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OF
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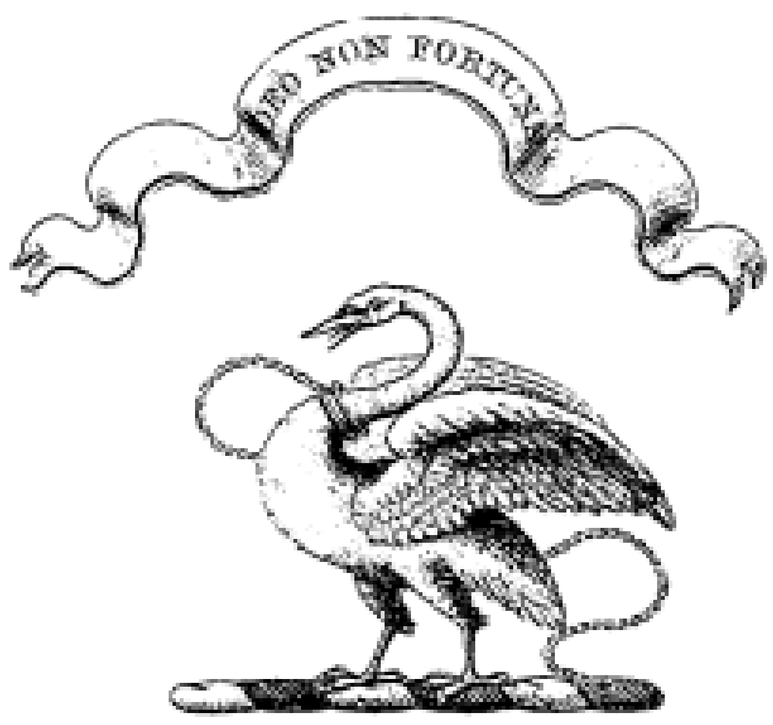

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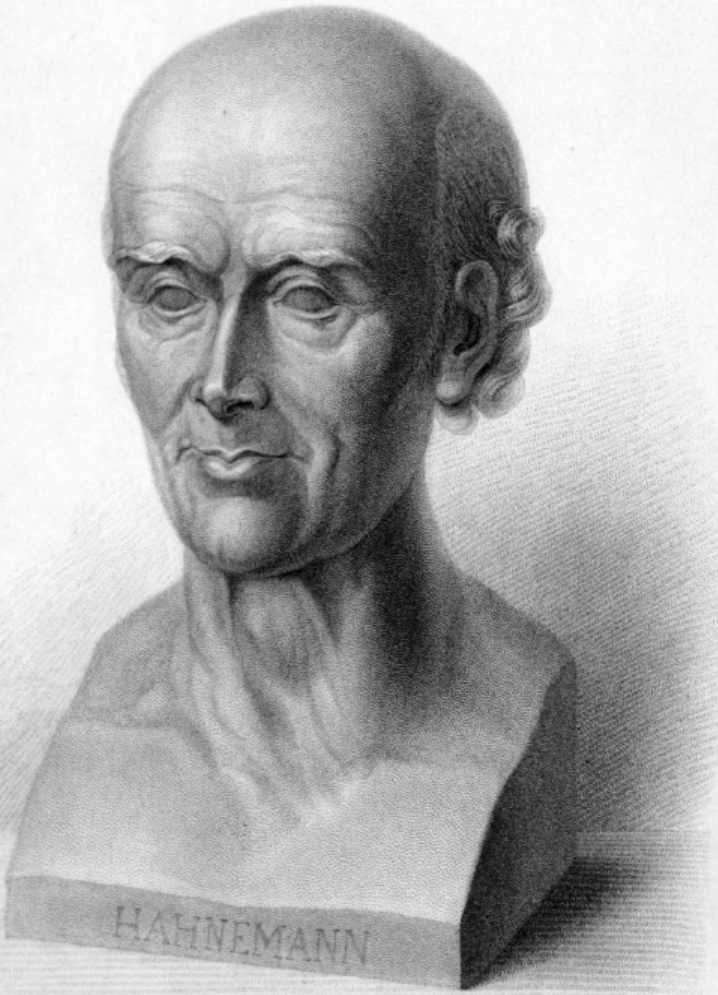

M. Gauci, del.

Henry Adlard, sculpt.

London: Thos. Hurst, St. Pauls Church-Yard, 1837.

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Francis Bowles
Pylar Grove
1842

PRINCIPLES

OF

HOMŒOPATHY.

BY P. CURIE, M.D.

FORMERLY SURGEON IN THE MILITARY HOSPITAL OF PARIS;
MEMBER OF THE PARISIAN HOMŒOPATHIC AND GALLICAN SOCIETIES,
&c. &c. &c.

SIMILIA SIMILIBUS CURANTUR.

HAHNEMANN.

LONDON:

THOMAS HURST, 65, ST. PAUL'S CHURCH YARD.

1837.

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DEDICATION.

TO WILLIAM LEAF, ESQ.

My dear Sir,

You no doubt remember, with pleasure, that Hahnemann, in the warmth of his feelings, declared that your name would be for ever associated with the science of Homœopathy. Its venerable founder thus addressed you, because his greatest happiness is to observe the active zeal which many of his disciples display, and because his most anxious desire is, that posterity should revere the memory of those who have contended for, and advanced this beneficent science.

You, my dear Sir, are one the most ardent and sincere of them all—and more—you are one of the

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most disinterested; for, not being a member of the medical profession, self-interest can in no way influence your conduct, nor can your motives be misconstrued. You propagate Homœopathy because, having had personal experience of its effects, you are convinced of its truth, and being well acquainted with its merits, you can appreciate the benefits it is capable of bestowing on humanity.

If, to these considerations, I add a personal one —the recollection of the reception I experienced from you on my arrival in England, and the many marks of friendship and confidence since conferred upon me, you will understand the gratification I shall feel, if you will receive this dedication of my first work in England, as a public testimony of the gratitude and esteem of,

Your sincere friend,

P. CURIE, M.D.

21, *FINSBURY CIRCUS.*

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PRELIMINARY OBSERVATIONS.

A CELEBRATED writer has asserted that "every thing valuable in the practical part of medicine is within the reach of common abilities." Be this as it may, it is assuredly the interest of every one to know at least as much of medicine as shall enable him to form a general estimate of the treatment to which he subjects himself and those who are dearest to him, as well as to form some notion of the ability of the practitioner who applies and administers it.

Two very opposite modes of medical practice now address themselves to public examination and decision—one, the common or established practice,

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called Allopathy,—the other, the new science introduced by Hahnemann, called Homœopathy. The former has been long known to the world, by its acknowledged want of all principle in the administration of medicine, its utter uncertainty, its excessive costliness, its hazards, and its failures: the latter, it is the business of this work to explain and elucidate, and thereby to silence, on one hand, the wilful and ridiculous misrepresentations of the interested; and, on the other, to dispel the erroneous but conscientious doubts of the more liberal, and to assure the enlightened enquirer after truth, that at least good and sufficient ground exists for a practical investigation of its merits.

To those whose views are sufficiently enlarged to perceive that, even as regards personal interest, every advance in practical knowledge is an advance in social condition, it may afford gratification to learn something of the illustrious individual who discovered and first promulgated the principles of

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homœopathic medical science, and of the causes which first led to that important discovery. I shall therefore trace rapidly the course of his remarkable life, and state briefly the means he employed to bring this science to its present advanced state.

Samuel Hahnemann was born at Meissen, in Upper Saxony, on the 10th of April, 1755. As his father's circumstances were too straitened to admit of his being sent to a public school, his early education was confined to what his parents were competent to teach him; and, when he had attained a proper age, he was apprenticed to a trade.

Thus humble was the origin of Hahnemann; but he whom Nature stamps with her nobility, knows how to rise above the accidents of birth and all the titles which these may worthlessly bestow.

The master of Hahnemann, having quickly remarked in him traces of that genius which was, at a future period, to illustrate his name, remonstrated against sacrificing him to the pursuits of a common trade.

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In consequence of this, the head master of the Academy at Meissen was consulted; and that individual generously procured for him a free admission to its advantages. There, his progress was so rapid, that, in a short time, he became one of the assistant teachers. He early, moreover, evinced a passion for natural history, but more especially for the botanical department of it. In prosecution of his favorite pursuit, he was in the habit of quitting his youthful companions, to explore the woods and climb the mountains; and the plants which he there collected, he carefully and systematically arranged in his herbarium.

When Hahnemann had reached that period of life at which the choice of a profession is usually made, he unhesitatingly decided in favour of Medicine; and, as his choice met the approbation of the head master, that kind friend aided him in the arrangements necessary for his admission into the Leipsic University, to which he accordingly went in 1775. There, whilst

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following his studies, he supported himself principally by giving instructions in the German language to foreign students, and by translating English and French works into his native tongue.

Having passed two years at Leipsic, Hahnemann proceeded to Vienna, in order to complete his studies, and to acquire a practical knowledge of medicine. There, by his assiduity and talents, he succeeded in gaining the favorable opinion of Dr. Quarin, physician to the Emperor of Austria. The Governor of Hermanstadt having afterwards offered him the situation of medical attendant to his household, he was, in that situation, able to economise a sufficient sum to enable him to return to Germany; and, at the University of Erlangen, 10th, August, 1779, he took his degree of M.D.

After having practised some time in a little town of Saxony, Dr. Hahnemann established himself, and commenced practice, in Dresden. There, however, he acquired more reputation than profit; so that, as

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he was now married, he again found it necessary to eke out his professional gains by the translation of foreign works.

It was in the year 1790, whilst translating the materia medica of Cullen, that, struck with the contradictory statements which were given of the febrifuge properties of Peruvian Bark, he resolved to make experiments as to its effects upon himself. The first dose produced symptoms so similar to those of intermittent fever, that the resemblance of those symptoms to that malady strongly arrested his attention; and the prosecution of the experiment at length revealed to him the law which has since become the foundation of homœopathy. The first step in this new field of enquiry being made, he next directed his awakened mind to the investigation of other medical substances, and, after laborious, painful, and protracted experiments, satisfied himself that he had discovered a curative process more simple, certain, and complete than any previously

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known, and at the same time less injurious to health.

Thus convinced, Hahnemann pursued his researches to the doses usually administered; and, taking experiment for his guide in this case, as he had done before, to ascertain the properties of medicines, he found the effects required were produced by much smaller than the usual quantities, and these he continued to reduce till he finally convinced himself that the minutest portion of medicine, scientifically prepared, was best adapted to a safe and effectual cure, whilst it spared the patient the sufferings and disgust consequent upon large doses.

Although, however, Hahnemann was prompt to observe, he was not rash to promulgate. It was not until 1796, six years after his discovery, that he considered his experiments sufficiently matured to be submitted to the public; and, even then, a small part only of his system was explained in one of the medical periodicals of the day. In 1805, his first

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work was published, in two volumes, entitled "FRAGMENTA DE VIRIBUS MEDICAMENTORUM POSITIVIS SIVE OBVIIS, IN CORPORE SANO:" it contained the result of experiments made upon himself, his family, and some of his friends, with twenty-seven different medicines. The following year, he published his treatise, "MEDICINE FOUNDED ON EXPERIENCE," forming the basis of his "ORGANON OF THE HEALING ART," which appeared in 1810. In 1811, the first edition of a part of the "MATERIA MEDICA PURA," issued from the press; but this most important work was not completed until 1821.

The "Organon," perhaps the most important medical work which has ever issued from the press, has already passed through five editions in the German language, and been translated into several other languages. It is in this work that Hahnemann employs, for the first time, the word Homœopathy, to indicate the fundamental principle of the science to which his life has been devoted.

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After his establishment in Leipsic, in 1812, Hahnemann delivered a course of lectures on his system. His students, although few in number, were inspired with an enthusiastic zeal to follow up the discovery of their master; and it was by the aid of experiments to which they devoted themselves, that the world is indebted for much of the information which fills the pages of the Materia Medica.

Hahnemann, however, had not been long resident in Leipsic before the physicians and apothecaries of that town united with those of Dresden to take measures for preventing him from practising in their neighbourhood; and, as he regarded their intrigues with indifference, they at last succeeded in obtaining an order from the Saxon Government for the enforcement of an obsolete or dormant Law which prohibits a physician from preparing or dispensing medicines himself. This occurred in 1820.

Hahnemann now saw himself compelled either to

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give up his practice as a physician, or to forego his superintendence of the preparation of his medicaments; and, as it was upon the purity of the latter, and the care with which they were prepared, that the successful application of his discovery and his own reputation depended,—he publicly announced his resolution to relinquish his practice.

The disinterestedness of Hahnemann's conduct procured for him, from the Duke of Anhalt Cöthen, the offer of an asylum, of which he availed himself; and, in 1821, he received a further mark of the Duke's favour by being appointed one of his Councillors. In that duchy, he continued to reside until 1835, devoting himself exclusively to those labours which were necessary to develop and perfect his system.

It was whilst in Anhalt Cöthen, in 1828, that Hahnemann published his celebrated work in four volumes, on Chronic Diseases. Into every new edition of that and of his other works, he of course

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subsequently introduced the observations which his own experience and the investigations of his disciples suggested.

In 1835, Hahnemann, having married a Parisian lady, went to reside in Paris. There, surrounded by his disciples, he continues his labours with a zeal and vigour rarely witnessed in an individual at such an advanced period of life; and he has the satisfaction to observe that his system is daily making converts, and is adopted by numerous physicians in almost every country in the world.

I have now only to notice here a humbler person —the writer of this work; for his motives will not perhaps be altogether uninteresting to those who may honour him by reading it.

Educated in the *Ecole de Médecine* at Paris, at the period when that establishment was at variance with the school of *Val de Grace*,—convinced that right and reason were on the side of M. Broussais, who was at the head of the latter school,—I entered

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with zeal upon the defence of his doctrine.* For several years, I followed the principles and the practice of that distinguished physician; and, before the faculty of the *Ecole de Médecine*, which was then his unrelenting enemy, I presented my inaugural thesis in favour of the principles of his school. For nearly ten years, I continued to practise and to propagate the doctrine of Broussais, deploring sometimes its insufficiency, and at others its total powerlessness, but still believing that doctrine and practice superior to all that had preceded them. Nor shall I ever cease to feel the warmest gratitude and respect to my first instructor, though now a disciple of Hahnemann.

The incredulity of some portion of my readers will, no doubt, be excited by the simple announcement of the Principle "Similia similibus curantur," or

* I had previously studied with much care the medical practice of other schools; and the ill results of that practice were the cause of my preference for that of M. Broussais.

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"Like cures like," upon which is based the superstructure of the homœopathic edifice; but still more incredible will appear the assertion that the minute quantity of medicine which composes each homœopathic dose can have effects sufficiently powerful to remove disease. Such were the impressions produced upon my mind when, for the first time, in 1823, I heard the system of Hahnemann promulgated.

I sought, indeed, information from all sources whence I could improve my practice, and I met occasionally, in my studies, accounts of the homœopathic system; but it was always presented to me in so ridiculous a form, and it consequently appeared to me so absurd, that I avoided, for a long period, an examination into its merits, imagining it would be time lost to study what I then fancied to be a chimera.

At last, I learned that two of my friends had embraced that new system, and practised it more

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or less openly. They were able and studious men, who had acquired a great reputation in the province I inhabited. I availed myself of the earliest opportunity I could find to request an explanation of a change so extraordinary; and I found they were as willing to grant it as I was eager to obtain it.

I was soon convinced that these gentlemen had neither adopted Homœopathy without investigation, nor regarded the infinitesimal doses as mystification, or administered them as a mere mask for the concealment of a "do-nothing" practice. They explained to me the course they had themselves pursued; and, ever anxious for the discovery of truth, I was induced and taught to make experiments upon myself, as the best means of arriving at a knowledge of the power of homœopathic doses. The results produced were to me extraordinary and convincing. I was satisfied that all my former impressions were ill founded; I repeated again and again the experiments

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I had begun; the further I advanced the more the truth of Homœopathy took possession of my mind; and, in witnessing and trying its power over disease, my faith was completely established.

From that period, I witnessed the cure of diseases which till then I had considered incurable; and those which my former system removed by a prolonged process of copious bleedings, revulsives and rigorous diet, disappeared quickly under the mild treatment of Homœopathy, without weakening the patient or in any way injuring his constitution. Thenceforward I was satisfied that Homœopathy was not a creation of the imagination, a speculative opinion, or a mere plausible hypothesis, but the reverse of all these, a matter of fact, a well founded and firmly established art, the truths of which are as practically and clearly demonstratable as any problem in mathematics.

The first and strongest desire which the disciples of Homœopathy can have is, in truth, that its opponents may combat it upon the only rational and

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satisfactory ground on which a scientific principle can be opposed, viz. that of experiment; and I hesitate not to say that the very means taken to overturn it, will carry conviction to the minds of all men open to its impressions.

Such are the experiences which have rendered it my duty to declare openly and boldly, that I am an advocate for the doctrine of Hahnemann, and that my endeavour will henceforth be to promote, in one of the most enlightened and important capitals of the world, the great art of which he is the founder.*

It is not my wish to imply a belief that the

* It was at Mulhausen in Alsace, that I was converted to Homœopathy; and it was not till after the most perfect conviction, that I returned to Paris to propagate that science, for which purpose I there established the *Journal de la Médecine Homœopathique*, conjointly with my friend, Dr. L. Simon, whom I had, finally, the good fortune to convert to Homœopathy, by curing his son, who was dangerously ill.—The journal just mentioned has for nearly two years been united with the *Archives Homœopathiques* in order to avoid a useless rivalry.

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remedial powers of Homœopathy are infallible. I admit, on the contrary, that there may be—that there are—cases where the disorganization of the human frame is too far advanced to admit the possibility of cure by any system of medicine thus far known, and that there are individual constitutions so debilitated that it would be vain to expect a favourable issue by any medical treatment. Besides, our new doctrine having been scarcely forty years promulgated, and not thirty years acted upon in practice,—comparatively few of the medicinal agents which nature possesses are yet known to us, or have yet been subjected to the test which Homœopathy requires, that is, tried on the healthy subject.

Homœopathy, however, such as it even now is, leaves far behind the old medical practice. Wherever the common practice succeeds, Homœopathy is always more effective, without danger; and in a vast number of cases, where the common practice is powerless,

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Homœopathy is crowned with success. The medicaments, indeed, which it prescribes, if skilfully administered, cure the greater portion of the ills to which mankind is exposed; and the basis on which it rests is a law of nature—a law, immutable and infallible. Experience and future labours may perfect and facilitate its application; but nothing can destroy or change its fundamental law.

Thus much I venture to say in declaration of my principles. The following chapters will exhibit the facts and reasonings which support them.

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CHAPTER I.

ON THE PROGRESS OF THE HEALING ART.

ITS PAST ADVANCES.

The historical and philosophical contemplation of the various discoveries which the human mind has made, demonstrates the fact that they have, without exception, been subject to progressive development. All have had their infancy; all have grown up into well defined forms, in proportion to the lapse of years; and centuries have added new facts, or discovered new relations, which were wanting to their completeness. Not one has sprung from the mind in a perfect state.

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The advances which are every day made in geology, mechanics, chemistry, surgery, and other sciences and arts, prove indeed that none of them have yet attained their zenith. In mechanics, for instance, the discovery of new principles, or of new combinations, or the application of principles already known, enable us to produce machines more and more perfect,—the last always surpassing in ingenuity the supposed perfection of the previous year. Even mathematics, a science which, above all others, had, in an early age of the world, attained a high degree of perfection, does not cease to make progress; for if the axioms and laws on which it is founded cannot vary, yet new applications of them are continually discovered.

These remarks are applicable, in every respect, to the medical art.

In the early ages of the world, before science had unveiled to man the secrets of many of nature's operations, he could have had no knowledge of his

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own organism. Of his physical constitution, the functions of his different organs, and the causes of his maladies, as well as the maladies themselves, he must have been completely ignorant; and being so, he must also have been entirely ignorant of the art of medicine.

How astonishing is the difference betwixt the ignorance of those dark times, and the present advanced state of that art! How widely separated the point from which we started, and that at which we have arrived! Such is the feeling excited in our minds when we look back to the early history of the medical art and compare it with its present condition.

Whilst struck, however, with admiration at the immense progress which has been made in modern times, we must not forget what is due to the patient labours of the early physicians, to whose researches, during many centuries, we are indebted for a rich accumulation of facts and observations.

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Nor ought we to forget how much more laborious and difficult are the first steps in science than those which follow them; nay, how utterly impossible the latter without the former.

In all arts, rude inventions become the fruitful sources of more perfect works, and, in medicine particularly, many of the discoveries by which the present age is illustrated, have been derived from, or suggested by, the labours of the first fathers of the art.

Far, therefore, from desiring to undervalue the importance of the works of the medical writers who have preceded Hahnemann, we offer them the tribute of our gratitude and admiration, and gladly avail ourselves of their assistance in making *another step* in the progress of the science towards perfection.

In a work so circumscribed as the present, it is impossible to review the history of medicine in all its details, and to follow it step by step in its advance.

But, in order that the importance of the improvement

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which Hahnemann has introduced, may in its turn be understood and appreciated, it is necessary that we take a

Brief View of the Present State of Medical Science.

The unwearied labours of anatomists, from the age of Hippocrates down to the present time, have successively thrown light on the human organization. We will not assert that ANATOMY may not still make much progress in minute detail, and especially in the nervous system; but we may safely say that, as a science, it now holds an exalted rank, and that by means of it we have become intimately acquainted with the human structure.

PHYSIOLOGY, or the study of the functions of the human body in a state of health, is indeed much less advanced. Still, physiologists, confirming the discoveries of each other by labours performed without concert or communication, have ascertained the use of each organ, the influence of each upon

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the other, and upon the whole organization. It is from them that we know, for instance, that the stomach and intestines elaborate the aliments, and that we are acquainted with the form which these assume by the process of digestion, as well as the means by which the chyle is thrown into the circulation and made to repair the constant waste to which the body is subject. It is to them that we are indebted for our knowledge of the circulation of the blood. It is from them also that we are now learning the functions of the nervous system.

In addition to an exact knowledge of the organs and of the functions which they perform in a healthy condition, the physician must also know the changes which impair their action when under the influence of disease. The researches necessary to acquire this knowledge have been steadily pursued, and we owe, in a great measure, to the labours of the two last centuries, an entirely new branch of medical science, one which has already

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advanced far towards perfection, and to which the name of PATHOLOGICAL ANATOMY has been given.

Such are the anthropological sciences which may be deemed the bases of medicine. Practical medicine consists chiefly of other three—pathology, which considers diseases; materia medica, or the means of curing them; and therapeutics, or the art of employing the latter.

PATHOLOGY, or the study of diseases, has, since the time of Hippocrates, attained a precision truly admirable. Not only have medical men observed with increasing accuracy all the phenomena which constitute disease, but they have attained to such a degree of skill therein, that they can determine precisely the seat of organic derangement. Thus, by means of auscultation and percussion, the alterations in the organs of the chest can be exactly ascertained. By the aid of the stethoscope, indeed, skilful physicians can detect with certainty, not

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merely the situation, but even the nature of organic disorders.

For diseases of the chest, as well for all other organic affections, the dissection of subjects, and the comparison of the appearances with observations made during the life of the patient, have raised this branch of science to a high pitch of excellence. Thus a new degree of certainty is imparted to pathology by *morbid anatomy*, the study of which is most carefully cultivated at the present day.

The investigation of the occasional causes of disease is not the least remarkable amongst the improvements which have been introduced; and *etiology* is now, in many points, one of the most advanced branches of the science.

Even the MATERIA MEDICA—that part of the study of physic which relates to the properties of medicaments, presents a great number of precious facts. The physical and chemical properties of

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bodies have been thoroughly considered, and their odour, their taste, their emetic, drastic, or sudorific qualities, clearly described. Nevertheless, before the researches of Hahnemann, this division of the art was the least matured of any, and it could hardly be otherwise; for, until he applied the only true principle to the discovery of the properties of medicines, that of studying their effects upon the healthy subject, all enquiries and researches were necessarily imperfect.

THERAPEUTICS is one of the most important branches of medical science; for it is by its means that the physician attains his object, which is to cure. Although, however, he studies all the other branches of medicine with the view of arriving at this point, yet, as already stated, has it been less known than any of the others.

To establish this fact, it is only necessary to observe the conduct of the physician in the sick chamber. He would naturally be ashamed to

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appear ignorant, and he may not be ignorant, of the evil which he is called in to arrest; he may describe and analyze it with the utmost accuracy; he may particularize not only the diseased organ, but the part of the organ which is affected.

For example, if the chest is the seat of the disease, he may indicate which lobe of the lungs is affected and the derangement which has taken place in its functions; and in cases of dropsy of the chest, he can point out on which side the water is accumulated. In a case of Paralysis or Apoplexy, he may explain exactly how the brain is affected, or in what part the extravasation of blood has taken place. In short, he may accurately classify all other maladies which may be presented to him under the head of typhus or bilious fever, cholera, or any other recognized name.

But when it is necessary to decide on the remedies proper to subdue these diseases, then it is that a conscientious practitioner feels all the difficulty of

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his art, and deficiency of the means at his command. It is then, that he hesitates to decide which of the different remedies, recommended by medical authorities, is most applicable, because he has no law, of certain and universal application, to guide his decision. The greater the number of physicians consulted, the greater is this uncertainty; for if they should agree on the name of the disorder, they find themselves fearfully at variance on the question of a remedy fitted to oppose it.

It must be admitted, then, by every enlightened and conscientious member of the profession, that the Therapeutic branch is, in our time, very far behind all the other departments of the medical art. Its importance is, however, so great, that, if it be impossible to establish it upon certain and fixed bases, all the other branches of the art, however near they may approximate to perfection, would be, as regards the good they might render, as if they had never been. What avails it to humanity that

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physicians know how to describe the nature of diseases and give to them names, if they know not the means of curing them?

The Therapeutic branch of the curative art was not, however, destined to remain stationary, when all other departments of science were making rapid strides towards perfection. It was requisite, indeed, that all the other branches of medicine should have been cultivated in a high degree—it was necessary that the structure and functions of man, and the symptoms of his maladies, should be known, before Hahnemann's discovery of the Therapeutic law could be of service, in placing the art in that elevated position which it ought to occupy. Such would appear to be the explanation of the fact, that Homœopathy has not taken precedence of less important discoveries, and that it is only now divulged to mankind, to complete the triumph of the medical art.

A few words may not be thrown away, on the—

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Various Methods of Medical Treatment.

Every remedy must act in one of two ways—either indirectly or directly—either upon a different organ from that which is diseased, or upon the diseased organ itself. This is the first and greatest distinction. The second and subordinate one is, that, in acting directly upon the diseased organ, the effects of the remedy must either be contrary or similar to those of the disease. Hence the action of medicines may be considered under three corresponding heads; and, on an examination of all our medical doctrines, it will be found that the different systems which are followed in the art of cure may be arranged into three classes.

1. The method which employs such means as act upon a different organ from that which is diseased, and which may be named *revulsive*, or *derivative*.

2. The method which acts directly upon the diseased organ, but produces effects contrary to those

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of the disease—being expressed by the axiom, *contraria contrariis curantur.*

3. The method which both acts directly upon the diseased organ, and produces effects similar to those of the disease—being founded on the law, *similia similibus curantur.*

These three methods are respectively denominated the Allopathic, the Antipathic, and the Homœopathic.

The first method, which we have called *revulsive* or *derivative*, and in which the medicine prescribed affects directly, and, in reality, creates a new derangement in a different part from that which is suffering, is founded upon the sympathy of remote parts, and upon their antagonistic reaction.

To ensure the success of this method, the new derangement which is created must be stronger than the old one. It must form a powerful counter-irritation. It accordingly embraces all the means which are capable of turning the course of the blood, and the humours formed from it, and of affecting the

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vitality of the parts subject to the malady. The means employed are medicines which operate on the alimentary canal, and produce evacuation either upwards or downwards, sudorifics, diuretics, bleeding, blisters, setons, cauteries, &c.

In this way, some endeavour to relieve disease of one system by that of another. Thus, disease is temporarily transferred from the nervous to the vital system, when mania is relieved by exciting a violent action in the intestinal tube; and it is temporarily transferred from the vital to the nervous system, when inflammation of the lungs is relieved by excitement of the skin, or when determination of blood to the head is relieved by synapisms and blisters to the legs and feet. Disease may also be thus transferred from one part to another of the same system.

These means, then, are intended to carry off the blood and subdue the local irritation.

Thus the revulsive method does not attack the

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disease directly, but only transfers it to a less important organ; and, by so doing, enables the vital power to reestablish its equilibrium. The cures, therefore, which have been wrought by the use of such means, must be attributed mainly to the curative powers of the organism.

We cannot doubt the success of this method in slight and transient maladies; for, in these cases, the curative power of the organism is generally sufficient to restore health; but, in the great majority of important cases, this allopathic method is either impotent or hurtful. By this method, in too many cases, instead of assisting weakened nature, the danger is augmented, by diminishing the strength of the organism. It attacks the very sources of life, by reducing the quantity of the blood and humours; and, as the loss cannot always be repaired, the patient receives not unfrequently a fatal blow.

If the friends of this system really believe what they report, regarding the formidable inflammations

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of the brain, of the chest, and of the abdominal viscera,—if at the same time they contemplate all those fevers which have been styled malignant, by reason of their fatal termination, as well as small-pox, cholera and plague,—and if they will then ask themselves, in good faith, what real service has ever been rendered in such cases by bleeding, and revulsives of all sorts, they must admit that their application as remedies in such diseases has been attended with very little success.

What has been just said of revulsives, when applied in cases of acute disease, is still more applicable when they are employed in the cure of *chronic* disorders, in which these methods have no salutary effect, and to which it is always useless to oppose them. As those means do not act directly on the complaint, as even the temporary relief they may afford depends on the severity with which they attack sound parts, as the greater this is, the greater is the injury to the constitution, as much of this arises

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from the excessive irritation kept up in the system, and the extreme debility occasioned by the profuse excretions generally induced by them, the patient often languishes and expires, in consequence of the disorganization produced by the disease, which revulsive medicines have not power to prevent.

The axiom, "*contraria contrariis curantur*," or "diseases are cured by remedies which produce opposite symptoms," by which the second method is expressed, has been recognized from the most remote periods.

To carry into effect this principle, heat is opposed to cold, warmth to congelation, narcotics to wakefulness, exciting medicines to enfeebling diseases, &c. In this way, we see inflammatory affections cured by bloodletting, or by purgatives, diuretics, and sudorifics; and, indeed, the successful treatment of disease has hitherto been supposed to be very frequently effected upon this principle.

To this, there are many unanswerable objections;

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though these means, at first sight, appear conformable to reason, and sometimes produce a very prompt effect.

It is evident, in the first place, that, in order to employ this method, the proximate cause of the disease should be known, for it is that to which the method should be contrary; and it happens that we have no positive knowledge of the proximate causes of the greater number of diseases. The greater number of diseases have no "contraries," that the routine practitioner is capable of pointing out.

In the second place, a close examination shows that the relief given by such means is only momentary. They simply palliate, and that always at the expense of health and life, because the indirect effect of large doses is generally the reverse of their direct effect—the organism reacts against every foreign influence, and opposes to it an opposite state. As, indeed, each dose only excites new reaction, the disease becomes aggravated, or returns with redoubled strength.

Thus, when a purgative is employed as a remedy

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for constipation, alvine evacuations are produced; but the effect is purely palliative and temporary, for the constipation afterwards becomes only more confirmed. In the same manner, after opium, occurs nervous irritation. Now, against such aggravations, in order to produce even the same effect, stronger and stronger doses, and more frequent repetition of them, are necessary, till at length insusceptibility for their action, or a sort of paralysis of natural function, is induced. Thus, in those who are fond of stimulants, wine produces an unnatural gaiety, but corresponding depression ensues; and to reproduce the gaiety, wine is not only taken again, but in greater and greater quantities, until the constitution is undermined. It is in this way that men become drunkards.

Experience proves that such is always the case when a disease is treated by contraries.

Finally, amongst the effects of every medicine, it has justly been observed that, "there are some

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altogether irrelevant to the nature of the disease for which it is exhibited, but which, in the large doses necessary when administered antipathically, generally form new complications with the original disease, so as often to distort its principal features; and, to obviate this inconvenience, corrigentia are frequently added, which again have the same effects, and, by the addition of new symptoms, add to the confusion."

Thus we see that the value of the two curative methods by revulsives and by contraries is entirely palliative. By Hahnemann, the term allopathic is applied to both of these.

The third method, which is expressed by the law "*similia similibus curantur*," or diseases are cured by remedies which produce similar symptoms to those of the disease, is denominated the homœopathic. It is the subject of a following chapter.

It must here be mentioned that it has sometimes happened that the medical practitioner has stumbled

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upon a valuable medicine by chance; but the accidental success which has attended its use in some cases, has been counterbalanced by accidental failures and great danger in others. And certainly we ought not to characterize as a system of cure that which is merely an accidental success or a defective routine.

By the reasoned application of the doctrine of "similarities," the Hydra Disease, even in its most formidable shapes, is attacked in its strong holds and vanquished, because then the actions of the vital powers are not only left without obstruction, but have their energy increased; and restoration to health is the consequence.

Thus the law of nature, discovered and made known by Hahnemann, gives to the Therapeutic art that clearness, precision, and certainty, of which it was wholly destitute, until, being grasped and elucidated by his powerful mind, it was elevated to that position which it is destined henceforward and

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for ever to hold. All the labours hitherto accomplished in medicine derive increased value and utility from the discovery of this law. Henceforth, the bases of all branches of medical knowledge exist firmly established: we have but to work out their development. The most important labours which yet remain to be performed, are, to attain a more perfect and extended knowledge of medicaments, and of the art of applying them in conformity with the homœopathic law.

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CHAPTER II.

ACTUAL STATE OF THE HEALING ART,

ACCORDING TO THE COMMON PRACTICE, AND GENERALLY IN THE WORDS OF ITS PRACTITIONERS.

In this representation, I cannot better ensure the most perfect impartiality, than by literally quoting the words of a few of the ablest physicians who have candidly acknowledged the uncertainty of their art; and if the language of the extracts which follow is more severe than that of the author of this work in the preceding chapter, it will be borne in mind that it is given merely as expressing the opinions of others, and these practitioners according to the old or prevalent system.

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Acknowledged want of any General Principle.

Girtanner* says: "*As the art of healing has no fixed principle*, as nothing in it is positive, as we have but little sure experience, every physician has a right to act upon his own opinions. Where there is nothing but conjecture, one conjecture is as good as another. In the gloom of ignorance, in which physicians grope along, there is no ray of light to guide them. When two of them meet at the bed-side of a patient, they can scarcely refrain from laughing, if they look at each other."

"We feel daily," says Krüger-Hansen,† "*that we are far from possessing a fixed and sure method of cure*. The works on therapeutics furnish the most eminent proofs what confusion exists, even among those physicians who stand the highest in

* Darstellung des Brownschen Systems, ii., 608.

† Brillenlose Reflexionen, &c., p. 9.

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their art. Its state, which has long and deservedly been the object of the lowest jokes, demands, for the benefit of mankind, extensive improvements."

"Whoever," says Schweickert,* "attends to the progress of medical science, must observe, *that its practice has not advanced one step since Hippocrates and Galen;* but that, on the contrary, we are, perhaps, much behind them; for, fifty years ago, the greater number of sick persons were killed, according to the prescriptions of their physicians, by bleedings; forty years ago, by purgatives; thirty years ago, by clysters; twenty years ago, by the Brunonian system; and a celebrated physician asserts, that that system has made victims of a greater number of human beings than the whole revolutionary war from 1793 to 1815."

"*The routine practice,*" says Luther,† "*does not*

* Schweickert's Journal, iv., 120.

† Allœopathy and Homœopathy, p. 70.

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merit the name of a system, because it does not satisfy the postulata of a system: it wants order, coherence of parts, and scientific unity; it is only an aggregate of incongruous matters, a mere rhapsody.

Acknowledged State of Materia Medica.

The frightful state of its Materia Medica is the result of what has just been stated—its utter want of general principle—of every thing that can direct the physician in investigating the effects produced by medicines.

Girtanner* says: "*Our materia medica is a mere collection of fallacious observations.* There are in it some correct ones, founded upon experience; but who would waste time in seeking for a few particles of gold in that immense dunghill which physicians have been collecting for these two thousand years?"

* Darstillung, ii., 600.

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Hoffman* says, "*Perpauca sint remedia quorum virtutes et operationes certæ; plurima vero infida, suspecta, fallacia, ficta.*"†

We are told by Luther,‡ that "Dr. Joerg, a celebrated professor and adversary of Homœopathy, convinced of the uncertainty of the usual materia medica, resolved, some years ago, to make regular experiments on the effects of medicaments; and he owns that he was astonished to observe that *no one of the substances tried produced such effects as are taught by the doctrine of materia medica. He calls that doctrine a medical romance.*

"De tout cet amas," said Montaigne, speaking of the *mixture of drugs*, "ayant fait une mixture de breuvage n'est ce pas quelque espèce de rêverie

* Medicina Rationalis, t. iii., s. ii., c. iii., § 1.

† Few are the remedies whose virtues and operations are certain; many are those which are doubtful, suspicious, fallacious, false.

‡ Allœopathy and Homœopathy, p. 26.

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d'espérer que ces vertus s'aillent divisant et triant de cette confusion et mélange, pour courir à charges si diverses? *Je craindrais infiniment qu'elles perdissent ou eschangeassent leurs étiquettes et troublassent leurs quartiers.*"*

"*Do they consider the stomach,*" says Luther,† "*to be a general post-office,* where all the drugs arrive at once, and are thence despatched each to its proper destination, one to the nerves, another to the circulation, another to the lungs, another to the brain," &c.?

"They employ," says Krüger-Hansen,‡ speaking of *violent medicines,* "for the simplest diseases,

* Of the whole heap, having compounded a potion, is it not an idle fancy to hope that its various virtues shall proceed to separate and extricate themselves from that mixture and confusion, in order to execute missions so diversified? I should fear excessively that they might lose or swop their billets, and excite a riot at their quarters.

† Allœopathy and Homœopathy, p. 52.

‡ Brillenlose Reflexionen, &c., p. 9.

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which nature alone, if not disturbed, would overcome, medicines so violent, that *they form the cause of many chronic diseases.*

Medical *prescriptions are written in Latin.* "But this practice," says Dr. Buchan,* "*is not only ridiculous, it is likewise dangerous.*" However capable physicians may be of writing Latin, I am certain apothecaries are not in condition to read it, and that dangerous mistakes, in consequence of this, may often happen. But suppose the apothecary ever so capable of reading the physician's prescription, he is generally otherwise employed, and the business of making up prescriptions is left entirely to the apprentice. By this means, the greatest man in the kingdom, even when he employs a first-rate physician, in reality trusts his life into the hands of an idle boy, who has not only the chance of being very ignorant, but likewise giddy and careless.

* Domestic Medicine.

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Acknowledged State of Medical Practice.

From what has been said, may easily be conjectured the state of medical practice; but the following acknowledgments place it beyond a doubt.

Imposture exercised its rule in the time of Hippocrates; and this venerable old man thus expresses his bitter regrets: "*Multos esse Medicos famâ ac nomine, re et opere paucos.*"*

Boerhaave says: "If we compare the good which half a dozen true disciples of Æsculapius have done since their art began, with the evil that the immense number of doctors have inflicted on mankind, we must be satisfied, *that it would have been infinitely better if medical men had never existed.*"

"Medicine, in the hands of ignorant men and

In name and repute, there are many physicians; in fact and in practice, few.

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impostors," says Sinbaldi,* "has contributed, particularly in Europe, to *deteriorate the human race.*"

"The abuse," says the Heidelberg Clinical Annals,† "that the servile herd of common doctors make of medicaments, of the effects of which they are ignorant, for the cure of diseases, the form of which they seldom, and the nature of which they never know, is indeed dreadful. It is an indisputable truth, that *many more die from the intermeddling of physicians than are saved by them.*"

Pereira, a violent opponent of Homœopathy,‡ says, "We can hardly refuse our assent to the observation of the late Sir Gilbert Blane, that, in many cases, *patients get well in spite of the means employed;* and sometimes, *when the practitioner fancies he has made a great cure, we may fairly assume the patient to have had a happy escape!*"

* Physical Education.

† Vol. v., 3.

‡ Lectures on Pharmacology, Med. Gaz., 24th Oct. 1835.

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Frank* says, "The medical police is restricted to public business, and directed against contagion, epidemics, quacks, &c.; but it is not considered that *thousands are slaughtered in the quiet sick-room.* Governments should at once either banish medical men and their art, or they should take proper measures that the lives of people may be safer than at present, *when they look far less after the practice of this dangerous art and the murders committed in it, than after the lowest trades.*"

Kieser† says: "In most cases, the proverb is true, that the remedy is worse than the disease, and the doctor more dangerous than the disorder. The history of medicine confirms it: *every method and system has made a greater number of victims than the most contagious epidemics and the longest wars.*"

* Syst. der Mediz. Poliz. i., 6.

† System der Medizin.

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"I know very well," says an Old Practitioner,* that perhaps *more than seven-tenths of mankind die, not from disease, but from the unsuitableness and excess of medicine.*"

Kerrüg-Hansen says,† "Medicine, as it has hitherto been practised, *is a pestilence to mankind; it has carried off a greater number of victims than all that murderous wars have ever done;* and it appears to be rather *a means of preventing over-population than the art of saving lives.*"

"It has always appeared to me most unaccountable," says Dr. Forth,‡ "how mankind can continue to have the slightest confidence in medicine and its prescribers! This is explicable only by the carelessness with which they look at this destroying art: they could not otherwise fail to see, that medicine is only a subtle imposture, and physicians either

* Allgem. Anzeiger d. Deutschen, 1833, 235.

† Brillenlose Reflexionen, &c., p. 18.

‡ Rhapsodien über Medizin, p. 87.

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impostors or ignorant. A monarch who should free his state from the pestilent set of physicians and apothecaries, and entirely interdict the practice of medicine, would deserve to be placed by the side of the most illustrious characters, who have ever conferred extensive benefits on mankind. *There is scarcely a more dishonest trade imaginable than the art of medicine in its present state.*

But how long is it since, and how vainly, that Bacon said, "*Empirici et vetulæ sæpenumero in curandis morbis felicius operantur quam medici eruditi.*"*

And if the knowledge of a physician be more valued in this matter than that of a philosopher —Sydenham says, "*Quæ medica appellatur, revera confabulandi garriendique potius est ars quam medendi.*"†

* Quacks and old women do often, in the cure of diseases, succeed better than learned physicians.—*De Augmentis Scientiarum.*

† That which is called medicine is indeed rather the art of prating and telling stories, than the art of healing.

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With such authorities as these, we need not wonder that Moliere should say, "*Ces scelerats osent tout tenter sur cette confiance, que le soleil éclairera leurs succès et que la terre couvrira leurs fautes.*"

As bearing on the treatment which Homœopathy has received at their hands, I may add one extract more.—"Very few of *the valuable discoveries in medicine,*" says Dr. Buchan,* "have been made by physicians; they have, in general, been either the effect of chance or of necessity, and *have been always opposed by the faculty, till every one else was convinced of their importance.* An implicit faith in the opinions of teachers, an attachment to systems and established forms, and the dread of reflection, will always operate upon those who follow medicine as a trade. *Few improvements are to be expected from a man, who dreads that he might*

* Domestic Medicine, xiii.

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ruin his character by even the smallest deviation from the established rule."

The whole of these observations, it will be observed, are in no way directed against anatomy, physiology, and pathology—the great bases of medical science, but solely against the therapeutics of the routine practitioners, and that chiefly by enlightened members of their own body.

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CHAPTER III.

THE HOMŒOPATHIC LAW.

ENUNCIATION AND EXPLANATION OF THE LAW.

An opinion has very generally prevailed that the art of medicine is purely conjectural, and that it is not in the nature of things that it can ever be placed in the rank of positive sciences. This opinion receives support, indeed, from past experience; for, until now, no system has been based upon any such fixed and invariable principles as those which form the foundation of the sciences called positive, and therefore the multitude of doctrines which have succeeded and destroyed each

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other, may be regarded as the inevitable consequences of their hypothetic origin.

The fixed laws, or axioms of mathematics and natural philosophy, have not, however, any more than those of medicine, been always known. It is not yet a great many years since Newton gave to Astronomy the laws which govern the movements of the planets in their revolutions. Medicine, whatever the world may think, is destined to follow the march of the other sciences; and it will be found that Hahnemann has already achieved for it that which Newton achieved for Astronomy—the discovery of the law which regulates the application of medicaments in the cure of all diseases.

The basis upon which Homœopathy is founded, and upon which rests the whole edifice of the healing art, is the law of similarities, expressed in the Latin sentence—"*similia similibus curantur*,"—Like cures like; and the name which Hahnemann has given to his doctrine corresponds with it, being, as

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we have seen, derived from ὁμοιος, *like;* and παθος, *affection.*

According to this law, disease is cured by such remedies as in healthy persons produce a similar state of disease, or, in other words, a medicament must be employed which has the property of inducing phenomena in the healthy subject resembling the symptoms of the peculiar disease under which the patient may be suffering.

For example: in a case of Erysipelas, the disease must be opposed by a medicament which has the power of causing redness of the skin and all the other concomitant signs of that malady. In Hooping-cough—one which will produce fits of coughing, and the symptoms characteristic of that complaint. In Pneumonia—one which has the power of exciting pains in the chest, oppression on the lungs, cough, spitting of blood, &c. In a word, to cure any disease whatever, that medicament must be administered, which, if taken by a person in health,

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would produce the most perfect image of the peculiar complaint.

It may be proper to explain, that when it is announced that the medicine given must have the power of producing symptoms similar to the disease itself, it is not to be supposed that the quantity given is such as actually to produce a great increase of the symptoms, when those which exist are of an active and dangerous kind. It is enough that it has the power of producing similar symptoms on a healthy person; and it is in the regulation of the quantity and of the frequency of repetition of the dose that the knowledge and skill of the physician are requisite.

It is not difficult to find illustrations of the law *similia similibus curantur*, nor even of its application, in ancient medical science. Hippocrates himself has indicated it in many passages of his writings, and more especially in the aphorism *Vomitus vomitu curatur*. And yet, in the immense majority of cases

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in which cures have been obtained by the application of the law *similia similibus curantur*, they have not been ascribed to it, nor has it been established as a leading or true principle in the science.

Its Foundation in Actual Experiment.

It was in numerous and long-continued researches that Hahnemann incontrovertibly established, by actual experiments, the truth of the important principle which he had detected. It is in these labours that he has displayed the devotedness and perseverance of true genius. He subjected himself, his family, and his friends, to numerous and long continued experiments; and when, to his own satisfaction, he had thus established beyond a doubt the law of similarities, he commenced a new series of experiments upon other substances, in order to secure additional means of combating the many and varied diseases to which we are subject.

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Thus, it was not by the *appearance* of medical substances, nor by *taste* or *smell*, nor even by their qualities, *physical* and *chemical*, that their virtues could be ascertained. Neither was it by noting their effects upon the sick that Hahnemann could ascertain their mode of action; for the law "*similia similibus curantur*" requires that the remedy should produce similar symptoms in a healthy person. That law, therefore, demanded labours much more protracted and difficult. For more than thirty years of his life, accordingly, Hahnemann tried the effects of a considerable number of medicines upon himself and upon his nearest connexions; and the result of his researches and experiments completely proved and established the truth of the discovered law.

It is by establishing this law as a supreme principle in the cure of diseases, that homœopathy differs from the previous unsystematized and inconsistent schemes of medical art, and that now, for

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the first time, medicine becomes a system, a positive science.

The law "*similia similibus curantur*" being the simple and unalterable rule which Hahnemann has laid down for the guidance of the physician—the text to which he must ever refer—the foundation-stone of the whole edifice,—it follows as a necessary consequence, that he who would overthrow Homœopathy, must begin by attacking this law. If he can show it to be false, then the superstructure which has been raised upon it must crumble into dust, and all the beneficial and brilliant results which Hahnemann has promised, must "vanish into thin air."

But this can never happen. Founded, as it is, in nature, and confirmed, as it has been, by the sure test of long experience,—the more it is examined, the more will its correctness be established in the mind of all whose object is the discovery of immu-

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table principles. Hostility directed against the science and its defenders will even accelerate its progress, by leading to examination; for truth always gains by being scrutinized.

Convinced that the cause we espouse is a holy one, we fearlessly defend our position. Nay, we do more — we lay ourselves open to every possible attack, in declaring that if the Homœopathic principle be an eternal law of nature — one which Hahnemann has not invented, but discovered, and which, therefore, is "not of an age, but for all time," —then we ought to be able to trace its operation in everything that is daily passing before our eyes, as well as in the history of past ages.

In point of fact, it is easily recognised and universally known in every-day occurrences.

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Familiar Cures due to its Operation.

When a person, in consequence of severe labour in the field, or of a painful journey beneath a burning sun, is suffering from the effects of heat, and devoured by ardent thirst, by what means does he, with least danger, relieve himself? — He avoids every thing cold, even the refreshing current of cool air. His beverage consists of a little warm tea or coffee, or of water in which a small quantity of some liquor having a stimulating property has been mixed.

If, on the contrary, such a person, tormented by thirst and heat, should swallow cold water, or pass suddenly from a heated into a cold atmosphere,— experience constantly shows us that the most detrimental consequences result from such imprudence. Travellers, soldiers, and sailors have, in a thousand instances, seen pleurisy, pneumonia, and cerebral congestions, thus produced; and we all know that, in the mirthful exercise of dancing, when the body

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is excessively heated, cold air and iced drinks have too often been the cause of acute and dangerous diseases, and have not unfrequently been followed by incurable chronic affections.

So also if a limited portion of the body be affected —if, for instance, the hand be scalded by hot water, a person of sufficient intelligence and courage approaches it to the fire, and, after a few minutes' aggravation of the pain, it is thoroughly cured. Hence, workmen who are exposed to frequent burns, cure these by applying to them hot spirits of wine or oil of turpentine. And if, on the contrary, the part were plunged in cold water, it would, indeed, yield momentary relief, but violent pain would ensue the moment the part was withdrawn, and the cure would be lingering and painful.

In the case mentioned, then, two courses suggest themselves: the first is to follow the law of contraries, and oppose cold to heat,—the other, to conform to the law of similarities, and oppose heat to heat. We

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have just shown that the former leads to the most dangerous consequences, whilst, by drinking liquids of a warm and stimulating nature, the desired result is obtained, and all dangerous consequences avoided.

Let us now suppose the case of a person suffering from extreme cold: his skin frozen and discoloured, his whole system penetrated and benumbed by it, and life apparently approaching extinction. If he were made to swallow ardent spirits when in this condition, or if he were brought near a fire,—however effective either of these means may be in restoring warmth and circulation in slight cases, or even in producing sudden amelioration in severe ones, yet, in the latter, the relief afforded would be only momentary; and, if the patient did not contract a new and severe malady, he would at least feel in every limb infinitely more severe effects from the cold.

Should the case be still more severe — should congelation already have taken place,—then such

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treatment would be attended with extreme danger. Gangrene in the parts affected would speedily take place, and the individual would rapidly pass from a state of apparent to one of real death.

Mere experience points out an opposite treatment. When only a small portion of the body or of one of its members is frozen, that portion or member is rubbed with snow, or put into ice-water; and when the whole frame is affected, the person is kept from the fire, and cold frictions and cold draughts in small quantities only are allowed, until the moment when an increase of his general temperature permits his removal into a warmer atmosphere, and warm drinks to be given him. By these means, the equilibrium of the system is restored, and life is saved.

So, also, cold feet are best warmed by being washed with cold water.

In these examples, it will be seen that, by following the law of *contraries*, a temporary relief may be obtained; but the amelioration is delusive, and the

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result frequently fatal; whilst remedies, administered according to the law of *similarities*, even if they should, in the first instance, occasion a slight aggravation of the symptoms, lead to solid improvement, and ultimate restoration to health.

The Homœopathic principle is, in this respect, universal. Its power is shown not only in directing us to the means of restoring the healthy equilibrium of the body, but also to those which are applicable to cases of mental affliction. It is not by mirth and pleasure that grief is to be assuaged: the feelings of those who are a prey to mental affliction would be outraged even by the suggestion of such a remedy. An opposite course must be pursued: it is by mingling our tears with theirs, by associating other images of sorrow with those which press upon them, by adopting the language of the poet,

"O, let me join
Griefs to thy griefs, and echo sighs to thine,"

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that their spirits are tranquillised, and that serenity is gradually restored.

It is unnecessary that we should here enter at greater length into illustrations of the applicability of this law to the ordinary occurrences of life, and to the explanation of remedies which are popular, although their application has not arisen from scientific induction. I proceed to show that, in a multitude of cases cited by ancient authors, as well as in others which have occurred in our own time, patients have been indebted to the operation of the law of "Like cures like" for their recovery; although, most probably, the attending physician was altogether ignorant of it.

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Accidental Cures due to its Operation.

Under the title of "Cures effected by chance," Hahnemann has collected, in "the Organon of the Healing Art," a series of observations from authors in all ages, which prove, in the most decisive manner, what has just been advanced. In this place, we shall give only a few brief examples of them—referring those readers who wish to be in possession of all the important facts, to the work above named.

In a treatise upon Epidemics, which has been attributed to Hippocrates,* the author speaks of a cholera morbus which resisted all the usual remedies, but which was cured accidentally by the administration of white hellebore, — a substance which Foreest, Ledel, Raimann,† and many others, describe as capable of producing symptoms similar to cholera.

The sweating sickness, which appeared for the

* Book V., at the beginning.

† P. Foreest, xviii. obs. 44. Ledel, Misc. Nat. Cur. Dec. iii. Ann. i., obs. 65, Raimann Bresl. Samml. 1724.

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first time in 1485, and which is stated by Willis to have carried off, at first, 99 out of every 100 who were attacked by it, being more fatal than the plague itself, was not subdued until sudorifics, acting on the homœopathic principle, were administered. But from that time few of the cases terminated fatally.*

Hoffman celebrates the virtues of Milfoil (Millefolium), in many kinds of hæmorrhage. G. E. Stahl, Buchwald and Loesika, have found this plant useful in excessive hemorrhoidal flux. Quarin and the editors of the Breslaw collection mention a case of hemoptysis which was cured by it. In a word, Haller reports that Thomasius employed it successfully in menorrhagia.—These cures were evidently due to the property which is possessed by this plant of provoking bloody flux and hæmaturia,† and especially of producing bleeding by the nose.‡

* Sennert de Febribus, iv., chap. 15.

† Hoffmann De Medicam. Officin., Leyd. 1738.

‡ Bockler Cynosura Mat. Med. Cont., p. 552.

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Muralto * tells us that jalap, independently of the colics which it produces, cures much uneasiness and agitation;—Weddell † with justice attributes to it the property of often calming the sharp pains which attack young children and cause them to cry.

Murray ‡ states that he has cured lippitude and a species of ophthalmia by means of Euphrasia;—Lobel § observed that it had the property of exciting inflammation of the eyes.

De Haën, ‖ Sarcone, ¶ and Pringle, ** state that they cured pleurisies by means of squills; and have observed that stitch in the side disappears under its influence.—Wagner †† had observed, that the

* Miscell. Nat. Cur. Cap., Dec. ii., a. 7, obs. 112.

† Opilog. Lib., i. p. 1, ii., p. 38.

‡ Appar. Medic., ii., p. 221.

§ Stirp. Adversar., p. 219.

‖ Ratio Medendi, P. i., p. 13.

¶ Geschichte der Krank. in Neapel., tom. i. § 175.

** Obs. on the Diseases of the Army, Ed. vii. § 143.

†† Observationes Clinicæ. Lubeck, 1737.

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action of this plant produced pleurisy and inflammation of the lungs.

One of the most general and most painful effects of cantharides is to cause retention of urine. This fact has been remarked by T. Camerarius, Baccius, Fabricius de Hilden, Foreest, J. Lanzoni, Vander Wiel, and Werlhoff.* Cantharides should, therefore, when administered with precaution, prove a salutary remedy in analogous cures of painful dysuria; and such is found to be the case. Fabricius de Aquapendente, Capo di Vacca, Biedlin, Th. Bartholin,† Young,‡ Smith,§ Raymond,‖ De Meza,¶ Brisbane,** and others, have effected

* V. mes Fragmenta de Viribus Medicamentorum Positivis. Leipsick, 1805, i. p. 83.

† Epist. iv. p. 345.

‡ Phil. Trans., No. 280.

§ Medic. Communications, ii. p. 505.

‖ Auserles Abhandl. für Pract. Aerzte, iii. p. 460.

¶ Act. Reg. Soc. Med. Hafn. ii. p. 302.

** Auserles Faelle, Altenb. 1776.

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perfect cures by its means in very severe cases of ischuria.

Rave* and Wedekind,† have arrested menorrhagia of a severe kind by means of Sabina,—which, as every one knows, causes in women, uterine hemorrhage and miscarriage.

Can we fail to recognize in these instances the homœopathic law *similia similibus curantur?*

Many physicians bear testimony to the fact of cancers in the face having been cured by arsenic; and amongst these I may cite Fallopius,‡ Bernhardi,§ and Rœnnow;‖ and, according to Amatus Lusitanus,¶ this substance has the power of causing painful and difficultly cured tubercules. Heinrich** and

* Beobachtungen und Schlüsse, ii., p. 7.

† Hufeland's Journal, x. 1, p. 77.

‡ De Ulceribus et Tumoribus, lib. ii. Venezia, 1563.

§ In the Journal de Médecine, chir. et pharm. lvii., 1752, Mars.

‖ Königl. Vetensk Handl. f. a. 1776.

¶ Obs. et Cur. Cent. ii., Cur. xxxiv.

** Act. Nat. Cur. ii., Obs. x.

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Knape,* state that it produces deep ulcers of a very bad kind; and, according to Heinze,† cancerous ulcers. According to Degner,‡ de Pfann,§ and Versascha,‖ arsenic has the property of producing inflammatory tumours, which terminate speedily in gangrene and malignant carbuncles and pustules.

Arsenic likewise possesses curative properties in some descriptions of intermittent fever, of which thousands of examples have been furnished centuries ago by Nicholas Myrepsus, and confirmed by Slevogt, Molitor, Jacobi, J. C. Bernhardt, Jungken, Fauve, Brera, Darwin, May, Jackson, and Fowler; —and almost all who have observed the effects produced by this substance have remarked in it the

* Annalen Der Staatsarzneyk, i., 1.

† Hufeland's Journal, 1813, September, p. 48.

‡ Act. Nat. Cur. vi.

§ Annalen der Staatsarzeneykunde, loc. cit. & Sammlung Merkwuerd Faelle. Nuremberg, 1750, p. 119, 130.

‖ Obs. Med. Cent., Bàle, 1677, Obs. lxvi.

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power of producing fever,—for proofs of which I may refer to Amatus Lusitanus, Degner, Buchholz, Heun, and Knape.

Alexander* informs us that arsenic is a sovereign remedy against Angina Pectoris;—and Tachenius, Guilbert, Preussius, Thilenius, and Pyl, have observed it produce a violent oppression of the chest. Griselius† has seen it produce dyspnœa to a degree almost approaching suffocation; and Majoult,‡ fits of asthma provoked suddenly by walking, accompanied with great prostration of strength.

By the few medical facts which I have quoted from professional authorities of high character, great research, and undoubted veracity, and which if necessary could be much extended, the reader will be enabled to judge how far the truth and certainty of

* Med. Comm. of Edinb., dec. ii., t. i., p. 85.

† Misc. Nat. Cur. dec. i., Ann. ii., p. 149.

‡ Sammlung Auserles, Abhandl. vii., 1.

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the homœopathic Law is established by them, related as they are as the results of their own observation on accidental cures, and consequently without reference to the support of any theory—for they had none.

Cures by Specifics due to its Operation.

I shall now proceed to show this law regulating the administration of medicaments which have already received the confidence both of physicians and the public, who recognize and have employed these with success—without knowing the principle on which they effect a cure. The substances to which I refer possess certain curative properties, and when a physician is consulted in cases where they are appropriate, he hesitates not to affirm that a cure will be effected by them. He has confidence in them, however, not because they are pointed out by any therapeutic law, but because the recorded experience of his predecessors, as well

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as his own, lead to the selection of them. These medicaments are called specifics; and I shall give a few instances to illustrate what I have just stated respecting them.

Arnica Montana—has long been in use by the people of the Continent, and is also prescribed by physicians of other countries, for the cure of contusions, wounds, sprains, &c.; and those who use it, are seldom disappointed in their expectations of benefit.

Sulphur—is a popular remedy for the itch and other cutaneous eruptions. Common people, as well as physicians, have recourse to the use of it in such complaints, and, with what success, the universal employment of this remedy best explains.

Mercury—is a well known and an established remedy in Syphilitic diseases, and when skilfully administered, a case is rarely found sufficiently virulent to resist its power.

Quinquina—effectually cures the majority of cases

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of ague or intermittent fever, produced by the pestilential vapours of marshes.

The Vaccine Virus—preserves the human race from the most baneful scourge to which humanity was formerly the victim.

Arnica, Sulphur, Mercury, Quinquina, and the Vaccine Virus, therefore, are recognized specifics in the cure of certain diseases; but they owe their curative virtue solely to the property they possess of exciting in the healthy subject, symptoms analogous to those of the malady in which they are specific.

Thus Meza, Vicat, Crichton, Collin, Aaskow, Stoll, J. Chr. Lange, &c., tell us that Arnica produces very similar effects to those caused by contusions and bruises,—an inclination to vomit, sharp and burning pains in the hypochondria, sudden and involuntary motions, &c.

We know that Sulphur will cause an eruption of the skin, which closely resembles that of the itch.

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We know that Mercury produces effects so perfectly similar to those occasioned by syphilis, that, in numerous instances where too powerful doses have been imprudently administered, the physician is in doubt whether the disease is mercurial or syphilitic.

We also know that the smallest particle of Vaccine matter, inserted beneath the epidermis, produces a scab strongly resembling that thrown out by the small-pox, and thereby destroys the exciting cause of that dreadful disease.

By reference to the Materia Medica of Hahnemann, it will be seen that these medicines, as well as the others above named, do actually produce in healthy persons the symptoms of the disorders they are popularly given to remove; and it therefore follows that specific remedies cure diseases only by exciting in healthy individuals nearly similar diseases,—that every cure performed by the common mode of practice, has been performed according to the

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therapeutic law of Homœopathy,—in short, that all specific remedies are homœopathic, and all homœopathic remedies are specific.

Hypothesis as to the Foundation of this Law.

The value and importance of this law, discovered as it has been by the exercise of unexampled zeal and perseverance in making experiments upon every medicinal substance, is unquestionable; and we think it is not impossible to afford such an explanation of it as will reconcile it to reason. Such explanation, however, it must be observed, is proposed only as hypothetical; and whether it be true or false, it cannot affect the truth or the value of the facts on which it is founded.

There is a property or power in the human organism, by which, whenever it is modified or injured by the introduction or contact of a foreign substance, an action is exerted of a kind diametrically opposed to the primary action or first effect produced

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by the foreign agent. This is called vital reaction, the reaction of the organism.

A very imperfect illustration of this reaction of the organism against external influence, may be derived from mechanics. When a steel spring is fixed at one end, forced into a curve by pressure at the other end, and then suddenly released, the free extremity of the spring will not merely recover its former place in opposition to the force which acted upon it, but will be thrown beyond it.

According to this law of reaction, it is evidently impossible that any medicament should cure a disease by its primitive effect, since this is always followed by an opposite effect; the final result of every medicine being directly opposed to its primitive action. The cure consequently can be produced only by the secondary action, or, more strictly speaking, by the vital reaction already described.

We may here cite one or two examples in explanation of this property.

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When any part of the body, but more particularly an extremity, is immersed for some time in extremely cold water, the skin gradually becomes paler, sensibility diminishes, the circulation languishes, scarcely any blood-vessels are perceptible on the surface, and the temperature is considerably lowered. Such is the primitive effect of the immersion. When the limb is withdrawn from the water and carefully wiped, effects diametrically opposite will be shortly observed: the skin slowly assumes a greater degree of redness than it usually exhibits, it becomes warmer, numerous blood-vessels reappear on the surface, and extreme sensitiveness and often sharp pricking pain is experienced. In proportion to the coldness of the water, will be the degree of heat which the returning circulation develops. In this second action, life exerts all its strength to overcome the external agency which had depressed its natural action.

The primitive and secondary phenomena, or, in

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other words, the action of the external foreign power or agent, and the reaction of the organism, are invariably reproduced as often as a foreign agent is brought to act upon the human frame, unless, indeed, the agent be so violent as to destroy life.

The action of opium furnishes us with another instance of these phenomena. Its direct action deadens sensibility, tranquillizes pain, and induces sleep.—When these effects have passed away, the reaction of the system infallibly occasions an increase of sensibility, pain, and sleeplessness. Individuals who have recourse to this drug to alleviate pain or to procure sleep, are forced gradually to augment the doses, not, as they believe, because they habituate themselves to the medicine, but in reality because, the reaction more and more increasing the disease, they are compelled to oppose the increased pain and sleeplessness by doses of increased strength, in order to obtain the desired result.

Wines and spirituous liquors, when taken too

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copiously, develop an increased action in all the functions, both mental and corporeal; — but this excitement is speedily followed by a corresponding degree of lassitude and drowsiness, which announce the secondary effect of these stimulants, or the reaction of the organism.

Coffee also communicates increased vivacity to the mental and corporeal functions; but these phenomena, which are the consequences of the primitive action of this extract, are succeeded by others of quite an opposite character: the mental, equally with the bodily functions, become languid, and sleep becomes irresistible. To recover from this state, recourse must be had to still stronger draughts of coffee, which provoke only a repetition and augmentation of the effects.

This short exposition of the law of reaction, to which the human organism is subject, will enable the reader to understand how vital reaction, called into play under the specific influence of the medicine,

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destroys by its development both the primitive action of the modifying power and the symptoms or effects of the malady.

Thus, in cases of constipation, when a medicine is prescribed, the direct effect of which is, and ought to be, to produce constipation, the reaction of the system overcomes both that which has been produced by the medicine, and that which constituted the disease itself. In cases of diarrhœa, a purgative is administered; and, in like manner, the reaction of the system destroys, at the same time, both the diarrhœa occasioned by the medicine, and that which constituted the disease. In a word, whenever a medicine is administered, of which the primitive or direct effect resembles the symptoms of the complaint itself, that medicine will excite the curative reaction of the organism.

Under favourable circumstances, the tone of the organs is often sufficient, by its natural tendency to reaction, to restore the state of health. Under

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unfavourable circumstances, it is often insufficient, and is so enfeebled as either to offer no resistance, or to make only an ineffective struggle and yield to its morbid assailant, when the aid of medicine is necessary to excite reaction or to support the "vis medicatrix naturæ."

In explanation of these phenomena, another and less rational hypothesis has been proposed, of which it may equally be said that, whether true or false, it cannot affect the truth or the value of the facts for which it is meant to account.

It is founded on two or three laws which are regarded as natural.

1. The affectability of the living organism by natural morbific causes is incomparably feebler than its affectability by medicaments.

According to this law, perpetually acting morbific causes have no power to destroy health, except under peculiar circumstances; but every simple medicament, under all circumstances, and at all

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times, exercises its peculiar action, and affects the organism in its peculiar manner. Morbific causes have only an occasional and conditional power to disturb the organism: medicinal powers have an absolute one.

2. Of two similar affections, the stronger invariably extinguishes permanently the weaker.

Thus a complication of diseases may exist at the same time; or, of two diseases which are dissimilar, the more violent may merely suspend the weaker; but when two diseases affect the body similarly, the organism being unable to support both, the weaker naturally disappears.

3. Medicinal diseases are thrown off more easily than natural ones.

Thus the homœopathic medicament can make a successful diversion in favour of health; for the artificial disease being easily removed by the patient ceasing to take medicine, the organism, after being long oppressed, acquires an accumulated power to

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react. Thus, medicines are not direct remedies, but merely the producers of morbid symptoms, surpassing in intensity those of the disease against which they are employed; the original disease then yields, because it is overpowered by the artificial disease caused by the remedies; and this, on the discontinuance of the medicines, is in its turn speedily overcome by the powers of the constitution. In short, the morbific disease being destroyed by the medicinal one, and the medicinal one by the reaction of the organism, the patient is restored to health.

The practice of medicine, then, has acquired, by the application of the principle, *similia similibus curantur*, or "like cures like," a great degree of certainty and great uniformity of procedure; and these hypothetical explanations, whether true or false, can in no way affect its value.

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CHAPTER IV.

THE HOMŒOPATHIC MATERIA MEDICA.

THE PATHOGENETIC POWERS OF MEDICINES, ITS SOLE BASIS.

MANY substances in nature, possess the property of disturbing the vital actions during health. This, Hahnemann calls their pathogenetic or disease producing power.

Distinct from this power, no substance is endowed with any virtue for the restoration of health. It is only when the pathogenetic power is rightly applied to disease that it becomes curative, and constitutes **the therapeutic power.**

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Thus these two properties are fundamentally one and the same; and they differ only as applied to health or to disease. Hence it is evident that, to know the therapeutic power of any substance, we must first know its pathogenetic power.

Our present knowledge of drugs is mostly the result of customary use or empirical trials in disease. As, however, it would be impossible to try every medicine against each disease, it is equally impossible thereby to determine their specific action. Nor, if such trials in disease were possible, could they have any more instructive effect than it would have to try the odorous or sapid qualities of bodies by applying them to the organs of smell or taste when similarly deranged. Moreover, by trying medicines in disease, not only is the immediate susceptibility, but the consequent sympathy of the organs infinitely varied, even in relation to the same substance.

"Accordingly," says Hahnemann, "the reaction

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of the diseased frame generally induces such complicated phenomena, that it is almost impossible to unravel them; for, either there is no change, or there follows deterioration, variation, improvement, recovery, or death, without the greatest practical genius being able to discover the precise part which the disease or the remedy may have had in the result."—"If to this, too, is added the incongruous and often conflicting nature of the ingredients of which remedies are generally composed, the difficulty would appear altogether insurmountable."

"There is," he says, "no other infallible nor natural way of discovering the proper effects of medicaments on the human constitution than trying them on healthy persons, and observing what changes result from these experiments in the state of the body and mind, or what elements of artificial disease the medicaments are capable of producing."

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Mode of Experiment to determine these Powers.

Hahnemann, accordingly, and his friends, Frantz, Hornburg, Stapf, &c., submitted themselves to a course of experiments continued during above twenty years; and their method, with little alteration, may here be given, as at once showing the great care they bestowed, and serving as an example for all who are resolved experimentally to determine the truth of Homœopathy.

In such experiments,—as the action of each and every substance varies according to sex, age, and constitution, it is expedient to experiment on as many persons as possible, and to try each substance in various doses and under various conditions.

The essential conditions of these experiments are:—that the experimenters be in perfect health; that they scrupulously adhere to diet which is merely nutritious, and in no way pathogenetic; that they

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carefully avoid the use of fermented liquors, wine, spirits, spices of every kind, coffee, strong tea, acid fruits, and all vegetables, except those of a farinaceous and mild description; that they shun all fatigue bodily and mental, all excess, and even excitement; and that they previously note every habitual symptom by which they are affected.

As to medicines, those only must be used which are genuine, pure, and of well marked action; each must be given in a perfectly simple form; nor, during the experiment, must any thing else of a medicinal kind be used.

It must be borne in mind, that some medicines act powerfully even in small doses, and others only in large ones; as well as that the torpidity and dulness, or the delicacy and susceptibility of the constitution of the person experimented upon (both generally and as to the particular medicines), must be duly considered in estimating the result, in relation to medical practice.

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As, however, it is impossible, previous to experiment, to know the susceptibility or torpidity of the person experimented upon, it is right always to begin with a small dose. This may be taken every night three hours after the last meal, or every morning three hours before the first meal, and gradually increased till its action is determined. To increase such action, the dose must be more rapidly increased.

All this being done, every modification of health may fairly be noted down as resulting from the pathogenetic action of the drug employed.

It is necessary to note the time of taking the drug; upon what texture or organ it acts; at what hour the symptom chiefly shows itself; what alterations it induces; what modifications its action suffers from waking, sleeping, moving, resting, eating, drinking, moral emotions, intellectual activity, confined or open air, atmospheric changes, the different times of day, and the changes of seasons; what

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influence sex, temperament, moral and intellectual character, age and constitution have over it; and how long it lasts.

Thoroughly to know the medicine, it should be tried both in small and large doses; the degree of reaction it causes in each should be noticed; the relation which subsists between the action of various substances should be observed; and their consequent powers of diminishing, or neutralizing each other, should be investigated.

If, before the termination of any experiment, there occurs any circumstance modifying its result, it must be broken off and begun anew.

It will easily be understood, that, in making experiments on a healthy person, there are limits which cannot be passed without endangering life. It will be obvious that it is unnecessary to push experiments so far as to produce poisoning, consumption, cancer, or any other equally formidable affection. Where accidental cases of poisoning, for

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instance, have not afforded opportunities for tracing the effects produced by certain medicines, they may be deduced from the symptoms which approach most nearly to poisoning; and subsequent observation of particular cases will confirm their conclusions.

The value of a Materia Medica thus constructed is evident.

It will now be seen how justly, in the course of my observations in explanation of the homœopathic principle, *similia similibus curantur*, I stated that the powers of the medicaments had first been tried upon individuals in good health. This is in fact the only test which can be employed when the principle is recognized, that *to cure sickness, a medicine must be administered which would produce the symptoms of that particular case in a healthy subject.*

Conclusions drawn from these Experiments.

These conclusions have been:

1. That all medicinal substances administered in

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adequate doses to healthy individuals, disturb the functions more or less in proportion to their power.

2. That their action produces two series of symptoms, primary or direct, appearing soon after taking the substance, and secondary or indirect.

In the primary symptoms, each group, modified by idiosyncrasy, forms a peculiar medicinal disease. Among these symptoms, some are peculiarly characteristic of the medicament; their duration depends on the nature and quantity of the latter; and, in employing them, care is taken that they correspond to the characteristics of the disease.

To the primary or direct action of the medicine, the secondary or indirect action succeeds; and when the former has been strong or feeble, the latter corresponds.

3. The consequence of the direct action of some other substances is an alternation of symptoms of opposite character, apparently indicating oscillatory movements between the primary, direct or patho-

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genetic, and the secondary, indirect or curative effects; and this oscillation is perhaps only less apparent in some cases than in others.

4. Substances differ as to the time of producing symptoms—in the morning, in the evening, or at night.

5. In proportion to the similarity of organization, is the similarity of the pathogenetic and consequently of the curative effects of similar doses.

6. Those effects are accidental, which are not found to be constant in the greater number of persons; those are certain, which are few and nearly the same in all; and, to determine this, an analysis of many cases is necessary.

7. Medicaments, in their pathogenetic effects, follow fixed and eternal laws, produce certain and positive symptoms, and, when well applied, afford infallible remedial means.

Consistently with all this, Hahnemann says,

"each medicament changes health in a particular

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manner; and we are not permitted to confound one with the other. For that reason, medicinal equivalents or substitutes are in no way admissible in practice; and every medical man ought to distinguish as exactly as possible the different medicaments,"—both as causes of disease and as means of cure.

If any one dispute the facts above stated, let him repeat the experiments,—let him try even the simplest of these. And here let me say that, in the whole history of science and art, no event has placed in so conspicuous a point of view, the contentedness of habitude, or the obstinacy of prejudice, as the fact that the old and routine practitioners of medicine do not hesitate to spend hours or days in talking, and weeks or months in writing, hypothetically, about the impossibility of Homœopathy,—when the placing of a few globules on the tongue would satisfy them of its truth, and make them blush for shame at their petty prejudice and idle talking!

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It has, indeed, been objected that, in repeating some of these experiments upon healthy individuals, one or more of the symptoms announced have not been produced. But this arises from not observing, that greater doses are necessary in health than in disease; that the conditions above described must be attended to; that the more constant and characteristic effects of a medicine must be distinguished from those which are accidental and unimportant; and that peculiar constitution modifies every medicinal effect.

The effects produced by the same medicaments upon the patient in disease, furnish proofs of the correctness of the former experiments.

Thus, with the Materia Medica of Hahnemann, and the clinical observations of other physicians, a pharmacopœia has been formed, which is founded on actual experience, which is considerable in extent, and which is equal to the task of relieving most of the ills which afflict humanity.

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This materia medica is further distinguished from the common one by antidotes, employed to counteract or merely to modify the action of the medicines previously administered.

These antidotes are either general or special. The general are such as modify or counteract the effects of many medicaments: the special, those which similarly affect particular ones.

Camphor, for instance, has been found to be the antidote for a great number of medicaments, and especially for those of a vegetable kind, wine and acids for aconite,—and so on, for other substances.

Physicians in former times, not having the same command of medicaments, nor any principle to guide them in ascertaining the effects which follow their use, fell into numerous errors, and made but slow advances. It was by chance alone they could discover true remedies: it was merely by accident

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that some of the virtues of sulphur, mercury, quina, and various other substances became known.

Having accidentally discovered a specific, they could not employ it without danger to their patients, because, being administered in large doses, acting upon the diseased organs in the same manner as the disease itself, it often produced a dangerous and sometimes a fatal aggravation.

Besides, there existed no means of distinguishing the symptoms of the disease from those produced by the medicine; and, consequently, no sound conclusion could be drawn from the effects of the latter upon a person suffering under disease. Hence it is evident that the only rational method of experimenting with medicines, is, as all I have now said proves, to ascertain their action upon a person in sound health.

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CHAPTER V.

DISEASES AS CONSIDERED BY HOMŒOPATHY.

HOMŒOPATHIC CLASSIFICATION OF DISEASES.

It may surprise some readers, that diseases should be here considered *after* the homœopathic law and materia medica; but the propriety of the arrangement will be evident, if they reflect that every consideration of disease in Homœopathy has an experimental basis solely in its law and materia medica, and that consequently an inversion of this would have been a violation of natural order.

Hahnemann, then, has not given particular names to particular diseases, but has adopted a classification

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of them under the following general denominations:—

Acute diseases, which, springing from accidental causes, attack suddenly, are often accompanied by fever in the first instance, are short in duration, and, consequently, rapid in their course; while the energetic reaction of vitality, especially in the young, if not counteracted, often leads them to a happy termination.

These diseases are either solitary or epidemical.

The solitary affect only detached individuals, being caused or excited by the particular noxious circumstances to which they have individually been exposed.

Epidemic diseases, which, arising from a particular state of the atmosphere, owing to unknown causes, appear in particular places at certain seasons of the year,—or which break out unexpectedly in different places at once, and without reference to seasons.

Medicinal diseases, which arise from the long

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continued use of active substances, such as opium, mercury, quinquina, &c.

Chronic diseases, which begin almost imperceptibly, pervade the system insensibly, and degenerate it so gradually, that they can never be remedied by its unassisted efforts.

These diseases, Hahncmann regards as originating in a *virus* which assumes different forms and modifications.

"Those diseases," says he, "are improperly called chronic, to which persons are subject who are continually exposed to avoidable injurious influences — who, for instance, inhabit unhealthful countries, are engaged in immoderate labours of body and mind, are deprived of exercise and air, are tormented by continued grief, or use unwholesome food and drink, &c. Cachexies and sufferings arising from these causes are cured by removing for ever the exciting causes of illness, provided that no chronic miasm is concealed in the body."

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"Real chronic maladies are those which derive their origin from a chronic miasm, which, in spite of the best physical and moral regimen, are always increasing, and which torment the patient to the end of his life, if not cured by specific remedies. These are the most numerous and terrible enemies of the human species; for neither the strongest constitution, nor the most perfect regimen, nor the most energetic vital power can annihilate them."

Hitherto, the physicians of the old school have in general recognized only a single *virus*, that of syphilis. Hahnemann has ascertained the existence of three: syphilis, sycosis, psora.

Syphilis is characterized by chancres; sycosis by crisped or cauliflower-like excrescences; and psora by a peculiar eruption, provoking insufferable itching: all these external appearances being only symptoms of the existence of internal infection.

From these three, arise the multitude of diseases indicated by the term chronic, every one of which

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is an external demonstration of one, or two, or all of them combined.

"The first of these miasms," says Hahnemann, "which, for the last three centuries and a half, has been the source of many chronic diseases, is that of syphilis, which is difficult to be cured only when complicated with displayed psora: it is seldom complicated with sycosis, but, in such cases, it is generally also complicated with psora.

Syphilis is very often complicated with psora, either because the patient, before his infection with syphilis, was already suffering from chronic disease, or because the latent psora is excited by the usual violent treatment. In that way, arises the complication which is called, in England, "pseudo-syphilis."

It should be observed that syphilis has long been in some measure recognized as a source of various chronic diseases.

"The second original cause of chronic diseases," says Hahnemann, "is sycosis, which nevertheless

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has produced very few of them, and has prevailed only from time to time.

Sycosis was imagined to be identical with syphilis, in consequence of the similarity of their external symptoms; and Hahnemann first pointed out the difference between them.

"It has commonly been treated in a fruitless and injurious manner by the internal use of mercury, in consequence of its being presumed to be identical with syphilis;" or its cure has been attempted by burning or cutting away the excrescences, without ever imagining that the general cachexy still existed.

The extent of sycosis is not so great as that of syphilis; and both are more easily cured than psora.

Psora, in its primitive form, the Itch, is communicated by contact; in its modifications, it may be transmitted from parents to offspring; and, if disappearing from any cause, if repelled by external applications—in short, if not cured specifically, it exhibits itself, sooner or later, in chronic disease.

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Hahnemann assures us that this is the most ancient of the three descriptions of *virus*, and that, since its origin, it has worn innumerable forms in its transmission through so many generations.

It is to psora, that the greater number, and the most terrible, of our diseases may be traced. The leprosy of the ancients, of which the most fearful pictures have been transmitted to us, was but one of the forms of psora. In modern times, we trace to it all those maladies which have been denominated scrofula, rickets, epilepsy, &c.*

It may be truly affirmed that the old system had no means of combating psora; for, if suppressed by it in one form, it soon reappeared in another.

* The reader is referred to the first volume of Hahnemann's work on the "Treatment of Chronic Maladies," for examples and illustrations of the fact here stated. They are taken from the works of a host of celebrated authors, and describe many diseases as originating in the itch, suppressed ringworm, scald-head, and other forms of psora.

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As, in this disease, the cutaneous symptoms are probably an effort to turn the ravages of the disease from more important internal organs, it is evident that if these symptoms are repelled, various chronic affections must ensue; and as psora is not only easily and extensively propagated by infection, but is likewise hereditary, it is not wonderful that it should be very universally diffused.

Its effects in youth, indeed, may be checked and reduced to a latent state; but, when age approaches, and strength is reduced, or when accident enfeebles the body, it then appears in various chronic diseases. It cannot, any more than syphilis, be destroyed except by a specific—that is, by a homœopathic remedy.

Corresponding Classification of Remedies.

In conformity with the two chief kinds of disease, acute and chronic, Hahnemann has shown that there are two kinds of remedies, one chiefly adapted to

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acute, and the other to chronic affections. The former are overcome, when the vital energy is insufficient, by *apsoric* medicaments, the effects of which, like the diseases to which they are applied, are immediate, brief, and transient. The latter are subdued by *anti-psoric* medicaments, the effects of which resemble in character chronic diseases, and, like them, are pervading, slow and enduring.

After having studied with the greatest care the virus of psora, and traced its course through all its modifications in the human organism, Hahnemann and his disciples have selected from amongst their numerous medicaments, a certain number possessing properties which render them efficient in subduing this virus in all its forms and modifications.

The benefits which humanity may, in this respect, derive from the labours of Hahnemann, are immense, and cannot be too highly appreciated. His views,—clear, simple, sublime,—bear upon them the stamp of genius; and the time which has been lost in

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discussing and denying the truths which he has taught, is deeply to be regretted.

The noble object of those who consecrate their lives to the healing art is to relieve the sufferings of humanity; and hitherto how often have they had to lament the deplorable inefficiency of the means at their command to effect it! Hahnemann only desires us to prove, by actual trial, the power of relieving disease, possessed by the means which he points out to us.

Subordinate Classification avoided by Homœopathy.

Hahnemann has not classed maladies into subordinate groups, or given them general names. He shows that the organism of each patient modifies the characteristic symptoms of each disease, and renders it in some measure peculiar to himself; and therefore that the symptoms must be studied in each individual case, in order to ascertain what medicament is appropriate to its cure.

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It follows that that which will succeed with one patient may be unsuitable to another, although, on a superficial examination, both may appear to be attacked in a similar way. A slight difference in the symptoms must cause a different medicament to be preferred in each case; nor does the Homœopathist feel bound to confine himself to the use of one medicine, if, in the progress of the malady, new symptoms are developed. Hence the difficulty in the practice of Homœopathy.

Homœopathic Investigation of Symptoms.

In regard to the *symptoms* of disease, the interrogation of the patient, with the view of obtaining a clear idea, a perfect image as it were, of his malady, is an important part of the homœopathic physician's duty.

He enquires into the general character of the patient, into his habits both before and after the appearance of the disease, nay, even into the general

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state of health of his parents; whose particular complaints are noted down.

It is not enough for him that he knows the prominently marked features of the complaint: the most minute details regarding the previous, as well as the present, state of the patient's health, are to him of the greatest importance—the diseases by which he has formerly been attacked, the remedies administered, and the effects which these remedies produced.

He is not content with knowing that the patient feels pain in a particular part of the body: he must also ascertain the kind of pain—as whether it is a shooting pain, or a soreness as from a fall or contusion, as well as what aggravates and diminishes it.

To a physician of the old-school, indeed, it may seem unimportant, as a means of ascertaining the nature of a complaint, that the particular character of the pain felt by the patient, and the period of the day or night when it is most severe, should be noted in writing, together with all the circumstances which

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aggravate or alleviate his sufferings. To him, these would afford no indication of the remedy to be selected, because it enters not into his system to compare the symptoms of the malady with those produced by the medicament.

It was formerly deemed sufficient to register the most striking symptoms of the malady, without paying much, if any, attention to those of secondary importance, from their not being deemed capable of affording any assistance in pointing out the proper treatment. Hahnemann, however, directs particular attention to these secondary symptoms, as affording the means of distinguishing differences or modifications which serve to mark the individuality of each case.

By attending only to the most remarkable symptoms, as is the case in the common practice, we can easily decide to what category the disease belongs; but it is only by the minute observation recommended by Hahnemann, and by faithfully and accurately

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uniting the whole of the symptoms into a clearly defined, well marked, and distinct group, that we can distinguish the individuals or species which compose the pathological class, and obtain a complete view of the disease.

Whatever, then, may be the degree of perfection to which the diagnostic branch of the art had attained previously to the time of Hahnemann, it will be admitted that he has given it much more exactness, by the scrupulous and detailed mode of interrogation which he has thus recommended.

Now, indisposed to theorize as the homœopathist may be, he regards those invisible changes in the organism constituting the disease, and its perceptible external symptoms, as having a natural and necessary connexion; so that, the medicament which removes the entire group of symptoms must remove the disease.

Medicaments, indeed, are not specifics for single symptoms, but for groups of symptoms; every

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minute circumstance which can aid in forming a complete picture of the malady must be investigated; all are useful, and may indeed be absolutely necessary to direct to the proper medicament; and one fact omitted, or neglected to be taken into account, may prevent the physician from recognizing and applying the specific remedy.

The medicament, then, if well chosen, should, in its effects, correspond as closely as possible with each individual symptom, and with the whole group of the symptoms of the disease; and this is one of the most important points in homœopathic practice. Moreover, it is not enough that the medicinally excited symptoms be, in regard to the sensations, of similar nature as the morbific ones: they must be produced at the same period of the day, and be susceptible of aggravation or diminution from the same causes. It is for this reason that it is necessary to take note of the influence of heat, cold, air,

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movement, repose, food, liquids, mental or bodily exertion, &c.

The choice of a remedy is accordingly influenced by a variety of attendant circumstances, which render it a task of some difficulty; and therefore, when a failure takes place, it ought to be ascribed to some omission or neglect on the part of the patient or of the physician, and not to any insufficiency of Homœopathy. Too many proofs of the truth of the law have been obtained to justify any other conclusion. And to demand more of the *homœopathist*, is to expect, or to pretend to expect, of him *infallibility*, —where in the *routine practitioner* success is a mere *accident*, and the relief of the patient a "happy escape!"

It was on account of the necessity of the physician informing himself of every thing relating to his patient's malady, that Hahnemann discarded the system of giving particular names to diseases. Failures have often been the consequence of

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physicians being misled by the name given to a complaint.

Homœopathic Investigation of Pathological Character.

As to the pathological character of a disease, Rau says, "that a thirteen years' practice of Homœopathy has fully convinced him of the necessity of a rational investigation of the real pathological character of a disease, to enable us to treat it successfully. For example, in the indications for the exhibition of aconite, we need not enquire whether it ever induced an inflammation of *this* or *that* organ, since we employ it in acute inflammation with success, and since we know that, exhibited in large doses to healthy individuals, it is capable of exciting a *general* inflammatory diathesis, and is consequently adapted to counteract the same state homœopathically. Again, under the symptoms

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excited by henbane, we find great variety, as watchful slumber, sleep-laughing, picking the bed-clothes, anxious sleeplessness, quarrelsomeness, and rage: here it is evident that we could not exhibit this remedy with confidence for such *apparently different states*, did we not know that they are *all consequences* of different degrees of the *oppression of the cerebral functions*, to which the effects of henbane in so signal a manner correspond."

Homœopathic Investigation of the Cause of Disease.

It is wrongfully made matter of reproach to homœopathists, that they attach more importance to the symptoms than to the origin or first cause of disease. We can at present trace only those effects or consequences of disease which are obvious to the senses. Hahnemann has observed, and recommends us to observe, the symptoms or character of the

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disease, to note all the sensations which the patient experiences, the changes which take place in the functions of the organs, and to keep in view all the circumstances which influence and modify them; for it is only by these means that we can become thoroughly acquainted with the malady.

He has, indeed, further stated, that it is impossible for any human being to penetrate the mystery which veils the nature or essence of disease. But, whether this opinion be correct or not, it cannot possibly affect the truth of facts established by actual experiment.

It will, at all events, be seen, by the manner in which he studies diseases, that the homœopathist does not make any pretension to investigate the essence of the malady. To him all that constitutes the disease, is, the derangement in the sensibility and functions of the organs, the alterations in the organs themselves, and all the modes in which these organic changes are manifested.

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The homœopathist has no need to follow any hypothesis in seeking the means of combating diseases, as he has a therapeutic law which serves him as an invariable guide in choosing a remedy. The routine physician, having no invariable law to guide him, follows hypothetic doctrines regarding the essence or concealed cause of a malady, in order to find a remedy which he thinks appropriate to the case.—Those who adopt Brown's ideas of weakness and excitation, prescribe the most energetic stimulants. Those who believe, with Broussais, that irritation is the essence of the malady, have recourse to every means for depressing or weakening the patient.

In this manner, according to the opinion which the different schools form of the essence of the malady, do they choose the remedy which they suppose to be appropriate.

We might, in this manner, pass in review the different medical opinions of the essence or nature of diseases, and we should invariably find that their

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treatment is founded upon the school whose opinions the physician has adopted. But if the essence or unseen original cause of disease be beyond the sphere of human knowledge, it follows that all those who base their search for a remedy upon a supposed knowledge of that cause, must fall into error.

Assuredly, all the knowledge which has ever been acquired of the nature of diseases, has been obtained by the observation of symptoms. Whatever has been based upon conjecture or hypothesis alone, has led to no good result; and hence we find that all the doctrines so based have sprung up, prevailed for a time, and, in rapid succession, passed into oblivion.

It is not to be supposed that homœopathists do not extend their enquiries to the occasional or accidental causes and to the seat, as well as to the principal symptoms, of the disease. These circumstances often decide the course which is to be pursued in curing it. There are some medicaments which are especially adapted to such indispositions as are

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caused by a fall, contusion, or other external violence; others which are appropriate to nervous affections produced by a sudden fright; and others still which are adapted to illness caused by long-continued grief.

Even "the occasional causes of disease," it has been observed by numerous physicians, "are often so inscrutable in their kind, immoveable in their nature, or permanent in their results, that we are much more frequently reduced to combat their consequences on the economy. The *effects*, therefore, which exciting causes have induced in the body, are the great object of medical treatment; and must be met, either upon general indications, by remedies, the modus operandi of which is supposed to be sufficiently understood, or in a few cases by certain others, the beneficial effects of which, in particular well-marked forms of disease, are fully established, but of which the modus operandi is altogether inscrutable, and which hence have been honoured with the name of specifics.

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"The treatment of disease, however, upon general indications, so often fails, or proves decidedly injurious in the hands even of skilful practitioners, that few who have had a fair opportunity of judging of its merits do not regret the want of more specific indications for the choice of remedies: indeed, the most successful practitioners of all ages have been those whose knowledge of the specific effects of individual medicines has been the most extensive."

Homœopathic Investigation of Pathological Anatomy.

Homœopathists have been accused of neglecting Pathological Anatomy; but I hesitate not to declare that the reproach is totally unfounded. Hahnemann and his followers differ indeed from those who make it the basis of medical practice, and who seek, by its means alone, to discover the cause or origin of disease;

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but the utility of Pathological Anatomy, as an auxiliary, they have never denied.

This branch of medical science is, indeed, most useful, as a means of extending or confirming our knowledge of diseases, and of verifying opinions formed during the illness of the patient; as pointing out to us the seat of the organic change or derangement which the malady has produced, as of consumption, pleurisy, peritonitis, &c.; and as informing us what changes these diseases produce in the organs attacked. But it cannot explain why the usual healthy functions of the organs are disturbed; nor can it give the slightest indication of the medicines which would be efficacious in combating them.

In regard to the seat of the disease, we, like the practitioners of the old school, admit the special adaptation of certain medicaments to specific organs and determinate symptoms; as of belladonna in affections of the brain and the organs of vision, of

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nux-vomica in derangements of the organs of digestion, and of aconite in derangements of the arterial system.

Such are the careful and sure methods of procedure which Homœopathy adopts.

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CHAPTER VI.

ON INFINITESIMAL DOSES.

FOUNDATION OF THESE.

THE question of the dose has been the subject of much discussion. It is quite independent, however, of the still greater feature of Hahnemann's doctrine, the principle *similia similibus curantur*.

It owes its origin to Hahnemann's having observed that, by strong doses, the more regular symptoms of disease were aggravated, and that many less regular and very distressing symptoms were excited. He, therefore, gradually diminished his doses, until he no longer observed any of the primary symptoms of the

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medicament or any unnecessary aggravation. By this cautious and prudent procedure, he found that diseases were still cured, and *that* both more easily and more speedily.

Mode of Preparation.

These considerations naturally bring us to the mode of preparing the medicines; and it is to be observed that homœopathists rather prefer to prepare their remedies themselves than to intrust this to any other person.

With all mineral substances, then, the process commences with trituration, by which they are reduced to a fine powder. One grain of this powder is put into a small porcelain mortar, with 33 grains of sugar of milk; and, after being mixed with a bone spatula, the mixture is pounded for a few minutes (six is the number used by Hahnemann, and, for the sake of uniformity, that number is generally adopted);

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after which it is detached from the bottom and sides of the mortar, and again pounded for six minutes more; 33 grains of the sugar of milk are then added, and the process is repeated as in the first instance; after which another quantity of 33 grains of sugar of milk is again added, and the same course pursued; thus making the attenuation 1.100. The medicine thus obtained is preserved in a phial securely stopped, and labelled with the name and the degree of attenuation.

In this manner the attenuation is carried to the one-millionth part of a grain; and, when a greater attenuation is required, the powders are dissolved in a mixture of alcohol and water.

The medical reader will understand, without further details, the method by which attenuations to the millionth or the ten-millionth part of a grain may be obtained; but, should he wish to possess more information, he will find it in the "Organon of the Healing Art," by Hahnemann, or in Dr. Quin's Pharmacopœia.

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Vegetable juices or extracts are reduced to the state of a concentrated alcoholic tincture, of which 1 drop is mixed with 99 of alcohol, and the medical properties developed by shakings (twice is the number of times used by Hahnemann, and, for the sake of uniformity, that number also is generally adopted); one drop of this dilution being then taken, is mixed with 99 drops of alcohol and again shaken; and the same process is repeated until the required degree of dilution is obtained. In general, the dilution is carried to the decillionth part of a grain.

When the tincture is diluted to the proper state, generally the 30th dilution, small globules of sugar of milk or of common sugar and starch, are made to absorb it; and from 40 to 60 of these are requisite for the absorption of one drop. Two globules are the common dose; but these are so small that they might be lost, were they not generally inclosed in a little powder of sugar of milk.

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Effects of Attenuation and Dilution.

The means used by the homœopathic physician in preparing his medicines, the attenuations and dilutions by trituration and shaking, develope their properties in an extraordinary manner, giving to all of them a more penetrating action; and to some, which before exhibited very little medical power, this communicates important properties.

It is also an interesting fact that the third trituration of any substance is always found to be soluble in diluted alcohol. And hence it appears that the power of action in medicaments is developed in proportion as their cohesion is overcome.

Charcoal, lycopedium, silex, graphites, are amongst the substances which were considered almost inert, and which, as usually prepared, have certainly very little influence on the human organism; but they become active agents when prepared in the

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manner just pointed out, and exert powers which they were not previously supposed to possess.

Nor does the objection receive the slightest support from physical and chemical facts. On the contrary, these sciences afford striking support to the doctrine of the action of infinitesimal doses. Trituration may certainly be supposed to develope medical properties, even in substances which before seemed inert and powerless, when we know that by friction alone, the properties of certain bodies are brought into action, which else had remained latent or dormant.—Caloric and electricity furnish familiar illustrations of the effects of this; and we might prove by mathematical demonstration that, however far the attenuation may be carried, some portion of the medical substances must still be present.

We might also appeal to the recognized and well-known fact of the power of electricity and caloric—both imponderable substances,—in modifying such bodies as are submitted to their action. There is

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nothing unreasonable, then, in supposing, that long-continued trituration in a mortar, or shakings in a phial, may so modify the substances thus treated, as to develope in them a power over the human œconomy which was before inert or latent.

From these considerations arose the doctrine of Hahnemann, that the brute matter of medicines thus becomes spiritualized, or the "doctrine of the development of the dynamic power of medicinal substances, by friction and concussion."

Hence, two or three globules imbibed with the dilution which contains only the decillionth part of a grain, will make the patient feel very sensibly the effect of the medicine, provided it is properly chosen —that is, provided the symptoms which it is capable of producing in a healthy subject, are similar to those of the disease with which the patient is afflicted.

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Principle of their Operation.

When any part of the body is affected by disease, that part becomes extremely sensible to the action of the most minute quantity of medicine, if that medicine be adapted to act upon it. However powerful and robust may be the individual who is labouring under either chronic or acute disease, he speedily feels the impression produced by it upon whatever part or organ may be affected by the malady. The effect of the smallest homœopathic dose would indeed be more felt by an adult under these circumstances, than by an infant exempt from them, and in perfect health, because it then affects the seat of the complaint almost exclusively, and that, being in a state of irritation, is predisposed to be strongly affected by any substance having the property of producing a like irritation.

Thus it is well known that, when the eye is in a

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state of inflammation, light produces the most painful effect upon it; and that a person in ill-humour will be thrown into absolute rage by some trifling additional annoyance, which, at another time, he would not have condescended to notice.

And here it is important to observe, that, in the ill-humoured person thus easily irritated by the slightest occurrence of a similar kind, no dissimilar event—nothing of a joyful kind, however powerful, will appease his anger. Such precisely is the difference, and it is an irreconcileable one, between the practice of the homœopathic and the allopathic methods, with regard to the doses of medicine—a difference which depends on the aptitude or inaptitude for impression which the organism, in a state of disease, manifests for its similar or dissimilar irritant; and it is thus that the homœopathic law involves the principle of specific action.

This last observation illustrates the error of trying, in experiment, to prove or to disprove the efficacy

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of any homœopathic medicament upon a healthy person, by giving as minute a dose as would be administered to one suffering from derangement or disease,—unless, indeed, the dose be often repeated.

Finally, it must be remembered, that the diet which Homœopathy prescribes, by rejecting the use of all substances which could exert any medicinal action, leaves to its minute doses, already so well calculated to act on an unerring principle, all the power which they, by their mode of preparation, possess.

The Objections to Infinitesimal Doses answered.

The extreme exiguity of our doses (for which no better term than infinitesimal or atomic has hitherto been found) has encountered much incredulity. Those who could invent nothing to oppose to the doctrine, that "Like cures like," have made this second discovery of Hahnemann a subject of ridicule.

An objection against the *possibility* of such

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doses being efficient, has been raised upon the influence of imagination, by those who prefer talking or writing about what they do not know, to that experiment which always confers the surest knowledge: to this, the effects produced by such doses have sometimes been imputed. But these arguers, in the warmth of their zeal, overlook, or are ignorant of the fact, that these doses are peculiarly effective with children, and even with domestic animals, as horses, dogs, &c.

It has, in the same spirit, and in the face of all facts, been asserted, that it is utterly impossible that medicaments so divided should produce any effect whatever. The objectors forget that, although the medicaments are attenuated to a point which makes it impossible to recognize their colour, taste, or smell, yet it does by no means follow that their qualities should be diminished in the same proportion. On the contrary, they are so much developed and augmented by the process already spoken of, that it

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is unnecessary, and it would, in some cases, be dangerous, to administer them in larger quantities.

I would ask those who thus refuse to admit the efficacy of such medicaments, because they are not visible to the eye, or palpable to the touch, whether they can see, touch, or in any manner recognize the miasm or cause of cholera,—of the small-pox,—of scarlet fever,—of the plague? The answer must be in the negative; and yet it cannot be doubted that these fearful scourges are produced by *some* cause.

Who then will deny the immense power of invisible and *imperceptible* causes? Why should our scepticism be reserved for the doctrine of the effects which *palpable* bodies (much attenuated, it is true, but of which a portion, however attenuated, still remains in our preparations) are capable of manifesting upon the human organism?

Not only must the force of invisible causes be admitted, but also the effects of very minute applications. The physician has constantly before his

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eyes the effects of such applications. He knows the power of the smallest atom of the serpent's venom, and of the virus of the mad dog, of the wasp, and of many insects. He knows that the odour of musk, though almost imperceptible, will powerfully affect persons of a nervous constitution; that the slightest touch of Prussic acid will produce instant death; and that a particle of cow-pock matter can prevent an awful disease, which had for ages been the scourge of the human race.

The Action of these Doses, on the Nervous System.

The nervous system is the means by which all parts of the body are brought into communication with each other, in order to form one harmonious whole; and this system is evidently the means of transmitting the effects of the medicines which are administered in Homœopathy.

It is well known that it has been, and still is, the practice of the old school to exhibit large doses of

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medicine, and either (antipathically) to confide to the stomach the care of conveying them, by the slow process of digestion, absorption, and circulation, directly to that part of the body which is attacked by disease, or (allopathically), by disordering healthy parts, to attack the disease indirectly. But, by the homœopathic method, those medicaments for which the system has the highest aptitude, are brought into contact with the papillæ of the tongue, which is found to be sufficient in all cases to produce the desired effect; and, in some, smelling alone is enough. They thus touch directly the sentient roots of that nervous tree, through which their power is conveyed to the whole system.

Mr. Walker, the author of an elaborate work on the Nervous System, is of opinion, that the homœopathic doses cannot act either on the nerves of taste or those of common sensation in the tongue, (the lingual branches of the trifacial and of the glosso-pharyngeal nerves,) because it is the general

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characteristic of nerves of sensation passing toward the brain, to be accompanied by consciousness and to terminate in perception, which is not the common effect of homœopathic doses. He nevertheless thinks that our want of consciousness and perception of the action of these doses is still no argument against their acting on the nervous system, because it is much more probable that they act on the nervous system of life than on that of mind—namely, on the branches of the great Sympathetic. It is certain that this system, which has its centres in the trunk of the body, sends branches out of it, which accompany all the great vessels, and which may be easily seen on the external iliac arteries where they become femoral. The necessity for such accompaniment, he observes, is rendered remarkably evident by branches from that nerve ascending from the trunk even to the brain, *from which*, it is obvious, that, if a cerebral nerve would have answered the purpose, it could far more easily have been

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supplied. But it is evident that the sympathetic and its branches are everywhere the nerves of life, having their centres in the trunk, as those of mind have them in the head; that these branches, as they accompany the great trunks of the arteries, accompany also the minutest capillary arteries to every surface of the body; and that it is upon their extremities that the homœopathic doses make those impressions of which, like all the acts of the vital system, we are necessarily unconscious.

Be this as it may, the proofs of the *facts* which I advance are furnished by observation and experience. By these alone, can be demonstrated the form in which medicine is most efficient in conquering disease;—these alone can prove the action of the medicaments;—these alone can determine the mode in which they should be administered. The powerful operation of small doses, then, is a demonstrable fact, and their curative effect is also a fact, which every one is at liberty to observe and verify.

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Whether this fact be singular and surprising, or whether it be in conformity or in contradiction to received medical doctrines, is not the question. New facts, new discoveries, overturn or modify hypotheses previously admitted, and harmonize with facts already known. Experience alone can be appealed to, to decide in such cases; and, to experience, we appeal for proof of the power of infinitesimal doses.

As connected with this portion of the homœopathic doctrine, which regards the nervous system, I should here observe, that all who are acquainted with the history of the different schools of medicine, are aware that they form two great classes, or systems, which have been named the *vital* and the *organic*. The disciples of the former starting from the principle of the unity of life, and feeling deeply the importance of that unity as the great regulator of the functions of the human organism,—pay little attention to the local changes which it undergoes. The followers of the latter, on the contrary, devoting their

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exclusive attention to the distinct function of each particular organ,—think too lightly of the unity of life.

Hahnemann's doctrine embraces both of these views of the human economy. None of the physicians who have preceded him have held the principle of life in higher estimation than he has done. He unceasingly reminds us of the singleness and complete unity of that vivifying principle; but, at the same time he displays the most persevering anxiety that every change which takes place in each particular organ should be carefully studied.

The physician is thus in possession of that which affects the patient generally, and of that which affects each organ in particular; and his remedies, prescribed as I have indicated, reach specifically the whole organic system, and each particular organ.

Variation of Doses.

The increase, diminution, and repetition of the doses must depend upon circumstances. They

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require to be varied according to the varied aspect of the disease, the age, and the temperament of the patient, and according to other considerations, which will occur to the practised physician.

In the early editions of the Organon, Hahnemann gave as a rule, that no medicament ought to be repeated, and that no new one ought to be given while the effects of a previous one lasted. Latterly, he has found that this rule admits of exceptions, and that, in those cases, the same medicament may be advantageously repeated.

In connexion with these circumstances, I may observe that Homœopathy, which may appear easy of attainment at first, because it is founded on a few clear and simple principles, presents increasing difficulties as the student advances in his career, because, in proportion as he advances, the difficulties are more clearly defined, and because the choice of the exact remedy for each individual case requires a serious

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study, to which the routine practitioner of the old school is unaccustomed.

I may here state, that the globules containing the medicament are administered by placing them on the tongue, either alone or mixed with sugar of milk, in the shape of a powder, and by there allowing them to be dissolved and transmitted through the system, where they are soon found to act on the diseased organ. It may also be proper to add, that the activity of the medicine is always in proportion to the activity of the malady: thus, in violent inflammatory attacks, the operation of the medicine on the disease is immediate and efficient, removing these dangerous symptoms, much more quickly and surely than the unnecessary, debilitating, and pernicious process of bloodletting.*

* Having been formerly a pupil of Broussais, and consequently an advocate for sanguineous evacuation, I can speak less scrupulously of that dangerous practice than if I had originally been a disciple of Hahnemann.

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CHAPTER VII.

HOMŒOPATHIC DIET AND REGIMEN.

COMMON PRACTICE IN THIS RESPECT.

In none of the medical schools which have preceded that of Hahnemann, have the rules for the adoption of regimen been fixed upon a sound and invariable basis. Each school has formed these rules upon its peculiar views of the nature of disease, and thus, while some prescribe an extremely low diet, others order, or permit the use of, the most nourishing aliments and stimulating wines. The object of the former is to subdue that *irritation*, which they consider to be the generating principle of the disease, by an almost total abstinence from food,—whilst

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the latter attempt to counteract, by stimulants, that *debility* which, in their opinion, is often the foundation of the malady.

The examination of the doctrines and rules of each school, will demonstrate the existence of these contradictions and uncertainties; and I do not hesitate to affirm, that this will continue until the homœopathic law is adopted, which, by giving a fixed and sure basis to therapeutics, will, at the same time, destroy all uncertainty regarding regimen.

Homœopathic Rules of Diet and Regimen.

The object to be attained by attention to regimen in the treatment of disease, is to place the patient in a condition the most favorable for the action of the remedy; and, to accomplish this, the two following rules are considered essential.

1st. To prohibit the use of every description of aliment which possesses medicinal properties, or which might destroy or modify the action of the medicines administered.

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2d. To regulate the quantity of such aliments as are allowed to the patient, in order that the daily waste of the constitution may be supplied, without overcharging the digestive powers.

The homœopathic physician prohibits his patients from using spirituous liquors, spices, acids, strong tea and coffee, and aromatic substances. He also excludes from their regimen, every aliment which his experience informs him is of difficult digestion, and in general all fat meats and the flesh of animals which are too young; as well as all fruits of bad quality, or which are not perfectly ripe. He moreover recommends them not to reside in marshy districts, nor in dark and damp streets, in which there is no free circulation of air. For similar reasons, he advises them to avoid public meetings, and large parties, where the temperature of the air is either too elevated, or vitiated by the number of persons breathing it.

The aliments to be preferred, are such as the

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patient digests with the greatest facility; and, in this, experience alone can guide him. The physician can neither predicate those which will be agreeable to him, nor those to which he has a dislike. The patient is allowed to drink pure water, weak beer, or a very small quantity of wine mixed with water. Wine undiluted, as well as tea and coffee, are allowed only to patients who have been long accustomed to their use, and who would suffer from privation of them. The physician must decide in what cases they ought to be entirely prohibited, or be only partially permitted; but, even when it is necessary to allow them, they ought to be taken in much smaller quantities and much weaker than usual. It is also strongly recommended to the homœopathic patient to avoid every thing which is calculated to excite strong emotions, and all excesses either of labour or pleasure.

Exercise is likewise a very important element in the homœopathic regimen. It is indispensable that patients afflicted with a chronic disease, should not

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lead too sedentary a life. They ought to take exercise daily in the open air, to as great an extent as their strength will permit; and if they are unable to walk, they ought to be taken out in a carriage, although this mode of exercise is less salutary than walking. If the patient is too ill to partake of either of these modes of exercise, the air of his apartments ought to be frequently changed, and the greatest attention paid to cleanliness therein.

Hot baths are not permitted in homœopathic treatment; but sponging with cold or slightly tepid water is recommended in preference.

These, of brief Duration in Acute Diseases.

The regimen here pointed out is more especially adapted to the treatment of chronic diseases. But it is also suitable in acute complaints; although, in the latter, it is subject to many particular modifications which cannot be detailed in a work like the present.

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I will only observe here, that rigorous attention to diet in acute disorders, is rarely of long duration in homœopathic practice. In no case is the patient restricted from taking food, except in cases where he has a positive disinclination to it; and whenever the desire for food returns, he is allowed by degrees to indulge it. Besides, the duration of acute diseases being infinitely shorter by the homœopathic mode of treatment than by that of the old school, the duration of dietetic restrictions is also shorter, and consequently the inconveniences arising from long abstinence from food are avoided.

Such Rules Accessory, not Curative.

From the preceding observations, an opinion may be formed of the *rationale* of the homœopathic regimen. It will be remarked, that we consider it only as accessory, and not curative; and that, consequently, there is a wide difference betwixt the

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homœopathic school and that which has been called the *expectant*—that which looks to the efforts of nature for every thing, and proclaims diet, water, and exercise, to be sovereign remedies.

No doubt, diet, water, and exercise, are excellent things. Unquestionably, for him who has too constantly remained within doors, it may be well to prescribe exercise. To another, who has gorged himself with the delicacies of the table, it may be proper to recommend moderation in eating, and to dictate such a diet as will give the alimentary system time to recover from the effects of repletion. And, to him, who has indulged in an excess of wine, it may be wise to prescribe water: to deprive him for a time of that in which he has indulged to excess, is easily understood; and *it* may alone be sufficient to reestablish the health, which the abuse of it had deranged.

We should not have mentioned the expectant school at all,—as it enjoys credit only with those

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who are absurdly credulous, — had it not been that we have always been represented as ranging ourselves under its banner. Those who have seen the success of the homœopathic treatment could not well deny it; but they have preferred attributing this success to the *regimen*, and not to the *principle*, and to that curative virtue of homœopathic doses which we proclaim. Their arguments appear to us to be quite unfounded. It is easily seen that our regimen is infinitely less severe than that which is commanded by certain other medical schools; for we always allow to our patients a quantity of substantial nourishment in accordance with their appetite and digestive powers.

It is true that, even in this objection, our system of diet is, so far, well understood; but its excellence is dependant on this, that it does not injure the constitution of the patient, and more especially on its favouring the most simple and beneficent therapeutic which has ever existed. But, on this point, it

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has justly been asked,—if Homœopathy has really performed so many wonderful cures by its dietetic prescriptions alone, are not the routine practitioners criminal if they continue to torment their patients with bleedings, leeches, cupping, setons, artificial ulcers, hot irons, disgusting draughts, pills, and other kinds of dangerous and repugnant medicines?

Assuredly, if the homœopathic regimen contributes to the preservation of health, it has no more power than any other system in destroying disease. And those who advance the opinion, that it is the strict attention to diet exacted by the homœopathic physician which alone produces a cure, ought to feel the absurdity of supposing examples of such diseases as cholera, typhus, or bilious fever, being cured by such means;—and, as regards chronic disorders, no one has effected their cure by a regulated diet alone. We know, on the contrary, that by adhering for a long time to a low diet, the organs of digestion are

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weakened, the susceptibility of the nervous system increased, and that thus new disorders may be produced. All this is so true, that it is only those of the routine physicians who have very naturally lost confidence in their art, who have adopted this do-nothing practice.

The argument of our opponents is the less reasonable, even allowing it to be possible to cure by regimen alone; for, in that case, of what use are the long and difficult studies of the medical practitioner? and why does he devote his time to them if they lead to nothing better than to a simple diet? This would be placing a very low value upon the labours of those who have devoted their lives to the advancement of a science which they consider one of the most important: it would be placing that science itself in a low rank, and it would leave little hope to those who expect to derive from it some alleviation of their sufferings.

I have given only a slight sketch of the homœo-

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pathic regimen, as the details can be useful only to the physician. This small work is destined merely to give a popular view of the principles of the art. The work announced in the last page, will give a practical one. The physician who desires to become thoroughly acquainted with the subject, must have recourse to the works of Hahnemann.

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CHAPTER VIII.

HOMŒOPATHIC EXPERIMENTS IN PARIS, &c.

COMMISSION OF THE ACADÉMIE DE MÉDECINE.

Some explanation may appear necessary to my readers, for introducing here a subject which does not properly belong to the "Principles of Homœopathy;" but, as much misrepresentation has been industriously and widely circulated, respecting experiments made in Paris, and their results, I think it necessary to place the whole of the facts in their true light; and, having been an eye-witness, I can vouch for the correctness of what I state. I am the more anxious that the profession and the public

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should understand the real merits of this question, as the colouring which has been put upon it cannot fail to mislead and deter the conscientious enquirer, and may also tend to retard, though it cannot stop, the progress of truth.

In 1834, the Homœopathic Society of Paris memorialized the Minister of Public Instruction, to legalize their constitution; to give them authority to found Dispensaries, where the sick poor might be publicly and gratuitously attended; and to sanction their establishing a Hospital, as soon as their funds should be able to bear the charge. The minister declined coming to any decision on this point, until he had consulted the Académie de Médecine. That learned body accordingly named a commission from its own members, and gave it instructions to investigate the claims of Homœopathy, in order to enable the academy to make its report to the government.

The Homœopathic Society, persuaded that a commission so appointed would examine in all its details

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the important question submitted to its deliberations, offered every assistance which they could afford, and held themselves ready to co-operate with the Commissioners in making experiments, which should carry that conviction to their minds which it was presumed they were willing to receive. The members of the commission, however, having beforehand made up their minds that the science merited little attention, did not accept their offer.

Its violent Procedure and unjust Decision.

During the period in which this subject was in discussion, the sessions of the Academy presented nothing of real interest to science. The passions had been brought into play; the spirit of party had been roused; and the meetings of this learned body were distinguished only by taunts and outrages, launched against a system which it did not understand, and against men whose only offence was, that they entertained opinions different from those adopted by itself.

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The doctrine of Hahnemann appeared absurd to the Academy, and was condemned almost unanimously. To the minister, it consequently reported that it was unnecessary to think of authorizing the Homœopathists to establish dispensaries.

The decision of the Academy under such circumstances, ought not to produce much effect on the public mind, nor can it greatly impede the progress which truth sooner or later must make.

Reply to Dr. Bailly's Statements.

One circumstance connected with the proceedings of the commission, was, however, sufficiently remarkable to excite a good deal of notice at the time, and it seems to me proper to mention it here. I allude to the statements made by two distinguished physicians.

Dr. Bailly declared that he had, for five months, confided several of the patients in one of his wards

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in the Hospital (L'Hôtel Dieu) to the care of two of the most fervent disciples of Hahnemann, and that, under their management, no cure, with the exception of two, had, by such means, been effected.

The other physician, Dr. Andral, declared, that he had made a great number of experiments to demonstrate the action of the infinitesimal doses, both on persons in health and on patients, but had never been able to discover, that they produced the slightest effect.

It is indeed true, that Dr. Bailly allowed two homœopathic physicians to treat certain sick persons in the Hôtel Dieu; but it is also true, that the greater part of the cases put under their care, were decidedly *incurable*. Dr. Bailly was, at that time, engaged in experiments with kreosote, and, in his quality of member of the academic commission, was trying its effect upon a great number of the patients under his care: this might be the reason why he could not furnish these gentlemen with the *curable* patients, which he had promised them. They, how-

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ever, accepted such patients as he was pleased to assign them, but declared, at the same time, that almost all of them were incurable.

The homœopathists accepted these cases; first, because they considered it an advantage to be allowed to appear in so great a medical theatre; secondly, because they were persuaded that, in the end, they should receive curable cases; and thirdly, because, in their honest zeal for homœopathy, they were resolved to encounter any difficulties, however great, —for, being themselves sure of the truth of their doctrines, they were satisfied that, sooner or later, they should convince the most incredulous. Such were their motives.

It is, moreover, a fact, that Dr. Simon and I (who were the physicians intrusted with these cases) addressed a letter to M. Bailly, on the 6th of January, 1834,* (when about a month had elapsed after the cases

* Printed in the "Archives et Journal de la Médecine Homœopathique," Tome Troisieme, No. XII., for July, 1835.

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were given us), in which we declared our intention to withdraw from the Hôtel Dieu, if cases, impartially selected, were not assigned to us. By referring to that journal, however, the reader will be satisfied, that *none but chronic, and generally incurable, cases were allowed us*, and that *we were likewise deprived of every facility in the treatment of them.*

Dr. Bailly, however, has omitted to state (which he might, and probably would have done, had not his private register been *lost*), that the condition of several of the incurable patients was ameliorated by our treatment, and that the few curable ones were actually cured!

Amongst the cases alluded to, were several which I shall here notice; namely, three cases of chronic catarrh of the chest, one of chronic affection of the liver, attended with hemorrhoids, and one of excessive emaciation produced by lead-colic. All these cases were so considerably ameliorated, that the patients left the hospital at their own request. A *perfect cure* was

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effected on a patient, who had an inflammatory tumour on the thigh; upon another, who had intermittent fever, and that too, after a third relapse, under the allopathic treatment; and on a third, who, having lost the power of speech by an attack of apoplexy, had his voice restored.

These cases are not mentioned in Dr. Bailly's report, owing probably to the *loss* of his register; but he there acknowledges the cure of two other cases, although the manner in which they are reported, shows that he felt it more difficult to *refute*, than to *ridicule*, homœopathy.

In one of them, he says, the patient returned to the Hotel Dieu three weeks after his discharge, and died there in the course of a few days.

The other patient, he admits, left the hospital perfectly cured; but he says, that it required more than two months of homœopathic treatment to effect it; whilst another patient, affected with the same malady, was cured in a few weeks, by the usual practice.

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To be correct in this last instance, Dr. Bailly should have said, that the case under his own care was that of a patient suffering from typhus fever, unattended by any alarming symptom; whilst the patient under the care of the homœopathists, was in a state of intense delirium, which rendered it necessary to put him under restraint. He ought also to have added, that, in the latter, fever was accompanied with inflammation of the lungs, and bloody and purulent expectoration; and that the unfortunate individual had a severe relapse during his convalescence, in consequence of being incautiously permitted to use food directly opposed to the advice of his homœopathic attendants.

In regard to the first-mentioned case, some explanation is necessary. It was one of destruction of the uterus by cancer, and of suppuration of the lungs; to which was superadded a mercurial disease, caused by strong injections of corrosive sublimate. The mercurial disease was completely cured by the homœopathists; but the others were, from the com-

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mencement, declared by them to be incurable; and it was to these last-mentioned diseases, that the patient fell a victim, after her return to the Hôtel Dieu.

I have mentioned the *loss* of Dr. Bailly's private register, or note-book. That register contained a complete description of the diseases with which this patient was affected, the treatment which was followed, and the changes which were remarked.

We requested Dr. B. to give us the register, or, at all events, a *copy* of the observations there inserted, with the intention of laying them before the public, in order that they might judge whether these experiments, incomplete as they undoubtedly were, and made under very unfavorable circumstances, proved anything in the slightest degree unfavorable to homœopathy. —— Dr. B.'s reply to us was, that "*the Register had been mislaid!*"

We leave the reader to draw his own conclusions from this fact;—the *accident* was certainly an *ungenerous* one;—and we have only to add, that this

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unfortunate and ill-timed *loss* deprives us of the only indisputable evidence it was in our power to offer to the public (for *it was the evidence of our opponents!*), that the Experiments in Paris, even though unfairly chosen, did by no means wholly fail, as has been unjustly asserted.

Remarks as to Dr. Andral.

To Dr. Andral, it is quite impossible to make any specific, precise, and critical reply, because no homœopathist witnessed the numerous experiments which he states himself to have made; but, as he consulted no one on the proper manner of making them, we think it may, at first sight, be fairly presumed, that he was not acquainted with the specific medicine for each case, nor with the precise and essential conditions on which success depended. This will speedily receive confirmation.

A short time, indeed, previous to the discussion of the question of homœopathy by the *Académie de*

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Médecine, Dr. Andral mentioned, in course of conversation with the author of this work, that, although he had directed his attention to the subject, his mind was not made up as to its merits, and frankly avowed that he knew very little about the practice involved in the new doctrines. How, then, could M. Andral, who acknowledged that he had scarcely acquired the elements of homœopathic practice, venture to pronounce sentence on these doctrines! What opinion would be formed of a jury which should condemn, before it made itself acquainted with the facts of a case? Yet such precisely was M. Andral's position!

But there is a fact to be stated here, which is perfectly decisive as to M. Andral: — *he had absolutely no guide in the prescription of homœopathic medicines, and he made a wrong application of every one that he employed*, as has been clearly shown in the "Archives de la Médecine Homœopathique," Tome Premier, No. 1, for July, 1834.—No comments nor details can add force to this decisive fact.

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If I am not misinformed, however, Mr. Andral is, at the present moment, engaged in a fresh course of experiments and observations, to ascertain the value of Hahnemann's discoveries; and if so, it adds further proof, that his first-reported opinion was founded on imperfect and incomplete experiments, and that he was by no means convinced of the inefficacy of homœopathy.

I have, on this subject, finally to state, that Dr. Simon, in the name of the Homœopathic Institute of Paris, addressed a Letter to the Minister of Public Instruction, in reply to the Decision of the *Académie de Médecine*, on the Homœopathic Medical Doctrine. This Letter is printed in the "Archives et Journal de la Médecine Homœopathique," Tome Troisieme, No. XVII., for November, 1835.—It amply vindicates the demands and the cause of homœopathy, and it gives a full detail of all the facts just referred to.

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Other Objectors.

A recent English author, in order, if possible, to throw ridicule and discredit on homœopathy, has been pleased to unite, in the same pamphlet, a pretended refutation of homœopathy and another of animal magnetism! Now, whatever opinion may be formed of animal magnetism—whether it be a discovery or a deception, a truth or a trick, it is very evident, that it has no kind of relation to the estimate which ought to be formed of homœopathic science.

The medical man alluded to, tries to prove, that all the homœopathic effects which were observed at Paris, ought to be referred to the influence of imagination; and, to attain this object, he makes use of the two following arguments.

1st. Several students of medicine at the Hôtel Dieu, being subjected to experiment, took, in successive doses, one, two, ten, and eighty globules, of the most active homœopathic medicines, prepared by the only homœopathic druggist in Paris; and, in no case, was the slightest effect

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produced.—Now, I ask of this writer, what were the medicines employed? in what cases were they prescribed? what was the precise mode of administering them? who witnessed them? and what do such nameless and indescribable experiments prove?—Assuredly, no homœopathic physician, recognized as such, presided, or was even present, at these experiments: they were made by persons having no knowledge of homœopathy! When we know all the difficulties attached to such experiments,—when we know all the patience necessary to conduct them properly,—we cannot but wonder at the levity with which such contemptible procedures are adduced as annihilating the great labours of Hahnemann on the influence of medicaments on man in health!

2d. In an argument, which is curious in other respects, he tells us that "a number of pills, made with inert substances, as flour, gum arabic, and starch, were given to patients, who believed them to be homœopathic remedies," and who, having their imaginations excited thereby, experienced various

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symptoms.—Granting, for a moment, the correctness of this statement, which is at best a hearsay one, and which, even if true, proves only the force of imagination, it certainly is neither logical nor just to try to make homœopathy accountable for such weaknesses and follies!—But, to reply further to such things, would be to argue seriously against the idlest gossip.

These, then, are fair specimens of the candour, impartiality, and judgment displayed throughout the work alluded to, and put forth by a medical writer, whose only knowledge of homœopathy is avowedly derived from hearsay, and who, although he has visited the homœopathic hospital of Leipsic, has never, in one single instance, tried the medicines upon himself, or even witnessed their effects upon others! for he distinctly tells us, that all he relates is from mere report.

Such are the opponents of Homœopathy; and such, their knowledge of the new and great science whose progress they would thus attempt to arrest!—In short, I need only say, that the work alluded to contains no observation or argument that the perusal of the pre-

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ceding pages will not enable the least advanced student of homœopathy to refute!

Many other writers in the medical journals of this country, have taken up arms against our great truth; but, as all, evidently and confessedly, write in utter ignorance of the subject, it would be a very superfluous task to combat their assertions. I, therefore, leave them to that oblivion, which is their inevitable fate.—To investigate homœopathy with a sincere desire to ascertain its real merits, and to oppose it conscientiously, would be impossible.

By these writers and some others, who know nothing of him, has Hahnemann been proclaimed to be a visionary!—while those who are acquainted with the patient perseverance of his researches, and his tardiness in putting forth any one of his numerous and valuable discoveries till repeated trials and severe tests had placed their truth beyond all doubt, know how unjustly such an epithet can be applied to him.—But Galileo, and Locke, and Harvey, and Jenner, and Arkwright, and Windsor, were equally

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visionaries in their day;—and so is every man a visionary, who is in advance of the knowledge of his time;—and especially is he one, who, like Hahnemann, makes a complete revolution in an important branch of science, in the existing condition of which the interests of a large body of professional men are unwisely supposed to be involved.

On the subject of the dose, I have only further to notice an error often committed, in confounding two very different things,—the highly increased power which homœopathic medicaments acquire by means of trituration, &c., and the consequent exiguity of the doses required,—with a notion, altogether false, that a small homœopathic dose is more powerful than a large one. The very reverse of this is true: large doses are avoided in Homœopathy—as too powerful—as too strongly producing their primary effects—as causing aggravation, unnecessarily deranging the economy, occasioning suffering, and protracting the cure!

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CHAPTER IX.

CONCLUSION.

In the preceding pages, I have endeavoured to establish the following truths.

1. That the principle of Homœopathic medical science—the law, *similia similibus curantur*, is recognized in every known popular remedy.

2. That it explains, in a striking manner, a multitude of cures selected from the practice of all the former schools of medicine.

3. That all specifics, scientific and popular, are in strict accordance with it.

Hahnemann has directed the whole force of his

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genius to raise the therapeutic branch of medicine to the rank of a *positive science*, by giving it a *fixed law* for its basis;—and he has succeeded.

Should this brief exposition of the principles of Homœopathy have the effect of directing the attention of impartial readers to the investigation of that great discovery, my principal object will have been attained. They will find *cases* in confirmation of it, in the writings of physicians of every school; but they will no where find any reference to the *law* upon which their success depends.

It is otherwise, even in the last of these respects, with regard to the second discovery of Hahnemann; for we find no evidence, in the works of physicians, that they were at all aware of the efficacy of infinitesimal doses. The reasons which Hahnemann has adduced in support of them, and which are shortly noticed in the chapter on that subject, joined to the facility of verification, cannot, however, leave the enquiring mind long in suspense.

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The doctrines of Hahnemann thus open a new era in medical science, throw light on many subjects which were previously involved in deep obscurity, and supersede that confused mass of opinions and formulæ which made the doctrines of the old school either incomprehensible or untenable. They introduce order and certainty, where formerly reigned disorder and doubt. Medicines whose efficacy has been ascertained by actual experiment upon healthy individuals, will henceforth be preferred to the capricious use of those which have gained a universal celebrity, owing solely to their successful, but hap-hazard, application in a few solitary cases of disease.

Whether the time be yet arrived, when the passions and prejudices of professional men are sufficiently allayed, to admit of their investigating this discovery with that calmness which its importance demands,—I shall not pretend to say; but, assuredly, the time is now past, to meet it with such exclamations as "impossible!" "absurd!" "too ridiculous to deserve

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notice!" &c. Experiment is in the power of every enquirer; and, to that test, it will be put by all who are interested in the health of mankind.

Questions, indeed, of far less importance to the community, have been submitted to the investigation of a Committee of enlightened and impartial individuals; and I know not why a similar course should not be pursued in the present case. It ought to be remembered, that this is not a matter of trivial importance, but one which is intimately connected with the welfare and happiness of the whole human race.

Were an hospital provided, in which the homœopathic mode of treatment was permitted to be exclusively followed, and a committee of competent and conscientious physicians appointed to observe, register, and report the effects produced by it,—I have the fullest confidence, that the experience even of a few months would be sufficient to convince them of the truth of the principle, that "Like cures Like," as well as of the curative efficacy of "Infinitesimal Doses."

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It is rarely found, that the members of a liberal profession long continue to adhere obstinately to error, when they have the means of ascertaining the truth; and still more rarely is it found, that they long resort to the influence of their recognized authority over public opinion, in order to endeavour to put down a system which is not, in every point, in harmony with their own.

The disciples of Hahnemann ask only fair play. They demand the benefit of the old English principle—"*a clear stage and no favour*;" and they feel assured, that the votaries of science, whose only end and aim is all-powerful truth,—that medical philosophers, whose sole object is the god-like one of human health and happiness,—will not refuse their demand.

THE END.

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BY THE SAME AUTHOR.

In the Press, and will appear in the course of June,

PRACTICE

OF

HOMŒOPATHY,

Being an illustration of the present Work on its Principles.

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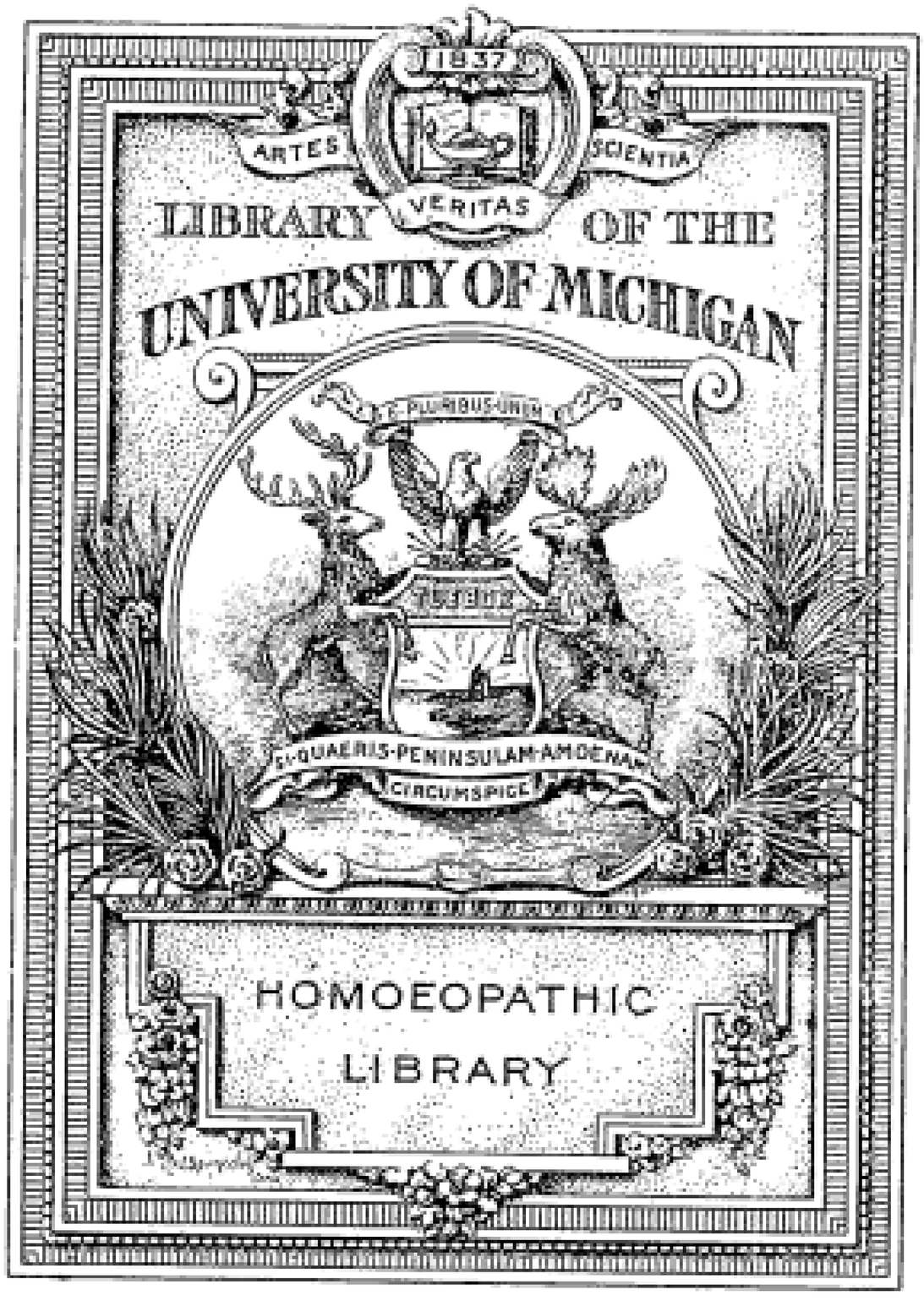

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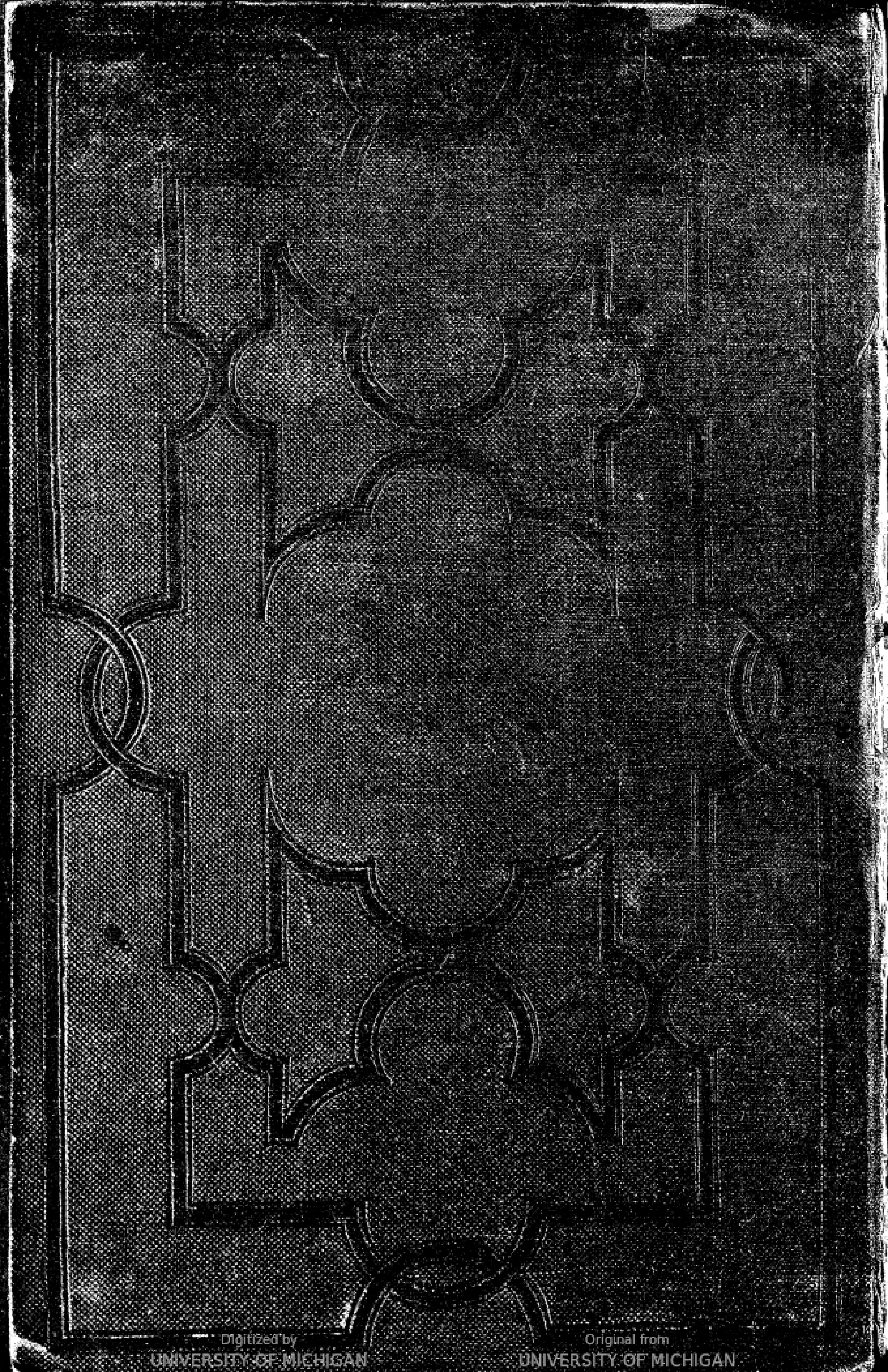

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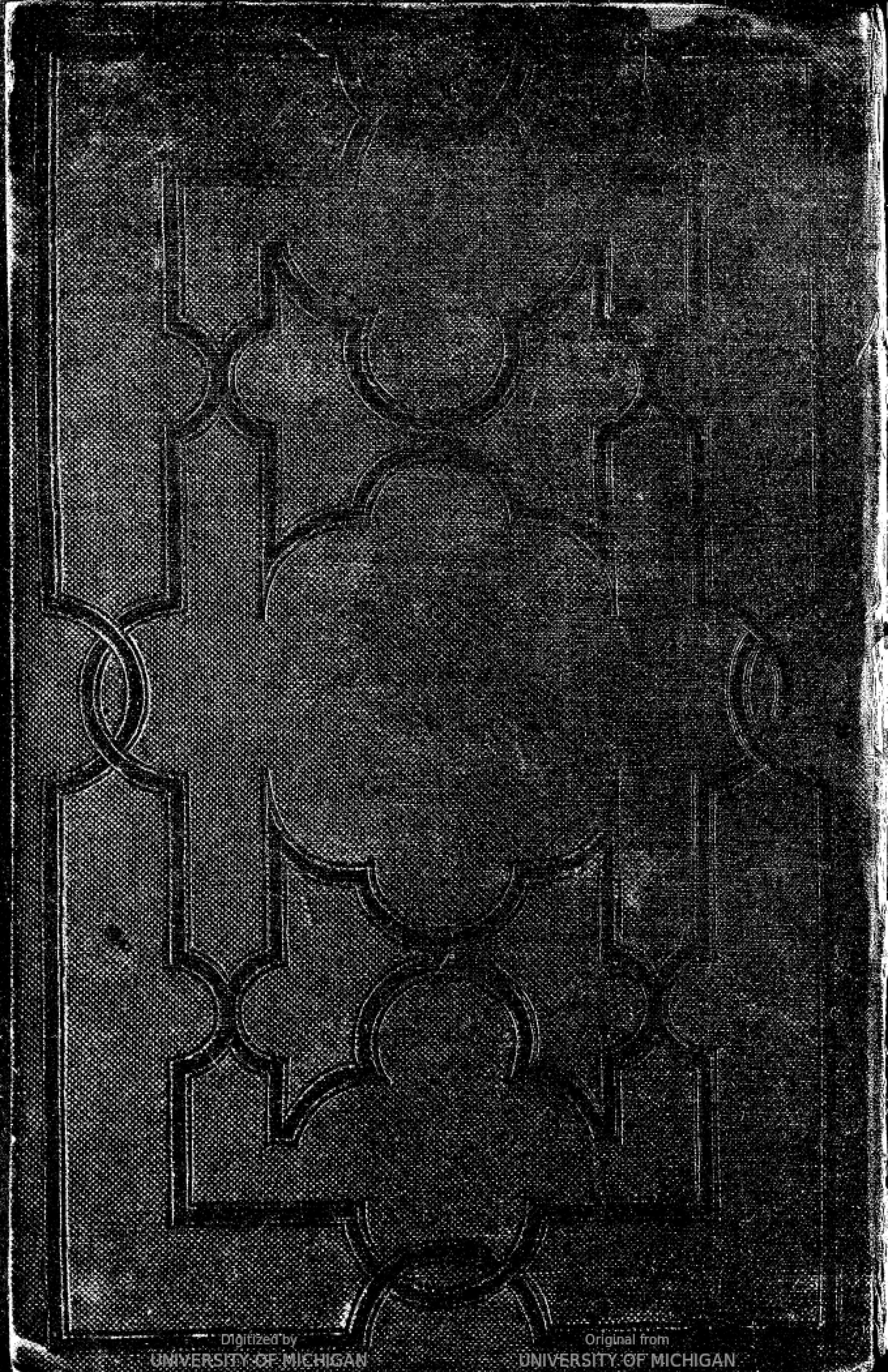

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BY P. CURIE, M.D.

FORMERLY SURGEON IN THE MILITARY HOSPITAL OF PARIS;
MEMBER OF THE PARISIAN HOMŒOPATHIC AND GALLICAN SOCIETIES,
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