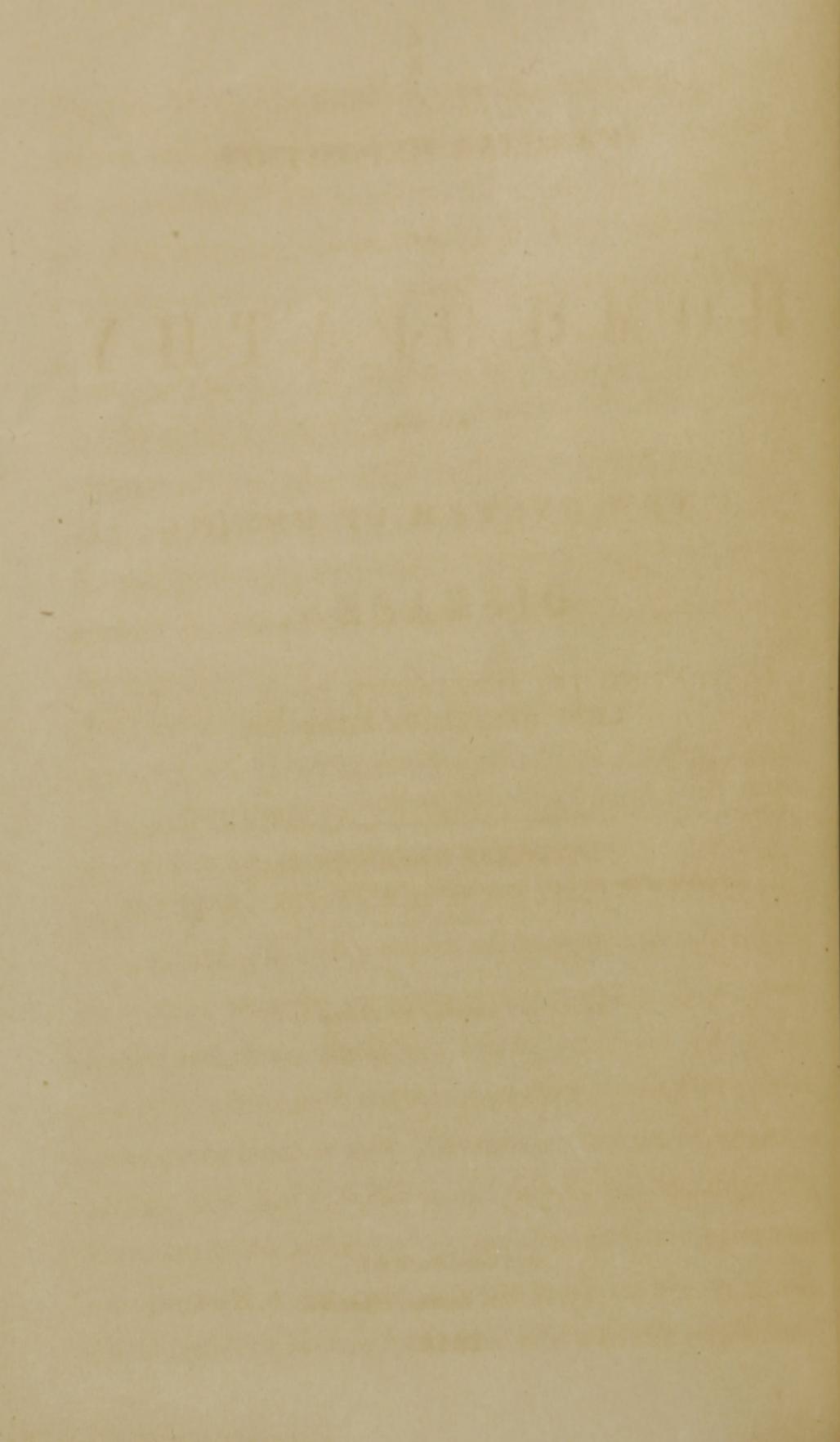


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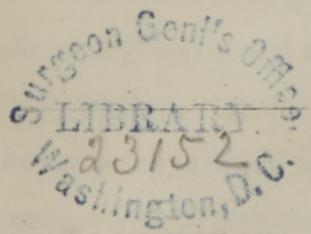
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A
 FAMILIAR EXPOSITION
 OF
 HOMŒOPATHY,
 OR THE
 NEW SYSTEM OF CURING
 DISEASES.

ILLUSTRATING ITS SUPERIORITY OVER THE PREVA-
 LENT SYSTEM OF MEDICINE.

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 Graduate of the Medical Department of the University of Pennsylvania.  
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"MAGNA EST VRRITAS ET PREVALEBIT."



WASHINGTON:
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P R E F A C E .

In presenting the views contained in the following pages to the public, the author has one principal object in view—the dissemination of medical truth. And while standing forth as their advocate, he scarcely indulges the hope of escaping the fate of those more illustrious pioneers of science, who have so often been assailed by the pointed shafts of malevolent criticism. But the conviction of their truth and of their superiority over the prevailing medical doctrines with which, for more than twenty years, he has been conversant, is a consideration of paramount importance.

The effects produced by unjust criticism can be but temporary, while the influence of truth must be eternal. If the system cannot withstand the severe ordeal of public opinion, based as it is upon experiments, no effort of mine, I am aware, can sustain it. And I confidently assert, that it needs only to be fairly investigated, and tested according to its own rules, to be cordially embraced. And if the majority of the physicians of this country are satisfied to look with indifference or contempt upon a system of medicine, which can so efficiently relieve the ills of suffering humanity as Homœopathy, it is the duty of those who acknowledge its superiority, to pro-

claim its value to the public, in order that the patrons of the medical profession may be enlightened, as much as possible, upon the subject. The mystery with which the profession of medicine was once invested has now been removed, and every attempt to deceive the *people* will be frowned down—in the language of the founder of Homœopathy, “a ray of light must soon penetrate this Egyptian darkness—the dawn of better things approaches.”

Should the perusal of what I have written induce a single member of the profession to make an experimental inquiry into its truth; or should it induce any of my fellow creatures, afflicted with disease, to seek the aid of Homœopathy, I feel conscious that they will not fail in the object of their search. As the system is not founded on any merely theoretical reasoning, in spite of the opposition which it has encountered, it advances steadily forward, for the plainest of all reasons, that it has performed cures which nothing else could perform.

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C Street near 3d.

WASHINGTON, Nov., 1845.

FAMILIAR EXPOSITION

OF

HOMŒOPATHY.

Of the numerous improvements with which science has of late years been enriched, there are none of more general interest than those which relate to the preservation of health and the cure of disease. But it is not a little remarkable, that practical medicine has not kept pace with the other branches—a circumstance wholly attributable to the lamentable and admitted fact, that this important department has never been based upon any fixed principle or acknowledged law.

The *Homœopathic system*, however, being founded on a law of nature, is happily exempt from the imperfections incident to all preceding ones; and notwithstanding all the illiberal opposition, the misrepresentation, and the derision and ridicule that it has encountered, it is destined, from its intrinsic excellence and truth, to supersede all other modes of practice, and thus to extend its blessings far and wide to suffering humanity.

ORIGIN OF THE HOMŒOPATHIC SYSTEM.

This system, which has interested so many individuals in all classes of society, owes its origin, its development, and its successful establishment, to the philosophical genius and the untiring efforts of Dr. Samuel Hahnemann, a German physician, who for the last fifty years preceding his death, which occurred at Paris in 1843, devoted himself to the cultivation and improvement of the vast interests of Homœopathy.

Hahnemann was a philosopher as well as a physician, and in common with his professional brethren, he had experienced the wants and imperfections of practical medicine.

But unlike most others, who were willing to follow in the beaten track, he relinquished his profession, and occupied his time in translating medical works into the German language. And while engaged in translating the *Materia Medica* of the Scotch professor, Dr. Cullen, he was induced, from the unsatisfactory explanation given by the author of the effects of *Cinchona* in curing intermittent fever, to try that medicine upon his own person. He was then in a state of perfect health, but to his astonishment he soon experienced many symptoms exactly resembling those which occur in cases of intermittent fever. As *Cinchona* is considered a specific for the cure of this form of fever, it occurred to his sagacious mind that such a result was not a mere accident. To verify such a suspicion, he pursued the same mode of inquiry respecting the effects of several other medicines, whose virtues were so well known as to be denominated *specifics*; for example, with *Mercury*, which produced many symptoms resembling those of syphilis, for the cure of which it has long been used as the most efficient agent; with *Sulphur*, which manifested its peculiar effects upon the skin resembling the itch, for the cure of which it was well known to be an infallible specific.

Astonished at the issue of such experiments made by himself and others, he was forcibly impressed with the analogy between the effects produced by these substances when taken by the healthy, and the morbid symptoms in those laboring under disease, which they were capable of removing. The truth of that grand therapeutical law, which had never before been recognised as a principle in medicine, viz: "*that diseases are most effectually cured by such medicines as have the power of producing, in healthy persons, symptoms similar to those which characterize the disease,*" was now fully manifested to the mind of the anxious and delighted Hahnemann. These phenomena made the same impression upon the reflective faculty of their observer, that the fall of the apple, witnessed by the great Newton, did upon the mind of this philosopher. The law of nature thus ascertained and expressed by the axiom "*similia similibus curantur,*" constitutes the foundation upon which the genius of Hahnemann has established a system of practical medicine that will be hailed by millions yet unborn, as the greatest blessing ever conferred upon suffering humanity. Upon this new system of medicine, Hahnemann conferred the appellation

of "Homœopathy," a term at once classical and truly significant, being derived from two Greek words, viz: *homoios*, signifying similar, and *pathos*, disease or suffering—indicating the peculiar action of remedies when administered by the Homœopathist in the cure of disease.

CHARACTERISTICS OF HOMŒOPATHY.

1. *Its basis or fundamental principle.*

This system of medicine, which cures diseases by such agents as produce similar symptoms, when taken by an individual in health, has for its basis *a law of nature*, acting alike throughout the physical and moral world. The action of this law is briefly and forcibly expressed by the phrase, "*similia similibus curantur*," or in plain English, that "like cures like."

Illustrations of this law are sufficiently apparent in numerous cures, made both by physicians and in popular practice, but empirically, as the history of medicine abundantly testifies. Thus, *vomiting* has been cured by emetics; diarrhœa by cathartics, and the disease termed the sweating fever, which prevailed in England in the 15th and 16th centuries, was best cured by sudorifics. *Mercury* produces ulcerated sore throat in a healthy individual, and it will cure a disease exactly resembling it. In like manner every medicine is capable of curing a disease, the exact image of which it can produce artificially in a healthy person.

Experience has taught us that such applications as are capable of stimulating the skin of a person in health, are the most efficacious remedies in the cure of burns and scalds; for example, spirits of turpentine, hot alcohol, or aqua ammonia, are far superior to such applications as impart no sensation but that of coldness. To frozen limbs, on the contrary, what do we apply? Assuredly not such stimulating articles as those just mentioned, for they would at once destroy the vitality of the part and produce mortification; but we rub them with snow, or immerse them in cold water, in order to restore them to their natural condition. These are a few familiar illustrations of the Homœopathic law, and instances of cures, similarly produced, could be multiplied to an indefinite extent, did such an enumeration comport with my design.

Upon the soundness and truth of the fundamental law of Homœopathy, as thus laid down by Hahnemann, rests the all important question, whether the science is true or false. All other points, however necessary they may be, in order to render the practical application of the system available to the greatest degree, are subordinate and of themselves perfectly useless.

It is apparent, therefore, that in order to prove Homœopathy untrue, its fundamental principle must be proved to be unsound. This, however, among all the opponents who have assailed the system, has never been denied or impugned. Besides, the experience of numerous observing and skilful physicians for the last fifty years, as well as the steady and progressive advance of the science in every country of the civilized world, afford evidence of the soundness of its basis. The advantage that it offers to the practitioner is, that in every case he has a sure and unerring guide for the administration of remedies, and to the patient, that he is exempted from the too often dangerous effects of large doses of violent, nauseous and pernicious medicines, dispensed with very little prospect of ultimate benefit, but with much probability of serious injury.

2. *The mode of ascertaining the virtues of medicinal substances.*

Homœopathy rejects the ordinary method of experimenting upon the sick with remedies, in order to ascertain their effects. Such a course is fraught with the greatest degree of uncertainty, because it becomes a matter of impossibility, in most cases, to discriminate between the effects which are really those of the medicine, and those which are wholly dependant upon the progress of the disease.

Hahnemann, therefore, in order to render the fundamental law of Homœopathy applicable to practice, accurately ascertained and defined the precise effects which medicine was capable of producing upon persons in health.

To accomplish this difficult and arduous task, he and his early disciples subjected themselves, personally, to the action of numerous medicinal articles. They likewise carefully watched and recorded their action upon other healthy persons of both sexes and all ages, within the sphere of their immediate observation. Thus were tested the great majority

of the remedies constituting the *Materia Medica* of Hahnemann, comprising about two hundred different medicines. Additions have been made to it by the experimental labors of other physicians; and it is still necessary for medical men, who would discover the real curative virtues of any substances, to devote themselves to this severe and painful ordeal for the benevolent purpose of advancing their system and benefitting their fellow creatures.

3. *Minuteness of Homœopathic doses.*

Having, in the manner already mentioned, made himself acquainted with the specific effects of numerous articles of the *Materia Medica*, and having established upon the immutable basis of experimental inquiry the supreme law of Homœopathy, Hahnemann next, with the utmost caution and reserve, reduced his novel theory to practice. Seizing upon all the morbid symptoms presented, in cases of disease, which were perceptible to his senses, or which could be felt and described by the patients, he carefully selected such remedies to counteract them, as experiment had taught him were capable of producing similar symptoms in the healthy. Success crowned his first attempts; he effected cures at once more certain, more complete, and more easily than could be obtained by the old method. The testimony of facts, repeated for the thousandth time, by which the Homœopathic principle was always illustrated, emboldened him to proclaim the universal application of this grand therapeutical law. He first administered his remedies in the ordinary doses, but soon perceived that these quantities, acting upon diseased, and, therefore, highly sensitive organs, produced a painful aggravation of the symptoms without any corresponding advantage to the patient. To avoid this inconvenience, he diminished the size of the doses, and found that his treatment was equally successful. Reflection convinced him that this diminution was an inference legitimately deducible from their peculiar mode of action. And more extended experience induced him to diminish the size of his doses, until he reduced them to the smallest fractions of a grain, and in these infinitesimal quantities they have been found by the practitioners of Homœopathy fully adequate to achieve the objects for which they are administered.

The peculiar method, also, by which Homœopathic medi-

cines are prepared, viz: by long and laborious trituration, which increases their active properties in an astonishing manner, and developes others which previously were not known to exist in them, rendered this diminution necessary. This is one of the most valuable, as well as scientific, discoveries of modern times.

4. *Homœopathy prescribes only a single medicine at a time.*

The Homœopathic mode of preparing remedies is such as to present them entirely unadulterated to the physician for use. They are also singly applied, and not, as in the ordinary practice, compounded of several similar and opposite drugs, whereby it becomes necessary to give the main remedy in such large doses as to render its specific action upon the seat of the disease uncertain, and often to produce painful and even dangerous diseases in other parts of the system. When only one remedy is given at a time, the practitioner can always perceive its operation and adaptation to the case in hand; but if two or more are mixed together and given, although their separate effects may be known, no human mind could possibly determine their joint result; because, in case new symptoms arose, they could not be attributed, with certainty, either to the disease or to the medicine; or, if they were clearly owing to the action of the medicine, we could not separate the results produced by one ingredient from those of the others.

5. *Homœopathic diet, &c.*

As much stress is often laid upon the course of diet prescribed by Homœopathic physicians to their patients, when under treatment, it may be well to remark, that we direct a very simple, natural, and rational regimen. Homœopathy imposes no uncommonly rigid rules of diet, but requires of those who would be benefitted by it, a compliance with temperance and moderation in the enjoyment of all things, such only being excepted as the peculiarity of the case may, in the opinion of the judicious practitioner, require. It dispenses, in its treatment of disease, with all alcoholic tinctures and exciting stimulants, thus recommending itself powerfully to the friends of temperance. It produces no violent

or dangerous revulsions in the human economy, but effects every change, in a manner so gentle, as to be almost imperceptible, but not the less positive and salutary. It offers to the sick and afflicted no noxious draughts, no bitter or loathsome potions, as all its medicinal preparations are agreeable to the taste, and hence admirably adapted to the treatment of children. Nor is the patient subjected to the pain and inconvenience of bleeding, blistering, cupping or leeching. In fine, it is a system which possesses all, and more than all, the advantages of the prevalent modes of curing diseases.

Having thus given a very brief and imperfect outline of Homœopathy, it is to be recollected, whatever force may be conceded to the arguments here used, that its discovery depends upon no *a priori* reasoning; that it was not first reared by hypothesis, which invented reasons to support, and distorted facts to establish it; but that it was the simple result of investigation, painful and laborious investigation, into the causes and laws of the specific actions of medicinal agents. Whether, therefore, the arguments by which it has been attempted to show that the Homœopathic law is reasonable, be correct or not, *the fact* remains independent of all reasoning, that Homœopathy does furnish complete and radical specifics for diseases, chronic ones especially, which ordinary medicine can not reach; diseases, which are to the quack a fortune, but to the honorable and upright practitioner a source of deep and heartfelt sorrow.

To the testimony of hundreds of enlightened physicians in Europe and America, who have abjured the old system of practice, and adopted, after an impartial experimental inquiry, the doctrines of Homœopathy, from a conviction of their superiority, I could add, if it were necessary, from some ten years experience in the practice of this system, the histories of thousands of cases conducted to a favorable termination by purely Homœopathic treatment. Suffice it to say, that my convictions in its favor strengthen with my opportunities of witnessing its results.

Without, however, going into the details of treatment in any particular case, I will mention some forms of the disease, in the cure of which, Homœopathy has displayed its efficacy in a signal manner: Pneumonia, Scrofulous Affections, Febrile Diseases, Bilious and Intermittent, Leucorrhœa, various forms of Dyspepsia, Syphilitic complaints, both acute and chronic, Rheumatism, Sore Throats, Headaches, Catarrhal

Affections, Hepatitis, Sore Nipples, Hemorrhoids, Coughs, Constipation, Diarrhœa, Epistaxis, Uterine Hemorrhage, Hemicrania, Typhus Fever, Inflammations of various kinds, Croup, Cholera, &c., &c., besides a host of other forms of disease, upon which nosology has not condescended to bestow a name. There is one other disease, of a very dangerous character, I allude to Scarlet Fever, in which Homœopathy displays its superiority over the old system, in conducting almost every case to a favorable termination. In "Les Archives de la Médecine Homœopathique," published at Paris, Dr. Kirschleger has published a detailed account of an epidemic fever, which occurred in the valley of Munster, during the first half of the year 1834; he concludes his account by stating, that of 200 patients treated by him Homœopathically, only four died, two of whom had been previously treated in the old way before he saw them. Homœopathy not only cures Scarlet Fever very successfully, but it furnishes a *preventive* against it.

In conclusion, I will add, that as a system, it professes to cure all diseases, which in their nature are curable, some surgical ones excepted, in a certain, easy, safe, and expeditious manner, thus realizing the *citó tutó et jucundé* of Celsus.

DIRECTIONS

REGULATING THE DIET OF PATIENTS,

WHILE UNDER HOMŒOPATHIC TREATMENT.

DIET ALLOWED.

Pure water, toast water, barley water, rice water, or gum arabic water.

Panada, gruel, carrageen or Irish moss, arrow-root, sago, tapioca, cream, milk, curds, whey, fresh butter-milk, cold custard, mild cheese, good butter, and pure olive oil.

Weak black tea, cocoa or plain chocolate.

Sweet apples, pears, peaches, apricots, nectarines, gages, sweet cherries, grapes, strawberries, raspberries, and other fruits possessing little or no acidity.

Water-melons, cantalopes, figs, raisins, and sweet oranges.

Preserved peaches, pears and quinces, raspberry and strawberry jam or syrup, strawberry and pineapple ice creams.

Sugar, molasses, and salt in moderate quantities.

All kinds of light bread and plain biscuit, containing no potash, soda, &c., and not too fresh; dumplings and puddings made of wheat, rye, Indian, rice, or bread; hominy, Indian or rye mush, groats and pearl barley.

Potatoes, carrots, beets, salsify, peas, beans, spinage, asparagus, squashes, and cauliflower.

Beef, mutton, venison, and the lean part of ham; raw oysters, stewed oysters, and soft-boiled eggs.

Poultry, cooked without stuffing, pigeons, small birds, squirrels, rabbits, and wild game generally.

Soups and broths of the above animal and vegetable substances, prepared without herbs or spices.

Fresh perch, rock, sea-bass, and small creek fish; salt shad, mackerel and salmon, after being well soaked or par-boiled.

DIET FORBIDDEN.

Lemonade and all other acidulated drinks; all kinds of fermented and distilled liquors, mineral waters, &c.

Coffee, green tea, spiced chocolate, tobacco, snuff, and segars.

Cabbage, turnips, onions, garlic, parsnips, radishes, horse-radish, mush-rooms, tomatoes, egg plant, green corn, cucumbers, pickles, salads, celery, mustard, peppers, catsups, vinegar, artichokes, plumbs, prunes, tamarinds, currants, dates, and acid fruits of all kinds.

Rancid butter, strong cheese, lard, and all kinds of food prepared from pork, smoked meat, smoked fish, veal, geese, ducks, hard boiled eggs, omelet, fried oysters, oyster soup, pepperpot, turtles, terrapins, lobsters, crabs, clams, catfish, and eels.

All kinds of pastry, buckwheat cakes, highly seasoned sauces, soups and broths, and honey.

All spices, herbs, and condiments, aromatic tooth powders, flavoured candies, and other confectionary, rich cakes, and all kinds of nuts.

All domestic medicines, herb teas, &c., and all kinds of perfumery, as well as the external use of camphor, hartshorne, turpentine, vinegar, cologne water, bay rum, &c.

Should any of the articles allowed be found to disagree on account of constitutional peculiarity, or the nature of the disease, they must be discontinued immediately.

Fruits and vegetables must not be eaten in colic or diarrhœa.

J. GREEN, M.D.

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