the world or not, under any name whatever. Neither the novelty nor the peculiarity of an affection of this kind will make any difference in the mode of studying it, or in that of the treatment. In fact, we ought to regard the pure image of each prevailing disease as a thing that is new and unknown, and study the same from its foundation, if we would really exercise the art of healing—that is to say, we ought never to substitute the hypothesis in the room of the observation, never regard any given case of disease as already known, either in part or wholly, without having first carefully examined all its appearances. This prudent mode of proceeding is so much the more requisite here as every reigning epidemic is, in many respects, a particular species of phenomenon, and which, upon attentive examination, will be found to differ greatly from all former epidemics to which the same name has been wrongfully applied. We must, however, except those epidemics which are caused by miasm that always retain their identity, such, for example, as the measles, small-pox, &c.

§ 101.—It may happen that a physician, who, for the first time, treats a person attacked with an epidemic disease, will not immediately discover the perfect image of the affection, because a knowledge of the totality of the signs and symptoms in these col-

lective maladies is not acquired till after having observed several cases. However, a practiced physician will, after having treated one or two patients, see so far into the real state of things as to be often able to form to himself a characteristic image of the same, and know what homœopathic remedy he is to have recourse to, in order to combat the disease.

§ 102.—By carefully noting down all the symptoms observed in several cases of this description, the image that has once been formed of the malady will be always rendered still more comprehensive. It neither becomes extended in a greater degree, nor lengthened in the detail, but it is made more graphic and characteristic of the peculiarities of the collective malady. On the one side, the general symptoms (such, for example, as loss of appetite, insomnolency, &c.) acquire a still greater degree of precision; on the other, the special and more marked symptoms, which are even rare in epidemics, and belong elsewhere to a small number of diseases only, develop themselves and form the character of the disease.[1] It is true that persons attacked with an epidemic have all a disease arising from the same source, and consequently equal; but the entire extent of an affection of this nature, together with the totality of the symptoms—a knowledge of which is necessary to form a complete image of the morbid state, and to choose according to that the homœopathic remedy most in harmony with the *ensemble* of the symptoms—cannot be observed in the case of a single patient; in order to arrive at these, it will be requisite to abstract them from a view of the sufferings of several patients of different constitutions.

In like manner must the source of chronic disease (not syphilitic) be investigated, and the entire image of psora brought into view.

§ 103.—In the same manner as is here taught in reference to epidemic, and chiefly acute diseases, I had to investigate those of a miasmatic and chronic character (always remaining identical in their nature), and particularly psora. This examination was conducted with much more accuracy than had hitherto been observed,

[1] The physician who has already in a first case discerned an approximate homœopathic remedy, will, by a study of successive ones, be enabled to prove whether the choice he made was appropriate, or this will point out to him a remedy that is still more suitable than the former, or even one that is better than all others.

in order to grasp the disease in its entire compass, since different patients are affected with dissimilar symptoms, and each particular case embraces but one disjointed part, as it were, of the symptoms constituting the totality of one and the same disease. Hence it is manifest that the totality of the symptoms appertaining to such a chronic malady, to psora in particular, could only be collected by the examination of numerous individual patients, and, without obtaining an entire view, and forming a collective image of that malady, the medicines (viz., the antipsorics) which are efficient for its entire removal, and which, at the same time, are the true remedies for the particular cases of it, could not be discovered.

The utility of noting down in manuscript the image of the disease at the commencement and during the progress of the treatment.

§ 104.—The totality of the symptoms which characterize a given case—or, in other terms, the image of the disease—being once committed to writing, the most difficult part is accomplished.[1] The physician ought ever after to have this image before his eyes, to serve as a basis to the treatment, especially where the disease is chronic. He can then study it in all its parts, and draw from it

[1] The physicians of the old school, in their treatment of the sick, adopt an extremely convenient method. No accurate inquiries are heard from them concerning all the circumstances of the case; and the patients, during the recital of their individual symptoms, are not unfrequently interrupted by the physician, to prevent disturbance in the rapid writing of his prescriptions, compounded of a medley of ingredients, the genuine effects of which are unknown to him. No allopathic physician, as already observed, desires to know a full and accurate account of the symptoms, much less to commit them to writing. If, after several days, he revisits his patient (numerous others having been seen in the interval), he will then have retained in his memory little or nothing of the minute circumstances of the case, as at first heard, and what had passed into one ear will have escaped from the other. In his succeeding visits, he does little more than ask a few general questions, feels the pulse, looks at the tongue, and forthwith, without an intelligible reason, proceeds to write another prescription, or directs the former (in large and frequently repeated portions through the day) to be continued. Then with mien polite he hastens to the fiftieth or sixtieth patient of those whom he has visited in the same thoughtless manner on the same day. Thus a profession which, of all others, properly requires the most reflection, the conscientious and careful examination of each and every case, and the special cure founded thereon,—such a profession is thus practised by persons who call themselves *rational physicians*.

.he characteristic marks, in order to oppose to these symptoms—that is to say, to the disease itself—a remedy that is perfectly homœopathic, whose choice has been decided on according to the nature of the morbid symptoms which it produces from its simple action on the body. And if, during the course of the treatment, he inquires after the effects of the remedy, and the changes that have taken place in the state of the patient, it only remains to obliterate from the group of primitive symptoms those which have entirely disappeared, to note down those of which there are still some remains, and add the new ones which have supervened.

Preliminaries to be observed in investigating the pure effects of medicines in the healthy human subject. Primary effect. Secondary effect.

§ 105.—The *second point* in the duty of the physician is to *examine into the instruments destined to cure natural diseases*, to study the morbific powers of medicines, in order, when he is to cure a disease, that he may be able to find one among the number whose list of symptoms constitutes a factitious disease that resembles as closely as possible the principal signs of the natural malady which he intends to cure.

§ 106.—It is necessary to know the full extent of the power by virtue of which each medicine excites a disease. In other terms, it is requisite that all the morbid symptoms and changes of the health, which their action individually is capable of producing in the economy, shall have been observed, as closely as possible, before any one can hope to be able to find or select from among them homœopathic remedies that are appropriate to the greater number of natural diseases.

§ 107.—If, to arrive at this object, we were only to administer medicines to *invalids*, prescribing them, one by one, in a simple state, little or nothing would be seen of their pure effects, because the symptoms of the natural disease then existing, mingling with those which the medicinal agents are capable of producing, the latter can rarely be distinguished with any clearness or precision.

§ 108.—Thus there is no safer or more natural method of discovering the effects of medicines on the health of man than by trying them separately and singly, in moderate doses, upon *healthy* individuals, and observing what changes they create in the moral and physical state; that is to say, what elements of

disease these substances are capable of producing;[1] for, as we have before seen (§ 24—27), the entire curative virtues of medicines depend solely upon the power they have of modifying the state of health, which is illustrated by observing the effects resulting from the exercise of this faculty.

§ 109.—I am the first who has pursued this path with a perseverance that could alone result from, and be supported by the intimate conviction of this great truth, so valuable to the human race,[2] that the homœopathic administration of medicines is the sole certain method of curing disease.[3]

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[1] In the course of twenty-five centuries, no physician that I know of, except the immortal Haller, has ever thought of a method so natural—so absolutely necessary, and so perfectly true—as that of observing the pure effects of each medicine individually, in order to discover, by that means, the diseases they were capable of curing. Before me, Haller was the only one who conceived the necessity of pursuing such a plan (see the preface to his Pharmacopœa; Helvet. Basil, 1771, p. 12). "*Nempe primum in corpore sano medela tentanda est, sine peregrina ulla miscela; odoreque el sapore ejus exploratis, exigua illius dosis ingerenda et ad omnes, quæ inde contingunt, affectiones, quis pulsus, qui calor, quæ respiratio, quænam excretiones, attendendum. Inde ad ductum phænomenorum, in sano obviorum, transeas ad experimenta in corpore ægroto,*" &c. But no physician has profited by this invaluable advice; no one has paid the slightest attention to it.

[2] It is as impossible that there should be any other true method of curing dynamic diseases (*i. e.*, those not surgical) besides homœopathy, as that more than one straight line can be described between two given points. How little can they be grounded in the true art of healing who imagine that there is yet another way of curing diseases, who, after having thoroughly contemplated the basis of homœopathy, and practised it with sufficient care, or, from upright motives, have either read of or witnessed homœopathic cures, and, on the other hand, duly weighed the groundlessness of every species of allopathic treatment, and inquired into the sinister effects then arising—who, with a loose indifference, place upon an equality the true art of healing with that injurious method, or pronounce it the sister of homœopathy, whose company she cannot dispense with! My conscientious successors, the genuine and accurate adherents of homœopathy, who have practised it with almost infalliable success, could teach them a better lesson.

[3] The first fruits of my labors, so far as they could then be perfected, are contained in a work entitled, Fragmenta de viribus medicamentorum positivis, sive in sano corp. hum. observatis, Pt. i., ii.; Leipsic, 1805, in 8vo. Others, that are still more matured, are contained in the two editions of my Materia Medica (*Reine Arzneimittellehre*, 6 vols. in 8vo., third edition, 1833), and in the second and following volumes of my Treatise on Chronic Diseases (*Die chronischen Krankheiten*); *Dresden*, 1828, in 8vo., second edition, 1835.

§ 110.—On perusing the works of authors who have written upon the morbid effects caused by medicinal substances, which, through negligence, mischief, criminal intent, or otherwise, had got into the stomachs of healthy individuals in large quantities, I saw that the facts they contained coincided with the observations which I had made in trying them on myself and other persons in health. These are reported as cases of poisoning, and as proofs of the inherent pernicious effects of these energetic agents, pointing out the danger of making use of them. By some, they have been mentioned for no other purpose than that of making a parade of the skill they manifested in the discovery of remedies which gradually restored the health of persons that otherwise would have been lost by such violent means. Others, to free their consciences of the death of patients, have alleged the malignity of these substances which they then designated poisons. Not one among them has ever suspected that the symptoms, in which they wished merely to see proofs of the poisonous qualities of drugs which produce them, were certain indications that disclosed the existence in these identical substances of the faculty of annihilating (under the title of remedies) similar symptoms in natural diseases. No one imagined that the evils which they excite were so many certain proofs of their homœopathic effects. They never imagined that an observance of the changes to which medicines give birth in healthy persons was the sole means of discovering their medicinal and curative virtues, because they can neither arrive at this result by any specious reasoning *à priori*, nor by the smell, taste, or appearance of the medicinal substances, nor by chemical analysis, nor by administering prescriptions to patients where they are associated with a less or greater number of other drugs. Finally, none of them ever had the slightest presentiment that these histories of diseases produced by medicine would one day furnish the elements of a true and pure materia medica—a science which, from its origin down to the present time, has consisted of a mass of false conjectures and fictions, or which, in other terms, never yet had any real existence.[1]

§ 111.—The conformity of my observations upon the pure

[1] See what I have said on this subject in my "Treatise on the Sources of the ordinary Materia Medica," in the third part of the "Reine Arzneimittellehre."

effects of medicines with those of a more ancient date, which were made without reference to any curative aim, and even the correspondence of these latter with others of a similar kind that are spread throughout the writings of various authors, plainly prove to us that medicinal substances, in creating a morbid state in healthy persons, follow *fixed and eternal laws of nature*, and are, in virtue of those laws, severally capable of producing (*each according to its own peculiar properties*) *certain positive morbid symptoms*.

§ 112.—In the descriptions that have been handed down to us by early writers of the frequent dangerous consequences resulting from the administration of medicine in large doses, symptoms have also been remarked that did not show themselves at the beginning of these sad events, but merely towards the conclusion, and which were perfectly opposite to those at the commencement. These symptoms, contrary to the *primitive effect* (§ 63), or to the so-called action of medicines on the body, are owing to the re-action of the vital force of the organism. They constitute the *secondary* and *consecutive effect* (§ 62—67), whose traces are seldom perceived when moderate doses, by way of trial, are employed; and, when the doses are small, no vestige ever remains; because, in homœopathic cures, the living organism never re-acts beyond what is absolutely necessary to bring the disease back to the natural state of health (§ 67).

§ 113.—Narcotic substances, alone, are exceptions to this rule. As they, in their primitive effects, extinguish sensibility, sensation, and irritability, to a certain extent, it often happens that, when they are tried on healthy persons, even in moderate doses, they have the secondary effect of exciting the sensibility and increasing the irritability.

§ 114.—But, with the exception of narcotic substances, all medicines that are tried in small doses, upon healthy persons, only manifest their primitive effects; that is to say, the symptoms which indicate that they modify the habitual state of health, and excite a morbid condition which is to last for a longer or shorter period.

Alternative effects of medicines.

§ 115.—Among the primitive effects of some medicines, there are several to be found that are contrary, or, at least, in certain

respects, accessory, to other symptoms, which afterwards appear in succession. This circumstance, however, is sufficient to make us regard them as so-called *consecutive effects*, or as a simple result of the re-action of the organism. They merely mark the transition from one to the other of the different paroxysms of the primitive action. They are called *alternative* effects.

Idiosyncrasies.

§ 116.—Certain symptoms are excited by medicines more frequently than others—that is to say, in many patients; some are more rarely produced, and in a small number of persons, while yet others are only so in a few individuals.

§ 117.—To these last belong the so-called *idiosyncrasies*, by which are meant particular constitutions, which, though in other respects healthy, yet have a tendency to be placed in a greater or less morbid state by certain things that do not *appear* to make any impression on many other persons, or cause any change in them.[1] But this absence of effect upon such or such an individual is only so in appearance. In short, as the production of every morbid change whatever pre-supposes the faculty of action in the medicinal substance, and in the patient that of being affected by it, the manifest changes of health that take place in idiosyncrasies cannot be wholly attributed to the particular constitution of the patient. It is necessary to ascribe these, at the same time, to the things that have given them birth, and which embrace the faculty of exercising the same influence over all men: with this exception, that, among healthy persons, there are but a small number who have a tendency to allow themselves to be placed in so decided a morbid condition. What proves that these agents really make an impression upon all individuals is, that they cure homœopathically in all patients the same morbid symptoms as those which they themselves appear to excite only in persons subject to idiosyncrasies.[2]

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[1] The smell of the rose will cause certain persons to faint; others are sometimes attacked with dangerous diseases after eating muscles, crabs, or the fry of the barbel, and after touching the leaves of a certain species of sumac.

[2] Thus the Princess Maria Porphyrogeneta restored her brother, the Emperor Alexius, suffering from syncope, by sprinkling him with rose water, (*τὸ τῶν ῥόδων στάλαγμα*), in the presence of her aunt, Eudoxia Hist. Byz

Every medicine produces effects different from others.

§ 118.—Each medicine produces particular effects in the body of man, and no other medicinal substance can create any that are precisely similar.[1]

§ 119.—In the same manner that each species of plant differs from all others in its external form and peculiar mode of vegetation—its smell and taste,—in the same manner that each mineral and each salt differs from others in regard to external character, as well as internal chemical properties (a circumstance which alone ought to have sufficed to prevent confusion), in the same manner do all these substances likewise differ from each other in regard to their morbific effects, and, consequently, their curative powers.[2] Each substance exercises upon the health of man a certain and particular influence, which does not allow itself to be confounded with any other.[3]

Alexias, lib. 15, p. 503, ed. Posser), and Horstius (Oper. iii., p. 54), saw that Vinegar of Roses was very helpful in syncope.

[1] This fact was also recognized by Haller, who says (*in the preface to his Hist. Stirp. Helv.*), "*Latet immensa virium diversitas in iis ipsis plantis, quarum facies externas dudum novimus, animas quasi et quodcunque cœlestius habent, nondum perspeximus.*"

[2] He who knows that the action of each substance upon the body differs from that of every other, and who can appreciate the importance of this fact, will have no difficulty in discovering that there can be no such things (in a medical point of view) as succedanea—that is to say, medicines that are equivalent, and capable of replacing each other mutually. It is only he who is ignorant of the certain and pure effects of medicinal substances that can be so foolish as to endeavor to persuade us that one remedy can serve in the room of another, and produce the same salutary effect in any given case of disease. In this manner children, through their simplicity, confound things that are essentially different, because they hardly know them otherwise than by their exterior, and have no idea of their innate properties, or of their real intrinsic value.

[3] If this be the pure truth, as it undoubtedly is, then can no physician who wishes to preserve a quiet conscience, and to be looked upon as a reasonable man, henceforward prescribe any other medicines than those with whose true value he is precisely and thoroughly acquainted—that is to say, those whose action upon healthy individuals he has studied with sufficient attention to be convinced that any particular one among them was that which, of all others, produced the morbid state most resembling the natural disease it was intended to cure; for, as we have before seen, neither man nor nature ever effects a perfect, prompt, and durable cure but by the aid of a homœopathic remedy. No physician can, therefore, in future, disregard a research

Every medicine must therefore be carefully tried, as to the peculiarities of its effects.

§ 120.—Thus we ought to distinguish medicines carefully one from another, since it is on them that life and death, disease and health, depend. To effect this, it is necessary to have recourse to pure experiments, made with care, for the purpose of developing the properties that belong to them, and the true effects which they produce on healthy individuals. By this mode of proceeding we may learn to know them properly, and so avoid their misapplication in the treatment of disease; for nothing but a judicious choice of a remedy that is to employed can ever restore to the patient, in a prompt and permanent manner, that supreme of all earthly blessings—a sound mind in a healthy body.

Course to be adopted in trying medicines upon other individuals.

§ 121.—In studying the effects of medicines upon healthy persons, it must not be forgotten that even the administration of moderate doses of the so-called heroic remedies is sufficient to produce modifications in the health of the most robust individuals. Medicines that are more gentle in their nature ought to be given in larger doses if we would likewise prove their action. Finally, if we would try the effects of the weakest substances, the experiment must be made upon persons only who are, it is true, free from disease, but who, at the same time, are possessed of a delicate, irritable, and sensitive constitution.

§ 122.—In circumstances of this nature, on which depend the certitude of the medical art, and the welfare of future generations,

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of this nature, without which it would be impossible for him to acquire the knowledge of medicines indispensable to the exercise of his art, which has been neglected till the present time. Posterity will scarcely believe that, until the present day, physicians have always contented themselves with administering blindly, in disease, remedies of whose real value they were ignorant, whose pure and dynamic effects, upon healthy persons, they had never studied, and that they were in the habit of mixing several of those unknown substances whose action is so diversified, and then left it to chance to dispose of whatever might accrue to the patient from this treatment. It is in this manner that a madman, who has just forced his way into the workshop of an artist, seizes with open hands upon all the tools within his reach, for the purpose of finishing a work which he finds in a state of preparation. Who can doubt but that he will spoil it by the ridiculous manner in which he goes to work, or perhaps even destroy it entirely?

it is necessary to employ only medicines that are well known, such as we are convinced remain pure, unadulterated, and possessed of their full energy.

§ 123.—Each of these medicines ought to be taken in its simple and pure form. As to indigenous plants, the juice is expressed and mixed with a small quantity of alcohol, in order to preserve it from corruption. With regard to foreign plants, they are to be pulverized or prepared as spirituous tinctures, and mixed with a certain quantity of water previous to administration. Salts and gums, however, ought not to be dissolved in water till the moment they are to be used. If a plant cannot be procured but in its dry state, and if its powers are naturally feeble, it may be tried in the form of an infusion—that is to say, after having cut it up small, boiling water is poured upon it, in order to extract its virtues. The infusion ought to be drunk immediately after its preparation, and while it is still warm, because all the juices of plants, and all vegetable infusions to which no alcohol is added, pass rapidly into fermentation and corruption, and thereby lose their medicinal virtues.

§ 124.—Every medicinal substance that is submitted to a trial of this nature ought to be employed alone, and perfectly pure. Care must be taken not to add any heterogeneous substance to it, or to use any other medicine, either on the same day and much less on those that follow, if we would observe the effect it is capable of producing.

§ 125.—During the whole time of this experiment the diet must be extremely moderate. It is necessary to abstain as much as possible from spices, and to make use of nothing but simple food that is merely nourishing, carefully avoiding all green vegetables,[1] roots, salads, and soups with herbs, all of which, notwithstanding the preparations they have undergone, are aliments that still retain some small medicinal energy that disturbs the effect of the medicine. The drink is to remain the same as that in daily use, taking care that it is as little stimulating as possible.[2]

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[1] Green peas, French beans, and even carrots, may be allowed, as being vegetables that contain the least medicinal properties.

[2] The subject of experiment must either have been previously unaccustomed to the use of wine, ardent spirits, coffee, or tea, or have for some time thoroughly abstained from these stimulating and medicinally injurious beverages.

§ 126.—The person on whom this experiment is tried ought to avoid all fatiguing labor of mind and body, all excesses, debauches, or mental excitement, during the whole of the time that it continues. No urgent business must prevent him making the necessary observations, and he must of his own accord be scrupulously attentive to everything that passes in the interior of the body, without permitting anything to interrupt his care, and, finally, unite with a healthy body (in its kind) a necessary degree of judgment, that he may be able to express and describe clearly all the sensations he experiences.

§ 127.—Medicines should be tried on the persons of women as well as men, in order that those changes in the economy which are referable to difference of sex, may be clearly ascertained.

§ 128.—The most recent experience has taught that medicinal substances, when taken by the experimenter in their crude state, for the purpose of testing their peculiar effects, do not for a long time display the full extent of those virtues which lie concealed within them, as is the case when they are taken in higher developments, *i. e.*, exalted in power by due trituration and agitation. By means of this simple mode of preparation, the virtues which, in the crude state of the medicines, lay concealed, and, as it were, dormant within them, become incredibly developed and aroused into activity. Thus, any one, even of those medicines whose virtues are considered weak, is now found to be the most advantageously investigated if from four to six minute saccharine globules, impregnated with the thirtieth (decillionth) dilution of such medicine, and mixed with a little water, be given to the experimenter every morning, fasting, and continued for several days.

§ 129.—When the effects of one such dose appear to be weak, then it may be daily increased a few globules, until the effects become stronger and more distinct, until the changes in the system be evident, for one particular medicine does not affect every individual in a like manner, or with the same degree of energy; on the contrary, there exists, in this respect, the greatest diversity possible. Sometimes a person apparently delicate is not at all affected by a medicine that is known to be very powerful, though administered in moderate doses, while other substances that are much weaker make a tolerable impression upon him. At

the same time, there are individuals of robust constitutions who experience very considerable morbid symptoms from medical agents that are apparently mild, and, on the other hand, they are likewise but little affected by others that are powerful. But, as it can never be known beforehand which of these two cases will occur, it is proper that each should commence with a small dose, and be afterwards increased progressively, if deemed requisite; advancing, from day to day, to higher and still higher doses.

§ 130.—If, at the commencement, and after administering the first dose, the effects are sufficiently powerful, one advantage results from it, which is, that the person who undergoes the experiment becomes acquainted with the succession of symptoms which this agent principally excites, and is enabled to note them down with precision the moment they appear, a circumstance of vast import to a knowledge of the character of medicines, because the order of their primitive effects, and likewise that of their alternative effects, is thus exhibited in the least equivocal manner. A very weak dose often suffices, if the individual on whom it is tried is endowed with great sensibility, and pays due attention to his state. The length of time that the action of a medicine continues can only be known by a comparison of the results of several experiments.

§ 131.—If, to acquire at least some knowledge of a medicine, it is found requisite to administer to the same person, several days in succession, doses of the same, progressively increased this may show us the various morbid changes that this substance is capable of exciting generally; but we do not learn the order of their succession, and a succeeding dose often extinguishes one or other of the symptoms produced by the preceding one, or creates in its place a contrary state. Symptoms of this kind should be noted between two parentheses, as being equivocal, until new experiments of a purer nature shall have decided whether they are to be considered as the re-action of the organism, or the alternative effects of the medicine.

§ 132.—But where it is intended merely to ascertain the symptoms that a medical substance, particularly a weak one, is capable of producing by itself, without paying any attention to the order of these symptoms, or to the duration of the action of the medicine, it is advisable to continue the experiment several days successively, only augmenting the dose each day. By this means

the effects of even the most gentle medicines that are unknown will come to light, especially if tested on a sensitive person.

§ 133.—Should any particular inconvenience arise from the action of the medicine, it is useful, and even necessary, to the exact determination of the symptom, that the experimenter should place himself successively in various postures, and observe the changes that ensue. Thus he will be enabled to examine whether the motion communicated to the suffering parts by walking up and down the chamber, or in the open air, seated, lying down, or standing, has the effect of augmenting, diminishing, or dissipating the symptom, and if it returns or not upon resuming the original position. He will also perceive whether it changes when he eats or drinks, or by any other condition, when he speaks, coughs, or sneezes, or in any other action of the body whatsoever. He must also observe at what hour of the day or night the symptom more particularly manifests itself. All these details are requisite, in order to discover what is peculiar and characteristic in each symptom.

§ 134.—All external agents, particularly medicines, produce changes in the state of the living organism that vary each in themselves. But the whole of the symptoms peculiar to any medicinal substance whatever, never manifest themselves in the same individual, neither do they appear simultaneously, or during a single experiment; on the contrary, the same person experiences, in preference, at one time, one set of symptoms, and in a second or third experiment yet others (with another person these or other symptoms will appear), so that by the fourth, eighth, or tenth person, perhaps, some or more of the symptoms which had already manifested themselves in the second, sixth, ninth, &c., will be visible. Neither do the symptoms re-appear at the same hour.

§ 135.—It is only by repeated observations, made upon a great number of individuals of both sexes, properly selected for the purpose from among a variety of constitutions, that we can acquire a pretty accurate knowledge of the whole of the morbid effects that a medicine is capable of producing. There can be no certainty of having properly proved the symptoms of any medical agent—that is to say, of the faculty which it has of changing the health, until such time as the persons who make such further trials of it perceive but few new symptoms arising from its use, and observe

almost always only those that have been previously remarked by other persons.

§ 136.—Although, as before stated, the medicine that is tried upon a healthy person cannot manifest on a single individual all the modifications of health which it is capable of producing, and only exhibits them in several persons, differing from one another in regard to physical constitution and moral disposition, it is, however, equally true that the eternal and immutable law of nature has endowed it with every faculty of exciting these symptoms in every human being (§ 117). This is the cause of all its effects, of even those which it is rarely seen to produce in healthy persons, but which do not fail to appear when administered to a patient attacked with a disease resembling the one it is capable of exciting. Provided the medicine be homœopathically chosen, and administered even in the smallest doses possible, it will then produce in the patient an artificial state, approaching closely to the natural disease, and cure the latter in a prompt and durable manner.

§ 137.—The more moderate the dose (without, however, going beyond a certain limit), the more are the primitive effects developed which are most important to be known. Scarcely any but the latter will then be perceptible, and there will be hardly any traces of re-action. But it is understood that the individual on whom the experiment is made must be one who can be relied upon in regard to veracity—that he is moderate in every respect, of a sensitive mind and body, and shall attend to his person with all possible care. On the other hand, if the dose be excessive, there will not only be several re-actions visible among the symptoms, but, yet more, the primitive effects will manifest themselves in a manner so precipitate, violent, and confused that it will be impossible to make any correct observation. Let us add to this the danger that might result from it to the individual on whom the experiment is tried, which cannot be regarded as a matter of indifference by one who has any respect for his fellow mortals, and who looks upon every human being in the light of a brother.

§ 138.—Provided all the conditions before stated (§ 124—127) (which are necessary to the trial of a pure experiment) be complied with, the symptoms, modifications, and changes of the health that are visible during the action of the medicine, depend upon that substance alone, and ought to be noted down as properly belonging to it, if even similar symptoms, occurring spontaneously,

should have been experienced *a long time before* by the person on whom the experiment is made. The re-appearance of those symptoms, in the course of the experiment, only proves that in virtue of his own constitution this person has a special tendency to admit of their manifestation. In this case, they are the effects of the medicine, for it cannot be said that they came of themselves at a moment when a powerful medicinal agent exercised its sway over the entire organism.

§ 139.—Where the physician does not try the remedy on his own person, and the experiment is made on another individual, it is requisite for the latter to note down, with perspicuity, all the sensations, inconveniences, symptoms, and changes that he experiences at the very moment of their occurrence. He must also be able to tell what time elapsed between the administration of the medicine and the appearance of each symptom, and, in case they continued any length of time, what was the exact period of their duration. The physician is to read this report, immediately after it is finished, in the presence of the person on whom the experiment was made; or, if it lasts several days, he then reads it over each day, in order that, by refreshing his memory, the person may be enabled to reply to the questions which it may be necessary to put to him relative to the precise nature of each symptom, and to give him an opportunity of adding fresh details, or making any necessary corrections.[1]

§ 140.—If the individual cannot write, the physician must then interrogate him each day, in order to learn his sensations. But this examination ought, for the most part, to be confined to listening to his narrative. The physician must not indulge in any conjectures or suppositions, and he is to ask as few questions as possible, taking care to maintain the same circumspection and reserve, which I have before recommended (§ 84—99), as an indispensable precaution in seeking the information requisite to form the image of the natural disease.

The experiments which a physician in health makes in his own person are preferable to others.

[1] He who publishes to the medical world such experiments, is responsible for the credibility of the experimenter, as well as for the correctness of his statements, and very properly so, as the welfare of suffering humanity is at stake.

§ 141.—But of all the pure experiments relative to the changes which simple medicines produce, and the morbid symptoms they excite in healthy persons, those are always the best which a physician (enjoying a good state of health, free from prejudice, and able to analyze his sensations) makes on his own person, observing, at the same time, the precautions that have just been described. A thing is never more certain than when it has been tried on ourselves.[1]

The investigation of the pure effects of medicines by their administration in disease is difficult.

§ 142.—But how the symptoms,[2] produced by a simple medicine, can be distinguished among the symptoms of the original disease,

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[1] The experiments that are made on our own persons have one advantage above all others. In the first place, they furnish a conviction of this great truth, that the curative virtues of medicines depend solely upon the power they possess of creating changes in the physical economy of man. In the second place, they teach us to understand our own sensations, mind, and disposition, which is the source of all true wisdom (γνῶθι σεαυτὸν), and exercise our powers of observation, an indispensable talent in a physician. All our observations on others are by no means so interesting as those made on ourselves. In all the observations made on other individuals, it is continually to be feared that the person making trial of the remedy may not exactly experience that which he says, or will not express in a proper manner that which he feels. The physician must always remain in doubt, or at least partly so, whether he is deceived or not. This obstacle to a knowledge of the truth, which cannot be entirely obviated in a search after the morbid symptoms excited in another person by the action of the remedy, does not exist where the trial is made on our own persons. The individual who undergoes the experiment knows precisely what he feels, and every fresh attempt that he makes is an additional motive for him to extend his researches still farther, by directing them towards other remedies. It renders him more expert in pursuing farther trials, while, at the same time, his zeal is redoubled, because he thereby acquires a true knowledge of the resources of the art, which can be considerably increased. Do not let him suppose, on the other hand, that the slight inconveniences which he subjects himself to in trying the medicines on his own person can be detrimental to his health. On the contrary, experience has shown us that they only render the body more apt to repel all natural and artificial morbific causes, and harden it against their influence. The same experience also teaches that thereby the health becomes more firm, and the body more robust.

[2] Symptoms which had been remarked only a long time before, if at all, throughout the whole course of the disease, and which, of course, are new ones, and are the product of the medicine

even in those which mostly retain their identity, more especially chronic diseases, is an object for superior discernment, and to be left to masters in observation.

It is by investigating the pure effects of medicines in the healthy subject only that a true materia medica can be framed.

§ 143.—After having thus tried a number of simple medicines upon the healthy body, faithfully and carefully noting all the symptoms they are capable of producing, as artificial morbific agents, then only can we acquire a true materia medica—that is to say, a catalogue of the pure and certain effects of medicinal substances. This will furnish us with a code of nature, in which will be inscribed, from every agent so investigated, a considerable number of particular symptoms, as they were manifested to the observation of the experimenter; among these are the (homœopathic) morbid elements resembling those of several natural diseases which are hereafter to be cured by them; in a word, they comprehend artificial morbid states which supply, for the similar morbid states naturally induced, the only true, homœopathic, *i. e.*, specific instruments of certain and permanent cure.

§ 144.—A materia medica of this nature shall be free from all conjecture, fiction, or gratuitous assertion—it shall contain nothing but the pure language of nature, the results of a careful and faithful research.

§ 145.—We ought certainly to be acquainted with the pure action of a vast number of medicines upon the healthy body, to be able to find homœopathic remedies against each of the innumerable forms of disease that besiege mankind—that is to say, to find out artificial morbific powers that resemble them.[1] But,

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[1] At first I was the only individual who made it a chief and important study to find out the principal and pure effects of medicines. But what cures shall we not be able to perform in the vast empire of disease, when numerous observers,* upon whose accuracy and veracity we can rely, shall have contributed the result of their researches (trials on their own persons) to enrich this materia medica, the only one that is founded on fact. The art of curing will then approach to the same degree of certainty as the science of mathematics.

* Among the remedies which have been tried more particularly, the following were at first introduced:

1. By Hahnemann.—Aconitum, Alumina, Amanita, Ambra, Ammoniæ-carbonas, Angustura, Argentum, Arnica, Arseniosum-acidum, Artemisia-santonica, Asarum, Aurum; Barytæ-carbonas, Belladonna, Bismuthi-subnitras, Bryonia; Calcis-carbonas, Calcis-sulphuretum, Cam-

thanks to the truth of the symptoms, and to the multitude of morbid elements which each of the energetic medicines that have been tried till the present day upon healthy persons have exhibited, there now remain but few diseases against which we do not find in these substances suitable homœopathic remedies,[2] which restore health in a gentle, certain, and permanent manner. An infinitely greater number of diseases are cured by these means, and in a far safer and more certain manner, than by a treatment guided by the general and special therapeutics of allopathy, with all its unknown and mixed medicines, which only alter and impair, but cannot cure chronic diseases, and rather retard than promote recovery from those that are acute.

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phora, Cannabis, Cantharis, Capsicum, Carbo-animalis, Carbo-vegetabilis, Causticum, Chamomilla, Chelidonium, Cicuta, Cinchona, Cocculus, Colocynthis, Conium, Copaiva, Cyclamen; Digitalis, Drosera, Dulcamara; Euphrasia; Ferrum; Graphites, Guaiacum; Helleborus, Hydrag.-solub., Hydrarg.-corros., Hyoscyamus; Iodium, Ipecacuanha; Ledum, Lycopodium; Magnes.-carb., Magnes.-mur., Manganum, Menyanthes, Moschus, Mur.-acidum; Nitri-acidum, Nux-vomica; Oleander, Opium; Petroleum, Phosphorus, Phosphoric.-acid., Potassæ-carbonas, Pulsatilla; Rheum, Rhus-toxicodendron, Ruta; Sambucus-sassaparilla, Scilla, Sepia, Silica, Sodæ-carbonas, Sodii-chloretum, Spigelia, Spongia, Stannum, Staphisagria, Stramonium, Sulphur, Sulphuric-acid; Taraxacum, Thuya; Veratrum, Verbascum, Viola-tricolor.

2. By Stapf.—Agnus, Anacardium, Antimonii et Potassæ-tartras; Barytæ-acetas; Clematis, Coffea, Colchicum; Euphorbium; Lamium; Marum-verum; Mezereum; Paris.: Sabadilla, Sabina.

3. By Gross and Staph.—Crocus; Platina.

4. By Gross.—Epeira; Sodæ-nitras; Viola-odorata.

5. By Franz.—Assafœtida; Cuprum; Ranunculus; Valeriana; Zincum.

6. By Hartlaub.—Æthusa, Antimon.-sulphuretum; Bovista; Cantharis; Gratiola; Indigo; Krameria; Laurocerasus; Oleum-animale; Phellandrium, Phosphorus, Plumbum, Potassæ-iodidum; Strontianum; Tabacum, Terebinthi-oleum.

7. By Hering.—Arum; Brucea; Caladium, Curcas; Jambos; Lachesis et Crotalus; Phosphas-calcis, Psorinum; Selenium, Sericum, Solanum-mammosum; Theridion; Urea.

8. By Heine.—Actæa, Alkekengi, Aquilegia; Chenopodium, Chiococca; Nigella.

9. By Nenning.—Ammoniæ-murias; Magn.-sulphas, Millefolium; Niccolum; Sodæ-sulphas; Tongo.

10. By Caspari.—Castoreum; Terri-oxyd.-magneticum.

11. By Wahle.—Laurocerasus; Prunus-spinosa.

12. By Seidel.—Rhododendron; Senega.

13. By Schreter.—Potassæ-nitras; Sodæ-boras.

14. *a.* By Apel.—Amanita. *b.* By Attomyr.—Corallia. *c.* By Bute.—Rhus-vernix. *d.* By Helbig.—Myristica. *e.* By Hesse—Berberis. *f.* By Trinks.—Secale.

At the same time, while making trials, they mutually assisted each other, and had help from many others, so that, in addition to the names above given, we find mentioned among those who tried them the following: Ahner, Adams, Becher, Bethman, Baehr, Behlert, Bauer, Becker, Cubitz, Flämming, Freitag, Gatmann, Gersdorff, Fr. Hahnemann, Hartmann, Haubold, Hromada, Hempel, Hornburg, Hugo, Haynel, Ihm, Kummer, Langhammer, Lehmann, Lingen, Matlack, Meyer, Michler, Müller, Pleyel, Preu, Th. and L. Rückert, Rummel, Rosazewsky, Romig, Reichhelm, Shoenke, Sonnenberg, Schweikert, Schmid, Schmoele, Teuthorn, Tieze, Wagner, Wislicenus, Wesselhöft, De Young; and a great many individuals participated, more or less, some handing in their names, and others contributing anonymously. C. Hering.

[2] See the third note to § 109.

The most appropriate remedial employment of medicines whose peculiar effects are known.

§ 146.—The *third point* in the duty of a physician is to *employ* those medicines whose pure effects have been proved upon a healthy person in the *manner best suited to the cure of natural diseases homœopathically.*

That medicine which is the most homœopathically adapted is the most beneficial and is the specific remedy.

§ 147.—Of all these medicines, that one whose symptoms bear the greatest resemblance to the totality of those which characterize any particular natural disease, ought to be the most appropriate and certain homœopathic remedy that can be employed; it is the specific remedy in this case of disease.

Intimation how a homœopathic cure is probably effected.

§ 148.—A remedy which has the power and tendency to produce an artificial disease closely resembling the natural one against which it is employed, and which is administered in proportionate doses, affects, in its action on the organism, precisely those parts which had till then been a prey to the natural disease, and excites in them the artificial disease which it is naturally capable of producing. The latter, by reason of its similitude and greater intensity now substitutes itself for the natural disease. For that moment it then results that the vital powers no longer suffer from the last mentioned, which, in its quality of purely dynamic immaterial power, has already ceased to exist. The organism is no longer attacked but by the medicinal disease. But the dose of the remedy administered having been very small, the medicinal disease soon disappears of itself. Subdued by the energy of the vital power, like every other mild medicinal affection, it leaves the body free from suffering—that is, in a perfect and permanent state of health.

The homœopathic cure of a disease of rapid origin is rapidly effected, but the cure of a chronic one requires proportionably a longer time.

§ 149.—When a proper application of the homœopathic remedy has been made,[1] the acute disease which is to be cured, however

[1] But the difficult, and sometimes very laborious affair of searching out and selecting the homœopathic medicine, which shall be adapted in all respects

malignant and painful it may be, subsides in a few hours, if recent, and in a few days, if it is somewhat older. Every trace of indisposition vanishes; scarcely anything is seen of the artificial disease produced by the remedy; and health is restored by a speedy and almost insensible transition. Diseases that are of long standing, especially those which are complicated, require a longer treatment. Particularly those chronic artificial maladies which the maltreatment of allopathists so often produce, and which, along with the uncured natural disease, requires a far longer time for recovery; they are often nearly incurable, by reason of the shameless deprivation of the vital energies of the patient, the prevailing and principal measure adopted by the allopathists in their so-called cures.

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to the morbid conditions of a given case, is one which, notwithstanding all the praiseworthy attempts to simplify the labor by adminiculary publications, requires the study of the sources themselves, besides the exercise of much circumspection and deliberation, which meet with their best recompense in the consciousness of having faithfully performed our duties. But how will this careful and laborious process, by which the best cure of diseases can only be effected, please the gentlemen of the new mongrel sect, who, while pluming themselves with the honorable title of homœopathists, for appearance sake, administer a medicine, in form and appearance homœopathic, that they have hastily snatched up (*quidquid in buccam venit*). If it does not immediately relieve, they will not impute the failure to their own unpardonable indolence and levity in hurrying over one of the most important and critical of human concerns, but to homœopathy,—they reproach its imperfections, because it does not of itself, without any trouble on their part, provide the suitable homœopathic remedy, and, as it were, serve it up like food already cooked, and prepared to their hands. They know, indeed, full well how to console themselves for the failure of their scarcely half homœopathic remedy, by dexterously calling in requisition the more pliable resources of allopathy, whence a few dozen leeches are applied, or a small and harmless venesection of eight or ten ounces is prescribed in due form; and if, after all, the patient should recover, they extol the leeches and the venesection, &c., as if he would not have recovered without them. They cause it to be understood, in no equivocal language, that, without the trouble of racking their brains, these operations afforded by the pernicious routine of the old school would, in truth, have been the best means of cure. If, however, the patient should sink under the treatment, they endeavor to soothe the disconsolate relatives by declaring "that they themselves were witnesses that everything imaginable had been done for the deceased!" Who would honor such a light-minded and pernicious sect, by calling them, after the name of the difficult yet beneficent art, homœopathic physicians!

Slight indisposition.

§ 150.—If a patient complain of slightly accessory symptoms, which have just appeared, the physician ought not to take this state of things for a perfect malady that seriously demands medicinal aid. A change in the diet and the mode of life usually suffices to remove so slight an indisposition.

Severe diseases exhibit a variety of symptoms.

§ 151.—But if the few symptoms of which the patient complains are very violent, the physician who attentively observes him will generally discover many others which are less developed, and which furnish a perfect picture of the malady.

A disease with numerous and striking symptoms, admits of finding the homœopathic remedy with more certainty.

§ 152.—The more intense an acute disease, the more evident and numerous are its symptoms, while at the same time it is also easy to discover suitable remedies, provided there is a sufficient number of medicines to select from, whose positive action on the body is known. Among the symptoms produced by a great number of medicines, it is easy to find one that contains morbid elements, from which might be composed an artificial disease very similar to the totality of the symptoms of the natural disease that is present. This is precisely the remedy that is desirable.

What kind of symptoms ought chiefly to be regarded in selecting the remedy.

§ 153.—In searching after a homœopathic specific remedy—that is to say, in making a comparison of the entire symptoms of the natural disease with those produced by known remedies, in order to discover among the latter an artificial morbific power resembling the natural disease that is to be cured—we ought to be particularly and almost exclusively attentive to the symptoms that are *striking*, *singular*, *extraordinary*, and *peculiar* (characteristic);[1] *for it is to these latter that similar symptoms*,

[1] The most complete work extant for showing the various effects which medicinal agents produce, and their correspondence with the various maladies they are capable of removing, is Jahr's Manual of Homœpathic Medicine, translated from the German, with improvements and additions, by C. Hering, M. D.—Editor.

from among those created by the medicine, ought to correspond, in order to constitute it the remedy most suitable to the cure. On the other hand, the more vague and general symptoms, such as loss of appetite, headache, weakness, disturbed sleep, uncomfortableness, &c., merit little attention, because almost all diseases and medicines produce something of such general nature.

A remedy that is perfectly homœopathic cures the disease without any accompanying ill effects.

§ 154.—The more this counter-representation, formed from the symptoms of the medicine which appear to deserve a preference, shall contain other symptoms resembling those which are extraordinary, peculiar, and characteristic, in the natural disease, the greater will be the resemblance on either side, and the more homœopathic, suitable, and specific will this medicine be in the present case. A disease that is of no very long standing ordinarily yields, without any great degree of suffering, to a first dose of this remedy.

The reason why homœopathic cures are thus effected.

§ 155.—I say *without any great degree of suffering*, because, when a perfect homœopathic remedy acts apon the body, it is nothing more than symptoms analogous to those of the disease laboring to surmount and annihilate these latter by usurping their place. The remaining symptoms, caused by the medicinal substance, which are often numerous, and correspond in no respect with the existing malady, scarcely ever show themselves, and the patient improves from hour to hour. The reason of this is, that the dose of any medicine applied homœopathically being necessarily very feeble, this substance does not possess sufficient power to exhibit its effects non-homœopathically in the parts of the body that are free from disease. But it produces its effects homœopathically in those parts of the organism that are already a prey to the irritation arising from the symptoms of the natural disease, and excites in them a stronger medicinal affection, which extinguishes and annihilates the other.

Reason of the few exceptions thereto.

§ 156.—There is no homœopathic remedy, however suitably chosen, that does not (especially in a dose not small enough) pro-

duce at least, during its action, some slight inconveniences or fresh symptoms in very sensitive and irritable patients. In fact, it is scarcely possible for the symptoms of the medicine to cover those of the malady with as much precision as two triangles with equal sides and equal angles. But these differences, which are of little importance in a case that terminates in a short time, are easily effaced by the energy of the vital principle, and the patient does not perceive it himself, unless he is excessively delicate. The reëstablishment of health goes forward, notwithstanding, unless impeded by the influence of heterogeneous medicinal agents upon the patient, errors of regimen, or excitement of the passions.

The medicinal disease, closely resembling, but rather more intense than the primitive one, called also homœopathic aggravation.

§ 157.—But although it is certain that a homœopathic remedy, administered in a small dose, quietly annihilates the acute disease which is analogous to it without producing its other non-homœopathic symptoms—that is to say, without exciting new and grievous sufferings; it often happens, notwithstanding, that it produces, at the expiration of one or a few hours after ingestion (according to the dose), a state something less favorable, which resembles the primitive affection so closely that the patient supposes the original disease aggravated. But in reality it is nothing more than a *medicinal disease*, extremely similar to the primitive one, and rather more intense in its nature.

§ 158.—This trifling *homœopathic aggravation* of the malady during the first few hours—this happy omen which announces that the acute disease will soon be cured, and that it will, for the most part, yield to a first dose—is perfectly as it ought to be, because the medicinal disease should naturally be rather more intense than the one it is intended to cure, if it is to subdue and extinguish the latter; in the same way as a natural disease can destroy another that resembles it, by exceeding it in power and intensity (§ 43—48).

§ 159.—The smaller the dose of the homœopathic remedy, the slighter the apparent aggravation of the disease, and it is proportionably of shorter duration.

§ 160.—As a homœopathic dose, however, can scarcely ever be made so small as not to amend, and, indeed, perfectly cure and destroy the undisturbed natural disease analogous to it, and of

recent origin (§ 249, note), it may be readily conceived wherefore a suitable homœopathic remedy, if not given in the very smallest dose, should always occasion, in the first hour after its administration, a remarkable homœopathic aggravation of this nature.[1]

In chronic (psoric) diseases, the aggravation produced by homœopathic remedies (antipsorics) occurs from time to time for several days.

§ 161.—When I fix the so-called homœopathic aggravation (or rather the primitive action of the homœopathic remedy, which appears in a slight degree to increase the symptoms of the natural disease) to the first hour or the first few hours, this delay applies to acute affections that have recently intervened.[2] But when the remedies whose action lasts for a long time have to combat a disease of some duration, or one of very long standing, and consequently the dose ought to continue its action several days suc-

[1] This preponderance of the symptoms of the remedy over those of the analogous symptoms of the disease, which looks like an increase of the natural malady, has also been observed by other physicians when chance led them to a homœopathic medicine. When the patient, afflicted with itch, after having taken Sulphur, complains that the cutaneous eruption grows worse, the physician, who is ignorant of the cause, consoles him by saying that the itch comes out entirely before it can be cured; but he is not aware that it is an exanthema caused by the Sulphur, which assumes an appearance of aggravated itch.

Leroy (Med. Instr. for Mothers) informs us that the *Viola-tricolor* commenced its action by rendering the cutaneous eruption of the face worse, of which it subsequently effected the cure; but he did not know that the apparent increase of the evil was caused solely by the administration of too large a dose of the remedy, which, in this instance, turned out to be homœopathic. Lysons (Medic. Trans., vol. ii., London, 1772) says that the skin diseases which yield with the greatest certainty to Elm-bark are those which it increases in the first instance. If he had not, according to the prevailing custom of the allopathic school, administered the Bark of the Elm in too large doses, but if, as its homœopathic character requires, it had been given in extremely small doses, the exanthemata against which he prescribed it would have been cured without experiencing this increase of intensity, or, at least, they would have been subjected to but a very slight development.

[2] Although the effects of remedies whose action is of the longest duration rapidly disappear in acute diseases, they last a considerable time in chronic affections (arising from psora); and hence it occurs that antipsoric remedies do not often produce this slight homœopathic aggravation of the symptoms during the first hours, but bring it on later and at different periods during the first eight or ten days.

cessively, then we may see, during the first six, eight, or ten days, from time to time, some of those apparent aggravations of the original malady which last during one or several hours, while the general amendment develops itself sensibly in the intervals. When these few days are once passed, the amelioration produced by the primitive effects of the remedy continues, without interruption, for some days longer.

Measures to be pursued in the treatment, when the number of known medicines is too small to admit of finding a remedy that is perfectly homœopathic.

§ 162.—*The number of medicines whose pure and precise action is known being moderate*, it sometimes happens that only a part of the symptoms of the disease that is to be cured are to be found among those of the most homœopathic remedy, and, consequently, this imperfect remedy is obliged to be employed for want of another that is less so.

§ 163.—In this case, a perfect cure, free from all inconvenience on the part of the remedy employed, ought not to be expected. During its use, some symptoms are seen to appear that were not observed before in the disease; these are accessory symptoms, resulting from a medicine that is not perfectly homœopathic with the existing case. This does not, however, prevent the remedy from annihilating a great part of the evil—that is to say, the morbid symptoms which resemble those of the medicinal disease, and thence arises a tolerable commencement towards a cure.

§ 164.—The small number of homœopathic symptoms in a well-selected homœopathic remedy never injures the cure *when it is in a great measure composed of the extraordinary symptoms which particularly distinguish and characterize the disease;* the cure then follows without further inconvenience to the patient.

§ 165.—But if among the symptoms of the remedy not one is to be found that bears a perfect resemblance to the striking and characteristic symptoms of the malady—if the totality of them does not correspond with this latter, but in regard to general symptoms that are badly developed (nausea, faintness, headache, &c.)—and among the known medicines there is not one to be found more homœopathic, or which could be selected for the purpose—the physician ought not to expect an immediate favorable result from the administration of a remedy so imperfectly homœopathic.

§ 166.—This is, however, *very rarely* the case, particularly as the number of medicines whose pure effects have been discovered is considerably increased of late; and, when it does occur, the inconveniences that flow from it are diminished after another remedy is employed, whose symptoms bear a yet greater resemblance to those of the malady.

§ 167.—In short, if the application of an imperfect homœopathic remedy used, in the first instance, causes any accessory symptoms of some importance, the action of the first dose is not allowed to exhaust itself in acute diseases; the altered state of the patient is then to be examined, and the remainder of the primitive symptoms to be joined to those which have been recently discovered, to form of the whole a new image of the disease.

§ 168.—A remedy that is analogous may then be easily found among the medicines that are known, a single application of which will suffice, if not to destroy the disease entirely, at least to facilitate the cure to a great degree. If this new remedy is not sufficient to restore the health completely, then examine what yet remains of the diseased state, and select the homœopathic remedy that is most suitable to the new image that results from it. In this manner the physician must continue until he attains his object—that is to say, until he has fully restored the health of the patient.

§ 169.—It may easily occur, on examining a disease for the first time, and also on selecting for the first time the remedy that is to combat it, that the totality of the symptoms of the disease is found not to be sufficiently covered by the morbific symptoms of a single medicine, and that two remedies dispute the preference as to the eligibility in the present instance, the one being homœopathic to one part of the disease, and the other still more so to another. It is then by no means advisable, after using the preferable of the two remedies, to take the other without examination, because the medicine given as the inferior of the two, under the change of circumstances, may not be proper for the remaining symptoms; in which case it follows that a suitable homœopathic remedy should be selected for the new set of symptoms in its stead.

§ 170.—In the present instance, as well as in every other where a change has taken place in the state of the disease, it is requisite to seek out what actually remains of the symptoms, and select as suitable a remedy as possible to the present state of the mala-

dy, without any reference whatever to that one which, in the commencement, appeared to be the second best of the two remedies that were found suitable. Should it still happen, though it is not often the case, that the medicine which at first appeared as the second best, may now be very suitable to the rest of the morbid symptoms, it will then be the more worthy of confidence, and should be used in preference.

§ 171.—In non-venereal chronic diseases (consequently those which owe their origin to psora), it is often necessary in the cure to employ several remedies one after the other, each of which ought to be chosen homœopathically to the group of symptoms which still exist after the preceding one has exhausted its action; and which may have been applied in a single dose, or in several successive doses.

Measures to be taken in the treatment of diseases that have too few symptoms.
(Einseitige Krankheiten.)

§ 172.—The *small number of symptoms in disease* gives rise to another *difficulty* in the cure—a circumstance which has an equal claim to our attention, since by its removal we do away with nearly all the obstacles which this system presents; for, if we except the yet incomplete apparatus of known homœopathic remedies, this is the most perfect of all curative methods.

§ 173.—The only diseases that appear to have but few symptoms, and which are, therefore, more difficult to cure, are those which may be called *partial* (*einseitige*), because they have but one or two principal and prominent symptoms which mask almost all the others. These are for the most part chronic diseases.

§ 174.—Their principal symptom is, perhaps, either an internal malady (such for example, as cephalalgia, diarrhœa, cardialgia, &c., of long standing), or a more external injury. These latter affections, particularly, are called *local diseases*.

§ 175.—As to partial diseases of the first species alluded to, the want of attention on the part of the physician is frequently the reason that he does not fully trace out the symptoms which are extant, by whose aid he would be able to form a more complete outline of the image of the disease.

§ 176.—There are, however, some few diseases which, notwithstanding all the care with which they may be examined in the first instance (§ 84—98), exhibit only one or two strong and vio-

lent symptoms, while all the others are manifest but in a slight degree.

§ 177.—A case of *this description very rarely* occurs; but when it does, it will be requisite, in a successful treatment, to commence by selecting, according to the indication of the few symptoms that are perceptible, that medicine which appears to be the most homœopathic.

§ 178.—It sometimes may happen that this remedy, carefully selected in strict observance of the homœopathic law, will present the artificial disease, which, by its analogy to the natural one, is capable of destroying it; and this will be the more easily effected in proportion as the symptoms of the natural disease are prominent, characteristic, and decisive.

§ 179.—But it more frequently happens that it is only in a certain degree appropriate to the disease, and that it does not suit exactly, because there was not a sufficient number of symptoms to direct the choice of the remedy.

§ 180.—The medicine now operating upon a disease to which it is only partly analogous, excites accessory symptoms, as in the case (§ 162 and others) where the choice is imperfect, in consequence of the limited number of homœopathic remedies. It will then produce several appearances belonging to the mass of its own symptoms *But these appearances are equally symptoms belonging to the disease itself, which the patient did not till now perceive, or he had rarely felt them*, and which now do nothing more than develop themselves in a greater degree.

§ 181.—It will, perhaps, be objected that the accessory symptoms, or the new ones appearing in the disease, ought to be attributed to the remedy which had just been administered. This is indeed the source they spring from;[1] but they are not less, on that account, symptoms that *this* disease itself was capable of producing in *this* patient, and the remedy, in its character of exciting similar symptoms, only provoked their manifestation. In short, the totality of the symptoms which then appear, ought to be regarded as belonging to the disease itself in its present state, and should be looked upon as such in the treatment.

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[1] Unless they be occasioned by an important error of regimen, inflamed passions, or an impetuous movement in the organism, such as the establishment or cessation of the menses, conception, child-birth, &c

§ 182.—It is thus that the choice of the remedy (which must almost inevitably be imperfect, by reasen of the few symptoms that show themselves) performs the office of perfecting the *ensemble* of the symptoms, and facilitates in this manner the discovery of a second and more appropriate homœopathic remedy.

§ 183.—Unless the recently developed symptoms should be so violent as to call for immediate assistance (which is rarely the case, on account of the minuteness of the homœopathic doses, especially in chronic diseases), it is necessary, when the first remedy has produced no favorable results, to write down again the existing state of the disease, and select a second homœopathic remedy that is exactly suitable. This will be the easier performed in proportion as the group of symptoms has grown more numerous and complete.[1]

§ 184.—A similar course is to be continued after the full effects of each dose, and the state of disease that still remains is to be noted down, describing the existing symptoms, and the image that results therefrom will serve to find a new remedy as homœopathic as possible. This method must be pursued until the cure is accomplished.

The treatment of diseases with local symptoms; their cure by means of external applications is always injurious.

§ 185.—Among partial diseases, those which are called *local* hold a most important rank. By these are meant the changes and sufferings experienced by the external part of the body. Until the present time, it has been the theory of the former schools of medicine that the external parts only were affected in such a case, and that the rest of the body did not participate in the disease: an absurd theoretical proposition that has led to the most pernicious medical treatment.

§ 186.—The so-called local diseases of recent origin, arising

[1] A case that is very rare in chronic diseases, but which is sometimes met with in acute ones, is that where, notwithstanding the indistinctness of symptoms, the patient feels himself very ill, which may be ascribed to the depressed state of the sensibility that does not permit him to have a clear conception of the sufferings and symptoms. In a case of this nature, Opium (in a high potence) will remove the torpor of the nervous system, and then the symptoms of the disease develop themselves plainly in the re-action of the organism.

only from external causes, seem more than others to be entitled to this name. But the injury must then be very trifling, and is of no particular importance; for, if the evils which attack the body externally are of any importance, the entire system sympathizes, and fever declares itself, &c. The treatment of these maladies belongs to surgery, so far as it is necessary to bring mechanical aid to the suffering parts, in order to remove and annihilate mechanical obstacles to the cure, which can only be expected from the powers of the organism itself. Among these may be ranked, for example, the reduction of dislocations; uniting wounds by bandages; extracting foreign substances that have penetrated the living parts; opening the cavity of the abdomen, either to remove a substance that is burdensome to the system, or to give vent to effusions and collections of liquids; placing in opposition the extremities of a fractured bone, and consolidation of the fracture by means of an appropriate bandage, &c. But as, when such injuries occur, the entire organism *always* requires active *dynamic* aid, to be placed in a condition to accomplish the cure—when, for instance, it is necessary to have recourse to internal remedies to extinguish violent fever, arising from a severe contusion, a laceration of the soft parts—viz., muscles, tendons, and blood-vessels—or when it is requisite to combat homœopathically the external pain caused by a burn or cautery, then commence the functions of the dynamic physician, and the aid of homœopathy becomes necessary.

§ 187.—But it is very different with the changes and maladies which occur on the surface of the body, not originating from any external violence, or merely from the consequences of some slight external injury. These owe their source to an internal affection. It is, therefore, equally absurd and dangerous to regard these diseases as symptoms that are purely local, and to treat them exclusively, or nearly so, by topical applications, as if they were surgical cases, in which manner they have been treated till the present day.

§ 188.—These maladies have been considered as purely local, and, consequently, received the appellation of such, because they were looked upon as affections that were in a manner attached to the extreme parts in which the organism took little or no share, as if it was ignorant of their existence.[1]

[1] One of the many pernicious blunders of the old school.

§ 189.—The slightest reflection, however, will suffice to explain why an external malady (which has not been occasioned by an important external violence) cannot arise, continue, or much less grow worse, without some internal cause, the coöperation of the whole system, the latter, consequently, being diseased. It would never manifest itself if the general state of health was not immediately concerned, or if all the sensitive and irritable parts of the body did not participate. Its production would be impossible, if it did not result from some modification of the entire principle of life, so closely are the parts of the body connected with each other, and form so inseparable a whole in regard to feeling and action. No eruption of the lips, no whitlow can take place without some internal derangement having been previously and simultaneously effected.

§ 190.—All medical treatment of external diseases, that have arisen almost without any violence being exercised on the exterior of the body, ought, consequently, to have for its object the annihilation and cure of the general malady under which the organism suffers, by internal remedies. There is no other safe mode of curing them radically.

§ 191.—This is confirmed by experience, which shows us that every energetic internal remedy produces, immediately after it has been administered, important changes in the general state of the patient, and particularly in that of the external parts that are affected (which the ordinary school of medicine look upon as isolated), even in the so-called local affections, when they are situated at the extremities or the body. And these changes are of the most salutary nature; they consist of the cure of the entire body, and remove, at the same time, the local evil without the necessity of applying any external remedy, provided the internal one that is directed against the whole malady has been well selected and is perfectly homœopathic.

§ 192.—The best method of effecting this object is, on examining the actual case of disease, to take into consideration not only the exact character of the local affection, but, in addition to that, every other change that is perceptible in the state of the patient. All these symptoms ought to be reunited in one perfect image, to be able to select a suitable homœopathic remedy from among the medicines whose morbid symptoms are already known.

§ 193.—This remedy administered alone internally, and of

which a single dose will suffice, when the disease is of recent origin, cures simultaneously the general bodily disease and the local affection. Such an effect on the part of the remedy ought to prove to us that the local evil depends solely upon a malady of the entire body, and that it ought to be considered as an inseparable part of the whole, and one of the most considerable and prominent symptoms of the general disease.

§ 194.—It is not proper, either in acute local affections of recent origin, or in those which have already existed a long time, to make any topical application whatever to the diseased part, not even a substance which would be homœopathic or specific, if taken internally, or to administer it simultaneously with the internal medicinal agent. For acute local affections, such as inflammation, erysipelas, &c., which have not been produced by external injuries violent in proportion to their intensity, but by dynamic or internal causes, generally yield in a very short time to remedies capable of exciting an internal and external state similar to the one that actually exists.[1] If the disease is not wholly removed—if, notwithstanding the regularity of the mode of life of the patient, there still remains some local or general trace of it which the vital power is not able to restore to the normal state—then the acute local affection was (what happens very frequently) the product of psora, which had till then been latent in the interior of the organism, and which is now on the point of manifesting itself in a form of a chronic disease.

§ 195.—To perform a radical cure in these cases, which are by no means rare, it is necessary, after a tolerable abatement of the acute state, to direct an appropriate antipsoric treatment against the symptoms which continue to exist, together with those which the patient had been subject to previously (according to the instructions given in the work on *Chronic Diseases*[2]). An antipsoric treatment is, besides, requisite in local chronic affections that are manifestly not venereal.

§ 196.—It might be supposed that these diseases would be cured more promptly if the remedy known to be homœopathic to the totality of the symptoms was employed, not only internally, but likewise externally, and that a medicine applied to the spot

[1] For example, Aconite, Rus-toxicod., Belladonna, Mercury, &c.

[2] Published by Wm. Radde, No. 300 Broadway, New-York.

itself that is diseased, ought then to produce a more rapid change.

§ 197—But this method should be rejected, not only in local affections which depend upon the miasm of psora, but also in those especially which result from the miasms of syphilis or sycosis. *For the simultaneous application of a remedy internally and externally, in a disease whose principal symptom is a permanent local evil*, brings one serious disadvantage with it—the external affection[1] usually disappears faster than the internal malady which gives rise to an erroneous impression that the cure is complete, or at least it becomes difficult and sometimes impossible to judge weather the entire disease has been destroyed or not by the internal remedy.

§ 198 —The same motive ought to make us reject the *merely local application* of remedies to the external symptoms of chronic miasmatic diseases. For if we confine ourselves to the suppression of the local symptoms, an impenetrable obscurity is then spread over the treatment which is necessary to the perfect reëstablishment of health: the principal symptom of the local affection is removed, and there only remain the others which are much less important and certain, and which are often not sufficiently characterized to furnish a clear and perfect image of the disease

§ 199.—If the remedy homœopathic to the disease was not yet discovered[2] when the local symptom was destroyed by cauterization, excision, or desiccatives, the case becomes still more embarrassing, on account of the uncertainty and inconstancy of the symptoms that remain. And this difficulty is inevitable, because the external symptom which would have been the best guide in the choice of a remedy, and have pointed out the proper time of using it internally, is removed from our observation.

§ 200.—If this symptom still existed, it might have led to the discovery of the homœpathic remedy suitable to the entire malady; this remedy once discovered, the continued existence of the local affection would show that the cure was not yet perfected, while its disappearance would prove that the evil had been extirpated to the very root, and the cure absolute. an advantage that cannot be too highly appreciated.

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[1] Recent psoric eruption, chancre, sycosis.

[2] As was the case before my time with regard to anti-sycotic and anti psoric remedies.

§ 201.—It is evident that the vital power, charged with a chronic disease which it cannot subdue by its own energy, does not adopt the measure of exciting a local affection on any external part whatever, but for the purpose of allaying (by abandoning to its power those organs whose integrity is not absolutely necessary to existence) an internal disease which threatens to destroy the essential springs of life. Its object is, in a manner, to transport the malady from one spot to another, and substitute an external evil in the place of one that is internal. In this way the local affection silences, for a while, the internal malady, but without being able either to cure or diminish it in a great degree.[1] The local malady, however, is never anything more than a part of the general disease, but it is a part that the vital power has (*einseitige*) greatly magnified, and which she has carried back to the surface of the body where there is less danger, in order to diminish the internal affection in an equal degree. But this latter is not the less cured on that account; on the contrary, it makes a gradual progress, so that the organism is likewise compelled to enlarge and aggravate the local symptom, in order to replace it to a certain extent, and procure for it partial relief. Thus, old ulcers in the legs grow large so long as the internal psora is not cured, and chancres increase in size as long as the internal syphilis remains without cure, just as the internal disease of the whole body grows and enlarges of itself.

§ 202.—If the physician who has imbibed the precepts of the ordinary school destroys the local malady by an external remedy, thinking by these means to cure the disease itself, nature replaces this affection by increasing the internal sufferings, and rousing all the other symptoms that already existed with the local malady, and which appear to have been till that time in a latent state. It is, therefore, erroneous that the external remedies have (as usually asserted) then driven back the local malady into the body, or that they have thrown it upon the nerves.

§ 203.—Every external treatment of a local symptom whose aim is to extinguish it on the surface of the body without curing

[1] The issues of the old school produce something that is analogous. These ulcers, created by art on the external parts, may, though for a very short time, allay several internal chronic diseases, but they can never cure them; on the other hand, they weaken and destroy the health far more than the instinctive vital power does, by the most of its metastases.

the internal miasmatic disease—such, for example, as that of destroying a psoric eruption on the skin by means of ointments, healing up a chancre by the use of caustic, destroying the granulations of sycosis by ligature, excision, or the application of a hot iron—is not only useless but injurious. This pernicious method, in such general use at the present day, is the chief source of the innumerable chronic diseases (with or without names) that oppress the human race. This is the most criminal practice physicians can adopt, and it has, notwithstanding, been very generally practised till the present time, and taught, *ex cathedra*, as the only one.[1]

All diseases properly chronic, and not arising or being supported merely by bad modes of living, ought to be treated by homœopathic remedies appropriate to their originating miasm, and solely by the internal administration of those remedies.

§ 204.—If we except all chronic maladies which depend upon a mode of living habitually unhealthy, as well as those innumerable factitious diseases (v. § 74) which arise from the senseless and protracted, the assaulting and ruinous treatment, even of slight diseases, by allopathic physicians, then all the remainder, without exception, are occasioned by the development of these three chronic miasms, viz., internal syphilis, internal sycosis, but especially, and in an infinitely greater proportion, internal psora. Each of these is already in possession of the entire organism, and has penetrated it in all its parts, before the respective primary representative and local symptom makes its appearance, which prevents the bursting forth of its corresponding miasm in another form, and is manifested in psora by a peculiar eruption, in syphilis by chancre or bubo, and in sycosis by condylomata. Either of these chronic miasms being deprived of its local symptoms, will, sooner or later, under the influence of natural causes, become developed, burst forth, and multiply the incredible multitude of chronic diseases which for ages has afflicted the human race. These diseases never would have existed in such abundance had physicians strenuously endeavored to effect a radical cure of these three miasms, and to extinguish them from the organism,

[1] For all the medicines which are directed to be given inwardly during the local treatment, serve only to aggravate the evil, since they possess no specific power to remove the entire disease, but assault and weaken the organism, and, in addition, inflict on it other chronic medicinal diseases.

by means of the internal employment of homœopathic remedies adapted to each, without treating the external symptoms by topical applications.

§ 205.—The homœopathic physician never treats the primitive symptoms of chronic miasms, nor the secondary evils that result from their development by local remedies acting in a dynamic[1] or mechanical manner. But as this was not the method adopted by his predecessors, and as he generally finds the primitive symptoms[2] already effaced from the exterior, he has, for the most part, to treat secondary symptoms, evils provoked by the development of these inherent miasms, and more frequently chronic diseases that are the results of internal psora. On this head, I refer the reader to my treatise on Chronic Diseases, in which I have pointed out the system that is to be pursued in as precise a manner as it was possible for a single individual to do, after many years of experience, observation, and reflection.

Preliminary search after the simple miasm which forms the basis of the malady, or of its complication with a second (sometimes even with a third).

§ 206.—Previous to commencing the cure of a chronic disease, it is necessary to inquire with the greatest care[3] whether the

[1] Consequently, I cannot, for example, advise the local destruction of cancer in the lip or face (the result of psora strongly developed?) by the Arsenical ointment of *frère Côme;* not only because this treatment is extremely painful, and frequently fails, but more particularly because such a dynamic remedy, although it may locally cleanse the body of the cancerous ulcer, does not in the slightest degree diminish the psora, which is the original disease, so that the preservative vital power is forced to carry back the focus of the great internal disease upon a more essential part (as it happens in every case of metastasis), and thus occasions blindness, deafness, madness, suffocative asthma, dropsy, apoplexy, &c. But Arsenic ointment does not even reach so far as to destroy the local ulceration, except where the latter is of no very great extent, and the vital power retains great energy; but even in such a state of things it is still possible to cure the original disease completely The extirpation of cancer in the face or breast, or that of an encysted tumor, absolutely produces the same result. The operation is followed by a state still more grievous, or at least the life of the patient is shortened. This in innumerable instances has been the result; but still the old school, in its blindness, continues to produce in every new case the same calamity.

[2] Psoric eruption, chancre (buboes), sycosis.

[3] In making inquiries of this nature, the physician must not allow himself to be imposed on, either by the assertions of the patients or their friends,

patient has been affected with the venereal disease (or gonorrhœa-sycosica); for where this is the case, the treatment ought to be specially and solely directed towards these objects when no other symptoms but those of syphilis or sycosis are present, a circumstance that very rarely occurs in modern times. It is equally requisite, in the cure of internal psora, to inquire if an infection of this nature has taken place, because in that case there is a complication of those two diseases, as there always is when the symptoms of psora are not pure. Generally, when the physician thinks he has an old case of venereal disease before him, it is chiefly a complication of syphilis and psora that offers itself to his view, the internal psora being the *most frequent fundamental cause of chronic diseases*, whatever names they may bear, and which, by allopathic unskillfulness, has been in addition frequently marred and enormously heightened and disfigured.

Inquiries to be made respecting the treatment previously adopted.

§ 207.—The preceding examination being accomplished, it is then requisite for the homœopathic physician to inquire what was the allopathic treatment adopted during the chronic disease —what powerful medicines especially and frequently were employed, the mineral waters used, and their effects. This information is necessary, in order that he may conceive, in some degree, the deviation from the primitive state, and, if possible, partially correct these artificial changes, or, at all events, that he may avoid the medicines already misapplied.

Other inquiries necessary to be made, before a perfect image can be formed of a chronic disease.

§ 208.—The next step is to learn the age of the patient, his mode of life, regimen, occupation, domestic situation, social connections, &c. He is to examine whether these various circum-

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who, even in the most inveterate cases of chronic diseases, assign for their cause a cold caught many years previous, a former fright, grief, witchcraft, &c. These causes are much too slight to produce a chronic disease in a healthy body, or to keep it up for a period of long duration, and render it worse from year to year, as is the case with all chronic diseases arising from the development of psora. Far more important causes than these must lie at the root of a severe chronic disease, and those which have just been enumerated could do nothing more than call forth a chronic miasm from its state of lethargy.

stances contribute to increase the disease, and to what extent they may be favorable or unfavorable to the treatment. He must likewise endeavor to learn whether the patient's state of mind is any obstacle to the cure, and whether it be necessary to modify, favor, or direct it.

§ 209.—It is not till after repeated inquiries of this nature that the physician should endeavor to trace out, according to the directions already given, as perfect an image of the disease as possible, to enable him to distinguish the most prominent and characteristic of the symptoms by which he is to choose the first antipsoric or other remedy, at the commencement of the treatment, observing as a guide, the greatest possible analogy with the symptoms, &c.

Treatment of mental diseases.

§ 210.—Almost all those which I before designated by the name of partial (*einseitige*) diseases belong to psora, and seem on that account more difficult to cure, because all their other symptoms disappear before that one great prevailing symptom. To these belong the so-called *diseases of the mind and temper.* These affections, however, do not form a distinct and wholly separate class from the others, for the state of the mind and temper varies in all other so-called bodily diseases,[1] and it ought to be comprised as one of the principal symptoms, of which it is important to note the whole, in order to trace a faithful image of the disease, and to be able to combat it with success, homœopathically.

[1] How often do we meet with patients who, though they have been a prey for many years to painful diseases, nevertheless preserve a gentle and peaceful disposition, so much so as to inspire us with compassion and respect! But when the disease is overcome, which is often the case, by the homœopathic mode of treatment, we sometimes see the most frightful changes of disposition ensue, and ingratitude, obduracy, refined malice, revolting caprices, which were the attributes of the patient before he became diseased, again make their appearance. Sometimes a man who is patient while in the enjoyment of health, becomes passionate, violent, capricious, and unbearable, or impatient and despairing, when he is ill; or those formerly chaste and modest often become lascivious and shameless. It is frequently the case that a sensible man becomes stupid in sickness, whereas, on the contrary, a weak mind is rendered stronger, and a man of slow temperament acquires great presence of mind and resolution.

§ 211.—This extends so far that the moral state of the patient is often that which is most decisive in the choice of the homœopathic remedy; for this is a symptom of the most precise character, and one that, among the mass of symptoms, can by no means escape the notice of a physician accustomed to make precise observations.

§ 212.—The Creator of medicinal agents has been singularly attentive to this principal element of all diseases—the changes in the state of mind and disposition: for there is not a single operative medicine that does not effect a notable change in the temper and manner of thinking of a healthy individual to whom it is administered, and each medicinal substance produces a different modification.

§ 213.—No cure, then, can ever be performed according to nature—that is to say, in a homœopathic manner—without paying attention, at the same time, in every disease, and even in those which are acute, to the change that has taken place in the mind and disposition, and selecting a remedy capable in itself of producing not only similar symptoms to those of the malady, but also a similar disposition and state of mind.[1]

§ 214.—What I have to say regarding the treatment of mental diseases, may be comprised in a few words, for they cannot be cured in a different manner from other diseases—that is to say, it is necessary to oppose to them a remedy possessing a morbific power as similar as possible to the disease itself in the effect which it produces upon the mind and body of persons in health.

§ 215.—Almost all affections of the mind and disposition are nothing more than diseases of the body, in which the changes of the moral faculties (more or less rapidly) become predominant over all the other symptoms, which are diminished; they finish by assuming the character of a partial disease and almost of a local affection.

§ 216.—In the so-called bodily diseases which are dangerous, such as suppuration of the lungs, or that of any other essential viscera, or another acute disease, viz., in child-bed, &c., where the

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Aconite seldom or never effects a rapid and permanent cure when the temper of the patient is quiet and even; or the Nux-vomica, when the disposition is mild and phlegmatic; or Pulsatilla, when it is lively, serene, or obstinate; or Ignatia, when the mind is unchangeable and little susceptible of either fear or grief.

intensity of the moral symptom increases rapidly, the disease turns to insanity, melancholy, or madness, which removes the danger arising from the bodily symptoms. The latter improve so far as almost to be restored to a healthy state, or rather they are diminished in such a degree as to be no longer perceptible but to the eye of the observer gifted with penetration and perseverance. In this manner they degenerate into a partial (*einseitige*) disease, even as if local, in which the moral symptom, very slight in the first instance, assumes so great a preponderance that it becomes the most prominent of all—substitutes itself in a great degree for the others, and subdues their virulence by acting on them as a palliative. In short, the disease of the bodily organs, which are grosser in their nature, has been transported to the almost spiritual organs of the mind, which no anatomist ever could or will be able to reach with his scalpel.

§ 217.—In affections of this kind, it is requisite to proceed with particular care in searching for the entire signs, both in regard to the bodily symptoms, and more especially that of the principal and characteristic symptom—the state of the mind and disposition. By these means alone can we succeed in discovering, among the number of medicines whose pure effects are known, a remedy that has the power of extinguishing the entire evil at once; for it is necessary that, among the number of the symptoms peculiar to this remedy, there should be some which resemble as closely as possible, not only the bodily symptoms of the disease, but also its moral ones in particular.

§ 218.—To obtain possession of this totality of the symptoms, it is requisite, in the first place, to describe with precision all those which the disease exhibited previous to the moment when, by the preponderance of the moral symptoms, it changed to an affection of the mind and disposition. This information will be furnished by the persons who are about the patient.

§ 219.—By comparing these previous symptoms of the bodily disease with the traces of those that still remain, but which are nearly effaced (and perceptible at lucid intervals, or when the mental affection undergoes a transitory diminution), we may satisfy ourselves that although they were concealed, still they never ceased to exist.

§ 220.—If we add to all this the state of mind and disposition which the persons around the patient, and the physician himself,

has observed with the greatest care, we have then arrived at the perfect image of the malady, and may proceed to look for the homœopathic remedy that is to cure it—that is to say (if the mental affection has already existed a long time), for the antipsoric remedy, which has the power of exciting similar symptoms, and principally an analogous disorder in the moral faculties.

221.—If, however, the ordinary calm and tranquil state of the patient has been suddenly changed by the influence of fear, grief, spirituous liquors, &c., to one of madness or furor, thus presenting the character of an acute disease, although the affection is almost always the result of internal psora, like a raging flame bursting forth from it, yet the physician cannot attempt to combat it immediately by the use of antipsoric remedies. It is necessary first to oppose to it other medicines—such, for example, as Aconite, Belladonna, Stramonium, Hyosciamus, Mercury, &c., in highly developed, minute doses—in order to allay it sufficiently to bring back the psora to its former latent condition, which gives the patient the appearance of being cured.

§ 222.—But a patient who has thus been freed from an acute disease of the mind or disposition by the use of non-antipsoric remedies, can never be regarded as cured. Far from it; and it is necessary to lose no time in placing him under a prolonged antipsoric treatment to deliver him of the chronic miasm of psora, which, it is true, has again become latent, but is not less ready on that account to break out anew.[1] In short, there is no fear of another attack similar to that which has been arrested, provided

[1] It is a very rare case that mental alienation of long standing ceases spontaneously (since the internal malady recedes upon the grosser corporeal organs). These are the few cases in which a patient, after having been the inmate of a mad-house, is discharged as apparently cured. Every institution for the insane has hitherto been filled to excess, so that the multitude of others waiting for admission have scarcely ever found a place, if vacancies did not occur in the house by the decease of patients. *Not one among them is really and permanently cured!* A striking evidence this, among many others, of the complete nullity of the pernicious treatment hitherto pursued, which allopathic ostentation has ridiculously honored with the title of the rational art of healing. On the other hand, how often have these unfortunate beings, by means of a treatment purely homœopathic, been restored to the possession of their mental and bodily health, and returned to their gratified connections and the world!

the patient does not depart from the regimen that has been prescribed for him.

§ 223.—But where the antipsoric treatment is discontinued, it is almost certain that a much slighter cause than that which excited the first appearance of insanity will suffice to bring on a fresh and more permanent attack of it, during which psora develops itself in a perfect manner, and it will then turn to a periodical or permanent mental alienation, which can with difficulty be cured by antipsorics.

§ 224.—In a case where the mental disease is not yet completely formed, and where it is doubtful whether it really results from bodily affection, or if it is not rather the effects of bad education, evil habits, corrupted morals, a neglected mind, superstition, or ignorance, the truth will be readily discovered by acting as follows. The patient is to be addressed in a tone of friendly exhortation, while motives of consolation, serious remonstrances, and solid arguments are to be urged on the occasion: if the disorder of the mind does not proceed from a bodily disease, it will readily yield to such means; but if the contrary is the case, the malady rapidly grows worse, the melancholic becomes still more grave, downcast, and inconsolable, the wicked maniac more outrageous, and the unmeaning prattler more foolish.[1]

§ 225.—But, as we have just witnessed, there are likewise a few mental diseases that do not owe their origin solely to a bodily disease, but which, on the contrary, with a slight indisposition, have been produced by moral affections, such as continued grief, anger, injured feelings, or great and repeated occasions of fear and alarm. In the course of time, these latter have an influence over the health of the body, and often compromise it in a high degree.

§ 226.—It is merely in mental diseases, thus engendered and kept up by the disposition itself, that moral remedies are to be relied on, and that only *while they are still recent, and have not yet made any great inroad upon the physical state of the organism.* In this case, it is possible that treating the patient with a

[1] It seems as though the mind were sensible of the truth of these representations, and acted upon the body as if it would restore the lost harmony, but that the latter re-acts, by means of a disease, upon the organs of the mind and disposition, and augments the derangement which already exists by throwing back on them its own peculiar sufferings.

show of confidence, bestowing on him friendly exhortations and sensible advice, and sometimes practising on him a deception that is disguised with art, will soon restore the health of the mind, and then, with the aid of a suitable regimen, the body also may apparently be brought back to its normal condition.

§ 227.—But these maladies are likewise the results of a psoric miasm that was not yet ready to develop itself in a perfect manner, and prudence requires that the patient should be submitted to a radical antipsoric cure, to prevent a relapse (which too often occurs) of the same mental affection.

§ 228.—In mental diseases that are produced by an affection of the body, whose cure can alone be effected by a homœopathic antipsoric remedy, aided by a careful and regular mode of life, it is also proper to join to this treatment a certain regimen for the government of the mind. In this respect it is necessary that the physician, and those about the patient, should scrupulously observe that line of conduct towards him that has been judged suitable. To the furious maniac, we are to oppose tranquillity and unshaken firmness, free from fear; to the patient who vents his sufferings in grief and lamentation, silent pity that is expressed by the countenance and gestures; to senseless prattle, a silence not wholly inattentive; to disgusting and detestable demeanor and similar discourse, entire inattention. As regards the injury and damage a maniac may commit, we are merely to anticipate and prevent it without ever expressing a word of reproach to him; everything ought to be so ordered that punishments and the infliction of bodily sufferings may be dispensed with.[1] And this can be effected without any great difficulty, since in administering the medicine (the only point where the use of coërcive measures would be justifiable) the dose in the homœopathic treatment is so

[1] It is surprising to witness the hard-hearted and imprudent treatment adopted in several mad-houses, not only in England, but also in Germany, by physicians who, ignorant of the only true method of curing mental disease by the aid of homœopathic (antipsoric) remedies, do nothing more than beat and torture the unfortunate beings who are so worthy of compassion. By this revolting mode of treatment, they lower themselves beneath the rank of the common jailer in the houses of correction; for it is in virtue of his office, and upon criminals only, that the latter exercises his cruelty, while the physician, either too ignorant or indolent to go in search of a suitable method in treatment, only appears to exert his tyranny upon the innocent patient through spite, because he is not able to cure him.

small that the medicinal substance never offends the taste, and the patient can be made to swallow it in his drink without ever perceiving it.

§ 229.—On the other hand, contradiction, zealous remonstrance, violence, and reproaches are as inapplicable and injurious in the treatment of mental disease as are indecision and timidity. But mockery, in particular, and deception, which the maniac is not slow in perceiving, only irritate and provoke him. *The physician, and those who guard the patient, ought always to appear as if they believed him to be possessed of reason.* It is likewise necessary to remove from his view all external objects that could disturb or afflict him. There is no relief or distraction for the clouded mind—no salutary recreation—no means of instruction or consolation, either in books, conversation, or otherwise, for the soul that languishes in the prison of a diseased body—nothing can procure him repose but the cure of his bodily sufferings, and he is equally a stranger to comfort and tranquillity until reason is restored.

§ 230.—If the antipsoric remedy that is to be used in any given case of mental affection, of which there are an endless variety of cases, be perfectly homœopathic to the true image of the disease, (which is easily discovered when the number of known medicines is sufficiently great that the principal symptom—viz., the moral state of the patient—is strongly developed), then the smaller dose often suffices to produce, in a short time, a very decided amelioration, which could not have been obtained by all the other (allopathic) remedies administered in large doses, and lavished on the patient till he was near death. I can even affirm, after long experience, that the superiority of homœopathy over every other curative method whatever was never more manifest than in mental diseases of long standing, which owed their origin to bodily affections, or which were developed simultaneously.

Intermittent and alternating diseases

§ 231.—There is yet another class of diseases that merits our particular attention. These are the intermittent diseases, such as return at stated periods, like the innumerable intermittent fevers, and the non-febrile affections assuming the same form, and also those which in certain morbid states alternate with others at indefinite intervals.

§ 232.—These latter (*alternating*) species are likewise in great variety;[1] but they all belong to the number of chronic diseases. The greater part of them result from a development of psora, sometimes, but rarely, complicated with a syphilitic miasm. This is the reason that they are cured in the first instance by antipsoric medicines, and in the second by antipsorics, alternating with antisyphilitics, as I have stated in my treatise on Chronic Diseases.

Typical intermittent diseases.

§ 233.—The *typical intermittents* are those wherein a morbid state, resembling that which previously existed, reappears at the expiration of a certain interval of apparent recovery, and vanishes again after having lasted for an equal period of time. This phenomenon not only occurs in the great variety of intermittent fevers, but likewise in diseases that are apparently without fever, which appear and disappear at regular periods.

§ 234.—Those morbid states, apparently without fever, which assume a particular type—that is to say, which return at fixed periods in the same patient (they do not manifest themselves, in general, either sporadically or epidemically)—all belong to the class of chronic diseases. The greater number of them depend on a simple psoric affection, seldom complicated with syphilis,

[1] It is possible for two or three different states to alternate with each other. For example, in a case that regards the alternation of two different states, it can happen that certain pains may be produced in the lower extremities as soon as ophthalmia disappears, and the latter may return again immediately when the pains have ceased—or that spasms and convulsions may immediately succeed some other affection, either of the entire body or one of its parts. But it is also possible, in the case of a triple alliance of alternative states in a quotidian complaint, that an apparent superabundance of health, an exaltation of the faculties of the mind and body (such as unusual gaiety, excessive vivacity, an exaggerated feeling of comfort, immoderate appetite, &c.) may be abruptly succeeded by a downcast and melancholy humor, an insupportable tendency to hypochondriasis, and a derangement of several of the vital functions (digestion, sleep, &c.): and this second may make room in a less sudden manner to the feeling of indisposition which the patient was subject to in ordinary times. Sometimes there is no longer any trace whatever of the anterior state when the new one has established itself. Sometimes there are vestiges of it still remaining. In certain cases, the morbid states that succeed each other are in their nature directly opposite —as, for example, melancholy and mirthful insanity, or furor, alternating periodically.

and they are combatted successfully by the same treatment. It is, however, sometimes necessary to have recourse to a very small dose of extenuated solution of Cinchona, for the purpose of completely extinguishing their intermittent form.

Intermittent fevers.

§ 235.—With respect to *intermittent fevers*[1] that manifest

[1] Till the present time, pathology has only been acquainted with one single *intermittent fever*, which has been called *ague*. It admits of no other difference than the interval which exists between the paroxysms; and upon this are founded the particular denominations, quotidian, tertian, quartan, &c. But, besides the variety which they present in regard to the periods of their return, the intermittent fevers exhibit yet other changes that are much more important. Among these fevers there are many which cannot be denominated ague, because their attacks consist solely of heat; others are characterized by cold only, succeeded or not by perspiration; while yet others freeze the body of the patient, and inspire him, notwithstanding, with a sensation of heat, or even create in him a feeling of cold, although his body seems very warm to the touch; in many, one of the paroxysms is confined to shivering or cold, which is immediately succeeded by a comfortable sensation, and that which comes after it consists of heat followed by perspiration or not. In one case, it is heat that manifests itself first, and cold succeeds; in another, both the cold and heat give place to apyrexia, while the next paroxysm, which sometimes does not occur before an interval of several hours, consists merely of perspiration; in certain cases, no trace of perspiration is perceptible; while in others the attack is composed solely of perspiration, without either heat or cold, or of perspiration that flows during the heat alone. There exist, likewise, innumerable differences relative to the accessory symptoms, the particular kind of headache, the bad taste in the mouth, the stomach sickness, the vomiting, the diarrhœa, the absence or degree of thirst, the kind of pains felt in the body and limbs, sleep, delirium, changes of the temper, spasms, &c., which manifest themselves before, during, or after the cold, hot, or sweating stages, without taking into account a multitude of other deviations. These are assuredly intermittent fevers that are very different from one another, each of which demands naturally that mode of homœopathic treatment most appropriate to it individually. It must be confessed that they may almost all be suppressed (a case that so frequently occurs) by large and enormous doses of Cinchona or Quinine—that is to say, Cinchona prevents their periodical return, and destroys the type. But when this remedy is employed in intermittent fevers, where it is inappropriate (as is the case with all epidemic intermittents which pass over whole countries, and even mountains), the patient is not at all cured, because the character of the disease is destroyed: he is still indisposed, and often much more so than he was before; he suffers from a peculiar chronic Bark complaint, often incurable, and yet this is what physicians term a cure.

themselves sporadically or epidemically (not the endemics of marshy districts), we often find that each of their attacks or paroxysms is likewise composed of two contrary morbid states of cold and heat, or heat and cold; but most frequently it consists of three—cold, heat, and perspiration. For this reason, it is therefore necessary that the remedy employed against them, which is to be selected from the medicines hitherto tried, commonly from the non-antipsorics, shall likewise (as the surest means) be able to excite in healthy persons two (or all three) of the morbid stages that are similar; or, at least, it shall have the faculty of exciting, with all its accessory symptoms, the strongest and most prominent of these two or three consecutive stages—viz., either that of chill, with all its accessory symptoms, or of heat, with the symptoms accompanying it, or of perspiration, with its attendant complaints, according as the one or the other stage may be the strongest and most distinguished; yet the state of the patient, during the apyrexia, especially, must indicate the choice of the most appropriate homœopathic remedy.

§ 236.—The best, most appropriate, and serviceable method in these diseases, is to administer the remedy immediately, or very shortly after the termination of the paroxysm, as soon as the patient has, in some measure, recovered from it. Administered in this manner, it has sufficient time to produce in the organism all its various effects to restore health without violence or commotion; whereas, if taken immediately before the paroxysm (even though it were homœopathic or specific in the highest degree) its effect would coincide with the renewal of the natural disease, and excite such a strife in the organism, so powerful a re-action, that the patient would lose at least a great portion of his strength, and even life would be endangered.[1] But when the medicine is administered immediately after the termination of the paroxysm, and long before there are any preparations for the next fit, the organism is in the best possible condition to allow itself to be gently modified by the remedy, and by these means to return to a state of health.

§ 237.—If the period of the apyrexia be of short duration, as is the case in some very violent fevers, or if it be disturbed by

[1] There are proofs of this, unfortunately, in the too frequent cases where a moderate allopathic dose of Opium administered to the patient during the cold stage of the fever, has quickly deprived him of life.

symptoms which belong to the preceding paroxysm, then it is necessary to administer the homœopathic remedy as soon as the perspiration or other symptoms, pointing out the termination of the fit, begin to diminish.

§ 238.—When a single dose of the appropriate remedy has destroyed several paroxysms, and manifestly restored health, and, notwithstanding which, indications of a fresh attack are seen some time after, then only can and ought the same remedy to be repeated, provided the totality of the symptoms is still the same. But this return of the same fever, after an interval of health, is not possible, except when the cause which excited the malady, in the first instance, still exercises its influence upon the convalescent, as occurs in marshy countries. In such a case, a permanent cure is seldom effected but by removing the patient from this exciting cause, and advising him to go and reside in a mountainous district, if that which attacked him was a marsh intermittent fever.

§ 239.—As almost every medicine, in its simple action, produces a peculiar fever, and even a species of intermittent, which differs from all those excited by other medicines, consequently the immense number of medicinal substances present the means of combatting all natural intermittent fevers homœopathically. Some efficacious remedies against a multitude of these affections have already been discovered in a few medicines that have been tried, till the present time, on healthy individuals.

§ 240.—When a remedy is found to be homœopathic or specific in a reigning epidemy of intermittent fevers, and there is, notwithstanding, now and then, a patient whom it does not cure in a perfect manner, and no influence of a marshy country opposes its operation, then the obstacle generally arises from the psoric miasm, and, consequently, antipsoric medicines ought to be employed until health is perfectly restored.

§ 241.—Epidemical intermittent fevers, in places where none are endemic, have the nature of chronic diseases, composed of individual, acute paroxysms. Each particular epidemic has a peculiar character, *per se*, that is shared in common by every patient affected by it, and which, when it is discovered in the totality of symptoms common to all, indicates the suitable homœopathic remedy (specific) for all the cases; and this remedy is almost universally effectual in patients who had enjoyed tolerable

health before the onset of the epedemic, that is, who suffered under no chronic malady from developed psora.

§ 242.—If, however, in such an epidemic intermittent, the first paroxysms have passed over uncured, or if the patient's strength had been reduced by improper allopathic treatment, then the internal psoric miasm (though slumbering, yet unfortunately existing in so many persons) develops itself, assumes here the intermittent type, and, in appearance, continues to play the part of the intermittent fever itself, so that the medicine (rarely an antipsoric) which would have been beneficial in the incipient paroxysms, is now no longer suitable or capable of affording relief. The disease at present to be combatted has generated into a psoric intermittent, which is generally overcome by means of a minute dose, seldom repeated, of Sulphur and Hepar-sulphuris, of the highest developments.

§ 243.—Those frequently very malignant intermittent fevers which attack an individual here and there, not inhabiting marshy regions, must, in the commencement, be treated as acute diseases (to which they bear some resemblance, as regards their psoric origin), by selecting a homœopathic remedy, for the special case, from the class of the other proven (non-antipsoric) medicines, which is to be continued for some days, with the view of affording the greatest possible relief. But if the recovery should be lingering, it must be seen that psora is now on the point of development, and that a radical cure cannot be effected without antipsoric remedies.

§ 244.—The endemic intermittent fevers of marshy districts, and countries subject to inundations, are a source of much embarrassment to physicians of the prevailing school of medicine. A healthy man may, however, accustom himself in his youth to the influence of a country that is covered with morasses, and live there in perfect health, provided he confines himself to a regular mode of life, and is not assailed by want, fatigue, or destructive passions. The endemic intermittent fevers will at farthest attack him on his first arrival in the country: but one or two of the smallest doses of a solution of Cinchona, attenuated in a very high degree, suffice to deliver him from it promptly, if, in other respects, he does not depart from a strict regimen. But when a man, who takes sufficient bodily exercise, and who pursues a course every way suited to his mind and body, cannot be cured of a marsh inter-

mittent fever by the influence of a single remedy, we may be certain that there exists within his body a psoric affection, which is on the eve of developing itself, and that the intermittent fever will not yield to any other than an antipsoric treatment.[1] It sometimes happens that, if this man quit the marshy country without delay, to go and reside in another that is dry and mountainous, his health is apparently restored, and the fever leaves him, if it has not taken too deep a root—that is to say, the psora passes again to a latent state, because it had not yet reached its final degree of development; but he is not cured, nor can he enjoy perfect health, until he has made use of an antipsoric treatment.

The mode of administering the remedies.

§ 245.—Having now seen what degree of attention ought, in the homœopathic treatment, to be bestowed on the principal diversities of diseases and their peculiar circumstances, we pass on to the *remedies themselves*, *the manner of applying them*, *the regimen to be observed* by the patient during the time he is submitted to their action. Both in acute and chronic diseases, every perceptible amelioration that takes place making continual progress, though of ever so feeble a nature, is a state which, as long as it endures, formally forbids the repetition of any medicine whatever, because the one already taken by the patient has not yet produced all the good that may result from it. Every fresh dose of a remedy, even of the one last administered, and which had till then proved salutary, would have no effect but that of disturbing the operation of the cure.

§ 246.—On the contrary, one dose of a suitable homœopathic remedy, if its development be sufficiently subtile, gradually completes all the beneficial effects which, from its nature, it is capable of producing, and, provided its operation be undisturbed, sometimes in the space of forty, fifty, to one hundred days. This, however, is seldom the case; and it depends upon the physician, as well as upon the patient, whether these periods may not be abridged to the extent of one-half, one-fourth, or even to a shorter time, and thus a more speedy cure effected. Recent and abundant experience has taught us that this may be happily accomplished under three

[1] Large doses of Cinchona or Sulphate of Quinine may certainly free the patient from the typical attacks of marsh intermittent fevers; but he is still unhealthy in another way, and antipsorics only will effect a perfect cure.

conditions: first, when a remedy has been chosen with due circumspection—that is, strikingly homœopathic; secondly, when it is administered in the highest development, the least revolting to the vital power, and yet sufficiently energetic to influence it; and thirdly, when such a subtile, energetic dose of the best-selected remedy *is repeated at the most suitable inlervals*,[1] which experience has determined for accelerating the cure, yet, in fulfilling

[1] In the former editions of the Organon I have recommended that a single dose of a well-chosen homœopathic remedy be permitted to complete its operation before a repetition of the same, or an administration of another remedy—a doctrine which was the result of certain experience, it being ascertained that too large a dose, even of a well-selected remedy (which, as if by a retrograde course, has been of late again proposed), or, what is the same thing, numerous small doses, repeated in quick succession, rarely ever effected the greatest possible benefit in the cure of diseases, and particularly of the chronic. Because, by such a practice, the vital power, in its transition from the state induced by natural disease to that of a similar medicinal one, cannot tranquilly adapt itself to the change, but generally becomes so violently excited from a large dose, or the frequent repetition of smaller doses, even of a homœopathic remedy, that, in most cases, its re-action is anything rather than salutary; in short, it is more injurious than useful. As long as nothing more beneficial was at that time discovered than the practice then taught by me, the philanthropic precautionary rule, *si non juvat, modo ne noceat*, enjoined upon the homœopathic physician who regarded the good of his species as his highest aim, to administer in diseases, generally, but one and the smallest dose of the suitable remedy, and to wait for its complete effect. I say the smallest dose, since it will stand good as a homœopathic rule of cure, refutable by no experience whatever, that the best dose of the rightly-selected medicine is ever the smallest, and in one of the higher developments (X°) for chronic as well as acute diseases—a truth which is the invaluable property of pure homœopathy, and which, so long as allopathy (and, what is but little short of it, the practice of the new mongrel sect, consisting in a combination of allopathy and homœopathy) continues to gnaw like a cancer upon the vitals of diseased beings, and to destroy them with large doses of medicine, will separate these pretended arts by an immeasurable gulf from homœopathy.

On the other hand, although practice points out to us that a single small dose is sufficient in some cases of disease, particularly those of a lighter kind, and in those of small children and adults of a tender and irritable constitution, to produce almost all that the medicine is capable of producing; yet, in most cases, both of chronic disease of long standing (often previously almost ruined by the use of improper medicines), as well as in important acute diseases, such a minute dose, even when given in the higher developments, is manifestly not sufficient to perform all the curative effects which was to have been expected from one and the same medicine. For this purpose, unquestionably,

this condition, it is requisite that the vital power to be influenced to the production of the similar medicinal disease may not be excited to disagreeable counteraction.

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it becomes necessary to administer several of the same, and thereby the vital power may be pathogenetically influenced, and its healthy re-action extended so high that it may wholly obliterate all that portion of the original disease which the well-selected homœopathic remedy is capable of doing. One small dose of the best selected medicine produces, indeed, some relief, but not sufficient.

But the careful homœopathic physician will not venture frequently to repeat a dose of the same remedy, at short intervals, because no advantage is derived from this practice, but more frequently, as is attested by accurate observation, it is the source of certain injury. He generally sees an aggravation of the symptoms, even from the smallest dose of a suitable remedy, which, on being given to-day, is repeated to-morrow and the day following.

In order to afford greater relief, in cases where he is convinced that the remedy is the most fitly chosen, than has been hitherto effected by prescribing only one small dose, it naturally occurred to the physician to enlarge it (since, for the reasons afore-mentioned, it was to be administered once only), and instead of one minute globule, moistened with the medicine in the highest development, to give six or eight at once, or even a whole or half a drop. But, almost without exception, the results of this practice were less favorable than they ought to have been, often really injurious and of difficult reparation.

Neither did the substitution of the lower dilutions administered in larger doses furnish any better expedient.

To increase the strength of the dose of a homœopathic remedy sufficient for producing the supposed degree of pathogenetic excitement of the vital powers requisite for salutary and sufficient re-action, fulfills, therefore, as experience teaches, by no means the desired intention. The vital power is thereby too violently and too suddenly assaulted to allow of time for a gradual, equable, and salutary counteraction; in order to accommodate itself to its change, therefore, it endeavors to rid itself, as if of an enemy, of the medicinal influence, pressed upon it in excess, by means of vomiting, diarrhœa, sweat, fever, &c., and thus, in great measure, frustrates the aim of the indiscreet physician. By this practice, little or nothing is effected in the cure of the disease, rather is the patient thereby debilitated, and a long time must elapse before the smallest dose of the same remedy can be repeated, if it shall not operate injuriously.

But a number of small doses, given in rapid succession with the same view, accumulate in the system, and form, collectively, an excessive dose (a few rare cases excepted), with similar evil consequences. In this case, the vital power, being unable to recover itself in the interval between the repetition of the doses, though they be small, is oppressed and overcome, and thus being disabled from calling into exercise the force of curative re-action, is compelled involuntarily to yield to the continuation of the excessive medicinal disease imposed upon it, in a manner similar to what is daily observed in the

§ 247.—Subject to these conditions, the most subtile doses of the best chosen homœopathic medicine can be repeated at intervals of fourteen, twelve, ten, eight, to seven days, with the best and fre-

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allopathic abuse of large and accumulating doses of one and the same medicine, to the lasting injury of the patient.

Avoiding the errors here indicated, in order to arrive at the desired object with more certainty than heretofore, and so to administer the selected remedy that its virtues may be obtained without injury to the patient, that in a given case of disease all the benefit may be derived from it which, from its nature, it is capable of effecting, I have, of late, pursued a peculiar method.

I perceived that, in order to discover the true medium path, it is necessary to be guided by the nature of the different medicines, as well as the bodily constitution of the patient, and the magnitude of his disease. Let us give an example in the use of *Sulphur* in chronic (psoric) diseases. The most subtile dose of this remedy (*tinct. Sulph.*, X°), even in robust persons with developed psora, can seldom be advantageously repeated oftener than every seven days, and the interval is to be proportionally prolonged, when a more feeble and irritable patient of this kind is to be treated, to nine, twelve, or fourteen days, before the repetition of a similar dose; but it is then to be repeated again and again as long as the same remedy continues to be serviceable. It is found (to continue the example of Sulphur) that, in psoric diseases, seldom less than four, often six or eight, or even ten such doses (*tinct. Sulph.*, X°) are requisite for the complete destruction of that portion of the chronic disease which Sulphur is capable of removing, to be administered in the aforesaid intervals —provided there has been no previous allopathic abuse of that medicine. *Thus a (primary) psoric eruption of recent origin in a person not too much weakened, even when it may have extended over the whole body, can be thoroughly cured by means of a dose of Sulphur repeated every seven days* within the space of ten to twelve weeks (with ten to twelve of such globules), so that it is rarely necessary, as an additional remedy, to administer a few doses of *Carb.-veg.*, X° (in like manner given every week) *without any external treatment whatever, except a frequent change of linen, and appropriate regimen.*

When, in other important chronic diseases, eight, nine, or ten doses of *tinct. Sulph.* (X°) may be considered necessary, instead of administering them all in immediate succession, it is preferable, after each dose, or after ever *two* or *three* doses, to interpose another suitable remedy, which, after Sulphur, is particularly homœopathic in the case (mostly *Hepar.-sulph.*), and to permit this to operate for eight, nine, twelve, or fourteen days, before a repetition of three doses of Sulphur.

It not unfrequently happens, however, that the vital power rises in opposition to the action of many doses of Sulphur, and will not permit the tranquil operation of this remedy, even in the intervals above indicated, how necessary soever it may be for the chronic malady. This opposition is announced by some symptoms of the remedy, which, though moderate, yet become evident during the treatment. It is then sometimes advisable to administer a small

quently almost incredible effects; when more haste is necessary, in cases of chronic disease approaching to acute, it may be repeated at still shorter intervals; but in acute diseases, the periods of repeti-

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dose of *Nux-vom.*, X°, and suffer it to operate eight or ten days, in order to incline nature to permit the Sulphur again to act in repeated doses, quietly and effectually. In fitting cases, *Puls.*, X° is preferable.

But the vital power offers the most resistance to the operation of Sulphur, however plainly it may be indicated, when the remedy had been previously abused (even years before) in large doses. Here an aggravation of the chronic disease is conspicuous upon exhibiting the smallest dose of the remedy, even after smelling a globule moistened with *tinct. Sulph.*, X. This deplorable condition, which renders almost impossible the best medical treatment of chronic diseases, is one among the many which would lead us to bemoan the very general deterioration of chronic diseases, caused by the malpractice of the old school, were we not here in possession of a remedy.

In such cases, let the patient once strongly smell a globule as large as a mustard-seed, moistened with *Hydrarg.-met.*, X, which is to be allowed to operate about nine days, in order to render the vital power again disposed for the beneficial operation of Sulphur upon it (at least by the smelling of *tinct. Sulph.*, X°)—a discovery for which we are indebted to Dr. Griesselich, of Carlsruhe.

Of the other antipsoric remedies (except, perhaps, *Phosph.*, X), it will be necessary to administer a smaller number of doses at similar intervals (of *Sepia* and *Sil.* at longer intervals, without an intermediate remedy, where they are homœopathically indicated), in order to destroy all that is curable by the remedy, in a given case. *Hep.-sulph.* can rarely be given in substance or by smelling at shorter intervals than every fourteen or fifteen days.

It is presumed that previously to undertaking such a repetition of doses, the physician is well convinced that he has chosen the proper homœopathic remedy.

In acute diseases, the periods for repeating the dose must be regulated by the more or less rapid course of the disease to be combatted, so that, when requisite, it may be given in twenty-four, sixteen, twelve, eight, or four hours, or even at shorter intervals, if without check, or the production of new symptoms, the remedy has proved beneficial; but for a dangerous acute disease, whose progress is rapid, the interval must be lessened; thus, in the most rapidly mortal disease with which we are acquainted, in cholera, one or two drops of a dilute solution of Camphor must be administered every five minutes, in order to procure speedy and certain relief; and in the more developed form of the disease, doses of *Cuprum*, *Veratrum*, *Phosphor.*, &c. (X°), often every two or three hours, as well as *Arsen.*, *Carb.-veg.*, &c., at intervals equally short.

In the treatment of the so-called typhus fever, and other continued fevers, the practitioner is to be governed, in the repetition of the minutest dose of the suitable medicine, by the same precautions.

In pure syphilitic diseases, I have generally found a single dose of Mercury

tion may be far more considerably abridged to twenty-four, twelve, eight, or four hours; and in the most acute, from one hour down to five minutes. In short, proportionally to the greater or less

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(X°) sufficient; yet, where the least complication with psora was perceptible, sometimes two or three such doses were necessary, given at intervals of six or eight days.

In cases where a particular remedy is strongly indicated, but the patient is very weak and irritable, once smelling a globule of the size of a mustard-seed, moistened with the medicine, is safer and more serviceable than when it is taken in substance, even in the minutest dose of the higher dilutions. In the process of smelling, the patient should hold the vial containing the globule under one nostril, when one momentary inhalation of the air in the vial is to be made; and if the dose is intended to be stronger, the same operation may be repeated with the other nostril. The operation of the medicine thus administered, continues as long as when it is taken in substance, and therefore the smelling must not be repeated at shorter intervals than when taken in the latter mode.

[It is important and interesting to the homœopathic practitioner to know the latest practice of Hahnemann with respect to the administration and repetition of the medicine, therefore I have no hesitation in giving in this place his observations on the subject, prefixed to the third part of the second edition of his work on Chronic Diseases, published in 1837.

"Since I last addressed the public on the subject of our system of medicine, I have had opportunities of making observations, among other things, on the best possible mode of regulating the doses for the patients, and I here communicate what I have found to be the best plan in this respect.

"If a small globule of one of the highest dynamizations of a medicine laid dry on the tongue, or moderate olfaction in a phial containing one or several of such globules, show itself to be the smallest, weakest dose, of the shortest duration of action (though there are plenty of patients of such an excitable nature as to be affected thereby to a sufficient extent for the cure of slight acute diseases, for which the remedy has been homœopathically selected), we can easily understand that the incredible variety in patients, as regards their excitability, their age, their mental and corporeal development, their vital force, and especially the nature of their disease (which in one case may be natural and simple and of recent origin, in another natural, simple, and of long standing, in another complicated—the union of several miasms, in another, and this is the commonest and worst case, ruined by wrong medicinal treatment and burdened with medicinal diseases), demands a great variety in their treatment, as also in the regulation of the doses of medicine suitable for them.

"I must limit myself in this place to the latter subject only, as the others must be left to the accuracy, diligence, and judgment of the practitioner who is competent and master of his art, and cannot be arranged in tables for the benefit of the incompetent or neglectful.

rapidity with which the disease runs its course, and to the nature of the remedy administered, as is more fully explained in the note to the preceding paragraph.

"Experience has taught me, as it has also, doubtless, the best of my followers, that it is more useful, in diseases of any importance (the most acute not excepted, and all the more in the sub-acute, chronic, and the most chronic) to give to the patient the powerful homœopathic medicinal globule or globules in solution only, and this solution in divided doses; for example, a solution formed with from seven to twenty tablespoonfuls of water, without any addition, given to the patient in acute and very acute diseases, every six, four, or two hours, and, when the danger is very great, even every hour, or every half-hour, a tablespoonful at a time, or, in the case of delicate persons and children, only a small part of a tablespoonful (one or two tea spoonfuls).

"In chronic diseases, I found it best to allow a dose (to wit, a spoonful) of such a solution of the appropriate medicine to be taken not seldomer than every two days, but more generally every day.

"But as water (even when distilled) begins to spoil after a few days, whereby also the power of the small quantity of medicine it contains is destroyed, the addition of a small quantity of spirits of wine was requisite, or, where this was impracticable or could not be borne, I allowed instead a few small bits of hard wood charcoal to be put in the watery solution, whereby my object was accomplished: only in the latter case the fluid becomes after a few days discolored black, from the shaking, which is necessary before taking each dose, as will presently be seen.

"Before going farther, I must make the important observation that our vital principle does not well admit of the same unaltered dose of medicine being given to the patient even twice, still less several times in succession. For then, either the good effects of the former dose will be partly done away with, or there appear new symptoms and sufferings dependent on the medicine, and that were not formerly present in the disease, which obstruct the cure; in a word, the medicine, though it may have been chosen accurately homœopathic, acts awry, and attains the end in view either imperfectly or not at all. Hence the many contradictions of homœopathists among themselves in respect to the repetition of the dose.

"But if, for the repeated administration of one and the same medicine (which is *indispensable* to obtain the cure of a great chronic disease), the dose be each time changed and modified, although but slightly so, in its degree of dynamization, the vital force of the patient receives quietly, and, as it were, willingly, the *same* medicine, even at short intervals, an incredible number of times, with the best result, and each time to the increased advantage of the patient.

"This alteration of the degree of dynamization by a little, may be effected by shaking the phial in which is the solution of the single globule (or several of them), with five or six smart jerks of the arm, before each time of taking it.

"When the physician has allowed the several tablespoonfuls of such a

§ 248.—The dose of the same medicine should be repeated until a cure is effected, or until it ceases any longer to afford relief; in the latter alternative, the remnant of the disease, with

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solution to be used successively in this manner (yet so that when the remedy has one day produced too powerful an action, he lets the dose be omitted for a day), he then, if the medicine continues to show itself useful, takes one or two globules of the same medicine of a lower potency (*e. g.*, if he have previously employed the thirtieth dilution, he now uses one or two globules of the twenty-fourth), dissolves it in almost the same number of tablespoonfuls of water, by means of shaking the bottle, again adds a little spirits of wine or a few pieces of charcoal, and allows this solution to be used to the end in the same way, or at longer intervals, and even somewhat less at a time, but each time only after five or six times shaking it, as long as the remedy continues to effect improvement, and no new symptoms of the medicine (never experienced by other patients) appear, in which case another medicine must be employed. But if only the symptoms of the disease appear, but increase considerably under the continued and even moderated use of the medicine, then is it time to discontinue it for one or two weeks, or even longer, and we may expect to see striking improvement from it.*

"If, after such a portion has been taken, and the same medicine is still found to be necessary, the physician wish to prepare a fresh portion of the same degree of potency for the patient, it is requisite to shake the new solution, as at first, as many times as the number of succussions given to the former one amount to, and a few times more, before the patient takes the first dose of it; at the subsequent doses, however, only five or six times again.

"In this manner the homœopathic physician will obtain all the benefit from a well-selected medicine which he could expect to derive for this chronic disease, by means of giving it by the mouth.

"But if the diseased organism be acted on by the physician with the same medicine, at the same time, on other sensitive parts besides the nerves of the mouth and alimentary canal, if, I say, the same medicine which is found salutary, be at the same time rubbed in externally in an aqueous solution (even in but a small quantity) on one or more parts of the body which are most free from morbid affections (*e. g.*, on an arm, or a leg, or a thigh, that

* In the treatment of cases of acute disease, the homœopathic physician goes to work in a similar manner. He dissolves one or two globules of the highly potentized, well-selected medicine, in seven, ten, or fifteen tablespoonfuls of water (without any addition) by shaking the bottle, and lets the patient, according as the disease is more or less acute, more or less dangerous, take a whole or a half tablespoonful every half, whole, or every two, three, four, or six hours (after well shaking the bottle each time), or, when it is a child, he gives it still seldomer. If the physician observe the occurrence of no new symptoms, he goes on with it in these intervals, until the symptoms at first present begin to increase; then he gives it more rarely, and in smaller doses.

"In the cholera, as is well known, the suitable remedy should be given frequently, at much shorter intervals.

"Children should get these solutions always only out of their ordinary drinking-mugs; a table or teaspoon for drinking with is something quite unusual and suspicious to them, and for that reason they reject this tasteless liquid. Some sugar may be added to it for them."

its altered group of symptoms, will require another homœopathic remedy.

§ 249.—Every medicine which, in the course of its operation,

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is affected by no skin-disease, pains, nor cramps), by this means the salutary action will be *much* increased; the limbs to be rubbed in this manner may be moreover changed. In this way the physician gains much more advantage from the homœopathically-suited medicine for the patient affected by a chronic disease, and can cure him much more rapidly than by merely administering it by the mouth.

"This mode of employing the medicine (that has been found useful internally) by rubbing it into the skin of the surface of the body, which has been very much tested by me, and is uncommonly efficacious, and is even accompanied with the most strikingly happy results, explains those rare miraculous cures in which patients *with a sound skin*, who had long been cripples, recovered rapidly and for ever by bathing a few times in a mineral water, the medicinal constituents of which were probably homœopathically suited for their chronic disease.*

"The limb to be subjected to friction for this purpose, must, as has been said, be *free from* cutaneous disease; moreover, in order to permit the occurrence of some change and alternation, if several limbs are free from cutaneous diseases, one limb after another, alternately, on different days (best on the days when no internal medicine is taken) should be rubbed, by means of the hand, with a small quantity of the medicinal solution, until it becomes dry. For this object, also, the bottle must previously have been shaken five or six times.

"But convenient though this mode of procedure be, and certainly though it expedite very much the cure of chronic diseases, I have yet often found that the larger quantity of spirits of wine, or the many small pieces of charcoal it was requisite to add to the watery solution in order to keep it sweet in warm weather, were always repulsive to some patients.

"I have, therefore, of late found the following mode of operation preferable for careful patients. From a mixture composed of about five tablespoonfuls of pure water, and as many of French brandy—which should be kept in readiness in a stoppered bottle—two, three, or four hundred drops (according as the medicinal solution should be stronger or weaker) should be dropped into a phial, which it should fill about half full, wherein the small powder, or the medicinal globule or globules lie, this should be corked up and shaken until the medicine is dissolved. Of this, one, two, three, or,

* "On the other hand they were proportionately injurious in patients who suffered from ulcers and cutaneous eruptions, which, as happens from other external remedies, they repelled from the skin, whereupon, after a transient restoration of the patient's vital force, the internal, uncured disease settled in another part of the body much more important for life and health, so that, in place of these affections, *e. g.*, the crystalline lens grew opaque, the optic nerve became paralysed, the hearing was lost, pains of countless kinds tormented the patient, his intellectual organs suffered, the disposition became troubled, spasmodic asthma threatened to suffocate him, a fit of apoplexy carried him off, or some other dangerous or intolerable ailment appeared in their stead. Hence the rubbing in of the homœopathic internal medicine should never be employed on spots that are affected by an external disease."

produces new symptoms that do not appertain to the disease to be cured, and that are annoying, is incapable of procuring real amendment,* and cannot be considered as homœopathically

* All experience teaches us that scarcely any homœopathic medicine can be prepared in too minute a dose to produce perceptible benefit in a disease to which it is adapted (§ 161. 279). Hence it would be an improper and injurious practice, when the medicine produces no good effect, or an inconsiderable exacerbation of the symptoms, after the manner of the old school, to repeat or increase the dose, under the idea that it cannot prove serviceable on account of its minuteness. Every exacerbation caused by new symptoms, when nothing injurious has occurred with regard to diet or mental impressions, always proves the unsuitableness of the medicine previously given, but never indicates the weakness of the dose.

according as we find the irritability and vital powers of the patient, a few drops more, should be dropped into a cup containing a tablespoonful of water, which should be briskly stirred and given to the patient, and, where greater caution is requisite, but the half of it should be given, and a similar half spoonful may very well be used for rubbing in, in the way described.

"On the days when the latter only is employed, the small drop phial must be each time shaken strongly five or six times, as when the medicine is used internally, and the medicinal drop or drops in the tablespoonful of water should likewise be well stirred up in the cup.

"It is better, instead of a cup, to use a phial in which is a tablespoonful of water, and to drop the required number of drops of medicine into it, which is then in like manner to be shaken five or six times, and the whole or half of it drunk.

"In the treatment of chronic diseases, it is often more useful that the ingestion, and also the rubbing in, should be done in the evening, shortly before going to bed, for then there is less chance of any disturbance from without than when it is performed in the morning.

"As long as I gave the medicines undivided, each all at once in a little water, I found that potentizing the dilution bottles with ten succussions caused too strong action (their medicinal powers were too highly developed), and hence I advised but two shakes to be given. But, since a few years, as I can now distribute each dose of medicine, in an indestructible solution, over fifteen, twenty, thirty days, and even a longer period, no potentizing of the dilution phials is too strong for me, and I again prepare each with ten jerks of the arm. I must, therefore, herewith retract what I said three years since in the first part of this work, p. 186.

"In cases where, along with extreme weakness, there was great irritability on the part of the patient, and only smelling at a phial, in which were a few small globules of the required medicine, was admissible, when it was necessary to continue the medicine for several days, I let the patient smell daily in a different phial, containing globules of the same medicine, but

chosen. If the deterioration of symptoms be important, the effect of the medicine must be extinguished, in part, without delay, by means of an antidote, before another and more homœopathic remedy is given; or, if the new symptoms be not violent, the

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every time in a lower degree of potency, once or twice with each nostril according as I wished to make a smaller or greater impression."

In a letter from Dr. Croserio, of Paris, to Dr. v. Bönninghausen, of Münster (*N. Archiv.*, i., 2, p. 31), there are a few particulars respecting the practice of Hahnemann up to the period of his decease, of which the writer assures us he was often a witness.

"Hahnemann," he writes, "always made use of the well-known small globules, which were generally impregnated with the thirtieth dilution, both for acute and chronic diseases. Of these globules he directed *one*, or at most two, to be dissolved in a caraffe, containing from eight to fifteen tablespoonfuls of water, and a half or a whole tablespoonful of French brandy. *One* tablespoonful only of this solution was put in a tumbler of water, and this last the patient took by teaspoonfuls: on the first day one teaspoonful, on the second two, on the third three, and so on, a spoonful more daily until he felt some effect. He then diminished the dose, or discontinued the medicine entirely. In other cases he caused a spoonful of the first tumbler to be poured into a second tumbler of water, in others, from this last into a third, and so on to a sixth tumbler, and directed a teaspoonful to be taken from the last tumbler only, when he had to do with very irritable subjects. The cases were rare in which he allowed a table or a teaspoonful to be taken daily from the first solution made with from eight to fifteen tablespoonfuls of water. If he gave a powder, to be taken at once in a spoonful of water, that was always only milk-sugar He never prescribed two different remedies to be taken alternately, or one after the other; he would always first learn the effects of one remedy before he gave another, even in patients who were treated by him at two hundred leagues distance. Neither did he change the medicines. Even in acute diseases it was rare for him to give more than one spoonful once in the twenty-four hours. But, on the other hand, in order to quiet the patient or his friends, he gave frequent doses of plain milk-sugar. Hahnemann appeared, in the latter years of his practice, to employ his whole dexterity in diminishing the dose more and more. Hence he latterly employed olfaction very frequently. For this end he put *one* or *two* globules in a small medicine phial containing two drachms of alcohol, mixed with an equal quantity of water, which he caused to be inhaled once or twice with each nostril, never oftener. My own wife was cured by him in this manner of a violent pleurisy in the course of five hours. In chronic diseases, happen what might, he never allowed this olfaction to be repeated oftener than once a week, and he gave besides, for internal use, nothing but plain milk-sugar, and in this manner he effected the most marvellous cures, even in cases in which the rest of us had been able to do nothing."]

other remedy must be immediately given, to take the place of that which has been so unfitly chosen.

§ 250.—When, in urgent cases, after the lapse of six, eight, to twelve hours, it becomes manifest to the observant physician, who has accurately investigated the character of the disease, that he has made a false selection of the remedy last administered, when, during the appearance of new symptoms, the disease becomes, though slightly, yet evidently worse from hour to hour, it is not only admissible, but duty renders it imperative on him to rectify the mistake he has made, and administer another homœopathic remedy, not only tolerably, but the best possibly adapted to the morbid condition at the time (§ 167).

§ 251.—There are some medicines, for example, Ignatia-amara, Bryonia, Rhus, and sometimes Belladonna, whose power of changing the human economy chiefly consists in the production of alternate effects—a kind of primary symptoms, partly in opposition to each other. If the physician find no improvement after the strict homœopathic selection and administration of one of these remedies (in acute cases, after a few hours), then by repeating it in the same dilution, he will quickly obtain the desired effect.[1]

The signs of incipient amendment.

§ 252.—But if in a chronic disease (psoric) the most homœopathic remedy (antipsoric), administered in the smallest and most suitable dose, does not produce an amendment, it is a sure sign that the cause which keeps up the disease still exists, and that there is something, either in the regimen or condition of the patient, that must first be altered before a permanent cure can be effected.

§ 253.—In all diseases, particularly those which are acute, the state of mind and general demeanor of the patient are among the first and most certain of the symptoms (which are not perceived by every one) that announce the beginning of any slight amendment or augmentation of the malady. If the disease begins to improve, though in ever so slight a degree, the patient feels more at ease, he is more tranquil, his mind is less restrained, his

[1] As I have explained more circumstantially in the introduction to the article Ignatia (Mat. Med., vol. ii.)

spirits revive, and all his conduct is, so to express it, more natural. The very reverse takes place where there is only a slight increase; an embarrassment and helplessness, which calls for commiseration, are observable in the mind and temper of the patient, as well as in all his actions, gestures, and postures—something both remarkable and peculiar, which cannot escape the eye of an attentive observer, but which it would be difficult to describe in words.[1]

§ 254.—If we add to this, either the appearance of fresh symptoms, or the aggravation of those which previously existed, or on the contrary, the diminution of the primitive symptoms without the manifestation of any new ones, the physician who is gifted with discrimination and discernment will no longer doubt whether the disease is aggravated or ameliorated, though there may be patients who are incapable of telling whether they are better or worse, and even some who refuse to tell it.

§ 255.—Even in the latter case, it is easy to arrive at the positive truth, by going through all the symptoms which have been noted down in the description of the malady, and passing them in review successively with the patient. If the latter does not complain of any new symptoms not mentioned before—if none of the previous symptoms are aggravated in a manifest degree—and when, finally, an amendment of the moral and intellectual faculties is perceptible—it is certain that the remedy has effected an essential diminution of the malady, or, if only too short an interval has elapsed since its administration, that it is on the point of doing so. But if the remedy has been well selected, and the amendment, not

[1] But the signs of amendment furnished by the mind and temper of the patient, are never visible (shortly after he has taken the remedy) but where the dose has been *attenuated to the proper degree*—that is to say, as much as possible. A dose stronger than necessary (even of the most homœopathic remedy) acts with too great violence, and plunges the moral and intellectual faculties into such disorder that it is impossible to discover quickly any amendment that takes place. I must observe, in this place, that it is the common fault of physicians who go from the old school of medicine over to the homœopathic, to violate this most important rule. Blinded by prejudice, they avoid small doses of medicines attenuated in the highest degree, and thus deprive themselves of the great advantages which experience has a thousand times proved to result from them; they cannot accomplish that which the true homœopathist is capable of doing, and yet they falsely declare themselves his disciples.

withstanding, delays its appearance, it can only be attributed, either to some irregularity on the part of the patient, or to the lengthened duration of the homœopathic aggravation (§ 157) excited by the medicinal substance, and we ought thence to conclude that the dose was not minute enough.

§ 256.—On the other hand, if the patient describes any recent symptoms of some importance (which indicate the unsuitable choice of the remedy), it will be vain for him to declare that he feels himself better; the physician, far from believing him, ought, on the contrary, to consider him worse than before, of the truth of which he will soon have ocular demonstration.

Blind predilection for favorite remedies, and unjust aversion to others.

§ 257.—A true physician will beware of forming a predilection for any particular remedies which chance may sometimes have led him to administer with success. This preference might cause him to reject others which would be still more homœopathic, and consequently of greater efficacy.

§ 258.—He must, likewise, be careful not to entertain a prejudice against those remedies from which he may have experienced some check, because he had made a bad selection; and he should never lose sight of this great truth, that of all known remedies, there is but one that merits a preference before all others—viz., that whose symptoms bear the closest resemblance to the totality of those which characterize the malady. No petty feeling should have any influence in so serious a matter.

The regimen proper in chronic diseases.

§ 259.—As it is requisite, in the homœopathic treatment, that the doses should be extremely small, it may be readily conceived that everything which exercises a medicinal influence on the patient should be removed from his *regimen and mode of life*, in order that the effects of such minute doses may not be destroyed, overpowered, or disturbed by any foreign stimulant.[1]

§ 260.—In chronic diseases, more especially, it is important to remove all obstacles of this nature with the greatest care, since

[1] The softest tones of the flute, which at a distance, in the stillness of the night, inspire the gentle mind with sentiments of religion and piety, are inaudible when accompanied by noise and discordant sounds.

it is by them, or some other errors in regimen (which often remain undiscovered), that they are aggravated.[1]

§ 261.—The most suitable regimen in chronic diseases consists in removing everything which might impede the cure, and by bringing about an opposite state where it is necessary; by recommending innocent cheerfulness, exercise in the open air, in almost all kinds of weather (daily walks, light manual labor), aliments that are suitable, nourishing, and free from medicinal influence, &c., &c.

Regimen in acute diseases.

§ 262.—On the other hand, in acute diseases (mental alienation excepted), the preservative instinct of the vital power speaks in so clear and precise a manner that the physician has only to recommend to the family or nurses of the patient not to thwart nature by refusing the patient anything he may long for, or by trying to persuade him to take things that might do him injury.

§ 263.—The food and drink demanded by a patient laboring

[1] Such, for example, as by coffee, teas of all the different kinds, or beer containing vegetable substances that are unfit for the patient, liqueurs (cordials), especially those prepared from medicinal aromatics, all kinds of punch, spiced chocolate, sweet waters and perfumery of all kinds, odorous flowers in the room, preparations for the teeth, either in powder or liquid, wherein medicinal substances are included, perfumed bags, strongly seasoned viands and sauces, pastry and ice-cream with aromatics, pot-herbs, culinary greens, or roots containing medicinal properties, old cheese or butter, stale meat, the flesh and fat of swine, geese, and ducks, young veal, or acids. Every one of these act medicinally, and ought to be carefully removed from patients of this kind. All excesses at table are to be interdicted, even in the use of sugar and salt, as well as of spirituous liquors, heated rooms, flannel worn next to the skin. (Flannel must not be left off till warm weather, and then exchanged for cotton, and afterwards for linen.) The physician will likewise forbid a sedentary life in close rooms, passive exercise (by riding or driving, swinging and rocking in chairs), sleeping too long after dinner, nocturnal occupations, uncleanliness, unnatural voluptuousness, and the reading of obscene books, the occasions of anger, grief, and malice, a passion for gaming, excessive mental and bodily labor, dwelling in marshy districts, or in a chamber not properly ventilated, penurious living, &c., &c. All practicable care should be observed by the patient to avoid these forbidden things, in order that no impediment may be interposed which would render the cure difficult or impossible. Some of my adherents appear to exact too much from their patients, by unnecessarily and improperly excluding from their diet things indifferent.

under an acute disease, act for the most part as palliatives only, and can at farthest effect momentary relief; but they contain no real medicinal qualities, and are merely conformable to a species of desire on his part. Provided the gratification which they, in this respect, procure the patient, be *confined within proper limits*, the slight obstacles[1] which they could place in the way of a radical cure of the disease are more than covered by the influence of the homœopathic remedy, by the greater extent of liberty given to the vital powers, and the ease and satisfaction that follow the possession of any object that is ardently desired. In acute diseases, the temperature of the chamber, as well as the quantity of bed-covering, should likewise be regulated according to the wishes of the patient, and care be taken to remove everything that could disturb his mental repose.

On the choice of the purest and most energetic medicines.

§ 264.—A skillful physician will never rely on the curative virtues of medicines unless he has procured them in the *most pure and perfect state*. It is, therefore, requisite that he should be *capable of judging* of their purity.

§ 265.—For the repose of his own conscience, he ought to be thoroughly convinced that the patient always takes the right remedy chosen for him.

§ 266.—Substances derived from the animal and vegetable kingdoms are never in the full possession of their medicinal virtues but when in a raw state.[2]

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[1] These are, however, unfrequent. Thus, for example, in pure inflammatory disease, where Aconite is indispensable, but which by the use of vegetable acids would be neutralized, the patient has, in almost all cases, a longing for pure cold water.

[2] All animal and vegetable substances in a crude state are more or less possessed of medicinal virtues, and can modify the health each in its own peculiar manner. The animals and plants which civilized nations are in the habit of using as food, have the advantage over all others that they contain more nourishment, are less energetic in their medicinal properties, the greater part of which is lost by the preparation which they undergo—such as the expression of the pernicious juice (*e. g.*, of the American cassava), by fermentation (that of the dough with which bread is made, sour-krout, &c., by dressing or torrefaction), which either destroys or dissipates the parts to which these properties adhere. The addition of salt (pickling) or vinegar (sauces, salads), likewise produces the same effect, but then other inconvenie ces result from it

The mode of preparing the most energetic and durable medicines from fresh herbs.

§ 267.—The most certain and effectual means of obtaining the medicinal power of indigenous plants which can be procured fresh, is to express their juice and mix it immediately after with equal parts of alcohol, of sufficient strength to burn in a lamp. Let the mixture stand twenty-four hours in corked bottles, decant the clear liquor from the filamentous and glairy dregs, then preserve for medicinal use.[1] The alcohol which is added to the juice prevents fermentation. The liquor is to be kept in a dark place, in well-corked glass bottles. In this manner the medicinal virtues of plants may be preserved for ever perfect and free from the slightest change.[2]

Plants containing the most powerful medicinal virtues are likewise rendered totally or partially inert when they are treated by the same process. Iris root, horse-radish, the arum, and peony also become inert by drying. The virtues of the most active vegetable juices are often completely destroyed by the high temperature employed in the preparation of their extracts. The juice of the most dangerous plant will be divested of all its properties if it be suffered to stand for a long time—it passes rapidly into a state of vinous fermentation, even when the temperature is moderate, and immediately after it becomes sour, and then putrid, which annihilates all its medicinal virtues, and the sediment which remains is nothing more than inert fecula. Green herbs put together in a heap lose the greater part of their medicinal properties by the transudation which they undergo.

[1] Buchholz (Taschenbuch für Scheidekünstler und Apotheker, 1815, I., VI.) assures his readers (uncontradicted by his critic in the "Leipziger Literaturzeiting," 1816, No. 82) that they are indebted to the Russian campaign for this excellent mode of preparing medicines, previous to which (1812) it was unknown in Germany But, in reporting this *in the very words* of the first edition of my Organon, he intentionally conceals that I am the author who published it two years before the Russian campaign (1810). Some people would rather make it appear that a discovery came from the deserts of Asia than attribute the honor of it to a German! It is true, alcohol was formerly sometimes added to the juice of plants in order to preserve it for a time previous to making extracts of it; but this addition was never made with the intent of administering this mixture under the title of a remedy.

[2] Although equal parts of alcohol and juice recently expressed are generally the proportions best suited to produce the precipitation of albuminous and fibrous matter, there are, however, some plants which contain so much mucus, such as Symphytum, Officinale, Viola-tricolor, &c., or an extraordinary quantity of albumen, such as Æthusa-cynapium, Solanum-nigrum, and others, that they usually require double the quantity of alcohol. As regards plants that are very dry, such as Oleander, Buxus, Taxus, Ledum,

Dry vegetable substances.

§ 268.—With regard to exotic plants, bark, seeds, and roots, which cannot be obtained in a fresh state, a prudent physician will never accept the powder upon the faith of other individuals. Before he makes use of them in his practice, it is necessary that he should have them entire and unprepared, to be able to satisfy himself of their purity.[1]

The homœopathic method of preparing crude medicinal substances, in order to obtain their greatest medicinal power.

§ 269.—The homœopathic healing art develops for its purposes the immaterial (dynamic) virtues of medicinal substances, and, to a degree previously unheard of, by means of a peculiar and hitherto untried process. By this process it is that they become penetrating, operative, and remedial, even those that, in a natural or crude state, betrayed not the least medicinal power upon the human system.

Sabina, &c., it is necessary to commence by rubbing them down into a homogeneous and humid paste, and then add double the quantity of alcohol, which unites with the vegetable juice, and facilitates its extraction by means of the press. But the latter may be also rubbed to the third powder with sugar of milk, and afterwards its energy developed according to § 271.

[1] To preserve them in the form of a powder, one precaution is necessary, which has hitherto been neglected by the majority of pharmacopœists, who were unable to preserve even the most carefully-dried animal and vegetable substances in the form of powder without their undergoing a change. Vegetable substances, even when they are perfectly dry, still retain a certain portion of moisture, which is indispensable to the cohesion of their tissue, which does not prevent the drug being incorruptible so long as it is left entire, but which becomes superfluous the moment it is pulverized. It therefore follows that any animal or vegetable substance that was quite dry when entire, becomes slightly moist when reduced to the form of powder, which soon spoils and grows mouldy, even in bottles that are well stopped, unless the superfluous moisture has been previously removed. The best mode of effecting this is to spread the powder on a flat plate of tin with raised edges, floating in a boiling water-bath, and stir it till the parts no longer hang in small lumps, but glide separately from each other like fine sand. When they are dried by this process, and sealed up in bottles, powders will retain all their primitive medicinal powers *for ever*, without either *growing mouldy or engendering mites*, but care must be taken to keep the bottles in a dry place enclosed in chests or boxes. Animal and vegetable substances gradually lose their medicinal virtues, even when they are preserved entire, but much more so when they are in the form of powder, if the bottles are not stoppered air-proof, and kept in a dark place.

§ 270.—If two drops of a mixture of equal parts of alcohol and the recent juice of any medicinal plant (see § 267) be diluted with ninety-eight drops of alcohol, in a vial capable of containing one hundred and thirty drops, and the whole twice shaken together, the medicine becomes exalted in energy (*potenzirt*) to the first development of power, or, as it may be denominated, the first potence. The process is to be continued through twenty-nine additional vials, each of equal capacity with the first, and each containing ninety-nine drops of spirits of wine; so that every successive vial, after the first, being furnished with one drop from the vial or dilution immediately preceding (which had just been twice shaken), is, in turn, to be shaken twice,[1] remembering to num-

[1] In order to have a determinate rule for the moderate development of power of the fluid medicines, multiplied experience and observation have led me to retain two shakes for every vial, in preference to a greater number, which had previously been used, but which developed the energy in too great a degree. On the contrary, there are homœpathists who, in their visits to the sick, carry about their persons the medicines in a fluid state, which, they nevertheless affirm, do not in time become increased in energy by the frequent agitation to which they are thus subjected. This declaration, however, betrays on their part the want of a talent for accurate observation. I dissolved a grain of Natron in half an ounce of a mixture of water and a little alcohol, poured the solution into a vial, which was thereby filled two-thirds, and shook it uninterruptedly for half an hour. By this agitation, the fluid attained an energy equal to that of the thirtieth dilution.

[Hahnemann's latest recorded notions respecting dynamization, as we find them in the second edition of his Chronic Diseases, Part V., merit insertion in this place, and it will be seen that in his later years he modified considerably the opinions he has, in various places throughout the Organon, expressed on the subject.

"Actual *dilutions*," he says, "are almost wholly confined to sapid and colored objects. A solution of salt or bitter substances becomes always more tasteless the more water is mixed with it, and at length loses almost all taste, though we may shake it as much as we please—and in like manner a solution of a colored substance becomes, by the admixture of more and more water, at last almost quite colorless, and gains no increase of color by any imaginable shaking.

"These are and continue to be the true attenuations or dilutions, but not dynamizations.

"Homœopathic *dynamizations* are real awakenings of the medicinal properties that lie dormant in natural bodies during their crude state, which then become capable of acting in almost a spiritual manner upon our life, that is to say on our percipient (sensible) and excitable (irritable) fibres. These developments of properties (dynamizations) in crude medicinal sub-

ber the dilution of each vial upon the cork as the operation proceeds. These manipulations are to be conducted thus through all the vials, from the first up to the thirtieth or decillionth development of power (*potenzirte Decillion-Verdünnung, X.*), which is the one in most general use.

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stances, which were unknown before my time, are accomplished, as I first taught, by the trituration of dry substances in a mortar, but by the succussion of liquid substances, which is nothing less than a trituration of them. These preparations, therefore, cannot have the term 'dilutions' applied to them, although every preparation of the sort, in order to potentize it higher—that is to say, in order to awaken and develop still farther the medicinal properties that still lie latent in it—must first be again yet more attenuated, to allow the trituration or succussion to penetrate more deeply into the essential nature of the medicinal substance, and thus to liberate and bring to light the more subtile part of the medicinal power that lies still deeper, which were impossible to be effected by the greatest amount of trituration and succussion of substances in a concentrated state.

"We frequently read, in homœopathic writings, that some one or other found no effect from this or that high (dilution) dynamization of a medicine in a certain case of disease, but that a lower one rendered the desired service—whilst others saw more success attending higher ones. But the cause of the great difference in the results is not investigated. What is to prevent the preparer of homœopathic medicines (this should always be the homœopathic practitioner himself—the weapons he uses against diseases he should himself forge, he should himself whet), what is to prevent him, in order that he may obtain powerful dynamizations, in place of giving a few slovenly shakes (whereby little more than dilutions are produced, which they ought not to be), giving, for the preparation of each potency, to every vial which contains one drop of the lower potency to ninety-nine drops of alcohol, ten, twenty, fifty, and even more strong succussions, performed against some hard elastic body.

"The perfection of our, the only healing art, and the weal of the patients, appear well to deserve that the physician take the requisite pains to procure for his medicines the proper, the greatest possible efficacy.

"Thus we obtain, even in the fiftieth potency (the new wise-acres have hitherto ridiculed the thirtieth potency, and made use of the lower, little developed, massive medicinal preparations in large doses, whereby, however, they were not able to effect what our system can do), each lower one of which has been dynamized with an equal number of succussions, medicines of the most penetrating efficacy, so that each of the minutest globules impregnated with it, dissolved in much water, can be taken in small portions, and must be so taken in order not to produce too violent effects in sensitive patients, not to mention that such a mode of preparation develops *almost all* the properties that lie hid in the essential nature of the medicinal substance, which thereby alone can attain any activity.—Paris, 19th December, 1838."]

§ 271.—All other medicinal substances, excepting Sulphur, which of late years has been employed only in the form of the highly-diluted tincture (X), such, for example, as the metals, either pure, oxydized, or in the form of sulphurets, and other minerals, Petroleum, Phosphorus, the parts or juices of plants, obtainable only in their dry or inspissated state, animal substances, neutral salts, &c.—one and all were, in the first place, exalted in energy by attenuation in the form of powder (by means of three hours' trituration in a mortar) to the millionth degree. Of this, one grain was then dissolved, and brought through twenty-seven vials, by a process similar to that employed in the case of vegetable juices, up to the thirtieth development of power.[1]

Only one simple *medicine to be administered at a time.*

§ 272.—In no instance is it requisite to employ more than *one simple* medicinal substance at a time.[2]

§ 273.—It is scarcely possible to conceive how a doubt can still exist on the question, whether it is more reasonable and conformable to nature to employ but one known medicine at a time in a case of sickness, or to prescribe a mixture of several drugs.

§ 274.—As the true physician finds in simple and uncompounded medicines all he can desire—that is to say, the artificial morbific agents whose homœopathic powers completely cure natural diseases—and as it is a wise precept never to attempt with the aid of several powers that which can be effected by a single one, he will never think of administering as a remedy more than one simple remedy at a time. For he knows that, if even the pure and specific effects of every medicine upon the healthy state of man had been discovered, we should still remain as ignorant as we were before, as to the manner in which two medicinal substances, mixed together, might oppose and modify each other reciprocally in their effects. He is aware that a single medicine,

[1] The process is described at large in the "*Chronische Krankheiten*," second edition, and in the "*Arzneimittellehre*," vol. ii., third edition.

[2] Experiments have been made by some homœopathists, in cases where, imagining that one part of the symptoms of a disease required one remedy, and that another remedy was more suitable to the other part, they have given both remedies at the same time, or nearly so; but I earnestly caution all my adherents against such a hazardous practice, which never will be necessary, though, in some instances, it may appear serviceable

administered in a disease where the totality of the symptoms is perfectly similar to its own, cures it completely; and he is likewise convinced, even in the least favorable case, where the remedy would not perfectly harmonize with the malady, in regard to the resemblance of the symptoms, that it leads to a knowledge of the curative medicine, since the new symptoms which it excites in such a case confirm those which it formerly created, when tried upon healthy individuals—an advantage that can never be derived where compound medicines are employed.[1]

Strength of the doses used in homœopathic treatment. The manner of graduating them, or of augmenting or diminishing their power. The development of their powers.

§ 275.—The suitableness of a medicine to any given case of disease does not depend solely upon the circumstance of its being perfectly homœopathic, but also upon the minute quantity of the dose in which it is administered. If *too strong* a dose of a remedy, that is even entirely homœopathic, be given, it will infallibly injure the patient, though the medicinal substance be of ever so salutary a nature; the impression it makes is felt more sensibly, because, in virtue of its homœopathic character, the remedy acts precisely on those parts of the organism which have already been most exposed to the attacks of the natural disease.

§ 276.—Even a homœopathic medicine is, on this account, always injurious when given in too large a dose, and hurtful to the patient in proportion to the extent of the quantity administered. But the increase of the dose itself is also prejudicial in the same degree as the remedy is more homœopathic and the higher the potency;[2] and a strong dose of such a medicine would do more harm than the dose of an allopathic medicinal substance (which bears no analogy whatever to the disease) of equal

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[1] A judicious physician will confine himself to an internal application of the remedy which he has selected as homœopathic as possible, and will leave the use of ptisans, little bags filled with medicinal herbs, fomentations of vegetable decoctions, washes, and frictions with different species of ointments, injections, &c., to those who practice according to routine.

[2] The praise bestowed, of late years, by some few homœopathists, on the larger doses, depends on this, that they chose low dynamizations of the medicine to be administered, as I myself used to do twenty years ago, from not knowing any better, or that the medicines selected were not perfectly homœopathic.

strength; for, in that case, the homœopathic aggravation (§ 157—160)—that is to say, the artificial malady, which is very analogous to the natural one excited by the remedy in the most suffering parts of the organism—is carried to a height that is injurious (§ 246, note); whereas, if it had been confined within proper limits, it would have effected a gentle, prompt, and certain cure It is true the patient no longer suffers from the primitive malady which has been homœopathically destroyed, but he suffers so much more from the medicinal one which was much too powerful, and from unnecessary debility.

§ 277.—For this very reason, and because a remedy administered in a dose sufficiently small is so much more efficacious, nay, almost wonderfully so, in proportion as it has been homœopathically selected, in the same manner, a medicine whose peculiar symptoms correspond perfectly with those of the disease ought to be salutary in proportion as the dose approaches nearer to the appropriate minuteness to which it should be reduced to effect a gentle cure.

§ 278.—The question that now suggests itself is, to discover what may be the degree of minuteness of the dose best calculated to render the salutary effects intended to be produced certain and gentle—that is to say, how far the dose of a homœopathic remedy, in any given case of disease, ought to be reduced, in order to derive from it the best possible cure. It may be readily conceived that no theoretical conjecture will furnish an answer to this problem, and that it is not by such means we can establish, in respect to each individual medicine, the quantity of the dose that suffices to produce the homœopathic effect, and accomplish a prompt and gentle cure. No reasonings, however ingenious, will avail in this instance. It is by pure experiments only, and precise observations, that this object can be attained. It would be absurd to bring forward as an objection the large doses used in ordinary medicine, which are not applied to the suffering parts themselves, but merely to those not attacked by the disease. This would be no argument against the minuteness of the doses which pure experiments have proved to be necessary in homœopathic treatment.

§ 279.—It has been *fully* proved, by pure experiments, that when a disease does not evidently depend upon the impaired state of an important organ, even though it were of a chronic nature,

and complicated, and due care has been taken to remove from the patient all foreign medicinal influence, *the dose of the homœopathic remedy can never be sufficiently small so as to be inferior to the power of the natural disease which it can, at least, partially extinguish and cure, provided it be capable of producing only a small increase of symptoms immediately after it is administered.* (§ 157—160.)

§ 280.—This incontrovertible axiom, founded upon experience will serve *as a rule by which the doses of all homœopathic medicines, without exception, are to be attenuated to such a degree that after being introduced into the body they shall merely produce an almost insensible aggravation of the disease.* It is of little import whether the attenuation goes so far as to appear almost impossible to ordinary physicians, whose minds feed on no other ideas but what are gross and material.[1] All their argu-

[1] Mathematicians will inform them that, in whatever number of parts they may divide a substance, each portion still retains a *small share* of the material; that, consequently, the most diminutive part that can be conceived never ceases to be *something*, and can, in no instance, be reduced to nothing. Physicians may learn from them that there exist immense powers which have no weight, such as light and heat, and which are consequently infinitely lighter than the medicinal contents of the smallest homœopathic doses. Let them weigh, if they can, the injurious words which excite a bilious fever, or the afflicting news of the death of a son, which terminates the existence of an affectionate mother. Let them only touch, for a quarter of an hour, a magnet capable of carrying a weight of an hundred pounds, and the pain will soon teach them that even the imponderable bodies can also produce on man the most violent medicinal effects! Let any of these weak-minded mortals of a delicate constitution but gently apply, during a few minutes, to the pit of the stomach the extremity of the thumb of a vigorous mesmerizer who has fixed his intent, and the disagreeable sensations that he experiences will soon make him repent having set limits to the boundless activity of nature.

If the allopathist, in essaying the homœopathic method, cannot resolve upon administering doses that are so feeble and attenuated, only let him ask himself what risk he ventures by doing so. If there is nothing real except that which is possessed of weight, and if everything which has no weight ought to be looked upon as equal to nothing, a dose that appears to him like nothing could have no worse results than that of producing no effect at all, which is at least far more innocent than the effects resulting from the strong doses of allopathic medicines. Why will the physician believe his own inexperience, which is flanked by prejudice, more competent than the experience of several years borne out by facts? Added to this, the homœopathic medicines acquire at each division or dilution a new degree of power by the

ments and vain assertions will be of little avail when opposed to the dictates of unerring experience.

§ 281.—All diseases have an extraordinary tendency to undergo a change when operated upon by the influence of homogeneous medicinal agents. There is no patient, however robust his constitution may be, who, if attacked merely by a chronic disease, or by what is called a local malady, does not speedily experience a favorable change in the suffering parts after having taken the appropriate homœopathic remedy in the smallest dose possible. In short, the effects of this substance will make a greater impression on him than they would upon a healthy child twenty-four hours after its birth. How insignificant and ridiculous is mere theoretic incredulity, when opposed to the infallible evidence of facts!

§ 282.—However feeble the dose of a remedy may be, provided it can in the slightest degree aggravate the state of the patient homœopathically,—provided it has the power of exciting symptoms similar to those of the primitive disease, but rather more intense,—it will, in preference, and almost exclusively, affect those parts of the organism that are already in a state of suffering, and which are strongly irritated and predisposed to receive any irritation analogous to their own. Thus an artificial disease rather more intense is substituted in the place of the natural one. The organism no longer suffers but from the former affection, which, by reason of its nature, and the minuteness of the dose by which it was produced, soon yields to the efforts of the vital force to restore the normal state, and thus leaves the body (if the disease was an acute one) free from suffering—that is to say, in a healthy condition.

§ 283.—To proceed, therefore, in a manner conformable to nature, the true physician will only administer a homœopathic remedy in the precise dose necessary to exceed and destroy the disease to which it is opposed, so that, if by one of those errors, pardonable to human frailty, he had made choice of a remedy that was inappropriate, the injury that might result from it would be

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rubbing or shaking they undergo, a means of developing the inherent virtues of medicines that was unknown till my time; and which is so energetic that latterly I have been forced by experience to reduce the number of shakes to *two*, of which I formerly prescribed *ten* to each dilution.

so slight that the development of the vital force, and the administration of the smallest dose of another remedy more homœopathic, would suffice to repair it.

§ 284.—The effects of a dose are by no means diminished in the same proportion as the quantity of the medicinal substance is attenuated in the homœopathic practice. Eight drops of a tincture taken at once do not produce upon the human body *four times* the effect of a dose of two drops; they merely produce one that is nearly double. In the same manner the *single drop* of a mixture composed of one drop of a tincture and ten of a liquid void of all medicinal properties, does not produce *ten times* the effect that a drop ten times more attenuated would produce, but merely an effect that is scarcely *double*. The progression continues according to this law, so that a single drop of a dilution, attenuated in the highest degree, ought, and does in fact, produce a very considerable effect.[1]

§ 285.—By diminishing the volume of the dose, the power of it is also diminished; that is to say, when instead of one entire drop of attenuated tincture, merely a fraction of this drop be administered,[2] the object of rendering the effect less powerful is then very perfectly attained. The reason of this may be easily conceived:

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[1] Suppose, for example, that one drop of a mixture containing the tenth of a grain of any medicinal substance produces an effect $= a$, a drop of another mixture containing merely a hundredth part of a grain of this same substance will only produce an effect $= \frac{a}{2}$; if it contains a ten-thousandth part of a grain of medicine, the effect will be $= \frac{a}{4}$; if a millionth, it will be $= \frac{a}{8}$; and so on progressively, to an equal volume of the doses; the effects of the remedy on the body will merely be diminished about one-half each time that the quantity is reduced nine-tenths of what it was before. I have often seen a drop of the tincture of Nux-vomica, at the *decillionth* degree of dilution, produce exactly half the effect of another at the *quintillionth* degree, when I administered both one and the other to the same individual, and under the same circumstances.

[2] The best mode of administration is to make use of small globules of sugar, the size of a mustard-seed; one of these globules having imbibed the medicine, and being introduced into the vehicle, forms a dose containing about the three-hundredth part of a drop, for three hundred of such globules will imbibe one drop of alcohol; by placing one of those on the tongue, and not drinking anything after it, the dose is considerably diminished. But if the patient is very sensitive, and it is necessary to employ the smallest dose possible, and attain at the same time the most speedy results, it will be sufficient to let him smell once. (See § 288, note.)

the volume of the dose being diminished, it must necessarily follow that it will touch a less number of the nerves of the living organism, by contact with which, it is true, the power of the medicine is communicated to the whole body, but it is transmitted in a smaller degree.

§ 286.—For the same reason, the effect of a homœopathic dose is increased when we augment the quantity of the liquid in which it is dissolved to administer it to the patient; but then the remedy comes in contact with a much more extended surface, and the nerves that feel its effects are far more numerous. Although theorists have asserted that the extension of a medicine in liquid weakens its action, experience proves the reverse, at least as far as regards homœopathic remedies.[1]

§ 287.—It ought, however, to be observed that there is a wide difference between mixing imperfectly the medicinal substance with a certain quantity of liquid, and incorporating it so intimately[2] that the smallest fraction of the liquid may still retain a proportion of the medicine equal to that which exists in all the others. In short, the mixture possesses a much greater medicinal power in the second case than it does in the first. Rules may be deduced from this to serve as a guide in the preparation of homœo-

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[1] Only wine and alcohol, which are the most simple of all excitants, lose a portion of their heating and exciting power when they are attenuated in a large quantity of water.

[2] When I make use of the word *intimately*, I mean to say that by shaking a drop of medicinal liquid with ninety-nine drops of alcohol once—that is to say, by taking the vial in the hand which contains the whole, and imparting to it a rapid motion by a single powerful stroke of the arm descending, I shall then obtain an exact mixture of them; but that two, three, or ten such movements would render the mixture much closer—that is to say, they would develop the medicinal virtues still further, making them, as it were, more potent, and their action on the nerves more penetrating. In proceeding, therefore, to the dilution of medicinal substances, it is wrong to give the twenty or thirty successive attenuating glasses more than two shakes, where it is merely intended to develop the power of the medicines in a moderate degree. It would also be well in the attenuation of powders not to rub them down too much in the mortar; thus, for example, when it is requisite to mix one grain of a medicinal substance in its entire state with ninety-nine grains of sugar of milk, it ought to be rubbed down with force during one hour only, and the same space of time should not be exceeded in the subsequent triturations, in order that the power of the medicine may not be carried to too great an extent. More ample instructions on this head are to be found in the first part of my work on Chronic Diseases, second edition.

pathic medicines, where it is necessary to diminish the effects of the remedies as much as possible, in order to make them supportable to the most delicate patients.[1]

What parts of the body are more or less sensible to the action of medicines.

§ 288.—The action of medicines in a liquid form[2] upon the body is so penetrating, it propagates itself with so much rapidity, and in a manner so general, from the irritable and sensitive part which has undergone the first impression of the medicinal substance to all other parts of the body, that we might almost call it a spiritual (dynamic or virtual) effect.

§ 289.—Every part of the body that is sensible to the touch is equally susceptible of receiving the impression of medicines and of conveying it to all the other parts.

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[1] The higher the dilutions of a medicine are carried in the process of developing its power by means of twice shaking, the more rapidly and with the more penetrating influence does it appear to affect medicinally the vital power, and produce changes in the economy with an energy but little diminished, even if the process of dilution be carried to a great extent; for instance, instead of the ordinary dilution X. (which is mostly sufficient), it be carried up to XX., L., C., and even higher dilutions.

[2] Homœopathic remedies operate with the more certainty and energy by smelling or inhaling the medicinal aura constantly emanating from a saccharine globule that has been impregnated with the higher dilution of a medicine, and in a dry state enclosed in a small vial. One globule (of which 10, 20 to 100 weigh a grain) moistened with the 30th dilution, and then dried, provided it be preserved from heat and the light of the sun, retains its virtues undiminished, at least for eighteen or twenty years (so far my experience extends), although the vial that contained it had during that time been opened a thousand times. Should the nostrils be closed by coryza or polypus, the patient may inhale through his mouth, holding the mouth of the vial between his lips. It may be applied to the nostrils of small children while they are asleep with the certainty of success. During these inhalations the medicinal aura comes in contact with the nerves, which are spread over the parietes of the ample cavities through which it freely passes, and thus influences the vital power in the mildest yet most powerful and beneficial manner. All that is curable by homœopathy may with certainty and safety be cured by this mode of receiving the medicine. Of late I have become convinced of the fact (which I would not have previously believed) that smelling imparts a medicinal influence as energetic and as long-continued as when the medicine is taken in substance by the mouth, and at the same time that its operation is thus more gentle than when administered by the latter mode. It is therefore requisite that the internals for repeating the smelling should not be shorter than those prescribed for taking the medicine in a more substantial form.

§ 290.—Next to the stomach, the tongue and mouth are the parts most susceptible of receiving medicinal influence. However, the interior of the nose, the intestinum-rectum, the genitals, and all parts endowed with great sensibility, are equally susceptible of the influence of medicines. This is the reason that when the latter are introduced into the body, through wounds or ulcers, they act as energetically as if administered by the mouth.

§ 291.—Even those organs which have lost the sense that was peculiar to them—such for example, as the tongue and palate deprived of taste, the nose of smell, &c.—communicate to all the other parts of the body the effects of the medicines acting immediately on themselves, in as perfect a manner as if they were in possession of their own peculiar faculties.

§ 292.—Although the surface of the body is covered with skin and epidermis, it is not less accessible to the action of medicines, especially of such as are liquid. However, the most sensitive parts of this covering are those which have the greatest tendency to receive it.[1]

Animal magnetism (mesmerism). On the application of positive and negative mesmerism.

§ 293.—I again find it necessary, in this place, to say a few words on the subject of animal magnetism, the nature of which differs so greatly from that of all other remedies. This curative power (which should be called *mesmerism*, after the name of its inventor, *Mesmer*), of whose efficacy none but madmen can entertain a doubt, which, through the powerful will of a well-intentioned individual, influences the body of the patient by the touch, acts homœopathically by exciting symptoms analogous to those of the malady—and this object is obtained by a single transit, the deter-

[1] Rubbing-in appears only to favor the action of the medicine so far as it renders the skin more sensitive, and the living fibre more apt, not only to feel in a certain extent the medicinal virtue, but also to communicate the sensation to the whole of the economy. After having rubbed the inner part of the thighs once, it will suffice afterwards merely to lay the mercurial ointment on the parts, to obtain the same medicinal result as if direct friction had been used. What is called "rubbing-in" is of questionable utility, as it is not certain whether the metal in substance can, by this process, penetrate the interior of the body, or be taken up by the lymphatic vessels. The homœopathist has little to do with *rubbing-in*, and makes no use whatever of mercurial ointments in his method of cure.

mination being moderately fixed, and gliding the hands slowly over the body from the crown of the head to the soles of the feet.[1] In this form it is applicable to internal hæmorrhages in their last stage, when they threaten death. It acts likewise by imparting a uniform degree of vital power to the organism when there is an excess of it at one point and a deficiency at another—such, for example, as where there is a determination of blood to the head, or when a patient, in a state of debility, is subject to insomnolency, anxiety, &c. In this case, a single transit, similar to the preceding one, but stronger, is to be practised.

Finally, it acts by immediately communicating a degree of vital power to a weak part or to the entire organism—an effect that cannot be produced by any other means with such certainty, and without interfering with the other medical treatment. This third indication is performed by assuming a very firm and decided manner, and applying the hands or tips of the fingers to the weak part, which an internal chronic affection has made the seat of its principal local symptom—such, for example, as old ulcers, amaurosis, paralysis of a limb, &c.[2] To this class belong certain apparent cures that have, in all ages, been performed by magnetizers who were endowed with great natural strength. But the most brilliant result of the communication of human vigor to the entire organism is where, by the resolute and fixed determination of a man in the full vigor of life,[3] it recalls to life persons who have

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[1] The smallest homœopathic dose, when properly applied, effects wonders. It not unfrequently occurs that patients are overwhelmed, by incompetent homœopathists, with a rapid succession of remedies, which, though well selected, and of the highest potence, yet produce a state of such excessive irritability that the life of the patient is placed in jeopardy, and another dose, however mild, may prove fatal. Under such circumstances, the hand of the mesmerizer, gently sliding down, and frequently touching the part affected, produces a uniform distribution of the vital power through the system, and rest, sleep, and health are restored.

[2] Although this operation of locally supplying the vital power, which ought to be occasionally repeated, cannot effect a durable cure when the local affection is of an ancient date, and depends upon (what very frequently occurs) some general internal malady, still the positive communication of the vital power, which is no more a palliative than food and drink to hunger and thirst, is of no slight aid in the radical cure of the entire affection by antipsoric remedies.

[3] Particularly one of those men, of whom there are but few, who, possessing great goodness of disposition and complete bodily power, have a *very*

remained in a state of apparent death during a long interval of time,—a species of resurrection of which history records many examples.

§ 294.—All these methods of applying mesmerism depend upon the afflux of a greater or less quantity of vital power in the body of the patient, and are, on that account, termed positive mesmerism.[1] But there exists yet another, which deserves the name of negative mesmerism, because it produces a contrary effect. To this class belong the customary transits to awaken a subject from a state of somnambulism, and all the manual operations which are designated by the names *calming* and *ventilating*. The most simple and certain means of discharging, by the aid of negative mesmerism, the excess of vital power accumulated in any part of the body of a patient who has not been weakened, consists in passing, in a rapid manner, the right arm, extended at about the distance of an inch from the body, from the crown of the head to the soles of the feet.[2] The quicker this passage is performed, the stronger is the discharge that it produces. It can, for example, when a woman, previously in the enjoyment of health,[3] has been plunged into a state of apparent death by the suppression of her menses, occasioned by some violent mental commotion, recall her to life by carrying off the vital power which probably accumulated in the præcordial region, and reestablish the equilibrium in the

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dat incination f exual intercoure, and are able without difficulty to suppress all their desires; in whom, consequently, an abundance of the subtle vital energy, which would else be employed in the secretion of semen, is disposed to communicate itself to other men through the medium of the touch, seconded by a strong intention of the mind. Some such powerful mesmerizers whom I have known had all these singular peculiarities.

[1] In treating here of the certain and decided curative virtues of positive mesmerism, I do not speak of the frequent abuses that are made of it, where, by repeating the passages during half an hour, and even a whole hour, daily, they occasion, in patients laboring under nervous affections that vast revolution of the human economy which bears the name of *somnambulism*—a state in which man, removed from the animal world, appears to belong more to the spiritual world, a highly unnatural and dangerous condition, by means of which a cure of chronic diseases has frequently been attempted.

[2] It is a well-known rule that a person subjected to either positive or negative mesmerism, ought not to wear silk on any part of the body.

[3] Consequently, a negative transit, particularly if it is very rapid, would be extremely injurious to a person who had been for any length of time in a weak condition, or in whom the vital powers were not very active.

whole organism.[1] In the same manner a slight negative passage, that is less rapid, frequently allays the great agitation and fatiguing insomnolency which are the results of a positive passage that is too strong when exercised upon a very irritable patient.

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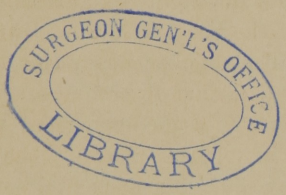
[1] A country lad, of robust constitution, about ten years of age, was mesmerized for some slight indisposition by a woman, who performed several strong passages on him with the ends of her two thumbs, from the præcordial region down to the termination of the ribs; the boy immediately fell pale as death into such a state of insensibility and immobility that all means were tried in vain to recall him to life, and he was thought to be dead. I caused his elder brother to make as rapid a transit as possible on him from the crown of the head to the soles of the feet; he immediately recovered his senses, and was healthy and cheerful.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