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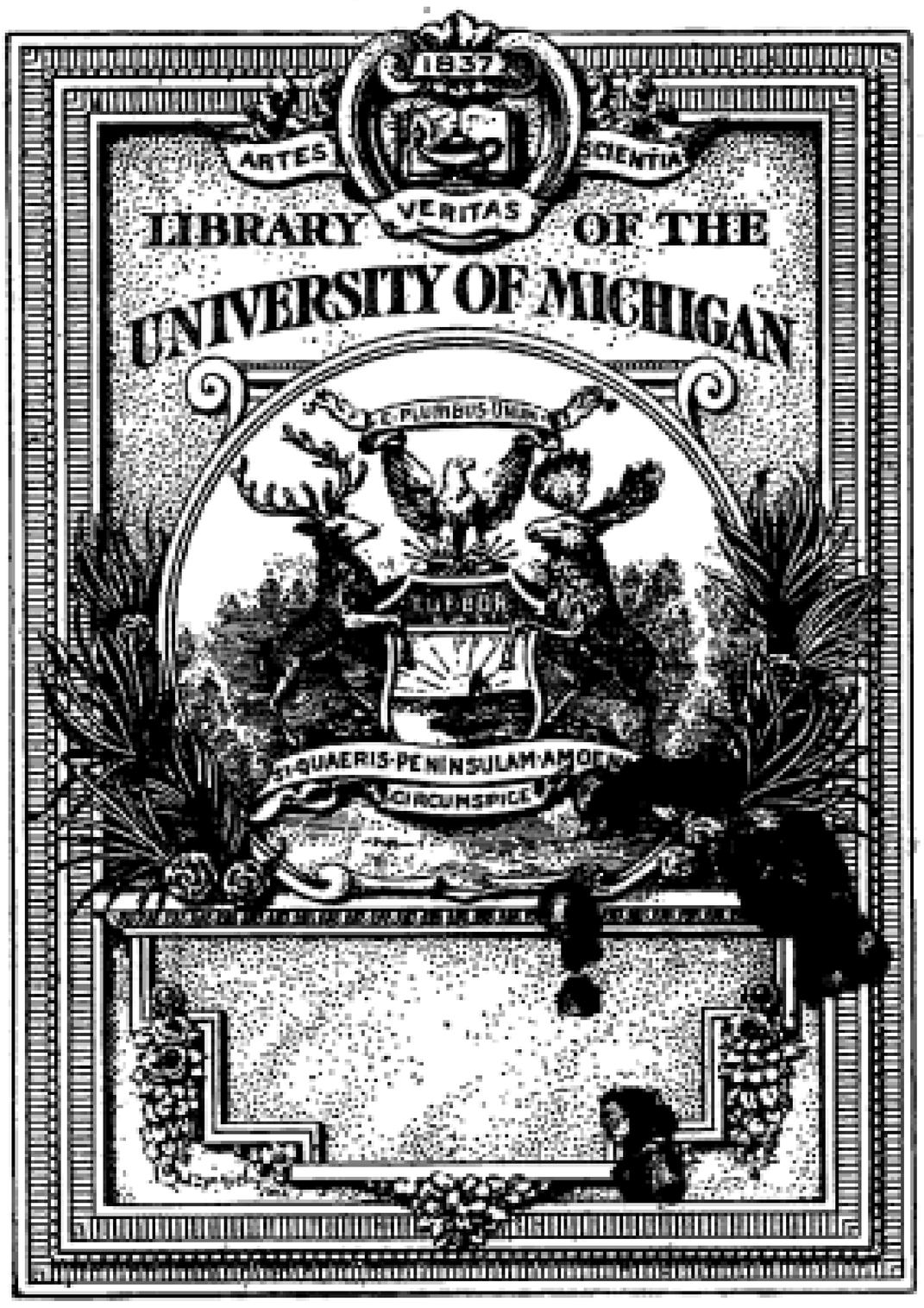

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ORGANON OF MEDICINE.

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H.T.A. 1900

TRANSLATOR'S PREFACE.

THE immortal work that contains the full exposition of that glorious and beneficent system of medicine, destined, probably at no very distant date, to supersede entirely all other systems and modes of treatment, whose every page abounds in profound and original thought, and which in this the last edition that underwent the Master's supervision, contains the principles of his doctrine in their most perfect and matured state, needs not the recommendation of overstrained eulogy, and requires no introductory essay nor explanatory notes. Perfect and complete in itself, it leaves no point of doctrine unexplained, no technical detail untouched, no adverse argument unanswered. A critical essay might indeed

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be written to indicate and perhaps to refute the Author's peculiar physiological notions, but these may readily be gathered from a careful perusal of the text, and their subversion would in no way affect the value of the therapeutic principles and practice inculcated.

To dwell upon them, therefore, in this place, were superfluous, but I may be permitted to say a few words respecting my own share in the following pages; I refer to the translation.

Convinced that what the English student of Homœopathy required was an exact reproduction of the Founder's great work, I have conscientiously endeavoured to render my translation as literal as possible, and as far as the different genius of the two languages admitted of it, I have retained the same expressions, figures of speech, and even the somewhat cumbrous and tautological style of the original, no doubt to the horror of the mere philological dilettante, should this book unfortunately happen to fall into the hands of such a person, but to the satisfaction of the earnest student, who would

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doubtless consent to dispense with the amenities of rhetorical grace for the conviction that the exact meaning of the Author has nowhere been sacrificed to any fancied elegance of style or expression.*

The notes I have introduced, distinguished by being enclosed within brackets [ ], refer almost entirely to the views and practice of the Author subsequent to the publication of this last edition, and will be found interesting as they exhibit considerable differences from those in the text, and would in all likelihood have been substituted for these by Hahnemann had he lived to publish a sixth edition of his work.

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* In some cases I have taken, what many may think unwarrantable liberties with the mother tongue in the creation and new adaptation of several words not usually met with in ordinary, but common enough in homœopathic writings. These are chiefly: dynamize, potentize (dynamisiren, potenziren), dynamization (Dynamisation, Potenzirung), potency (Potenz) in the sense of a potent agent. If it be objected that these are not English words, it may be replied that neither are they German, but were originally coined by Hahnemann, to express what there were no precise words for in his own tongue, and what our own is equally deficient in, as faithful translators, therefore, there is nothing for us, but to anglicize them as best we may.

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By an accidental coincidence the day on which I have completed the translation of his master-piece, brings round the ninety-fifth anniversary of the birth of this extraordinary Reformer of the medical art. The advanced age to which he lived (he died but six years since) made it almost seem as if the Sage of a former epoch was privileged himself to hand down to posterity the discoveries he had made in a previous century for the benefit of all succeeding ages. The truth, which in the latest edition of the Organon attained its perfect development, first feebly dawned upon his mind in 1790, and six years later he recorded these imperfect glimmerings of the pure light in the periodical medical Journal of his friend Hufeland;* in 1805 appeared his "Medicine of Experience,"† wherein the great principle is more boldly enunciated. The whole doctrine, systematized and illustrated,

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* *Essay on a new principle*, &c., translated in the volume published by the British Homœopathic Association for 1848.

† Translated in Vols. I and II of the *British Journal of Homœopathy*.

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was given to the world in 1810, in the first edition of this work, under the title of "Organon of rational medicine;" a second edition with the title significantly abbreviated into "Organon of medicine" appeared in 1819, a third improved and enlarged one in 1824, a fourth* also enlarged in 1829, and this, the fifth edition with numerous alterations and additions, in 1833. These dates shew the slow and gradual growth of the homœopathic doctrine in the Discoverer's mind, and give us the assurance that in the present work every point and feature of the new system has been carefully weighed, and as far as possible, experimentally proved, by the cautious and accurately observing Father of Modern Medicine.

The portrait which accompanies this volume is engraved from a picture painted by the talented M^me. Hahnemann shortly before her husband's decease, and is acknowledged to be an excellent

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* An English translation of this, by Mr. Devrient, was published in 1833.

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likeness, by those, who, from close intimacy with the illustrious original, ought to be the best judges.

R. E. D.

LONDON,
10*th April*, 1849.

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PREFACE

TO THE FIFTH EDITION.

In order to give a general notion of the treatment of diseases pursued by the old school of medicine (Allopathy), I may observe, that it presupposes the existence sometimes of excess of blood (*plethora— which is never present*), sometimes of morbid matters and acridities, hence it taps off the life's blood and exerts itself either to clear away the imaginary morbid matter, or to conduct it elsewhere (by emetics, purgatives, sialagogues, diaphoretics, diuretics, drawing plasters, setons, issues, &c.), in the vain belief that the disease will thereby be weakened and substantially eradicated, in place of which, the patient's sufferings are thereby increased, and by such and other painful appliances the forces and nutritious juices, indispensable to the curative process, are abstracted from the organism.

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It assails the body with large doses of powerful medicines, often repeated in rapid succession for a long time, whose long-enduring, not unfrequently frightful effects it knows not, and which it, purposely it would almost seem, makes unrecognisable by the commingling of several such unknown substances in one prescription, and by their long-continued employment, it develops in the body new and often ineradicable medicinal diseases. Whenever it can, too, it employs, in order to keep in favour with its patient,* remedies that immediately suppress and hide the morbid symptoms by opposition (*contraria contrariis*) for a short time (palliative treatment), but that leave the disposition to these symptoms (the disease itself) strengthened and aggravated. It considers the affection on the exterior of the body as purely local and existing there independently, and vainly supposes that it has cured it, when it has driven it away by means of external remedies, so that the internal affection is thereby compelled to break out on a nobler and more important part. When it knows not what else to try

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

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with the disease which will not yield or which grows worse, the old school of medicine undertakes to change it at random, by means of an *alterative*, for example, by the life-undermining calomel, corrosive sublimate and other mercurial preparations in large doses.

To render (through ignorance), if not fatal, at all events incurable, the vast majority ($^{99}/_{100}$ths) of all diseases, those of a chronic character, by continually weakening and tormenting the debilitated patient, already suffering without that from his disease, and by adding new destructive drug diseases, this distinctly seems to be the unhallowed main business of the old school of medicine (Allopathy)—*and a very easy business it is*, when once one has become familiar with this pernicious practice and is sufficiently insensible to the stings of conscience!

And yet for all these mischievous operations the ordinary physician of the old school can assign his reasons, which however rest only on the foregone conclusions of his books and teachers, and on the authority of this or that distinguished physician of the old school. Even the most opposite and the most senseless modes of treatment find there their defence, their authority—let their injurious effects speak ever so

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loudly against them. It is under the old physician who has been at last gradually convinced of the mischievous nature of his so-called art, after many years of misdeeds, and who only continues to treat the severest diseases with strawberry syrup mixed with plantain water (*i. e.* with nothing) that the smallest number are injured and die.

This non-healing art, which for many centuries has been in full possession of the power to dispose of the life and death of patients according to its own good will and pleasure, and in that period has shortened the lives of ten times as many human beings as the most destructive wars, and rendered many millions of patients more diseased and wretched than they were originally—this Allopathy, I shall first expose somewhat more minutely, before teaching in detail its exact opposite, the newly-discovered, true healing art.

With regard to the latter (Homœopathy) it is quite otherwise. It can easily convince every reflecting person that the diseases of man depend on no substance, no acridity, that is, no material principle of disease, but that they are solely spiritual (dynamic) derangements of the spiritual power that animates the human body (the vital force). Homœopathy knows that a cure can only take place by the reaction of the

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vital force against the rightly chosen remedy that has been administered, and that the cure will be certain and rapid in proportion to the strength with which the vital force still prevails in the patient. Hence Homœopathy *avoids everything in the slightest degree enfeebling*,* and as much as possible every excitation of pain, for pain also diminishes the strength, and hence it employs for the cure ONLY those medicines whose effects in altering and deranging (dynamically) the health, it knows *accurately*, and from these it selects one whose health altering power (its medicinal disease) is capable of removing the natural disease in question by similarity (*similia similibus*), and this it administers to the patient simply and alone, but in rare and minute doses (so small, that without occasioning pain, or weakening, they just suffice to remove the natural malady by means of the reacting energy of the vital

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

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force), with this result, that without weakening, injuring or torturing him in the very least, the natural disease is extinguished, and the patient, even whilst his cure is going on, gains in strength, and thus is cured—an apparently easy, but actually troublesome and difficult business and one requiring much thought, but which restores the patient to perfect health, without suffering and in a short time—and thus it is a salutary and blessed business.

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

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

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is totally impossible, otherwise it ceases to deserve the honourable name of Homœopathy.

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

SAMUEL HAHNEMANN.

Cœthen, 28*th March*, 1833.

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While these sheets were passing through the press, the translator's time and attention were much occupied by other matters; this must be his apology for the following errata, which he requests the reader to correct.

Page 14, line 5 from top, *for* aneurysm, *read* aneurism.
Page 107, line 3 from bottom, *for* Lebell., *read* Libell.
Page 165, line 5 from bottom, *after* depend, *insert* is shewn by.
Page 243, line 3 from top, *for* of two medicines, *read* of the two medicines.

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§ i, ii. The sole mission of the physician is to cure rapidly, gently, permanently ;

NOTE.—not to construct theoretical systems, nor to make attempts to explain phenomena.

iii, iv. He must investigate what is to be cured in diseases, and know what is curative in the various medicines, in order to be able to adapt the latter to the former, and must also understand how to preserve the health of men.

v. Attention to exciting and fundamental causes and other circumstances, as auxiliaries to treatment.

vi. For the physician, the disease consists only of the totality of its symptoms.

NOTE.—The old school's vain attempts to discover the essential nature of disease (*prima causa*).

vii. Whilst paying attention to those circumstances (§ v.) the physician needs only to remove the totality of the symptoms, in order to cure the disease.

NOTE 1.—The cause that manifestly produces and maintains the disease should be removed.

NOTE 2.—Impropriety of the symptomatic palliative mode of treatment directed towards a single symptom.

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§ viii. If all the symptoms be eradicated, the disease is always cured internally also.

NOTE.—This is stupidly denied by the old school.

ix. During health a spiritual power (autocracy, vital force) animates the organism and keeps it in harmonious order.

x. Without this animating, spiritual power the organism is dead.

xi. In disease, the vital force only is primarily morbidly deranged, and expresses its sufferings (the internal change) by abnormal sensations and functions of the organism.

NOTE.—It is unnecessary for the treatment to know how the vital force produces the symptoms.

xii. By the disappearance of the sum total of the symptoms by the cure, the whole affection of the vital force, that is to say, the whole internal and external morbid state is also removed.

xiii. To regard those diseases that are not surgical as a peculiar distinct thing residing in the human frame is an absurdity which has rendered allopathy so pernicious.

xiv. Everything of a morbid nature that is curable makes itself known to the physician by symptoms of disease.

xv. The affection of the diseased vital force and the symptoms of disease thereby produced constitute an inseparable whole—they are one and the same.

xvi. It is only by the spiritual influences of morbific noxious agents that our spiritual vital force can become ill, and in like manner, only by the spiritual (dynamic) operation of medicines that it can be again restored to health.

xvii. The practitioner, therefore, only needs to take away the totality of the symptoms of the disease, and he has removed the entire disease.

NOTE 1, 2.—Illustrative examples.

xviii. The collection of symptoms is the only indication, the only guide to the selection of a remedy.

xix. The alteration of the health in diseases (the symptoms of the disease) cannot be cured by the medicines otherwise, than in so far as the latter have the power of also producing alterations in man's health.

xx. This power of medicines to alter the health can only be ascertained in their operations on (healthy) persons.

xxi. The morbid symptoms that medicines produce in healthy individuals, are the only thing wherefrom we can learn their power to cure disease.

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§ xxii. If experience should shew, that by medicines that possess *similar* symptoms to the disease the latter would be most certainly and permanently cured, we must select for the cure medicines with similar symptoms—but should it shew, that the disease is most certainly and pemanently cured by *opposite* medicinal symptoms, we must choose for the cure medicines with opposite symptoms.

NOTE.—The employment of medicines, whose symptoms have no real (pathological) relation to the symptoms of the disease, but which act on the body in a different manner, is the *allopathic* method, which is to be rejected.

xxiii. By opposite medicinal symptoms (*antipathic treatment*) persisting symptoms of disease are not cured.

xxiv, xxv. The other remaining method of treatment, the *homœopathic*, by means of medicines with similar symptoms, is the only one that experience shews to be always serviceable.

xxvi. This is dependent on the therapeutic law of nature, that a weak dynamic affection in the living organism is permanently extinguished by one that is very similar to and stronger than it, only differing from it in kind.

NOTE.—This applies both to physical affections and moral maladies.

xxvii. The curative power of medicines, therefore, depends on the symptoms they have similar to the disease.

xxviii, xxix. Attempt to explain this therapeutic law of nature.

NOTE 1.—Illustrations of it.

[NOTE 2.—Later notions on the same subject.]

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xxxiv, xxxv. The correctness of the homœopathic therapeutic law is shewn in the want of success attending every unhomœopathic treatment of a long-standing disease, and in this also, that two natural diseases meeting together in the body, if they be dissimilar to each other, do not remove nor cure one another.

xxxvi. I. The older disease existing in the body, if it be equally strong or stronger, keeps away from the patient a new, dissimilar disease.

xxxvii. Thus, under unhomœopathic treatment that is not violent, chronic diseases remain as they were.

xxxviii. II. Or a new, stronger disease, attacking an individual already ill, suppresses, only as long as it lasts, the old disease that is dissimilar to it and already existing in the body, but never removes it.

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§ xxxix. It is just in this way that violent treatment with allopathic drugs does not cure a chronic disease, but suppresses it only during the influence of the powerful medicines, which are unable to excite any symptom similar to the disease; after that, the chronic disease makes it appearance as bad or worse than before.

xl. III. Or the new disease, after having long acted on the body, joins the old one that is dissimilar to it, and thence arises a double (complex) disease; neither of these two dissimilar diseases removes the other.

xli. Much more frequently, than in the course of nature, an artificial disease caused by the long continued employment of powerful, inappropriate (allopathic) medicine in ordinary practice, associates itself with the old natural disease, which is dissimilar to (and therefore not curable by) the former, and the chronic patient now becomes doubly diseased.

xlii. These diseases that thus complicate one another, take, on account of their dissimilarity, each the place in the organism suited for it.

xliii, xliv. But quite otherwise is it on the accession of a stronger disease to a preexisting one *similar* to it; in that case the latter will be removed and cured by the former.

xlv. Explanation of this phenomenon.

xlvi. Instances of chronic diseases being cured by the accidental accession of another, similar, but stronger disease.

xlvii—xlix. From the concurrence of diseases, even in the ordinary course of nature, it is only one that displays similar symptoms that can remove and cure the other, a dissimilar disease can never do this; this will instruct the physician what kind of medicines he can certainly cure with, namely, with homœopathic ones alone.

l. Nature has but few diseases to send to the homœopathic relief of other diseases, and these its remedial agents are accompanied by many inconveniences.

li. On the other hand, the physician has innumerable remedial agents, possessing great advantages over those.

lii. From what takes place in nature, the physician may learn never to treat diseases with other than homœopathically selected medicines, whereby he will be able to cure them, which he never could do with heterogeneous (allopathic) remedies, that never cure, but only destroy the patient.

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§ liii, liv. There are but three possible modes of employing medicines against diseases:

1. the homœopathic, which alone is efficacious;

lv. 2. the allopathic, or heteropathic;

lvi. 3. the antipathic (enantiopathic), which is merely palliative.

NOTE.—Remarks on Isopathy, as it is termed.

lvii. The method of treatment in which a remedy which displays an opposite action (*contraria contrariis*) is prescribed for a single symptom of the disease.

lviii. This antipathic procedure is not defective merely because it is directed against a single symptom of the disease only, but also, because in persisting ailments, after it produces a short apparent amelioration, real aggravation ensues.

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lx. Increasing the dose at every repetition of a palliative never cures a chronic affection, but occasions still greater evil,

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lxxviii. Chronic diseases proper; they all arise from chronic miasms.
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lxxx, lxxxi. Psora; it is the mother of all true chronic diseases, except the syphilitic and sycotic.

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lxxxiii. Qualifications for apprehending the picture of the disease.
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§ cxviii, cxix. The action of every medicine differs from that of every other.

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cclxviii. Dry vegetable substances.

NOTE.—Preparation of powders, so that they shall keep.

cclxix—cclxxi. The mode of preparing crude medicinal substances, peculiar to homœopathy, so as to develop their curative powers to the utmost.

[NOTE.—Later technical improvements.]

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§ cclxxii—cclxxiv. Only *one single, simple* medicine should be given to the patient at one time.

cclxxv—cclxxxvii. Strength of the doses for homœopathic use—how they may be increased or diminished. Their dynamization.

cclxxxviii—ccxcii. What parts of the body are more or less susceptible to the influence of the medicines?

NOTE.—Advantages of the olfaction of highly potentized medicines over every other method of taking them.

ccxciii, ccxciv. Animal magnetism (mesmerism). Its positive and negative employment.

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INTRODUCTION.

Review of the medication, allopathy, and palliative treatment that have prevailed to the present time in the old school of medicine.

As long as men have existed they have been liable, individually or collectively, to diseases from physical or moral causes. In a rude state of nature but few remedial agents were required, as the simple mode of living admitted of but few diseases; with the civilization of mankind in the state, on the contrary, the occasions of disease and the necessity for medical aid increased in equal proportion. But ever since that time (soon after Hippocrates, therefore for 2500 years) men have occupied themselves with the treatment of the ever increasing multiplicity of diseases, who, led astray by their vanity, sought by reasoning and guessing to excogitate the mode of furnishing this aid. Innumerable and dissimilar ideas respecting the nature of diseases and their remedies sprang from so many dissimilar brains, and the theoretical views these gave rise to, they called (structures) *systems*,

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each of which was at variance with the rest and self-contradictory. Each of these subtile expositions at first threw the readers into stupified amazement at the incomprehensible wisdom contained in it, and attracted to the system-monger a number of followers, who re-echoed his unnatural sophistry, to none of whom, however, was it of the slightest use in enabling them to cure better, until a new system, often diametrically opposed to the first, thrust that aside, and in its turn gained a shortlived renown. None of them, however, was in consonance with nature and experience; they were mere theoretical webs, constructed by cunning intellects out of pretended consequences, which could not be made use of in practice, in the treatment at the sick-bed, on account of their excessive subtilty and repugnance to nature, and only served for empty disputations.

Simultaneously, but quite independent of all these theories, there sprung up a mode of treatment with mixtures of unknown medicinal substances, against forms of disease arbitrarily set up, and directed towards some material object, completely at variance with nature and experience, hence, as may be supposed, with a bad result—such is old medicine, *Allopathy* as it is termed.

Without disparaging the services which many physicians have rendered to the sciences auxiliary to medicine, to natural philosophy and chemistry, to natural history in its various branches, and to that of man in particular, anthropology, physiology and

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anatomy, &c., I shall occupy myself here with the practical part of medicine only, with the healing art itself, in order to shew how it is that diseases have hitherto been so imperfectly treated. Far beneath my notice is that mechanical routine of treating precious human life according to prescription manuals, the continual publication of which shews, alas! how frequently they are still used. I pass it by unnoticed, as a scandal to the practitioners of the ordinary school. I speak merely of the medical art as hitherto practised, which, presuming on its antiquity, imagines itself to possess a scientific character.

The partisans of the old school of medicine flattered themselves that they could justly claim for it alone the title of "*rational medicine*," because they alone sought for, and strove to remove the *cause of disease, and were guided by nature in the treatment of diseases.*

Tolle causam! they cried incessantly: But they went no farther than this empty exclamation. *They only fancied* that they could discover the cause of disease; they did not discover it, however, as it is not perceptible, and not discoverable. For as far the greatest number of diseases are of dynamic (spiritual) origin and dynamic (spiritual) nature, their cause is therefore not perceptible to the senses; so they exerted themselves to imagine one, and from a survey of the parts of the normal, inanimate human body (anatomy), compared with the visible changes of the same internal parts in persons who had died of diseases (pathological

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anatomy), as also from what they could deduce from a comparison of the phenomena and functions in healthy life (physiology) with their endless alterations in the innumerable morbid states (pathology, semeiotics), to draw conclusions relative to the invisible process whereby the changes which take place in the *inward* being of man in diseases are effected—a dim picture of the imagination, which theoretical medicine regarded as its *prima causa morbi*,[1] and thus it was at

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[1] It would have been much more consonant with sane human reason and with the nature of things, had they, in order to be able to cure a disease, regarded the exciting cause as the *causa morbi*, and endeavoured to discover that, and thus been enabled successfully to employ the mode of treatment which had shewn itself useful in maladies having the same exciting cause, in those also of a similar origin, as for example, the same mercury is efficacious in an ulcer of the glans after impure coitus, as in all previous venereal chancres—if, I say, they had discovered the exciting cause of all other (non-venereal) chronic diseases to be an infection at one period or another with the itch miasm (psora), and had found for all these a common method of treatment, regard being had for the peculiarities of each individual case, whereby all and each of these chronic diseases might have been cured, then might they with justice have boasted that in the treatment of chronic diseases they had in view the *only available* and useful *causa morborum chronicorum* (*non venereorum*), and with this as a basis they might have treated such diseases with the best results. But during these many centuries they were unable to cure the millions of chronic diseases, because they knew not their origin in the psoric miasm (which was first discovered and afterwards provided with a suitable plan of treatment by homœopathy), and yet they vaunted that they alone kept in view the *prima causa*

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one and the same time *the proximate cause of the disease*, and the internal essence of the disease, *the disease itself*—although, according to the principles of sane human reason, the cause of a thing or of an event, can never be at the same time the thing or the event itself. How could they then, without deceiving themselves, consider this imperceptible internal essence as the object to be treated, and prescribe medicines for it, whose curative powers were likewise generally unknown to them, and even give several such unknown medicines mixed together in what are termed prescriptions?

But this sublime problem, the discovery, namely, *a priori*, of an internal invisible cause of disease, resolved itself, at least with the more astute physicians of the old school, into a search, under the guidance of the symptoms it is true, as to what might be held to be the probable general *character* of the case of disease before them;[1] whether it was spasm, or debility, or paralysis, or fever, or inflammation, or

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of these diseases in their treatment, and that they alone treated rationally, although they had not the slightest conception of the only useful knowledge of their psoric origin, and consequently they bungled the treatment of all chronic diseases!

[1] Every physician who treats disease according to such general characters, however he may affect to claim the name of homœopathist, is and ever will remain in fact a generalizing allopath, for without the most minute individualization, homœopathy is not conceivable.

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induration, or obstruction of this or that part, or excess of blood (plethora), deficiency or excess of oxygen, carbon, hydrogen, or nitrogen in the juices, exaltation or depression of the functions of the arterial, venous, or capillary system, change in the relative proportion of the factors of sensibility, irritability, or reproduction?—conjectures that have been dignified by the followers of the old school with the title of causal indication, and considered to be the only possible rationality in medicine; but which were assumptions, too fallacious and hypothetical, to prove of any practical utility—incapable, even had they been well grounded, of indicating the most appropriate remedy for a case of disease; flattering, indeed, to the vanity of the learned theorist, but usually leading astray when used as guides to practice, and wherein there was evidenced more of ostentation than of an earnest search for the curative indication.

And how often has it happened that, for example, spasm or paralysis seemed to be in one part of the organism, while in another part inflammation was apparently present.

Or, on the other hand, whence are the certain remedies for each of these pretended general characters to be derived? Those that would certainly be of benefit could be none other than the *specific* medicines, that is, those whose action is analogous[1] to the morbid

[1] Now termed homœopathic.

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irritation; whose employment, however, is denounced and forbidden[1] by the old school as highly injurious, because observation has shewn that in consequence of the receptivity for homogeneous irritation being so highly increased in diseases, such medicines in the usual large doses are dangerous to life. The old school never dreamt of smaller, and of extremely small doses. Accordingly no attempt was made to cure in the direct (the most natural) way, by means of homogeneous, specific medicines; nor could it be done, as the effects of most medicines were, and continued to remain, unknown, and even had they been known, it would have been impossible to hit on the right medicine, with such generalizing views as were entertained.

However, perceiving that it was more consistent with reason to seek out a straight path, where that was possible, than to take a circuitous course, the old school of medicine believed it might cure diseases in a direct manner, by the *removal of the* (imaginary) *material cause of disease*—for to physicians of the ordi-

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[1] "Where experience shewed the curative power of homœopathically acting remedies, whose mode of action could not be explained, the difficulty was avoided by calling it *specific*, and further investigation was stifled by this actually unmeaning word. The homogeneous excitant remedies, the true specific (homœopathic) agents, however, had long previously been prohibited as of very injurious influence." —Rau, *On the value of the Homœopathic method of treatment.* Heidelberg, 1824, pp. 101, 102.

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nary school, while investigating and forming a judgment upon a disease, and not less while seeking for the curative indication, it was next to impossible to divest themselves of these material ideas, and to regard the nature of the spiritual-corporeal organism, as a being so highly potentialized, that its vital changes of sensations and functions, which are called diseases, must be produced and effected chiefly, if not solely, by dynamic (spiritual) influences, and could not be effected in any other way.

The old school regarded all those matters which were altered by the disease, those that manifested themselves in congestions, as well as those abnormal matters that were excreted, as the excitors of disease, or at least, on account of their supposed reacting power, as the maintainers of disease, and this latter notion prevails to this day.

Hence they dreamed of effecting causal cures, by endeavouring to remove these imaginary and presumed material causes of the disease. Hence their assiduous evacuation of the bile by vomiting, in bilious fevers;[1] their emetics in cases of so-called disordered stomach;[2] their diligence in purging away the mucus,

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[1] The estimable Dr. Rau (*loc. cit.* p. 176), at a time when not perfectly conversant with homœopathy, but firmly convinced of the dynamic cause of these fevers, cured them without employing any evacuating remedy, by means of one or two small doses of homœopathic remedies, two very remarkable cases of which he relates in his book.

[2] In a case of sudden derangement of the stomach, with constant

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the lumbrici and the ascarides where there are pale-

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disgusting eructations with the taste of the undigested food, generally accompanied by depression of spirits, cold hands and feet, &c., the ordinary physician has hitherto been in the habit of attacking the degenerated contents of the stomach: a powerful emetic should clean it out completely. This object was generally attained by tartar emetic, with or without ipecacuanha. Does the patient, however, immediately after this become well, brisk and cheerful? Oh no! Such a derangement of the stomach is usually of *dynamic origin*, caused by mental disturbance (grief, terror, anger), a chill, exertion of the mind or body immediately after eating, often after even a moderate meal. Those two remedies are not suitable for removing this dynamic derangement, and just as little is the revolutionary vomiting they produce. Moreover, tartar emetic and ipecacuanha, from their other peculiar pathogenetic powers, will prove of further injury to the patient's health, and derange the biliary secretion; so that if the patient be not very robust, he must feel ill for *several* days from the effects of this causal treatment, notwithstanding all this violent expulsion of the whole contents of the stomach. If the patient, however, in place of taking such violent and always hurtful evacuant drugs, smell only a single time at a globule the size of a mustard seed, moistened with a high dilution of pulsatilla juice, whereby the derangement of his health in general, and of his stomach in particular, will certainly be removed, in two hours he is quite well; and if the eructation recur once more, it consists of tasteless and inodorous air; the contents of the stomach cease to be vitiated, and at the next meal he has regained his full usual appetite; he is quite well and brisk. This is true causal medication; the former is only an imaginary one and an injurious infliction on the patient.

Even a stomach overloaded with indigestible food, *never* requires a medicinal emetic. In such a case nature is competent to rid herself of the excess in the best way through the œsophagus, by means of

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ness of the countenance, ravenous appetite, belly-ache,

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nausea and spontaneous vomiting, assisted, it may be, by mechanical irritation of the palate and fauces, and by this means the accessory medicinal effects of the emetic drugs are avoided; a small quantity of coffee expedites the passage downwards of what remains in the stomach.

But if, after excessive overloading of the stomach, the irritability of the stomach is not sufficient to promote spontaneous vomiting, or is lost altogether, so that the tendency thereto is extinguished, while there are at the same time great pains in the epigastrium, in such a paralysed state of the stomach, an emetic medicine would only have the effect of producing a dangerous or fatal inflammation of the intestines; whereas a small quantity of strong infusion of coffee, frequently administered, would dynamically exalt the sunken irritability of the stomach, and put it in a condition to expel its contents, be they ever so great, either upwards or downwards. So here also the pretended causal treatment is out of place.

Even the acrid gastric acidity, to eructations of which patients with chronic diseases are not unfrequently subject, may be to-day violently evacuated by means of an emetic, with great suffering, and yet all in vain, for to-morrow or the day following it is replaced by similar acrid gastric acidity, and then usually in larger quantities; whereas it goes away by itself when its dynamic origin is removed by a very small dose of a high dilution of sulphuric acid, or still better, if it is of frequent recurrence, by the employment of minutest doses of antipsoric remedies, corresponding by similarity to the rest of the symptoms also. And of a similar character are many of the pretended causal cures of the old school physicians, whose main effort it is, by means of tedious operations, troublesome to themselves, and injurious to their patients, to clear away the material product of the dynamic derangement, without perceiving the dynamic source of the affection, and annihilating it and its products homœopathically, thereby effecting a rational *cure*.

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and enlarged abdomen in children;[1] their venesections in cases of hæmorrhage;[2] and more especially all their varieties of blood-lettings,[3] their main remedy in inflammations, which they now, following the precepts of a well known blood-thirsty Parisian physician

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[1] Conditions dependent solely on a psoric taint, and easily curable by mild (dynamic) antipsoric remedies without emetics or purgatives.

[2] Notwithstanding that almost all morbid hæmorrhages depend on a dynamic derangement of the vital force, yet the old school physicians consider its cause to be excess of blood, and cannot refrain from drawing off the supposed superabundance of this vital fluid; the palpable evil consequences of which procedure, however, such as prostration of the strength, and the tendency, or actual transition, to the typhoid state, they ascribe to the malignancy of the disease, *which they are then often unable to overcome*—in fine, they imagine, even when the patient does not recover, that their treatment has been in conformity with their axiom, *causam tolle*, and that, according to their mode of speaking, they have done everything in their power for the patient, let the result be what it may.

[3] Although there probably never was a drop of blood too much in the living human body, yet the old school practitioners consider an imaginary excess of blood as the main material cause of all hæmorrhages and inflammations, which they should remove and drain off by venesections, cupping, and leeches. This they hold to be a rational mode of treatment, causal medication. In general inflammatory fevers, in acute pleurisy, they even regard the coagulable lymph in the blood—the buffy coat, as it is termed—as the *materia peccans*, which they endeavour to get rid of, if possible, by repeated venesections, notwithstanding that this coat often becomes more consistent and thicker at every repetition of the bloodletting. They thus often bleed the patient nearly to death, when the inflammatory fever will not subside, in order to remove this buffy coat, or the imaginary plethora, without suspecting that the inflammatory blood is only the

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(as a flock of sheep follow the bell-wether even into the butcher's slaughter house,) imagine to encounter in every morbidly affected part of the body, and feel

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product of the acute fever, of the morbid, immaterial (dynamic) inflammatory irritation, and that the latter is the sole cause of the great disturbance in the vascular system, and may be removed by the smallest dose of a homogeneous (homœopathic) medicine, as for instance by a small globule of the decillionth dilution of aconite juice, with abstinence from vegetable acids, so that *the most violent pleuritic fever*, with all its alarming concomitants, is changed into health *and cured, without the least abstraction of blood and without any antiphlogistic remedy*, in a few—at the most *in twenty-four hours;* (a small quantity of blood drawn from a vein by way of experiment then shews no traces of buffy coat;) whereas another patient similarly affected, and treated on the rational principles of the old school, if, after repeated bleedings, with great difficulty and unspeakable sufferings he escape for the nonce with life, he often has still many months to drag through, before he can support his emaciated body on his legs, if in the mean time, (as often happens from such maltreatment,) he be not carried off by typhus fever, leucophlegmasia, or pulmonary phthisis.

Any one who has felt the tranquil pulse of a man an hour before the occurrence of the shivering that always precedes an attack of acute pleurisy, will not be able to restrain his amazement if told two hours later, after the hot stage has commenced, that the enormous plethora present urgently requires repeated venesections, and will naturally inquire, by what magic power could the pounds of blood that must now be drawn off, have been conjured into the bloodvessels of this man within these two hours, which but two hours previously he had felt beating in such a tranquil manner? Not a single ounce more of blood can now be circulating in those vessels than existed when he was in good health two hours ago!

Accordingly the allopathic physician with his venesections draws

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themselves bound to remove by the application of often a fatal number of leeches. They imagine that by so doing they obey the causal indication, and treat disease in a rational manner. The adherents of the old school moreover, believe, that by putting a

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from the patient labouring under acute fever no oppressive superabundance of blood, as that cannot possibly be present; he only robs him of what is indispensable to life and recovery, the normal quantity of blood and consequently of strength—a great loss which no physician's power can replace!—and yet he vainly imagines that he has conducted the treatment in conformity to his (misunderstood) axiom, *causam tolle*, whereas it is impossible that the *causa morbi* in this case can be an excess of blood, which is not present; but the sole true *causa morbi* was a morbid, dynamical, inflammatory irritation of the circulating system, as is proved by the rapid and permanent cure of this *and every similar case* of general inflammatory fever by one or two inconceivably minute doses of aconite juice, which removes such an irritation homœopathically.

The old school errs equally in the treatment of local inflammations with its topical bloodlettings, more especially with the quantities of leeches which are now applied according to the maniacal principles of Broussais. The palliative amelioration that at first ensues from the treatment is far from being crowned by a rapid and perfect cure; on the contrary, the weak and crazy state of the parts thus treated (frequently also of the whole body), which always remains, sufficiently shews the error that is committed, in attributing the local inflammation to a local plethora, and the sad consequences of such abstractions of blood; whereas this purely dynamic, though apparently local, inflammatory irritation, can be rapidly and permanently destroyed, by an equally small dose of *aconite*, or, according to circumstances, of *belladonna*, and the whole disease removed and cured, without such unjustifiable shedding of blood.

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ligature on polypi, by cutting out, or exciting suppuration by means of local irritants in, indolent glandular swellings, by dissecting out encysted tumours (steatoma and meliceria), by their operations for aneurysm, and lacrymal and anal fistula, by removing with the knife scirrhous tumours of the breast, by amputating a limb affected with necrosis, &c., they cure the patient radically, and that their treatment is directed against the cause of the disease; and they also think, when they employ their *repellent* remedies, dry up old running ulcers in the legs with astringent applications of lead, copper, or oxyde of zinc, (aided always, by the simultaneous administration of purgatives, which merely debilitate, but have no effect on the primary dyscrasia,) cauterize chancres, destroy condylomata locally, drive off itch from the skin with sulphur, lead, mercurial or oxyde of zinc ointment, suppress ophthalmiæ with solutions of lead or zinc, and drive away dragging pains from the limbs by means of opodeldoc, hartshorn liniment, or fumigations with cinnabar or amber; in every case they think they have removed the affection, conquered the disease, and conducted a rational treatment directed towards the cause. But what is *the result?* the new forms of disease that sooner or later, but inevitably appear, caused by this mode of treatment (but which they pretend are entirely new diseases,) *which are always worse than the original affections*, sufficiently prove the error of their notions, and might and should open their eyes to the

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deeper seated, immaterial nature of the disease, and its dynamic (spiritual) origin, which can only be removed by dynamic means.

A favourite idea of the ordinary school of medicine, until recent (would that I could not say the most recent) times, was that of morbific matters (and acridities), excessively subtile though they might be thought to be, in diseases, which must be expelled from the blood-vessels and lymphatics, through the exhalents, skin, urinary apparatus, or salivary glands, through the tracheal and bronchial glands in the form of expectoration, from the stomach and bowels by vomiting and purging, in order that the body might be freed from the material cause that produced the disease, and a radical causal cure be thereby effected.

By cutting holes in the diseased body, which were for years converted into chronic ulcers by the introduction of foreign substances (issues, setons), they sought to draw off the *materia peccans* from the (always only dynamically) diseased body, just as one lets a dirty fluid run out of a barrel through the tap-hole. By means also of perpetual blisters and the application of mezereum, they thought to draw away the bad humours, and to cleanse the diseased body from all morbific matters—but they only weakened it, so as generally to render it incurable, by all these senseless unnatural processes.

I admit that it was more convenient for the weak-

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ness of humanity to assume, that in the diseases they were called on to cure, there existed some morbific material of which the mind might form a conception (more particularly as the patients readily lent themselves to such a notion), because in that case, the practitioner had nothing further to care about, than to procure a good supply of remedies, capable of purifying the blood and humours, of exciting diuresis and diaphoresis, of promoting expectoration, and of scouring out the stomach and bowels. Hence in all the works on *Materia Medica*, from Dioscorides down to the latest books on this subject, there is almost nothing said about the special peculiar action of individual medicines; but, besides an account of their supposed utility in various nosological names of diseases, it is merely stated, whether they promote the secretion of urine, perspiration, expectoration, or menstruation, and more particularly whether they produce evacuation of the stomach and bowels upwards or downwards; because all the aspirations and efforts of the practitioner have ever been chiefly directed to cause the expulsion of a material morbific matter, and of sundry (fictitious) acridities, on which it was imagined diseases depended.

These were, however, all idle dreams, unfounded assumptions and hypotheses, cunningly devised for the convenience of therapeutics, as it was expected the easiest way of performing a cure would be to remove the material morbific matters (*si modo essent!*).

But the essential nature of diseases and their cure

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will not adapt themselves to such fantasies, nor to the convenience of medical men; to humour such stupid, baseless hypotheses, diseases will not cease to be (spiritual) *dynamic derangements of our spiritual vital principle in sensations and functions, that is, immaterial derangements of the state of health.*

The causes of our maladies cannot be material, since the least foreign material substance,[1] however mild it may appear to us, is suddenly repelled, like a poison, by the vital force, or when this does not happen, death is the consequence. If even the minutest splinter penetrates a sensitive part of our organism, the vital principle every where present in our body rests not before it is removed by pain, fever, suppuration, or gangrene. And can it be supposed that in a case of cutaneous disease of twenty years' standing, for instance, this indefatigably active vital principle will quietly endure the presence of such an injurious foreign substance, as must be a material exanthematic principle, an herpetic, a scrofulous, a gouty acridity, &c., in the fluids of the body? Did any nosologist ever see with corporeal eyes such a morbific matter, to warrant him in speaking so confidently about it, and

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[1] Life was endangered by injecting a little pure water into a vein. (Vide *Mullen, quoted by Birch in the History of the Royal Society.*)

Atmospheric air injected into the bloodvessels caused death. (Vide *J. H. Voigt, Magazin für den neuesten Zustand der Naturkunde*, I. iii. p. 25.)

Even the mildest fluids introduced into the veins endangered life. (Vide *Autenrieth, Physiologie*, II. § 784.)

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in constructing a system of medical treatment upon it? Has any one ever succeeded in displaying to view the matter of gout or the poison of scrofula?

Even when the application of a material substance to the skin, or to a wound, has propagated diseases by inoculation, who can prove, what is so often maintained in works on pathology, that some material portion of this substance has penetrated into our fluids or been absorbed?[1] The most careful and prompt washing of the genitals does not protect the system from inoculation with the venereal chancrous disease. The slightest breath of air wafted from the body of a person affected with small-pox, suffices to produce this horrible disease in a healthy child.

What ponderable quantity of material substance could have been absorbed into the fluids, in order to develope, in the first of these instances, a tedious dyscrasia (syphilis), which when uncured is only extinguished with the remotest period of life, with death; in the last, a disease (small-pox) accompanied by almost general suppuration,[2] and often rapidly fatal? In these

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[1] A girl in Glasgow, 8 years of age, having been bit by a mad dog, *the surgeon immediately cut the piece clean out*, and yet thirty-six days afterwards she was seized with hydrophobia, which killed her in two days. (*Med. Comment. of Edinb.*, Dec. 2, vol. ii. 1793.)

[2] In order to account for the large quantity of putrid excrementitious matter and fœtid discharge often met with in diseases, and to be able to represent them as the material substance that excites and keeps up disease—although, when infection occurs, nothing perceptible in the way of miasm, nothing material, could have penetrated

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and all similar cases is it possible to entertain the idea of a material morbific matter being introduced into the blood? A letter written in the sick room at a great distance, has often communicated the same contagious disease to the person who read it. In this instance, can the notion of a material morbific matter having penetrated into the fluids be admitted? But why should I give such proofs as these? How often has it happened that an irritating word has brought on a dangerous bilious fever; a superstitious prediction of death caused the fatal catastrophe at the very time announced; melancholy or excessively joyful news occasioned sudden death? In these cases, where is the material morbific agent, that should have entered

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into the body—recourse was had to the hypothesis, that the matter of infection, be it ever so minute, acts in the body like a ferment, bringing the fluids into a like state of corruption, and thus changing them into a similar morbific ferment, which constantly increases with the disease and keeps it up. But by what all-potent and all-wise purifying draughts will you purge and cleanse the human fluids from this ever reproductive ferment, from this mass of imaginary morbific matter, and that so perfectly, that there shall not remain a particle of such a morbific ferment, which, according to this hypothesis, must ever again, as at first, transform and corrupt the fluids to new morbific matter? It would evidently be impossible to cure these diseases, in the way you propose!—See how all hypotheses, be they ever so ingeniously framed, lead to the most palpable contradictions when they are not founded on truth!—The most deeply rooted syphilis may be cured, after the removal of the psora with which it is often complicated, by one or two small doses of the decillionth dilution of mercury, whereby the general syphilitic taint of the fluids is forever (dynamically) annihilated and removed.

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in substance into the body, there to excite and keep up the disease, and without the material expulsion and eduction of which, a radical cure were impossible?

The champions of this clumsy doctrine of morbific matters, ought to be ashamed that they have so inconsiderately overlooked and failed to appreciate the spiritual nature of life, and the spiritual dynamic power of the exciting causes of diseases, and that they have thereby degraded themselves into very scavenger-doctors, who, in their efforts to expel from the diseased body morbific matters that never existed, in place of curing, destroy life.

Are, then, the excretions which occur in diseases and which are often so disgusting, the actual matter that excites and keeps them up?[1] Are they not rather, *always excretory products of the disease itself, that is, of the purely dynamic derangement and disturbance of the life?*

With such false and material views concerning the origin and essential nature of diseases, it was certainly not to be wondered at, that in all ages, the main endeavour of the most obscure, as well as of the most distinguished practitioners, and even of the inventors of the sublimest medical systems, was always only to separate and expel an imaginary morbific matter,

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[1] Were this the case, the most inveterate coryza should be certainly and rapidly cured by merely blowing and wiping the nose carefully.

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any material substance, but that every one is only and always a peculiar, virtual, dynamic derangement of the health; how injudicious, in that case, must not a method of treatment directed towards the expulsion[1]

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[1] There is a semblance of necessity in the expulsion by purgatives of worms, in so-called vermicular diseases. But even this appearance is false. A few lumbrici may be found in some children; in many there exist ascarides. But the presence of these is always dependent on a general taint of the constitution (the psoric), joined to an unhealthy mode of living. Let the latter be improved, and the former cured homœopathically, which is most easily effected at this age, and none of the worms remain, and children cured in this manner are never troubled with them more; whereas after mere purgatives, even when combined with cina seeds, they soon reappear in quantities.

"But the tape-worm," methinks I hear some one exclaim; "every effort should be made to expel that monster, which was created for the torment of mankind."

Yes, *sometimes* it is expelled; but at the cost of what after sufferings, and with what danger to life! I should not like to have on my conscience the deaths of so many hundreds of human beings as have fallen sacrifices to the horribly violent purgatives directed against the tape-worm, or the many years of indisposition of those who have escaped being purged to death. And how often does it happen that after all this health and life destroying purgative treatment, continued for several years, the animal is not expelled, or if so, that it is again produced!

What if there is not the slightest necessity for all these violent, cruel, and dangerous efforts to expel and kill the worm?

The various species of tape-worm are only found along with the psoric taint, and always disappear when that is cured. But even before the cure is accomplished, they live—the patient enjoying tolerable health the while—not exactly in the intestines, but in the

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of that imaginary material substance, appear to every rational man, since no good, but only monstrous harm, can result from its employment in the principal diseases of mankind, namely, those of a chronic character!

In short, those degenerated substances and impurities that appear in diseases are, undeniably, nothing more than products of the disease of the abnormally deranged organism, which are expelled by the latter, often violently enough—often much too

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residue of the food, the excrement of the bowels, as in their proper element, quite quietly, and without causing the least disturbance, and find in the excrement what suffices for their nourishment; they then do not touch the walls of the intestine, and are perfectly harmless. But if the patient happen to be affected with an acute disease of any kind, then the contents of the bowels become intolerable to the animal; it twists about and irritates the sensitive walls of the intestines, causing a peculiar kind of spasmodic colic, which increases materially the sufferings of the patient. (So also the fœtus in the womb becomes restless, turns about and kicks, only when the mother is ill; but when she is well, it swims quietly in its proper fluid without causing her any suffering.)

It is worthy of remark, that the morbid symptoms of patients suffering from tape-worm are generally of such a kind, that they are rapidly relieved (homœopathically) by the smallest dose of tincture of male-fern root; so that the peculiar condition of the patient, which causes this parasitic animal to be restless, is thereby at once removed; the tape-worm then feels at ease, and lives on quietly in the excrement of the bowels, without particularly disturbing the patient or his intestines, until the antipsoric treatment is so far advanced that the worm, after the eradication of the psora, finds the contents of the bowels no longer suitable for its support, and therefore spontaneously disappears forever from the now cured patient, without the least purgative medicine.

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violently—without requiring the aid of the evacuating art, and fresh products are always developed as long as it labours under that disease. These matters the true physician regards as actual symptoms of the disease, and they aid him to discover the nature of the disease, and to form an accurate portrait of it, so as to enable him to cure it with a similar, medicinal morbific potency.

But the more modern adherents of the old school, do not wish it to be supposed, that in their treatment they aim at the expulsion of material morbific substances. They allege that their multifarious evacuant processes are a mode of treatment by *derivation*, wherein they follow the example of nature's efforts to assist the diseased organism, which resolves fever by perspiration and diuresis, pleurisy by epistaxis, sweat and mucous expectoration — other diseases by vomiting, purging and bleeding from the anus, articular pains by ulcers on the legs, cynanche tonsillaris by salivation, &c., or removes them by metastases and abscesses which it developes in parts at a distance from the seat of the disease.—

Hence they thought, the best thing to do was to *imitate* nature, by also going to work in the treatment of most diseases in a circuitous manner, like the diseased vital force when left to itself, and thus in an indirect manner,[1] by means of stronger heterogeneous

[1] In place of extinguishing the disease rapidly, without exhaustion

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irritants applied to organs remote from the seat of disease, and totally dissimilar to the affected tissues, they produced evacuations, and generally kept them up, in order to *lead*, as it were, the disease thither.

This derivation, as it is called, was, and continues to be, one of the principal modes of treatment of the old school of medicine.

In this imitation of the self-aiding power of nature, as some call it, they endeavoured to excite, by force, new symptoms in the tissues that are least diseased and best able to bear the medicinal disease, which should lead away[1] the primary disease under the semblance of crises and under the form of excretions, in order to admit of a gradual lysis by the curative powers of nature.[2]

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of the strength and without going about the bush, with homogeneous, dynamic medicinal powers, brought to act directly on the exact diseased spot of the organism, as homœopathy does.

[1] Just as if anything immaterial could be led away! So that here too was the notion of a material and a morbific matter, excessively subtile though it might be supposed to be!

[2] It is only the slighter acute diseases that are wont, when the natural period of their course has expired, to terminate quietly in resolution, as it is called, with or without the employment of not very powerful allopathic remedies; the vital force having regained its powers, then gradually substitutes the normal condition for the derangement of the health that has now ceased to exist. But in severe acute and in chronic diseases, which constitute by far the greater portion of all human ailments, crude nature and the old school are equally powerless; in these, neither the vital force, with its self-aiding faculty, nor allopathy in imitation of it, can effect a

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This they accomplished by means of diaphoretic and diuretic remedies, blood-lettings, setons and issues, but chiefly by irritant drugs to cause evacuation of the alimentary canal, sometimes upwards by means of emetics, sometimes (and this was the favourite plan) downwards by means of purgatives, which were termed aperient and dissolvent[1] remedies.

To assist this derivative method they employed the allied system of *antagonistic irritant agents;* woollen garments to the bare skin, foot-baths, nauseants, inflicting on the stomach and bowels the pangs of hunger (the hunger-treatment), substances to cause pain, inflammation and suppuration in near or distant parts, as the application of horseradish, mustard plasters, cantharides blisters, mezereum, setons, issues, tartar-emetic ointment, moxa, actual cautery, acupuncture, &c.; here also, following the example of crude unassisted nature, which endeavours to free herself from the dynamic disease (in the case of a chronic disease, unavailingly), by exciting pain in distant parts of the body, by metastases and abscesses, by eruptions and suppurating ulcers.

It was evidently no rational principle, but merely *imitation* which promised to simplify practice, that

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lysis—but at the most a mere temporary truce, during which the enemy fortifies himself, in order, sooner or later, to recommence the attack with still greater violence.

[1] An expression which likewise betrays that they imagined and presupposed a morbific substance, which had to be dissolved and expelled.

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seduced the old school into those unhelpful and injurious indirect modes of treatment, the derivative as well as the antagonistic; that led them to this plan of practice so inefficacious, so debilitating, and so hurtful, of apparently ameliorating diseases for a short time, or removing them in such a manner that another and a worse disease was roused up to occupy the place of the first. Such a destructive plan cannot certainly be termed curing.

They merely followed the example of crude instinctive nature in her efforts, which are barely[1] successful even in the slighter cases of acute disease;

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[1] In the ordinary school of medicine, the efforts made by nature for the relief of the organism in diseases where no medicine was given, were regarded as models of treatment worthy of imitation. But *this was a great error*. The pitiable and highly imperfect efforts of the vital force to relieve itself in acute diseases, is a spectacle that should excite our compassion, and command the aid of all the powers of our rational mind, to terminate the self-inflicted torture, by a real cure. If nature is unable to cure homœopathically a disease already existing in the organism, by the production of another fresh malady *similar* to it (§ xliii.—xlvi.), which very rarely lies in her power (§ l.), and if to the organism alone is left the task of overcoming, by its own forces and without external aid, a disease newly contracted (in cases of chronic miasms its power of resistance is quite inefficacious), we then witness nought but painful, often dangerous efforts of nature, to save the individual at whatever cost, which often terminate in extinction of the earthly existence, in death.

Little as we mortals know of the operations that take place in the interior economy in health—which must be hidden from us as certainly as they are patent to the eye of the all-seeing Creator and Preserver of his creatures—just as little can we perceive the opera-

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they merely imitated the unreasoning life-preserving power when left to itself in diseases, which, depending entirely upon the organic laws of the body, is only

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tions that go on in the interior in disturbed conditions of life, in diseases. The internal operations in diseases are manifested only by the visible changes, the sufferings, and the symptoms, whereby alone our life betrays the inward disturbance; so that in no given case can we ascertain which of the morbid symptoms are caused by the primary action of the morbific agent, which by the reaction of the vital force for its own relief. Both are inextricably mixed up together before our eyes, and only present to us an outwardly reflected picture of the entire internal malady, for the fruitless efforts of unassisted vitality to terminate the sufferings, are themselves sufferings of the whole organism. Hence, even in those evacuations termed crises, which nature generally produces at the termination of diseases which have run a rapid course, there is frequently more of suffering than of efficacious relief.

What the vital force does in these so-called crises, and *how* it does it, remains a mystery to us, like all the internal operations of the organic economy of life. One thing, however, is certain: that in all these efforts *more or less of the affected parts are sacrificed and destroyed* in order to save the rest. These self-aiding operations of the vital force for the removal of an acute disease, performed only in obedience to the laws of organic life and not guided by the reflexion of an intellect, are at the most but a species of allopathy; in order to relieve the primarily affected organ by a crisis, an increased, often violent, activity is excited in the surrounding organs, to lead away the disease from the former to the latter; then ensue vomitings, purgings, diuresis, diaphoresis, abscesses, &c., in order, by this irritation of distant parts, to effect a sort of derivation from the primarily diseased parts, and the dynamically affected nervous power seems to expend itself in the material product.

It is only by the destruction and sacrifice of a portion of the

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capable of acting in conformity with these laws, and cannot be guided by reason and reflexion—they copied nature, which cannot, like an intelligent surgeon, bring together the gaping lips of a wound and by their union effect a cure; which knows not how to straighten and adjust the broken ends of a bone lying far apart and exuding much (often an excess of) new osseous matter; which cannot put a ligature on a wounded artery, but in its energy causes the patient to bleed to death; which does not understand how to reduce a dislocated shoulder, but by the swelling it occasions round about it soon presents an obstacle to reduction; which, in order to remove a foreign body from the cornea, destroys the whole eye by suppuration; which, with all its efforts, can only liberate a strangulated hernia by gangrene of the bowel and death, and which, by the metastases it produces in dynamic diseases, often renders them much worse than they were originally. But more, *this irrational vital force receives into our body, without hesitation*, the

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organism itself that unaided nature can save the patient in acute diseases, and, if death do not ensue, restore, though only slowly and imperfectly, the harmony of life—health.

The great weakness of the parts which had been exposed to the disease, and even of the whole body, the emaciation, &c. remaining after spontaneous cures, are convincing proofs of this.

In short, the whole operations of the self-aiding power of the organism when attacked by diseases, displays to the observer nothing but suffering—nothing that he could or ought to imitate if he wishes to cure disease in a truly artistical manner.

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greatest plagues of our terrestrial existence, the spark that kindles the countless diseases beneath which tortured mankind has groaned for hundreds and thousands of years, the chronic miasms—psora, syphilis, sycosis—not one of these can it modify in the slightest degree, far less expel it single-handed from the organism; on the contrary, it allows them to rankle therein, until, often after a long life of misery, death at last closes the eyes of the sufferer.

In such an important affair as that of healing, which demands so much intelligence, reflexion and judgment, how could the old school, which arrogates to itself the title of rational, choose as its best instructor, as its guide to be blindly followed, the unintelligent vital force, inconsiderately copy its indirect and revolutionary operations in diseases, imagining these to be the *ne plus ultra*, the best conceivable, when that greatest gift of God, reflective reason and unfettered judgment, was given us, to enable us infinitely to surpass its performances, for the benefit of humanity?

When the old school practitioners, thoughtlessly imitating the crude, senseless, automatic vital force, with their antagonistic and derivative methods of treatment—by far their most usual plans—attack innocent parts and organs of the body, either inflicting on them excruciating pains, or, as is most frequently done, compelling them to perform evacuations, whereby strength and fluids are wasted, their object is to direct the morbid vital action in the primarily affected

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parts away to those artificially attacked, and thus to effect the cure of the natural disease indirectly, *by the production of a disease, much greater in intensity and of quite a different kind*, in the more healthy parts of the body, consequently by a circuitous way, at the cost of much loss of strength, and usually of great sufferings to the patient.[1]

The disease, if it be acute, and consequently naturally of but short duration, may certainly disappear, even during these heterogeneous attacks on distant and dissimilar parts—but cured it was not. There is nothing that can merit the honourable name of *cure* in this revolutionary treatment, which has no direct, immediate, pathological relation to the

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[1] Daily experience shews the sad effects of this manœuvre in chronic diseases. *Anything but a cure is effected.* Who would ever call that a victory, if, in place of attacking the enemy in front in a hand to hand fight, and by his destruction terminating at once his hostile assaults, we should, in a cowardly manner and behind his back, lay an embargo on everything, cut off his supplies, burn down every thing for a great way round him? By so doing we would at length deprive him of all courage to resist, but our object is not gained, the enemy is far from being destroyed,—he is still there, and when he can again procure provisions and supplies, he once more rears his head, more exasperated than before—the enemy, I repeat, is far from being destroyed, but the poor innocent country is so completely ruined that it will be long before it can recover itself. In like manner acts allopathy in chronic diseases, when, by its indirect attacks on innocent parts at a distance from the seat of the disease, instead of effecting a cure, it destroys the organism. Such is the result of its hurtful operations!

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tissues primarily affected. Often, indeed, without these serious attacks on the rest of the organism, would the acute disease have ceased of itself, sooner most likely, with fewer secondary sufferings, and less sacrifice of strength. But neither the mode of operation of the crude natural forces, nor the allopathic copy of that, can for a moment be compared to the dynamic (homœopathic) treatment, which sustains the strength, while it extinguishes the disease in a direct and rapid manner.

In far the greatest number of cases of disease however, I mean those of a chronic nature, these stormy, debilitating, indirect modes of treatment of the old school, are scarcely ever of the slightest use. They suspend for a few days only, some trouble-some symptom or other, which however returns when the system has become accustomed to the distant irritation, and the disease recurs worse than before, because by the antagonistic pains[1] and the injudicious evacuations, the vital powers have been depressed.

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[1] What good results have ever ensued from those fœtid artificial ulcers, so much in vogue, called issues? If even during the first week or two, whilst they still cause pain, they appear somewhat to check by antagonism a chronic disease, yet by and bye, when the body has become accustomed to the pain, they have *no* other effect than that of weakening the patient and giving still greater scope to the chronic affection. Or does any one imagine, in this nineteenth century, that they serve as a tap-hole for the escape of the *materia peccans?* It almost appears as if this were the case!

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Whilst most physicians of the old school, *imitating in a general manner* the efforts of crude, unaided nature for its own relief, carried out in their practice these derivations of merely hypothetical utility, just as they judged expedient (guided in their judgment by some imaginary indication); others, aiming at a higher object, undertook *designedly to promote the efforts of the vital force to aid itself by evacuations and antagonistic metastases, as seen in diseases*, and by way of lending it a helping hand, to increase still more these derivations and evacuations; and they believed, that by this mode of operation, they were acting *duce natura*, and might justly claim the title of *ministri naturæ*.

As the evacuations effected by nature in chronic diseases are not unfrequently the precursors of alleviations—though only of a temporary character—of troublesome symptoms, violent pains, paralyses, spasms, &c., so the old school imagined these derivations to be the true way of curing diseases, and endeavoured to promote, maintain, and even increase such evacuations. But they did not perceive that all these evacuations and effusions (pseudo-crises) produced by nature when left to herself, were in chronic diseases productive only of palliative, transient alleviation, which, far from contributing to a real cure, on the contrary, rather aggravated the primary, internal malady, by the waste of strength and fluids they occasioned. No one ever saw a chronic patient recover his health permanently by such efforts of crude nature,

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nor any chronic disease cured by such evacuations effected by the organism.[1] On the contrary, in such cases the primary malady is always perceptibly aggravated, after short alleviations, whose duration always becomes shorter and shorter; the bad attacks recur more frequently and more severely in spite of the persistence of the evacuations.—In like manner, on the occurrence of symptoms excited by an internal chronic affection, that threaten to destroy life, when nature, left to its own resources, cannot succour the organism in any other way than by the production of external local symptoms, in order to avert the danger from parts indispensable to life, and direct it to tissues of less vital importance (metastasis); these operations of the energetic but senseless, unreasoning and improvident vital force conduce to anything but genuine relief, or a cure; they only silence for a short time, and in a palliative manner, the dangerous internal affection, at the cost of a large portion of the humours and of the strength, without diminishing the primary disease by a hair's breadth; they can, at the most, only retard the fatal termination which is inevitable without true homœopathic treatment.

The allopathy of the old school not only greatly overrated these efforts of the crude automatic power of nature, but completely misinterpreted them, falsely considered them to be truly curative, and endeavoured to increase and promote them, vainly imagining, that

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[1] Equally inefficacious are those produced artificially.

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thereby they might perhaps succeed in annihilating and radically curing the whole disease. When, in chronic diseases, the vital force seemed to silence this or that troublesome symptom of the internal affection, by the production, for example, of some humid cutaneous eruption, then the servant of the crude power of nature (*minister naturæ*) applied to the discharging surface a cantharides plaster or an exutory (mezereum), in order, *duce natura*, to draw still more moisture from the skin, and thus to promote and to assist nature's object—the cure (by the removal of the morbific matter from the body?); but when the effect of the remedy was too violent, the exanthema already of long standing, and the system too irritable, he increased the external affection to a great amount, without the slightest advantage to the original disease, and aggravated the pains, which deprived the patient of sleep and depressed his strength (and sometimes even developed a malignant febrile erysipelas); or if the effect upon the local affection (still recent, perhaps,) was of a milder character, he thereby repelled from its seat, by a species of ill-applied external homœopathy, the local symptom which had been established by nature for the relief of the internal disease, thus renewing the more dangerous internal malady, and by this repulsion of the local symptom, compelling the vital force to effect a transference of a worse form of morbid action to other and more important parts; the patient became affected with dangerous ophthalmia, or deafness, or

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spasms of the stomach, or epileptic convulsions, or attacks of asthma or apoplexy, or mental derangement, &c., in place of the repelled local disease.[1]

When the diseased natural force propelled blood into the veins of the rectum or anus (blind hæmorrhoids), the *minister naturæ*, under the same delusive idea of assisting the vital force in its curative efforts, applied leeches, often in large numbers, in order to give an outlet to the blood there—with but brief, often scarcely noteworthy, relief, but thereby weakening the body, and occasioning still greater congestions in those parts, without the slightest diminution of the primary disease.

In almost all cases, in which the diseased vital force endeavoured to subdue the violence of a dangerous internal malady by evacuating blood, by means of vomiting, coughing, &c., the old school physician, *duce natura*, made haste to assist these supposed curative efforts of nature, and performed a copious venesection, which was invariably productive of injurious consequences and palpable weakening of the body.

In cases of frequently occurring chronic nausea, he produced, with the view of furthering the intentions of nature, copious evacuations of the stomach, by

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[1] Natural effects of the repulsion of these local symptoms—effects that are often regarded by the allopathic physician as fresh diseases of quite a different kind.

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means of powerful emetics—never with a good result, often with bad, not unfrequently dangerous, and even fatal consequences.

The vital force, in order to relieve the internal malady, sometimes produces indolent enlargements of the external glands, and he thinks to forward the intentions of nature, in his assumed character of her servant, if, by the use of all sorts of heating embrocations and plasters, he causes them to inflame, so that, when the abscess is ripe, he may incise it and let out the bad morbific matter (?). Experience has shewn, hundreds of times, what lasting evil almost invariably results from such a plan.

And having often noticed slight amelioration of the severe symptoms of chronic diseases, to result from spontaneous night sweats, or frequent liquid stools, he imagines himself bound to obey these hints of nature (*duce natura*), and to promote them, by instituting and maintaining a complete course of sweating treatment, or by the employment of so-called gentle laxatives for years, in order to promote and increase these efforts of nature (of the vital force of the senseless organism), which he thinks tend to the cure of the whole chronic affection, and thus to emancipate the patient more speedily and certainly from his disease (the matter of his disease?).

But he thereby always produces quite the contrary result: aggravation of the primary disease.

In conformity with this preconceived but unfounded

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idea, the old school physician goes on thus promoting[1] the efforts of the diseased vital force, and increasing those derivations and evacuations in the patient, which *never* lead to the desired end, but are *always* disastrous, without being aware that all the local affections, evacuations, and apparent derivative efforts, set up and continued by the senseless vital force, for the relief of the primary chronic disease, are actually the

[1] In direct opposition to this treatment, the old school not unfrequently indulged themselves in the very reverse of this: thus, when the efforts of the vital force for the relief of the internal disease, by evacuations and the production of local symptoms on the exterior of the body, became troublesome, they capriciously suppressed them by their *repercutients* and *repellents*, they subdued chronic pains, sleeplessness, and diarrhœa of long standing, by doses of opium pushed to a dangerous extent; vomitings, by effervescent saline draughts; fœtid perspiration of the feet, by cold footbaths and astringent applications; eruptions on the skin, by preparations of lead and zinc; they checked uterine hæmorrhage by injections of vinegar; colliquative perspiration, by alum; nocturnal seminal emissions, by the free use of camphor; frequent attacks of flushes of heat in the body and face, by nitre, vegetable acids and sulphuric acid; bleeding of the nose, by plugging the nostrils with dossils of lint soaked in alcohol or astringent fluids; they dried up discharging ulcers on the legs, established by the vital power for the relief of great internal suffering, with the oxydes of lead and zinc, &c., with what sad results experience has shewn in thousands of cases.

With tongue and with pen the old school physician brags that he is a rational practitioner, and that he investigates the cause of the disease, so as always to make radical cures; but behold, his treatment is directed, in these cases, against a single symptom only, and always with injurious consequences to his patient.

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disease itself, the phenomena of the whole disease, for the totality of which, properly speaking, the only efficacious remedy, and the one, moreover, that will act in the most direct manner, is a homœopathic medicine, chosen on account of its similarity of action.

As everything that crude nature does to relieve itself in diseases, in those of an acute, but especially those of a chronic kind, is extremely imperfect and even *actual disease*, it may easily be conceived, that the promotion by artificial means of this imperfection and disease, must do still more harm; at least, it cannot improve the efforts of nature for its own relief, even in acute diseases, because medical art is not in a condition to follow the hidden paths by which the vital force effects its crises, but attempts to produce them from without, by violent means, which are still less beneficial than what the instinctive vital force left to its own resources does, but on the other hand are more disturbing and debilitating. For even the imperfect amelioration resulting from the natural derivations and crises cannot be obtained in a similar manner by allopathy; with all its endeavours it cannot procure anything like even that pitiful relief the vital force left to itself is able to afford.

It has been attempted to produce, by means of scarifying instruments, a bleeding at the nose, in imitation of that sometimes occurring naturally, in order to mitigate, for example, the attacks of a chronic headache. By this means a large quantity of blood could be made to flow from the nostrils and weaken

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the patient, but the relief afforded was either nil, or much less than the instinctive vital force would procure at another time, when, of its own accord, it would let but a few drops flow.

A so-called critical perspiration or diarrhœa, produced by the ever active vital force after a sudden indisposition, from anger, fright, a sprain, or a chill, will be much more successful, at least for the time, in relieving the acute disease, than all the sudorific or purgative drugs in the pharmacopœia, which only make the patient worse, as daily experience shews.

But the vital force, which of itself can only act according to the physical constitution of our organism, and is not guided by reason, knowledge and reflexion, was not given to man to be regarded as the best possible curative agent to restore those lamentable deviations from health to the normal condition, and still less that physicians should slavishly imitate its imperfect morbid efforts (to free itself from disease), and that with operations incontestably more injurious and severe than its own, and thereby conveniently spare themselves the expenditure of reasoning, reflexion and judgment requisite for the discovery and for the practice of the noblest of human arts—the true art of healing—while they allege their bad copy of the spontaneous efforts of doubtful utility made by the crude natural force for its relief, to be the healing art, *the rational healing art!*

What sensible man would imitate the efforts of the organism for its own preservation? These efforts are

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in reality the disease itself, and the morbidly affected vital force is the producer of the visible disease! It must, therefore, necessarily follow, that all artificial imitation, and likewise the suppression of these efforts, must either increase the disease, or render it dangerous by their suppression, and both of these allopathy does; these are its pernicious operations, which it alleges to be the healing art, the rational healing art!

No! that exquisite power innate in the human being, designed to direct with consummate skill the operations of life *during health*, equally present in all parts of the organism, in the fibres of sensibility, as well as in those of irritability, the unwearied spring of all the normal natural functions of the body, was not created for the purpose of affording itself aid in diseases, not for the purpose of exercising a healing art worthy of imitation—*No! true medicine is that reflective art, the province of the higher powers of human intellect, of unfettered judgment, and of reason selecting and determining according to the strict rules of logical induction, whereby the physician is enabled to effect a change in the instinctive, irrational and senseless, but energetic, automatic vital force, when it has been diverted by disease into abnormal action, and by means of a similar affection developed by a homœopathically chosen remedy, to excite in it a medicinal disease somewhat greater in degree, so that the natural morbid affection can no longer act upon the vital force, which thus, freed from the natural disease, has now only the similar, somewhat stronger, medicinal, morbid affection to contend*

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with, against which it now directs its whole energy, and which it soon overpowers, whereby the vital force is liberated, and enabled to return to the normal standard of health, and to its proper function, "the maintainance of the life and health of the organism," without having suffered, during this change, any painful or debilitating attacks. Homœopathy teaches us how to effect this.

Under the methods of treatment of the old school I have just detailed, no small number of patients certainly got rid of their diseases, but not of those of a chronic (non-venereal) character; only such as were acute and unattended with danger; and even these they were only freed from, by such circuitous and tedious ways, and often so incompletely, that the results of the treatment could never be termed cures effected by a gentle art. Acute diseases of a not very dangerous kind were, by venesections, or suppression of one of the chief symptoms through the instrumentality of an enantiopathic palliative remedy (*contraria contrariis*) kept under, or by means of counter-irritant and derivative (antagonistic and revulsive) remedies, applied to other than the diseased spots, suspended, until the natural time for the duration of the short malady had expired. These methods were, consequently, indirect, and attended with loss of strength and humours, so much so, that in patients so treated, the greatest and most important measures for the complete removal of the disease and for the restoration of the lost strength and humours, remained

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to be performed by nature herself—by the life-preserving power, which, besides the removal of the natural acute disease, had also to combat the effects of improper treatment, and thus it was able, in cases unattended by danger, gradually to restore the normal relation of the functions, by means of its own energy, but often in a tedious, imperfect and painful manner.

It remains a very doubtful question, whether the natural process of recovery in acute diseases is at all shortened or facilitated by this interference of the old school, as the latter cannot act otherwise than the vital force, namely, indirectly; but its derivative and antagonistic treatment is much more aggressive and much more debilitating.

The old school has yet another method of treatment, which is termed the *stimulating* and *strengthening* system,[1] (by *excitantia*, *nervina*, *tonica*, *confortantia*, *roborantia*). It is astonishing how it can boast of this method.

Has it ever succeeded in removing, as it has so often attempted to do, the physical weakness engendered and kept up or increased by a chronic disease, with its prescriptions of etherial Rhine-wine, or fiery Tokay? The forces gradually sank under this treatment, and all the lower, the greater the quantity of wine the patient was counselled to drink, because the

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[1] It is, properly speaking, enantiopathic, and I shall again refer to it in the text of the Organon (§ lix.).

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source of the weakness, the chronic disease, was not cured by it, because artificial stimulation is followed by relaxation, in the reaction of the vital force.

Or did its cinchona bark, or its *amara*, so misunderstood, so multifarious in their modes of action, and productive of quite a different kind of injury, give strength in these frequently occurring cases? Did not these vegetable substances, said to be tonic and strengthening under all circumstances, as well as the preparations of steel, often add to the old disease new sufferings, by virtue of their peculiar pathogenetic effects, without relieving the weakness, which depended on an unknown disease of long standing?

Has any one ever succeeded in diminishing in the very least, the duration of the incipient paralysis of an arm or a leg arising from a chronic disease, without curing the disease itself, by means of the so-called *unguenta nervina*, or any other spirituous or balsamic embrocations? Or have electric or galvanic shocks ever been attended with any other result in such cases, than a gradually increasing, and finally absolute, paralysis, and extinction of all muscular and nervous irritability, in such limbs?[1]

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[1] Those affected with hardness of hearing were relieved by moderate shocks from the voltaic pile of the apothecary of Jever, only for a few hours—these moderate shocks soon lost their power. In order to produce the same result he had to make them stronger; until these stronger shocks had no effect; the very strongest would then at first excite the patients' hearing for a short time, but at length left them quite deaf.

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Did not the renowned *excitantia* and *aphrodisiaca*, ambergris, scincus, cantharides tincture, truffles, cardamoms, cinnamon and vanilla, invariably bring about complete impotence in the gradually declining sexual power, (which always depended on an unobserved chronic miasm)?

How can credit be taken for the production of a stimulation and invigoration of but a few hours' duration, when the result that must follow, and which is permanent—according to the laws of all palliative action—is a directly opposite state, the rendering of the disease incurable?

The little good that the *excitantia* and *roborantia* did in assisting in the recovery from acute diseases (treated according to the old method), was a thousand times outweighed by their ill effects in chronic maladies.

When physicians of the old school know not what they ought to do in a chronic disease, they blindly attack it with their so-called *alterative* remedies (*alterantia*), and among these the frightful *mercurialia* (calomel, corrosive sublimate, and mercurial ointment) occupy the foremost place—which they allow to act in such large quantities, and for so long a time, so destructively on the diseased body (in non-venereal diseases!), that at last the health is completely undermined. They thus certainly produce great alterations, but invariably such as are not beneficial, and

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they always utterly ruin the health by their improper administration of this excessively injurious metal.

When the old school practitioners prescribe, in large doses, *cinchona bark* (which, as a homœopathic febrifuge, is only specific in true marsh ague, uncomplicated with psora), for all epidemic intermittent fevers, which are often distributed over large tracts of country, they palpably manifest their imprudence, for those diseases assume a different character almost every year, and hence demand for their cure, almost always, a different homœopathic remedy, by means of one, or a few very small doses of which, they may always be radically cured in a few days. Now, because these epidemic fevers have periodical attacks (*typus*) and the adherents of the old school see nothing in all intermittent fevers but their *typus* [periodicity], and neither know, nor care to know, any other febrifuge but cinchona, these routine practitioners imagine, if they can but suppress the *typus* of the epidemic intermittent fever, with enormous doses of cinchona and its costly alcaloid, quinine, (an event which the unintelligent, but in this instance more sensible, vital force endeavours to prevent often for months), that they have *cured* this epidemic ague. But the deluded patient, after such a suppression of the periodicity (*typus*) of his fever, invariably becomes worse than he was during the fever itself: with sallow complexion, dyspnœa, constriction in the hypochondria, disordered bowels, unhealthy appetite,

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broken sleep, feeble and desponding, often with great swelling of the legs, of the abdomen, and even of the face and hands, he creeps out of the hospital, *dismissed as cured*, and long years of homœopathic treatment are not unfrequently required, merely to rescue from death, not to say to cure, and restore to health, such a profoundly injured (cured?), artificially cachectic patient.

The old school is happy when it can convert the dull stupor that occurs in typhus fevers, by means of *valerian*, which in this case acts antipathically, into a kind of liveliness of a few hours' duration; but as this does not continue, and to force a repetition of the animation, ever increasing doses of valerian are requisite, it is not long before the largest doses cease to have the desired effect. But as this palliative is only stimulant in its primary action, in its secondary action the vital force is paralysed, and such a patient is certain of a speedy death from this *rational treatment* of the old school; none can escape. And yet the adherents of this routine art could not perceive that by these proceedings they most certainly killed their patients; they ascribed the death to the malignancy of the disease.

A palliative of a still more horrible character for chronic patients, is the *digitalis purpurea*, with which the old school practitioners imagine they do such excellent service, when they endeavour, by means of it, to bring down the quick, irritated pulse (purely symptomatic!) in chronic diseases. True it is, that

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this monstrous remedy, which is in such cases employed enantiopathically, strikingly diminishes the frequency of the quick, irritated pulse, and greatly reduces the strength of the arterial pulsations, *for a few hours, after the first dose;* but the pulse soon becomes more rapid than before. In order again to diminish in some degree its frequency, the dose is increased, and it has the effect, but for a still shorter period, until even these and still larger palliative doses cease to reduce the pulse, which at length, in the secondary action of the foxglove which can no longer be restrained, becomes much more rapid than it was before the use of the drug,—it then becomes *uncountable;* sleep, appetite, and all strength are lost —death is imminent; *and not one of the patients so treated escapes alive*, unless to be a prey to incurable insanity![1]

Such was the treatment pursued by the allopathist. The patients, therefore, *were obliged* to yield to the sad necessity, because they could obtain no better aid from other allopathists, who had gained their knowledge from the same deceitful books.

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[1] And yet Hufeland, the chief of this old school (v. *Homöopathie*, p. 22), extols with much satisfaction the employment of *digitalis* in such cases, in these words: "None will deny" (experience invariably does so!) "that too great rapidity of the circulation can be *removed* (?) by digitalis." Permanently removed? and by a heroic enantiopathic remedy? Poor Hufeland!

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As the fundamental cause of chronic (non-venereal) diseases, together with the remedies for them, remained unknown to these practitioners, who vainly boasted of their causal medication, and of their diagnosis being directed to the investigation of the *genesis* of diseases;[1] how could they hope to remove the immense numbers of chronic diseases, by their indirect modes of treatment, which were but hurtful imitations of the processes of the irrational vital force for its own relief, that never were intended to be models for practice?

The presumed character of the affection, they regarded as the cause of the disease, and hence they directed their pretended causal treatment against spasm, inflammation (plethora), fever, general and partial debility, mucus, putridity, obstructions, &c., which they thought to remove by means of their antispasmodic, antiphlogistic, tonic, stimulant, antiseptic, dissolvent, resolvent, derivative, evacuant, antagonistic remedies (of which they only possessed a superficial knowledge).

But from indications of such a vague character, really serviceable medicines could not be discovered, most assuredly not in the materia medica of the

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[1] Which Hufeland in his pamphlet, *Die Homöopathie* (p. 20), makes a futile attempt to appropriate for his old pseudo-art. For since, as is well known, previous to the appearance of my book (*Chronic Diseases*), the 2500-years-old allopathy knew nothing about the source of most chronic diseases (psora), must it not have attributed a false source (*genesis*) to such maladies?

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old school, which, as I have elsewhere shewn,[1] is founded mainly on conjecture and false deductions *ab usu in morbis*, mixed up with falsehood and fraud.

With equal rashness they attacked those still more hypothetical so-called indications—deficiency or excess of oxygen, nitrogen, carbon, or hydrogen in the fluids, exaltation or diminution of the irritability, sensibility, and reproduction, derangements of the arterial, venous, and capillary systems, asthenia, &c., without knowing a single remedy for effecting objects so visionary. All this was pure ostentation. It was a mode of treatment—that did no good to the patients.

But all semblance of appropriate treatment of diseases was completely lost, by a practice, introduced in the earliest times, *and even made into a rule :* I mean the *mixture, in a prescription*, of various medicinal substances, whose real action was, almost without an exception, unknown, and which, without any one exception, invariably differed so much among each other. One medicine (the sphere of whose medicinal effects was unknown) was placed foremost, as the principal remedy (*basis*), and was designed to subdue, what the physician deemed the chief character of the disease; to this was added some other drug (equally unknown as regards the sphere of its medicinal action), for the removal of some particular accessory symptom, or to strengthen the action of the first (*adjuvans*);

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[1] Introduction to the third part of the *Pure Materia Medica :* "Sources of the common Materia Medica." [Translated in the *British Journal of Homœopathy*, vol. iii.]

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and besides these, yet another, (likewise unknown as to the sphere of its medicinal powers), a pretended corrective remedy (*corrigens*); these were all *mixed together* (boiled, infused)—and along with them, some medicinal syrup, or distilled medicinal water, also with different properties, would be included in the formula, and it was supposed, that each of the ingredients of this mixture would perform, in the diseased body, the part allotted to it by the prescriber's imagination, without suffering itself to be disturbed or led astray by the other things mixed up along with it; which, however, could not in reason be expected. One ingredient suspended wholly or partially the action of another, or communicated to it and to the others, a mode of action and operation never anticipated nor calculated on, so that it was *impossible* the expected effect could be obtained; there *frequently* occurred a *new morbid derangement*, which, from the incomprehensible changes imparted to substances by their admixture, was not and could not have been foreseen, which escaped observation amid the tumultuous symptoms of the disease, and which became permanent from a lengthened employment of the prescription—accordingly an artificial disease was added to and complicated the original disease, causing an aggravation of the latter—or if the prescription was not often repeated, but superseded by one or more new prescriptions, composed of other ingredients, given in rapid succession, then the *very least* that could happen was *a farther depression of*

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the strength, for the substances administered in that way neither had, nor could have had, any direct pathological relation to the original malady, but only attacked, in a useless and injurious manner, parts that were least implicated in the disease.

The mixture of several medicines, even if the effects of each single medicine on the human body were accurately known (—the prescription writer, however, often knows not the thousandth part of their effects—), the association in one formula, of several such ingredients, I repeat, many of which are themselves of a very compound nature, and the peculiar action of any one of which is as good as unknown, although in reality it always differs from that of the others, and the administration of this incomprehensible mixture to the patient in large and frequently repeated doses, in order therewith to obtain some purposed, certain, curative effect, is a piece of folly evident to every reflecting and unprejudiced person.[1]

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[1] The absurdity of medicinal mixtures has been perceived even by adherents of the old school of medicine, although they still continued to follow this slovenly plan in their own practice, contrary to their convictions. Thus Marcus Herz (in *Hufeland's Journal*, ii. p. 33), reveals the pricks of his conscience in the following words: "When we wish to remove the inflammatory state, we do not employ either nitre or sal-ammoniac or vegetable acids alone, but we usually mix several, and often but too many, so-called antiphlogistics together, or give them in the same case in close succession. If we have to combat putridity, we are not content to look for the attainment of our object from the administration of large doses of one of the known

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The result naturally belies every expectation that had been formed. There certainly ensue changes and results, but none of an appropriate character, none beneficial—all injurious, destructive!

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antiseptic medicines, cinchona bark, mineral acids, arnica, serpentaria, &c., alone; we prefer associating several of them together, and count upon their community of action; or from our uncertainty as to whose action is the most suitable for the case in question, we throw together a number of different substances, and almost leave it to chance to effect the end we have in view, by means of one of them. Thus we seldom excite perspiration, purify the blood (?), overcome obstructions (?), promote expectoration, or even evacuate the primæ viæ, by a single remedy; our prescriptions for these objects are always composite, almost never simple and pure, *consequently neither are our observations in reference to the actions of each individual substance contained in them.* To be sure, we learnedly institute certain grades of rank among the remedies in our formulas; on the one to which we particularly commission the action, we confer the title of *base* (basis), the others we call *helpers*, *supporters* (adjuvantia), *correctives* (corrigentia), &c. But this classification is evidently almost entirely arbitrary. The *helpers* and *supporters* have just as much part in the whole action as the *chief ingredient*, although, from want of a standard of measurement, we are unable to determine the degree of their participation in the result. In like manner the influence of the correctives on the powers of the other ingredients cannot be quite indifferent; they must increase or depress them, or give them quite another direction; and hence we must always regard the salutary (?) change which we effect, by means of such a prescription, as the result of all its ingredients collectively, and *we can never obtain from its action, a pure observation of the individual efficacy of any single ingredient of which it is composed. In fact, our knowledge of what is essential to be known respecting all our remedies, as also respecting the perhaps hundredfold relationships among each*

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I should like to see any one who would call the blind inroads of such prescriptions on the diseased human body, *a cure!*

It is only by guiding what still remains of the vital principle in the patient, to the proper performance of its functions, by means of a suitable medicine, that a cure can be expected, but not by enervating the body to death, *secundum artem*; and yet the old school knows not what else to do with patients suffering from chronic diseases, than to attack the sufferers with drugs that do nothing but torture them, waste their strength and fluids, and shorten their lives! Can it be said to save whilst it destroys? Does it deserve any other name than that of a *mischievous* [non-healing] *art?* It acts, *lege artis*, in the most inappropriate manner, and it does (it would almost seem *purposely*) ἀλλοῖα, that is to say, the very opposite of what it should do. Can it be commended? Can it be any longer tolerated?

In recent times, the old school practitioners have quite surpassed themselves in their cruelty towards their sick fellow creatures, and in the unsuitableness of their operations, as every unprejudiced observer must admit, and as even physicians of their own school have been forced, by the pricks of their con-

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other into which they enter when combined, is far too little to be relied upon, to enable us to tell with certainty, the degree and extent of the action of a substance, seemingly ever so unimportant, when introduced into the human body in combination with other substances."

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science (like Krüger Hansen), to confess before the world.

It was high time for the wise and benevolent Creator and Preserver of mankind to put a stop to this abomination, to command a cessation of these tortures, and to reveal a healing art the very opposite of this, which should not waste the vital juices and powers by emetics, perennial scourings out of the bowels, warm baths, diaphoretics, or salivation; nor shed the life's blood, nor torment and weaken with painful appliances; nor, in place of curing patients suffering from diseases, render them incurable by the addition of new, chronic, medicinal maladies, by means of the long continued use of wrong, powerful medicines of unknown properties; nor yoke the horse behind the cart, by giving strong palliatives, according to the old favourite axiom, *contraria contrariis curentur;* nor, in short, in place of lending the patient aid, to guide him in the way to death, as is done by the merciless routine practitioner;—but which, on the contrary, should spare the patient's strength as much as possible, and should, rapidly and mildly, effect an unalloyed and permanent cure, by means of smallest doses of simple medicines well considered, and selected according to their proved effects, by the only therapeutic law conformable to nature: *similia similibus curentur*. It was high time that He should permit the discovery of Homœopathy.

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By observation, reflexion, and experiment, I discovered, that, in opposition to the old allopathic method, the true, the proper, the best mode of treatment, is contained in the maxim: *To effect a mild, rapid, certain, and permanent cure, choose, in every case of disease, a medicine which can itself produce an affection similar* (ὅμοιον πάθος) *to that sought to be cured!*

Hitherto no one has ever *taught* this homœopathic mode of cure, no one has *practised it.* But if the truth is only to be found in this method, as I can prove it to be, we might expect that, even though it remained *unperceived* for thousands of years, distinct traces of it would yet be discovered in every age.[1]

And such is the fact. In all ages, the patients *who have been really, rapidly, permanently, and evidently cured by medicines*, and who did not merely *recover* by some fortuitous circumstance, or by the acute disease having run its allotted course, or by the powers of the system having, in the course of time, gradually attained the preponderance, under allopathic and antagonistic treatment—for being cured in a direct manner differs vastly from recovering in an indirect manner—such patients have been cured solely, (although without the knowledge of the physi-

[1] For truth is co-eternal with the all-wise, benevolent Deity. It may long escape the observation of man, until the time fore-ordained by Providence arrives, when its rays shall irresistibly break through the clouds of prejudice, and usher in the dawn of a day, which shall shine with a bright and unfading light for the weal of the human race.

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cian,) by means of a (homœopathic) medicine, which possessed the power of producing a similar morbid state.

Even in cases of *real* cure by means of mixtures of medicines—which were excessively rare—it will be found, that the remedy whose action predominated, was always of a homœopathic character.

But this is observed much more strikingly in cases where physicians sometimes effected a rapid cure with one simple medicinal substance, contrary to the usual custom, that admitted of none but mixtures of medicines in the form of a prescription. There we see, to our astonishment, that this always occurred by means of a medicine that is *itself* capable of producing an affection similar to the case of disease that was cured, although the physicians themselves knew not what they were doing, and acted in forgetfulness of the contrary doctrines of their own school. They prescribed a medicine the very reverse of that which they should have employed according to the laws of traditional therapeutics, and it was *only in consequence of so doing* that the patients were rapidly cured.

I shall here relate some examples of these homœopathic cures, which find a clear and precise interpretation in the homœopathic doctrine now discovered and acknowledged, but which we are by no means to regard as arguments in favour of the latter, because it stands firm without the aid of any such support.[1]

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[1] If, in the cases which will be cited here, the doses of medicine

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The author of the treatise on epidemic diseases (ἐπιδημιῶν) (attributed to Hippocrates[1]), mentions a case of *cholera morbus* that resisted every remedy, and which he cured by means of *white hellebore* alone, which, however, excites *cholera* of itself, as witnessed by Forest, Ledelius, Reimann, and many others.[2]

The English *sweating sickness* which first appeared in the year 1485, and which, more murderous than the plague itself, carried off in the commencement, (as testified by Willis) ninety-nine patients out of a hundred, could not be subdued, until physicians had

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

[1] At the commencement of lib. 5.

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

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learned to administer *sudorifics* to their patients. After that, as Sennert[1] observes, few persons died of it.

A case of *dysentery* which had lasted several years, threatening the patient with inevitable death, and for which every other medicine had been tried without success, was, to Fischer's[2] (but not my) great surprise, cured in a speedy and permanent manner by a *purgative* administered by an empiric.

Murray, (whom I select from numerous other authorities,) informs us, as does also daily experience, that among the symptoms produced by the use of *tobacco*, those of *vertigo*, *nausea*, and *anxiety* are the principal. Now Diemerbroeck,[3] when attacked with those very symptoms of vertigo, nausea, and anxiety, in the course of his close attendance on the victims of epidemic diseases in Holland, removed them by smoking tobacco.

The hurtful effects which some writers (among others Georgi)[4] ascribe to the use of the *agaricus muscarius*, by the inhabitants of Kamtschatka, and which consist of *tremors*, *convulsions*, and *epilepsy*, became a salutary remedy in the hands of C. G. Whistling,[5] who used this fungus with success in cases of convulsions accompanied with tremor; likewise in

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[1] De Febribus, iv. cap. 15.

[2] In Hufeland's Journal für praktische Heilkunde, vol. x. iv. p. 127.

[3] Treatise on Pest. Amsterdam, 1665, p. 273.

[4] Beschreibung aller Nationen des russischen Reichs, pp. 78, 267, 281, 321, 329, 352.

[5] Diss de Virt. Agaric. Musc. Jena, 1718, p. 13.

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those of J. C. Bernhardt,[1] who used it with success in a species of epilepsy.

The remark made by Murray,[2] that oil of *aniseed* allays pains of the stomach and flatulent colic caused by purgatives, ought not to surprise us, knowing that J. P. Albrecht[3] has observed *pains in the stomach* produced by this substance, and P. Forest[4] *violent colic* likewise caused by its administration.

If F. Hoffmann praises the efficacy of *millefoil* in various cases of *hæmorrhage;* if G. E. Stahl, Buchwald and Löseke have found this plant useful in excessive *hæmorrhoidal flux;* if Quarin and the editors of the *Breslauer Sammlungen* speak of the cure it has effected of *hæmoptysis;* and finally, if Thomasius (according to Haller) has used it successfully in *uterine hæmorrhage;* these cures are evidently owing to the power possessed by the plant, of exciting *intestinal hæmorrhage* and *hæmaturia*, as observed by G. Hoffmann,[5] and more especially of producing *epistaxis*, as confirmed by Boecler.[6]

Scovolo,[7] among many others, cured a case where the urinary discharge was puriform, by *arbutus uva*

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[1] Chym. Vers. und Erfahrungen, Leipsic, 1754, obs. 5, p. 324. Gruner, De Viribus Agar. Musc. Jena, 1778, p. 13.

[2] Appar. Medic., 1, p. 429, 430.

[3] Misc. Nat. Cur., dec. ii. ann. 8, obs. 169.

[4] Observat. et Curationes, lib. 21.

[5] De Medicam. Officin. Leyden, 1738.

[6] Cynosura Mat. Med. Cont., p. 552.

[7] In Girardi, de uva ursi. Padua, 1764.

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ursi ; which never could have been performed, if this plant had not the property of exciting *heat in the urethra with discharge of mucous urine*, as seen by Sauvages.[1]

And though the frequent experience of Störck, Marges, Planchon, du Monceau, F. C. Junker, Schinz, Ehrmann, and others had not already established the fact, that *colchicum autumnale* cures a species of dropsy, still this power was to have been expected from it, from the peculiar property it possesses of *diminishing the urinary secretion*, and *of exciting at the same time a continual desire to pass water*. It likewise causes the flow of a small quantity of urine of a fiery red colour, as witnessed by Störck[2] and de Berge[3]. The cure of an asthma attended with hypochondriasis effected by Göritz[4] by means of colchicum, and that of an asthma complicated with hydrothorax, performed by Störck[5] with the same substance, were evidently owing to the homœopathic property which it possesses, of exciting *asthma* and *dyspnœa*, as witnessed by de Berge.[6]

Muralto[7] saw what we may witness every day, viz:

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[1] Nosolog., iii. p. 200.

[2] Libellus de Colchico. Vienna, 1763, p. 12.

[3] Journal de Médecine, 22.

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

[5] Ibid. cas. 11, 13.

[6] Ibid. loc. cit.

[7] Misc. Nat. Cur. dec. ii. ann. 7, obs. 112.

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that *jalap*, besides creating gripes in the belly, also causes *great uneasiness* and *agitation*. Every physician acquainted with the facts upon which homœopathy rests, will find it perfectly natural, that the power so justly ascribed to this medicine by G. W. Wedel,[1] of allaying the gripes which are so frequent in young children, and of procuring them tranquil repose, arises from homœopathic influence.

It is also known and has been attested by Murray, Hillary and Spielmann, that *senna* occasions a kind of colic, and produces, according to C. Hoffmann[2] and F. Hoffmann,[3] *flatulency* and *turgescence of the blood*,[4] ordinary causes of *insomnolency*. It was this inherent homœopathic property of senna, which enabled Detharding[5] to cure with its aid, patients afflicted with violent colic and insomnolency.

Störck, who had so intimate a knowledge of medicines, was on the point of discovering that the bad effects of the *dictamnus*, which he observed sometimes to provoke a *mucous discharge from the vagina*,[6] arose from the very same properties in this root which enabled him to cure a leucorrhœa of long standing.[7]

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[1] Opiolog., lib. 1, p. 1, cap. 2, p. 38.

[2] De Medicin. Officin., lib. 1, cap. 36.

[3] Diss de Manna, p. 16.

[4] Murray, loc. cit. ii. p. 507.

[5] Ephem. Nat. Cur., cent. 10, obs. 76.

[6] Lib. de Flamm. Jovis. Vienna, 1769, cap. 2.

[7] Ibid. cap. 9.

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Störck should, moreover, not have been astonished that he was able to cure a general chronic eruption (humid, phagedenic and psoric) with *clematis*,[1] having himself ascertained[2] that this plant has the power of producing a *psoric eruption over the whole body*.

If, as Murray asserts,[3] *euphrasia* cures lippitudo and a certain form of ophthalmia, how could it otherwise produce this effect, but by the faculty it possesses of exciting a kind of *inflammation in the eyes*, as has been remarked by Lobelius?[4]

According to J. H. Lange,[5] *nutmeg* has been found efficacious in hysterical fainting fits. The sole natural cause of this phenomenon is homœopathic, and can be attributed to no other circumstance, but that the nutmeg, when given in strong doses to a person in health, produces, as stated by J. Schmid[6] and Cullen,[7] *suspension of the senses and general insensibility*.

The old practice of applying *rose-water* externally in ophthalmic diseases, looks like a tacit avowal, that there exists in the leaves of the rose, some curative power for diseases of the eye. This is founded upon the homœopathic virtue which the rose possesses, of exciting a species of ophthalmia in persons who are

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[1] Op. cit., cap. 13.

[2] Ibid. p. 33.

[3] Appar. Medic., xi. p. 221, 2nd edit.

[4] Stirp. Adversar., p. 219.

[5] Domest. Brunsvic., p. 136.

[6] Misc. Nat. Cur., dec. ii. ann. 2, obs. 20.

[7] Materia medica, ii, p. 233.

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in health, an effect which Echtius,[1] Ledelius,[2] and Rau,[3] actually saw it produce.

If, as asserted by Pet. Rossi,[4] Van Mons,[5] J. Monti,[6] Sybel,[7] and others, the *poison sumach* has the faculty of producing *pimples which gradually cover the entire body*, it may be easily perceived how this plant is capable of effecting a homœopathic cure of various kinds of herpetic eruptions, which it really has done, according to information furnished by Dufresnoy and Van Mons. What could have bestowed upon the poison sumach (as in a case cited by Alderson,[8]) the power of curing a paralysis of the lower extremities, attended with weakness of the intellectual organs, if it did not, of itself, evidently possess the faculty of *depressing the muscular powers* and of acting on the imagination of the patient to such a degree, as to make him believe that he is at the point of death, as in a case witnessed by Zadig.[9]

Dulcamara, according to Carrère,[10] has cured the

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[1] In Adami, Vita Medic. p. 72.

[2] Misc. Nat. Curios., dec. ii. ann. 2, obs. 140.

[3] Rau, über den Werth des homöop. Heilverfahrens, p. 73.

[4] Observ. de Nonnullis Plantis, quæ pro venenatis habentur. Pisis, 1667.

[5] In Dufresnoy, Des propriétés de la plante appelée rhus radicans. p. 206.

[6] Acta Instit. Bonon. sc. et art. iii. 165.

[7] In Med. Annalen, 1811, July.

[8] In Samml. aus. Abh. f. pr. Aerzte, xviii. 1.

[9] In Hufeland's Journal der prakt. Heilk. v. p. 3.

[10] Carrère, (and Starcke,) Abhandl. über die Eigenschaften des Nachtschattens oder Bittersüsses. Jena, 1786, pp. 20—23.

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most violent diseases caused by a chill, which could result from no other cause but that this herb, in cold and damp weather, frequently produces *similar affections to those which arise from a chill*, as Carrère himself has observed,[1] and likewise Starcke.[2] Fritze[3] saw dulcamara produce *convulsions*, and De Haen[4] witnessed the *very same effects attended with delirium;* on the other hand, convulsions attended with delirium, have yielded to small doses of dulcamara administered by the last mentioned physician.[5]—It were vain to seek amid the vast domain of hypotheses the cause that renders dulcamara so efficacious in a species of herpes, as witnessed by Carrère,[6] Fouquet,[7] and Poupart.[8] Nature, which requires the aid of homœopathy to perform a safe cure, sufficiently explains the cause, in the faculty possessed by dulcamara, of producing a certain species of herpes. Carrère saw the use of this plant excite herpetic eruptions which

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[1] Carrère (and Starcke), Abhandl. über die Eigenschaften des Nachtschattens oder Bittersüsses. Jena, 1786, pp. 20—23.

[2] In Carrère, ibid. p. 140, 249.

[3] Annalen des klinischen Instituts, iii. p. 45.

[4] Ratio Medendi. Tom. iv. p. 228.

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

[6] Ratio Medendi. Tom. iv. p. 92.

[7] In Razoux, Tables Nosologiques.

[8] Traité des Dartres. Paris, 1782, pp. 184, 192.

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covered the *entire body* during a fortnight;[1] and on another occasion where it produced the same on the *hands*,[2] and a third time where it fixed itself on the *labia pudendi*.[3]

Rucker[4] saw the *solanum nigrum* produce *swelling of the entire body*. This is the reason that Gatacker[5] and Cirillo[6] succeeded in curing with its aid, (homœopathically) a species of dropsy.

Boerhaave,[7] Sydenham,[8] and Radcliffe[9] cured another species of dropsy with the aid of the *sambucus niger*, because, as Haller[10] informs us, this plant causes an *œdematous swelling* when applied externally.

De Haen,[11] Sarcone,[12] and Pringle,[13] have rendered due homage to truth and experience by declaring openly that they cured pleurisy with the *scilla maritima*, a root which, on account of its excessive acrid properties, ought to be forbidden in a disease of this

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[1] Traité des Dartres. Paris, 1782, p. 96.

[2] Ibid. p. 96.

[3] Ibid. p. 164.

[4] Commerc. Liter. Noric. 1731, p. 372.

[5] Versuche & Bemerk. der. Edinb. Gesellschaft, Altenburg, 1762, vii. pp. 95, 98.

[6] Consult. Medichi. Tom. iii. Naples, 1738. 4to.

[7] Historia Plantarum. P. I. p. 207.

[8] Opera, p. 496.

[9] In Haller, Arzneimittellehre, p. 349.

[10] In Vicat, Plantes vénéneuses, p. 125.

[11] Ratio Medendi, P. I. p. 13.

[12] History of Diseases in Naples, vol. i. p. 175.

[13] Obs. on the Diseases of the Army, ed. 7, p. 143.

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nature, where, according to the received method, only sedative, relaxing, and cooling remedies are admissible. The disease in question subsided, nevertheless, under the influence of squill on homœopathic principles; for T. C. Wagner[1] formerly saw the action of this plant alone produce *pleurisy* and *inflammation of the lungs*.

A great many practitioners, D. Crüger, Ray, Kellner, Kaaw Boerhaave, and others,[2] have observed that *datura stramonium* excites a singular kind of *delirium* and *convulsions*. It is precisely this faculty that enabled physicians to cure with its aid demonomania[3] (fantastic madness attended with spasms of the limbs) and other convulsions, as was done by Sidren[4] and Wedenberg.[5] If, in the hands of Sidren[6] it cured two cases of chorea, one of which had been occasioned by fright, and the other by mercurial vapour, it was because it possessed the faculty of exciting involuntary movements of the limbs, as observed by Kaaw Boerhaave, and Lobstein. Numerous observations, and among others those made by Schenk, have shewn us that it can destroy consciousness and

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[1] Observationes Clinicæ. Lubec, 1737.

[2] C. Crüger, in Misc. Nat. Cur., dec. iii. ann. 2, obs. 88.—Boerhaave, Impetum Faciens. Leyden, 1745, p. 282.—Kellner, in the Bresl. Samml. 172.

[3] Veckoskrift for Laekare, vi. p. 40 et seq.

[4] Diss. de Stramonii usu in Malis Convulsivis. Upsala, 1793.

[5] Diss. de Stramonii usu. Upsala, 1773.

[6] Diss. Morborum Casus, spec. i. Upsala, 1785.

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memory in a very short time; therefore, it ought not to surprise us if, according to the testimony of Sauvages and Schinz, it possesses the faculty of curing weakness of memory. By the same rule, Schmalz[1] succeeded in curing with the aid of this plant a case of melancholy, alternating with madness, because, according to Acosta,[2] it has the power of exciting similar alternating mental affections when administered to a person in health.

Percival, Stahl, Quarin,[3] and many other physicians, have observed that *cinchona* occasions *oppression of the stomach.* Some (Morton, Friborg, Bauer, and Quarin) have seen this substance produce *vomiting* and *diarrhœa;* others (D. Crüger and Morton), *syncope;* others, *great debility;* others (Thomson, Richard, Stahl, and C. E. Fisher), *a kind of jaundice;* others (Quarin and Fischer), *bitterness of the mouth;* and yet others, *tension of the abdomen.* And it is precisely when these complicated evils occur in intermittent fevers that Torti and Cleghorn recommend the use of cinchona alone. The advantageous effects of this bark in cases of exhaustion, indigestion, and loss of appetite, resulting from acute fevers (particularly when the latter have been treated by venesection, evacuants, and debilitants), depend on the faculty which it possesses of *depressing excessively the vital*

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[1] Chir. und Medic. Vorfälle, Leipzick, 1781, p. 178.

[2] In P. Schenck, lib. 1, obs. 139.

[3] Quoted in my Mat. med., iii.

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powers, producing mental and bodily exhaustion, indigestion, and loss of appetite, as observed by Cleghorn, Friborg, Crüger, Romberg, Stahl, Thomson, and others.[1]

How would it have been possible to stop hæmorrhages with *ipecacuanha*, as effected more than once by Baglivi, Barbeyrac, Gianella, Dalberg, Bergius, and others, if this medicine did not of itself possess the faculty of exciting hæmorrhage?—as Murray, Scott, and Geoffroy[2] have witnessed. How could it be so efficacious in asthma, and particularly in spasmodic asthma, as it is described to have been by Akenside,[3] Meyer,[4] Bang,[5] Stoll,[6] Fouquet,[7] and Ranoë,[8] if it did not of itself produce (without exciting any evacuation) *asthma*, and *spasmodic asthma* in particular, as Murray,[9] Geoffroy,[10] and Scott[11] have observed it to do? Could any clearer hints be given that medicines ought to be applied to the cure of diseases according to the morbid effects which they produce?

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[1] Vide my Mat. med., iii.

[2] Ibid. pp. 259—264.

[3] Medic. Transact. I. No. 7, p. 39.

[4] Diss de Ipecac. refracta dosi usu, p. 34.

[5] Praxis Medica, p. 346.

[6] Prælectiones, p. 221.

[7] Journal de Médecine. Tom. 62, p. 137.

[8] In Act. Reg. Soc. Med. Hafn., ii. p. 163, iii. p. 361.

[9] Medic. Pract. Bibl., p. 237.

[10] Traité de la matière médicale, ii. p. 157.

[11] In Med. Comment. of Edinb., iv. p. 74.

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It would be impossible to conceive why *ignatia* could be so efficacious in convulsions as we are assured it is by Hermann,[1] Valentin,[2] and an anonymous writer,[3] if it did not possess the power of exciting similar *convulsions*, as witnessed by Bergius,[4] Camelli,[5] and Durius.[6]

Persons who have received a *blow* or a *contusion* feel pains in the side, a desire to vomit, lancinating and burning pain in the hypochondria, all of which are accompanied with anxiety, tremors, and involuntary starts, similar to those produced by an electric shock, formication in the parts that have received the injury, &c. As the *arnica montana* produces similar symptoms, according to the observations of Meza, Vicat, Crichton, Collins, Aaskow, Stoll, and J. C. Lange,[7] it may be easily conceived that this plant will cure the effects of a blow, fall, or contusion, as is familiar to the experience of a host of physicians, and even of whole nations, for centuries past.

Among the effects which *belladonna* excites when administered to a person in sound health, are symptoms which, taken collectively, present an image

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[1] Cynosura Mat. med., ii. p. 231.

[2] Hist. Simplic. Reform. p. 194, § 4.

[3] In Act. Berol., dec. ii. vol. x. p. 12.

[4] Materia Medica, p. 150.

[5] Philos. Trans. vol. xxi. No. 250.

[6] Miscell. Nat. Cur., dec. iii. ann. 9, 10.

[7] Vide my Materia medica, i.

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greatly resembling that species of *hydrophobia* caused by the bite of a mad dog, a disease which Mayerne,[1] Münch,[2] Buchholz,[3] and Neimike,[4] cured in a perfect manner with this plant, homœopathically.[5] *The patient in vain endeavours to sleep, the respiration is embarrassed, he is consumed by a burning thirst attended with anxiety; the moment any liquids are presented to him he rejects them with violence; his countenance becomes red, his eyes fixed and sparkling* (as observed by F. C. Grimm); *he experiences a feeling of suffocation while drinking* (according to E. Camerarius and Sauter); for the most part he is *incapable of swallowing anything* (as affirmed by May, Lottinger, Sicelius, Buchave, D'Hermont, Manetti, Vicat, and Cullen);

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[1] Praxeos in Morbis Internis Syntagma Alterum. Vienna, 1697, p. 136.

[2] Beobachtungen bei angewendeter Belladonne bei den Menschen. Stendal, 1789.

[3] Heilsame Wirkungen der Belladonne in ausgebrochener Wuth. Erfurt, 1785.

[4] In J. H. Münch's Beobachtungen. Th. i. p. 74.

[5] If Belladonna has frequently failed in cases of decided rabies, we ought to remember that it cannot cure in such instances but by its faculty of producing effects similar to those of the malady itself, and that, consequently, it ought not to be administered but in the smallest possible doses, as will be shown in the Organon (§ cclxxv.—cclxxxiii.). In general it has been administered in very large doses, so that the patients *necessarily* died, not of the disease, but of the remedy. However, it is probable that there is more than one degree or species of hydrophobia and rabies, and consequently the most suitable homœopathic remedy is sometimes hyoscyamus, and sometimes stramonium, according as the symptoms vary.

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he is *alternately actuated by terror and a desire to bite those about him* (as seen by Sauter, Dumoulin, Buchave, and Mardorf); *he spits everywhere around him* (according to Sauter); *he endeavours to make his escape* (as we are informed by Dumoulin, E. Gmelin, and Buc'hoz); and *there is continual moving about of the body* (as witnessed by Boucher, E. Gmelin, and Sauter.)[1] Belladonna has also effected the cure of different kinds of madness and melancholy, as in the cases reported by Evers, Schmucker, Schmalz, and the two Münchs, and many others, because it possesses the faculty of producing different kinds of *insanity*, like those noted by Rau, Grimm, Hasenest, Mardorf, Hoyer, Dillenius, and others.[2] Henning,[3] after vainly endeavouring, during three months, to cure a case of amaurosis with coloured spots before the eyes, by a variety of medicines, was at length struck with the idea that this malady might perhaps be occasioned by gout, although the patient had never experienced the slightest attack; and upon this supposition he was by chance induced to prescribe belladonna,[4] which effected a speedy cure without any inconvenience. He would undoubtedly have made choice of

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[1] Vide my Materia medica, vol. i.

[2] Referred to in my Materia medica, vol. i.

[3] In Hufeland's Journal, xxv. 4, pp. 70, 74.

[4] Mere conjecture alone has led physicians to rank belladonna among the remedies for gout. The disease which can, with propriety, be denominated gout, never will nor can be cured by belladonna.

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this medicine at the commencement, had he known that it was not possible to perform a cure but by the aid of a remedy which produces symptoms similar to those of the disease itself; and that, according to the infallible law of nature, belladonna could not fail to cure this case homœopathically, since, by the testimony of Sauter [1] and Buchholz,[2] it excites a species of amaurosis with coloured spots before the eyes.

Hyoscyamus has cured spasms which strongly resembled epilepsy, as witnessed by Mayerne,[3] Störck, Collin, and others. It produces this effect by the very same power whereby it excites *convulsions similar to those of epilepsy*, as observed in the writings of E. Camerarius, C. Seliger, Hünerwolf, A. Hamilton, Planchon, Acosta, and others.[4]

Fothergill,[5] Störck, Hellwick, and Ofterdinger, have used hyoscyamus with success in certain kinds of mental derangement. But the use of it would have been attended with equal success in the hands of many other physicians, had they confined it to the cure of that species of mental alienation which hyoscyamus is capable of producing in its primary action, viz. a kind of stupefaction, that Van Helmont, Wedel, J. F. Gmelin, Laserre, Hünerwolf, A. Hamilton,

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[1] In Hufeland's Journal, xi.

[2] Ibid. vol. i. p. 252.

[3] Prax. Med., p. 23.

[4] Vide my Materia medica, vol. iv.

[5] Memoirs of Med. Soc. of London, i. pp. 310, 314.

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Kiernander, J. Stedmann, Tozetti, J. Faber, and Wendt, saw produced by the action of this plant.[1]

By taking the effects of hyoscyamus collectively, which the latter observers have seen it produce, they present a picture of hysteria of considerable severity. Accordingly we find in J. A. P. Gessner, Störck, and in the *Act. Nat. Cur.*[2] that a case of hysteria which bore great resemblance to the above-mentioned was cured by the use of this plant.

Schenkbecher[3] would never have succeeded in curing a vertigo of twenty years' standing, if this plant did not possess, in a very high degree, the power of creating generally an analogous state, as attested by Hünerwolf, Blom, Navier, Planchon, Sloane, Stedmann, Greding, Wepfer, Vicat, and Bernigau.[4]

A man, who became deranged through jealousy, was for a long time tormented by Mayer Abramson[5] with remedies that produced no effect on him, when, under the name of a soporific, he one day administered *hyoscyamus*, which cured him speedily. Had he known that this plant excites *jealousy* and *madness* in persons who are in health,[6] and had he been acquainted with

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[1] See my Materia medica, iv.

[2] IV. obs. 8.

[3] Von der Kinkina, Schierling, Bilsenkraut, &c. Riga, 1769, p. 162.

[4] Vide my Materia medica, vol. iv.

[5] In Hufeland's Journal, xix. II. p. 60.

[6] Vide my Materia med., vol. iv.

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the homœopathic law, (the only natural basis of therapeutics), he would have been able to administer hyoscyamus from the very commencement with perfect confidence, and thus have avoided fatiguing the patient with remedies which (not being homœopathic) could be of no manner of service to him.

The mixed prescriptions which were employed for a long time with the greatest success by Hecker[1] in a case of *spasmodic constriction of the eyelids*, would have proved ineffectual, if some happy chance had not included hyoscyamus, which, according to Wepfer,[2] excites a similar affection in persons who are in sound health.

Neither did Withering[3] succeed in curing a spasmodic constriction of the pharynx, with inability to swallow, until he administered hyoscyamus, whose special action consists of causing a *spasmodic constriction of the throat, with inability to swallow*, an effect which Tozetti, Hamilton, Bernigau, Sauvages, and Hünerwolf[4] have seen it produce in a very high degree.

How could *camphor* produce such salutary effects as the veracious Huxham[5] says it does, in the so-called slow nervous fevers, where the temperature of

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[1] Hufeland's Journal, i. p. 354.

[2] De Cicuta Aquatica. Basil, 1716, p. 320.

[3] Edinb. Med. Comment. Dec. ii. b. vi. p. 263.

[4] See my Mat. med., vol. iv.

[5] Opera, t. i. p. 172, t. ii. p. 84.

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the body is lowered, where the sensibility is depressed, and the vital powers greatly diminished, if the result of its immediate action upon the body were not to produce a *state similar in every respect* to the latter, as observed by G. Alexander, Cullen, and F. Hoffmann?[1]

Spirituous *wines* administered in small doses have cured, homœopathically, *fevers* that were purely *inflammatory*. C. Crivellati,[2] H. Augenius,[3] A. Mundella,[4] and two anonymous writers,[5] have afforded us the proofs. Asclepiades[6] on one occasion cured an *inflammation of the brain* by administering *a small quantity of wine*. A case of feverish delirium attended with stertorous breathing, similar to that state of deep intoxication which wine produces, was cured in a single night by *wine* which Rademacher[7] administered to the patient. Can any one deny the power of a medicinal irritation analogous to the disease itself (*similia similibus*) in either of these cases?

A strong infusion of *tea* produces *anxiety* and *palpitation of the heart* in persons who are not in the habit of drinking it; on the other hand, if taken in small doses, it is an excellent remedy for such symp-

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[1] See my Mat. med., vol. iv.

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

[3] Epist. t. ii. lib. 2, ep. 8.

[4] Epist. xiv. Basil, 1588.

[5] Eph. Nat. Cur., dec. ii. ann. 2, obs. 53. Gazette de Santé, 1738.

[6] Cœl. Aurelianus, Acut. lib. i. c. 16.

[7] In Hufeland's Journal, xvi. I. p. 92.

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toms when produced by other causes, as testified by G. L. Rau.[1]

A case resembling the agonies of death, in which the patient was convulsed to such a degree as to deprive him of his senses, alternating with attacks of spasmodic breathing, sometimes also sobbing and stertorous respiration, with icy coldness of the face and body, lividity of the feet and hands, and feebleness of the pulse, a state perfectly analogous to the whole of the symptoms which Schweikert and others saw produced by the use of *opium*,)[2] was at first treated unsuccessfully by Stütz,[3] with ammonia, but afterwards cured in a speedy and permanent manner by *opium*. In this instance, could any one fail to discover the homœopathic principle made use of without the knowledge of the person who employed it? According to Vicat, J. C. Grimm, and others,[4] opium also produces *a powerful and almost irresistible tendency to sleep, accompanied by profuse perspiration and delirium*. This was the reason why Osthoff[5] was afraid to administer it in a case of epidemic fever which exhibited *similar symptoms*, for the principles of the system which he pursued, prohibited the use

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[1] Ueber den Werth des homöopathischen Heilv. Heidelberg, 1824, p. 72.

[2] See my Mat. med., vol. i.

[3] In Hufeland's Journal, x. IV.

[4] See my Mat. med., vol. i.

[5] In the Salzburg Med. Chirurg. Journal, 1805, iii. p. 110.

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of it under such circumstances. (Poor system!) However, after having exhausted in vain all the known remedies and seeing his patient at the point of death, he resolved, at all hazards, to administer a small quantity of opium, whose effects proved salutary, as they always must, when given according to the unerring law of homœopathy.

J. Lind[1] also avowed that opium removes a sense of weight in the head, with heat of skin and difficulty of perspiring; it relieves the head, destroys the burning febrile heat, softens the skin, and bathes its surface in a profuse perspiration. But Lind was not aware that this salutary effect of opium is (contrary to the axioms of the medical schools) owing to the circumstance of its producing analogous morbid symptoms, when administered to a person in health. There have, nevertheless, been physicians here and there, across whose minds this truth has passed like a flash of lightning without ever giving birth to a suspicion of the laws of homœopathy. For example, Alston[2] says that *opium* is a remedy that excites heat, notwithstanding which, it certainly diminishes heat where it already exists. De la Guérène[3] administered opium in a case of fever attended with violent headache, tension and hardness of the pulse, dryness and

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[1] Versuch über die Krankheiten denen die Europäer in heissen Klimaten unterworfen sind. Riga, 1773.

[2] In Edinb. Versuchen, v. p. I. art. 12.

[3] In Römer's Annalen der Arzneimittellehre I. ii. p. 6.

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roughness of the skin, burning heat, and hence difficult and debilitating perspirations, the exhalation of which was constantly interrupted by the extreme agitation of the patient. This remedy was successful, because opium possesses the faculty of creating a feverish state in healthy persons, which is perfectly analogous, as stated by many observers,[1] and of which he was ignorant. In a fever attended with coma, where the patient lay extended, deprived of speech, the eyes open, the limbs stiff, the pulse small and intermittent, the respiration disturbed and stertorous, (all of which are symptoms perfectly similar to those which opium excites, according to the report of Delacroix, Rademacher, Crumpe, Pyl, Vicat, Sauvages, and many others,)[2] this was the only substance which C. L. Hoffmann[3] saw produce any good effects, *which were naturally the result of a homœopathic action.* Wirthenson,[4] Sydenham,[5] and Marcus,[6] have even succeeded in curing lethargic fevers with opium. A case of lethargy of which De Meza[7] effected a cure, would yield only to this substance, which, in such cases, acts homœopathically, since it possesses the power of producing lethargy.

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[1] See my Mat. med., vol. i.

[2] Ibid.

[3] Von Scharbock, Lustseuche, &c. Münster, 1787, p. 295.

[4] Opii vires fibras cordis delibitare, &c. Münster, 1775.

[5] Opera, p. 654.

[6] Magazin für Therapie, I. i. p. 7.

[7] Act. reg. soc. med. Hafn. iii. p. 202.

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C. C. Matthäi,[1] in an obstinate case of nervous disease, where the principal symptoms were insensibility and numbness of the arms, legs, and belly, after having for a long time treated it with inappropriate, that is to say, non-homœopathic remedies, at length effected a cure by opium, which, according to Stütz, J. Young, and others,[2] excites similar symptoms of a more intense nature, and which, as every one must perceive, only succeeded on this occasion on homœopathic principles. The cure of a case of lethargy, which had already existed several days, and which Hufeland performed by the use of opium,[3] by what other law could this have been effected, if not by that of homœopathy, which has remained unknown till the present time? In that peculiar species of epilepsy which never manifests itself but during sleep, De Haen discovered that it was not a sleep at all, but a lethargic stupor, with stertorous respiration, perfectly similar to that which opium produces in persons who are in health; it was by means of opium alone that he transformed it into a natural and healthy sleep, while at the same time he delivered the patient of his epilepsy.[4]

How is it possible that opium, which of all vege-

[1] In Struve's Triumph der Heilk., iii.

[2] See my Mat. med., vol. i.

[3] In Hufeland's Journal, xii. I.

[4] Ratio Medendi, v. p. 126.

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table substances is the one whose administration in small doses produces the most powerful and obstinate *constipation*, should, notwithstanding, be the most efficient remedy in cases of constipation, which endanger life, were it not in virtue of the homœopathic law, so little known—that is to say, if nature had not decreed that medicines should subdue natural diseases by a special action belonging to them, which consists in producing an analogous affection? Opium, whose primary effects are so powerful in constipating the bowels, was discovered by Tralles[1] to be the only cure in a case of ileus, which he had till then, treated ineffectually with evacuants and other remedies. Lentilius[2] and G. W. Wedel,[3] Wirthenson, Bell, Heister, and Richter,[4] have also confirmed the efficacy of opium, even when administered alone in this disease. The candid Bohn was likewise convinced by experience that *nothing* but *opiates* would act as purgatives in the colic called *miserere*;[5] and the celebrated F. Hoffmann, in the most dangerous cases of this nature, placed his sole reliance on opium combined in the anodyne liquor called after his name.[6]

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[1] Opii usus et abusus. Sect. ii. p. 260.

[2] Eph. Nat. Cur., dec. iii. ann. i. app. p. 131.

[3] Opiologia, p. 120.

[4] Anfangsgründe der Wundarzneikunde, V. § 328.—Chronische Krankheiten. Berlin, 1816, ii. p. 220.

[5] De Officio Medici.

[6] Medicin. rat. system. T. iv. P. II. p. 297.

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All the theories contained in the two hundred thousand volumes that have been written on medicine, in entire ignorance of the therapeutic law of homœopathy, would they be able to furnish us with a rational explanation of this and so many other similar facts? Have their doctrines conducted us to the discovery of this law of nature so clearly manifested in *every* perfect, speedy, and permanent cure—in other words, have they taught us that when we use medicines in the treatment of diseases, it is necessary to take for a guide the resemblance of their effects upon a person in health, to the symptoms of those very diseases we seek to cure?

Rave[1] and Wedekind[2] have suppressed uterine hæmorrhage with the aid of *savine*, which, as every one knows, causes *uterine hæmorrhage*, and consequently abortion, in women who are in health. Could any one, in this case, fail to perceive the homœopathic law which ordains that we should cure *similia similibus?*

In that species of spasmodic asthma designated by the name of Millar's asthma, how could *musk* act almost specifically, if it did not of itself produce fits of spasmodic constriction of the chest without cough, as observed by F. Hoffmann?[3]

Could vaccination protect us from the small-pox

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[1] Beobachtungen und Schlüsse, ii. p. 7.

[2] In Hufeland's Journal, x. I. p. 77.

[3] Med. ration. system. iii. p. 92.

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otherwise than homœopathically? Without mentioning any other traits of close resemblance which often exist between these two maladies, they have this in common—they generally appear but once during the course of a person's life; they leave behind cicatrices equally deep; they both occasion tumefaction of the axillary glands; fevers that are analogous; an inflamed areola round each pock; and finally, opthalmia and convulsions.

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

When so employed it excites a disease very analogous (and consequently, homœopathic) to the small-pox, after whose course, the human body, which, as usual, can only be attacked once with a disease of this nature, is henceforward protected against a similar contagion.[1]

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[1] This mode of homœopathic cure *in antecessum* (which is called preservation or prophylaxis) also appears possible in many other cases. For example, by carrying on our persons sulphur, we think

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It is well known that *retention of urine with ineffectual efforts to urinate*, is one of the most common and painful evils which the use of *cantharides* produces. This point has been sufficiently established by J. Camerarius, Baccius, Van Hilden, Forest, J. Lanzoni, Van der Wiel, and Werlhoff.[1] Cantharides administered internally, and with caution, ought consequently to be a very salutary homœopathic remedy in similar cases of painful dysuria. And this is in reality the case. For, without enumerating all the Greek physicians who instead of our cantharides made use of *meloë cichorii*, Fabricius ab Aquapendente, Capo di Vacca, Riedlin, Th. Bartholin,[2] Young,[3] Smith,[4] Raymond,[5] De Meza,[6] Brisbane,[7] and others, performed perfect cures of very painful ischuria that was not dependent upon any mechanical obstacle, with cantharides. Huxham has seen this remedy produce the best effects in cases of the same nature; he praises it highly, and would willingly have made

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we are preserved from the itch which is so common among woolworkers; and by taking the smallest possible dose of belladonna, that we are protected from scarlet fever.

[1] See my Fragmenta de viribus medicamentorum positivis. Leipsic, 1805. i. p. 83.

[2] Epist. 4, p. 345.

[3] Phil. Trans. No. 280.

[4] Medic. Communications, ii. p. 505.

[5] In Auserlesene Abhandl. für pract. Aerzte., iii. p. 460.

[6] Act. reg. soc. med. Hafn. ii. p. 302.

[7] Auserlesene Fälle. Altenburg, 1777.

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use of it had not the precepts of the old school of medicine (which, deeming itself wiser than nature herself, prescribes in such cases sedative and relaxing remedies) prevented him, contrary to his own conviction, from using a remedy which, in such cases, is specific or homœopathic.[1] In cases of recent inflammatory gonorrhœa, where Sachs von Lewenheim, Hannæus, Bartholin, Lister, Mead, and particularly Werlhoff, administered cantharides in very small doses with perfect success, this substance manifestly removed the most severe symptoms of the commencing disease.[2]

It produced this effect by virtue of the faculty it possesses (according to the testimony of almost every observer) of exciting painful micturition, scalding urine, inflammation of the urethra (Wendt), and even, when applied externally, a species of inflammatory gonorrhœa (Wichmann).[3]

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[1] Opera, edit. Reichel, t. ii. p. 124.

[2] I say "the most severe symptoms of the commencing disease," because the subsequent treatment demands other considerations; for, although there may have been cases of gonorrhœa so slight as to disappear very soon of themselves, and almost without any assistance whatever, still there are others of a graver nature, especially that which is become so common since the time of the French campaigns, which might be termed *gonorrhœa sycotica*, and which is communicated by coition like the chancrous disease, although of a very different nature.

[3] Auswahl aus den Nürnberger gelehrten Unterhaltungen, i. p. 249, note.

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The administration of *sulphur* internally, very often occasions, in persons of an irritable disposition, *tenesmus* attended with *vomiting* and *griping*, as attested by Walther.[1] It is by virtue of this property which sulphur possesses, that physicians have been able[2] to cure with its aid, dysentery and hæmorrhoidal diseases attended with tenesmus, as observed by Werlhoff,[3] and according to Rave,[4] hæmorrhoidal colics.

It is well known that the waters at Tœplitz, like all other warm sulphurous mineral waters, cause the appearance of an *exanthema* which strongly resembles the *itch* so prevalent among persons employed in *wool-working*. It is precisely this homœopathic virtue which they possess that removes various kinds of psoric eruptions. Can there be any thing more *suffocating* than *sulphurous fumes?* Yet it is the vapour arising from the combustion of sulphur that Bucquet[5] discovered to be the best means of reanimating persons in a state of asphyxia produced by another cause.

From the writings of Beddoes and others, we learn that the English physicians found *nitric acid* of great utility in salivation and ulceration of the mouth occasioned by the use of mercury. This acid could

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[1] Progr. de Sulphure et Marte, Lips. 1743, p. 5.
[2] Medic. National-Zeitung, 1798, p. 153.
[3] Observat. de Febribus, p. 3, § 6.
[4] In Hufeland's Journal, vii. II. p. 168.
[5] Edinb. Med. Comment., ix.

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never have proved useful in such cases if it did not of itself excite salivation and ulceration of the mouth. To produce these effects, it is only necessary to bathe the surface of the body with it, as Scott[1] and Blair[2] observed, and the same will occur if it be administered internally, according to the testimony of Aloyn,[3] Luke,[4] I. Ferriar,[5] and G. Kelly.[6]

Fritze[7] saw a species of *tetanus* produced by a bath impregnated with *carbonate of potash*, and A. von Humboldt[8] by the application of a solution of *salt of tartar* increased the irritability of the muscles to such a degree as to excite tetanic convulsions. The curative power which caustic potash exercises in all kinds of tetanus, in which Stütz and others have found it so useful, could it be accounted for in a more simple or rational manner than by the faculty which this alkali possesses of producing homœopathic effects?

Arsenic, whose effects are so powerful upon the human economy that we cannot decide whether it is more hurtful in the hands of the rash than it is salutary in those of the prudent,—arsenic could never

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[1] In Hufeland's Journal, iv. p. 353.

[2] Neueste Erfahrungen. Glogau, 1801.

[3] In the Mémoires de la Soc. Méd. d'émulation, i. p. 195.

[4] In Beddoes.

[5] In the Sammlung auserles. Abhandl. für pract. Aerzte, xix. ii.

[6] Ibid. xix. I. p. 116.

[7] In Hufeland's Journal, xii. I. p. 116.

[8] Versuch über die gereizte Muskel-und Nervenfaser. Posen and Berlin, 1797.

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have effected so many remarkable cures of cancer in the face, as witnessed by numerous physicians, among whom I will only cite Fallopius,[1] Bernhardt,[2] and Rönnow,[3] if this metallic oxide did not possess the homœopathic power of producing in healthy persons, *very painful tubercles which are cured with difficulty*, as witnessed by Amatus Lusitanus;[4] very deep and *malignant ulcerations*, according to the testimony of Heinreich[5] and Knape;[6] and *cancerous ulcers*, as testified by Heinze.[7] The ancients would not have been unanimous in the praise which they bestowed on the magnetic arsenical plaster of Angelus Sala[8] against pestilential buboes and carbuncles, if arsenic did not, according to the report of Degner[9] and Pfann,[10] give rise to inflammatory tumours which *quickly turn to gangrene*, and to carbuncles or malignant pustules, as observed by Verzascha[11] and Pfann.[12]

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[1] De ulceribus et tumoribus, lib. 2. Venice, 1563.

[2] In the Journal de Médecine, chirurg. et pharm., lvii. March, 1782.

[3] Konigl. vetensk. acad. Handl., f. a. 1776.

[4] Obs. et cur. Cent. ii. cur. 34.

[5] Act. nat. cur., ii. obs. 10.

[6] Annalen der Staatsarzneikunde, i. 1.

[7] In Hufeland's Journal for September, 1813, p. 48.

[8] Anatom. Vitrioli, tr. ii. in Opera med. chym. Frankfort, 1647, pp. 381, 463.

[9] Act. nat. cur., vi.

[10] Annalen der Staatsarzneikunde, loc. cit.

[11] Obs. med. cent. Basil, 1677, obs. 66.

[12] Samml. merkwürd. Fälle. Nuremberg, 1750, pp. 119, 130.

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And whence could arise that curative power which it exhibits in certain species of intermittent fevers (a virtue attested by so many thousands of examples, but in the practical application of which, sufficient precaution has not yet been observed, and which virtue was asserted centuries ago by Nicholas Myrepsus and subsequently placed beyond a doubt by the testimony of Slevogt, Molitor, Jacobi, J. C. Bernhardt, Jüngken, Fauve, Brera, Darwin, May, Jackson and Fowler,) if it did not proceed from *its peculiar faculty of exciting fever*, as almost every observer of the evils resulting from this substance has remarked, particularly Amatus Lusitanus, Degner, Buchholz, Heun and Knape?[1] We may confidently believe E. Alexander,[2] when he tells us that *arsenic* is a sovereign remedy in cases of angina pectoris, since Tachenius, Guilbert, Preussius, Thilenius and Pyl have seen it give rise to very great *oppression of the chest*, Gresselius,[3] to a *dyspnœa almost amounting to suffocation;* and Majault[4] in particular, saw it produce *sudden attacks of asthma excited by walking, attended with great depression of the vital powers.*

The convulsions which are caused by the administration of *copper*, and those observed by Tondi, Ramsay, Fabas, Pyl, and Cosmier, as proceeding from the

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[1] See my Materia medica, vol. ii.

[2] Med. comm. of Edinb., dec. ii. t. i. p. 85.

[3] Misc. Nat. Cur., dec. i. ann. 2, p. 149.

[4] In the Sammlung auserles. Abhandl. für Aerzte, vii. 1.

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use of aliments impregnated with copper; the reiterated *attacks of epilepsy* which J. Lazerme[1] saw result from the accidental introduction of a copper coin into the stomach, and which Pfündel[2] saw produced by the ingestion of a compound of sal-ammoniac and copper into the digestive canal, sufficiently explain, to those physicians who will take the trouble to reflect upon it, how copper has been able to cure cases of chorea, as reported by R. Willan,[3] Walcker,[4] Theussink,[5] and Delarive,[6] and why preparations of copper have so frequently effected the cure of epilepsy, as attested by Batty, Baumes, Bierling, Boerhaave, Causland, Cullen, Duncan, Feuerstein, Hevetius, Lieb, Magennis, C. F. Michaelis, Reil, Russell, Stisser, Thilenius, Weissmann, Weizenbreyer, Whithers and others.

If Poterius, Wepfer, F. Hoffmann, R. A. Vogel, Thierry, and Albrecht, have cured a species of phthisis, hectic fever, chronic catarrh, and mucous asthma, with *tin*, it is because this metal possesses the faculty of producing a species of *phthisis*, as Stahl[7] has observed. And how could it cure *pains*

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[1] De morbis internis capitis. Amsterdam, 1748, p. 253.

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

[3] Sammlung. auserles. Abhandl., xii. p. 62.

[4] Ibid. xi. iii. p. 672.

[5] Waarnemingen, No. 18.

[6] In Kiihn's phys. med. Journal, January, 1800, p. 58.

[7] Mat. med. Cap. 6, p. 83.

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of the stomach, as Geischläger says it does, if it was not capable of exciting a similar malady? Geischläger himself,[1] and Stahl[2] before him, have proved that it does possess this power.

The evil effects of *lead*, which produces the most *obstinate constipation*, and even the *iliac passion* (as Thunberg, Wilson, Luzuriaga, and others inform us), do they not also give us to understand that this metal possesses likewise the virtue of curing these two affections? Like every other medicine, it ought to subdue and cure in a permanent manner the natural diseases which bear a resemblance to those which it engenders, by means of the faculty which it possesses of exciting morbid symptoms. Angelus Sala[3] cured a species of ileus, and J. Agricola[4] another kind of constipation which endangered the life of the patient, by administering lead internally. The *saturnine* pills with which many physicians (Chirac, Van Helmont, Naudeau, Pererius, Rivinus, Sydenham, Zacutus Lusitanus, Block, and others) cured the iliac passion and obstinate constipation, did not operate merely in a mechanical manner by reason of their weight; for, if such had been the cause of their efficacy, gold, whose weight is greater than that of lead, would have been preferable in such a case;

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[1] In Hufeland's Journal, January, 1800, p. 58.

[2] Mat. med. loc. cit.

[3] Opera, p. 213.

[4] Comment. in J. Poppii chym. med. Lips. 1638, p. 223.

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but the pills acted specially as a saturnine internal remedy, and cured homœopathically. If Otto Tachenius and Saxtorph formerly cured cases of obstinate hypochondriasis with the aid of *lead*, we ought to bear in mind that this metal tends of itself to excite hypochondriasis, as may be seen in the description Lazuriaga gives of its ill effects.[1]

We ought not to be surprised that Marcus[2] speedily cured an inflammatory swelling of the tongue and of the pharynx with a remedy (*mercury*) which, according to the daily experience of physicians, has a specific tendency to produce *inflammation and tumefaction of the internal parts of the mouth*, phenomena to which it gives rise when merely applied to the surface of the body in the form of ointment or plaster, as witnessed by Degner,[3] Frieze,[4] Alberti,[5] Engel,[6] and many others. The *weakening of the intellectual faculties* (Swediaur[7]), *imbecility* (Degner[8]), and *mental alienation* (Larry[9]), which have been seen to result from the use of *mercury*, joined to the almost specific

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[1] Recueil période. de littérature, i. p. 20.

[2] Magazin II. ii.

[3] Act. Nat. Cur. vi. App.

[4] Geschichte und Versuche einer chirurg. Gesellschaft. Copenhagen, 1774.

[5] Jurisprudentia Medica, v. p. 600.

[6] Specimina Medica. Berlin, 1781, p. 99.

[7] Traité des Malad. vénér. ii. p. 368.

[8] Loc. cit.

[9] Mémoires et Observations in the Description de l'Egypt. Tom. i.

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