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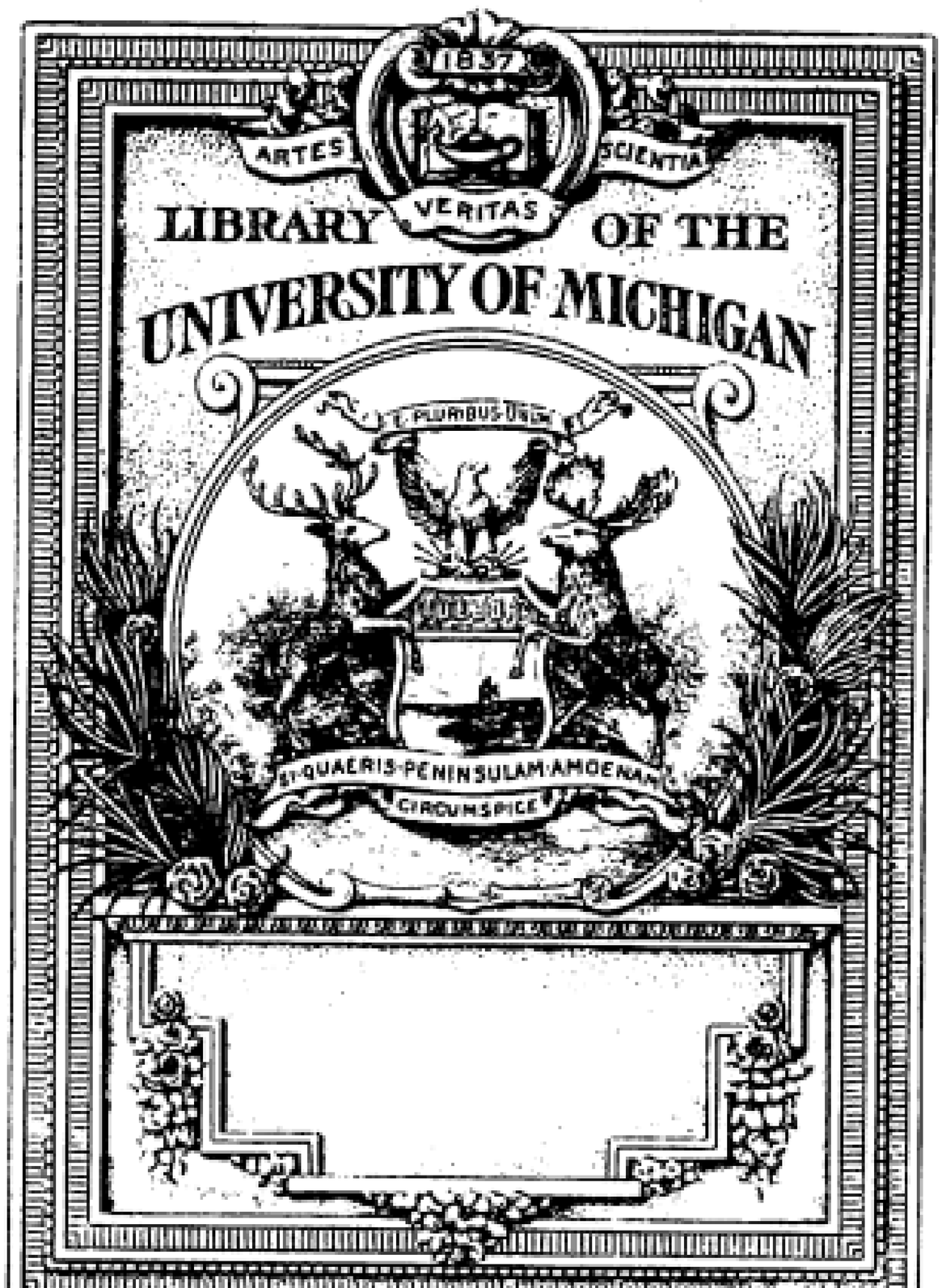

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THE

HOMŒOPATHIC

MEDICAL DOCTRINE,

OR,

"ORGANON OF THE HEALING ART;"

106661

A

NEW SYSTEM OF PHYSIC,

TRANSLATED FROM THE GERMAN OF

S. HAHNEMANN,

BY CHARLES H. DEVRIENT, ESQ.

WITH NOTES BY

SAMUEL STRATTEN, M. D.

DUBLIN: W. F. WAKEMAN, 9, D'OLIER-ST.

SIMPKIN AND MARSHALL AND R. GROOMBRIDGE, LONDON; AND MACLACHLAN AND STEWART, EDINBURGH.

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PREFACE.

An accidental interview with a Russian physician in the year 1828 made me acquainted for the first time with the medical doctrine of homœopathy; the principle of which is, that certain medicines when administered internally in a healthy state of the system produce certain effects, and that the same medicines are to be used when symptoms similar to those which they give rise to occur in disease. This doctrine, directly opposite to that which hitherto formed the basis of medical practice in these countries, attracted my attention. I immediately procured Hahnemann's Materia Medica Pura, in which the doctrine is partially explained, with the view of investigating the system experimentally, and reporting my observations thereon, free from theory, prejudice, or party. The first inquiry was, whether the proposition *similia similibus curentur* was true. This investigation was confined to a single substance at a time. To ascertain

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the effects of sulphate of quinine, healthy individuals were selected, to whom grain doses of the medicine were administered three times a day. After using it for some days, stomach-sickness, loss of appetite, a sense of cold along the course of the spine, rigor, heat of skin, and general perspiration succeeded. Effects similar to these are often observed when this medicine is injudiciously selected in the treatment of disease. It sometimes happens, that the symptoms of ague are aggravated by the prolonged use of sulphate of quinia, and soon after it is withdrawn the disease gradually subsides. The result of experiments and observations on this remedy elucidate its homœopathic action.

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

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compare the effects of syphilis with those of mercury :—The venereal poison produces on the skin pustules, scales, and tubercles. Mercury produces directly the same defoedations of the skin. Syphilis excites inflammation of the periosteum and caries of the bones. Mercury does the same. Inflammation of the iris from lues is an every day occurrence ; the same disease is a very frequent cōnsequence of mercury. Ulceration of the throat is a common symptom in syphilis ; the same affection results from mercury. Ulcers on the organs of reproduction are the result of both the poison and the remedy ; and furnish another proof of the doctrine *similia similibus*.

Nitric acid is generally recommended in cutaneous diseases ; the internal use of this remedy in a very dilute form, produces scaly eruptions over the surface of the body ; and the external application of a solution, in the proportion of one part acid to one hundred and twenty-eight parts of water, will produce inflammation and ulceration of the skin. These observations would lead to the conclusion, that nitric acid cures cutaneous diseases by the faculty it possesses, of producing a similar disease of the skin. Nitrate of potash administered internally in small doses, produces a fre-

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quent desire to pass water accompanied with pain and heat. When this state of the urinary system exists as a consequence of disease, or the application of a blister, a very dilute solution of the same remedy has been found beneficial.

The ordinary effects of hyosciamus niger are vertigo, delirium, stupefaction, and somnolency. Where one or other of these diseased states exists, it yields to small doses of the tincture of this plant. The internal use of hyosciamus is followed by mental aberration, the leading features of which are jealousy, and irascibility. When these hallucinations exist, this remedy is indicated.

Opium in general causes drowsiness, torpor, and deep sleep, and yet this remedy in small doses removes these symptoms when they occur in disease.

Sulphur is a specific against itch; notwithstanding which, when it is administered to healthy individuals it frequently excites a pustular eruption resembling itch in every particular.

These observations corroborate the statements of

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

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

A mixture composed of one drop of hydrocyanic acid and eight ounces of water, administered in a drachm dose, has produced vertigo and anxious breathing. Vomiting has followed the use of the sixteenth of a grain of emetic tartar; narcotism the twentieth of a grain of muriate of morphia; and spirit of ammonia, in doses of one drop, acts on the system as a stimulant.

On the homœopathic attenuation of medicines, many are sceptical and presume that the quantity of the article extant in the dose, cannot produce a medicinal effect. I refer to the pages of the Organon for an elucidation of this proposition, and will relate an experiment which may serve to explain the degree of dilution substances are capable of. One grain of nitrate of silver dissolved in 1560 grains of distilled

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water, to which were added two grains of muriatic acid, a grey precipitate of chloride of silver was evident in every part of the liquor. One grain of iodine dissolved in a drachm of alcohol and mixed with the same quantity of water as in the preceding experiment to which were added two grains of starch dissolved in an ounce of water caused an evident blue tint in the solution—in these experiments the grain of the nitrate of silver and iodine must have been divided into $\frac{1}{13260}$ of a grain.

A few particulars connected with the discoverer and founder of the Homœopathic system of medicine, cannot but prove interesting to the readers of this Volume. Samuel Hahnemann was born in 1755, at Misnia, in Upper Saxony. He exhibited at an early age traits of a superior genius; his school education being completed, he applied himself to the study of Natural Philosophy and Natural History, and afterwards prosecuted the study of medicine at Leipsic and other universities. A most accurate observer, a skilful experimenter, and an indefatigable searcher after truth, he appeared formed by nature for the investigation and improvement of medical science. On commencing the study of medicine he soon became disgusted with the mass of

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contradictory assertions and theories which then existed. He found every thing in this department, obscure, hypothetical and vague, and resolved to abandon the medical profession. Having been previously engaged in the study of chemistry he determined on translating into his native language the best English and French works on the subject. Whilst engaged in translating the Materia Medica of the illustrious Cullen, in 1790, in which the febrifuge virtues of cinchona bark are described, he became fired with the desire of ascertaining its mode of action. Whilst in the enjoyment of the most robust health, he commenced the use of this substance, and in a short time was attacked with all the symptoms of intermittent fever, similar in every respect to those which that medicine is known to cure. Being struck with the identity of the two diseases he immediately divined the great truth which has become the foundation of the new medical doctrine of homœopathy.

Not contented with one experiment he tried the virtues of medicines on his own person, and on that of others. In his investigations he arrived at this conclusion—that the substance employed possessed an inherent power of exciting in healthy subjects, the

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same symptoms, which it is said to cure in the sick. He compared the assertions of ancient and modern physicians upon the properties of poisonous substances with the result of his own experiments, and found them to coincide in every respect; and upon these deductions he brought forth his doctrine of homœopathy. Taking this law for a guide, he recommenced the practice of medicine, with every prospect of his labours being ultimately crowned with success.

In 1796 he published his first dissertation on homœopathy in Hufeland's Journal. A treatise on the virtues of medicine appeared in 1805, and the "*Organon*" in 1810. Hahnemann commenced as a public medical teacher in Leipsic in 1811, where, with his pupils, he zealously investigated the effects of medicines on the living body, which formed the basis of the Materia Medica Pura which appeared during the same year.

Like many other discoverers in medicine, the author of the Organon has been persecuted with the utmost rigour; and in 1820 he quitted his native country in disgust. In retirment he was joined by several of his pupils, who formed themselves into a

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society for the purpose of prosecuting the homœopathic system of physic, and reporting their observations thereon. Several fasciculi detailing their labours have been since published.

In 1824 the homœopathic doctrine was embraced by Rau, Physician to the Duke of Hesse Darmstadt; by Bigelius, Physician to the Emperor of Russia; by Stegmann, Hufeland, and many other names celebrated in medicine.

We find from a published letter of Dr. Peschier of Geneva, that Hahnemann resides at the village of Cœthen, (capital of the principality of Anhalt-Cœthen,) in the enjoyment of perfect health and spirits. He is consulted by patients from almost every nation, who have been attracted by his fame as a physician.

Of the doctrine of homœopathy generally, I have little more to add in this place; time will develop the truth or fallacy of the principle on which it is founded; but in the mean time let us not lose sight of the fact, that this new system of physic is spreading throughout the continent of Europe with the rapidity of lightning. Germany, Austria, Russia and Poland have

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already done homage to the doctrine, and physicians have been appointed to make a specific trial of its effects, the results of which are unequivocally acknowledged to be of a favourable nature. The writings of the illustrious Hahnemann have appeared in five different languages, independent of the present version of his 'Organon;' and in France alone, a translation of this work, from the pen of A. J. L. Jourdan, member of the Academie Royale de Medecine, has reached a fourth edition.

Convinced, from reflection and observation, of the value of homœopathy, the first step in the propagation and dissemination of this doctrine in Britain, was to obtain an English version of the 'Organon.' Chance made me acquainted with a gentleman to whom I communicated my opinion of the value of the work aud the advantages which would result from its translation, His perfect knowledge of German and English literature enabled him to produce a translation free from those faults which abound in English versions of German works. Each page of the manuscript was carefully revised by me, and compared with the original before it was sent to press.

SAMUEL STRATTEN.

Dublin, 14*th June*, 1833.

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AUTHOR'S PREFACE

Hitherto the prevailing schools of medicine have invariably regarded the spontaneous efforts of nature in diseases as a model that could not be too closely imitated in the exercise of the healing art. If such were in reality the voice of the infinitely wise and all-powerful Creator of the universe, then ought we to follow so infallible a guide without hesitation, notwithstanding the impossibility of conceiving how it could be the office of the physician to disturb or modify the action of this supposed agent by the artificial aid of medicines. But this is far from being the case, and that nature which is held up to our view as so perfect a model of imitation, is nothing more than the instinctive vital power belonging to the organic laws of the body, alike destitute of the power of reason and incapable of reflection. The Creator has destined it solely to preserve the activity and sensibility of the organism in a surprising degree of perfection so long as the healthy state continues; but it was never formed to serve as a guide in restoring the order and harmony of the system where health has been deranged. For when the integrity of its condition has been changed by external influence this power is instinctively and auto-

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matically stimulated to a revolutionary proceeding, by means of which it strives to escape the threatened danger; but this effort constitutes in itself a disease, and is another evil either added to the preceding malady or substituted in its place. Obedient to the organic laws upon which it is founded, it excites a new disease in order to free itself from that which previously existed, which purpose is accomplished by pains and metastasis, and more especially by the sacrifice of a portion of the solids and fluids of the body, an operation both difficult and uncertain in its results, frequently opposite to the desired object and interrupted by a variety of incidents.

If mankind had not constantly witnessed those imperfect and vain attempts, they would never have given themselves so much trouble to promote the blind efforts of this self-helping instinctive vital power, which is incapable of reflection; nor would they have been so zealous in coming to the assistance of the suffering vital powers by inventing a system of the healing art. And since this art consists merely in the gross imitation of a useless, vain, and oft injurious effort, so must it then be conceded that the true art of healing remained undiscovered till my time.

The principles upon which homœopathy is founded, and the services it renders to suffering humanity, prove that this is the system of medicine which has been so long and vainly sought after till the present day.

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ERRATA.

The reader will please to make the following corrections:—

Page 2, Line 15, for *sensual discovery*, read *discovery to the senses.*
10, — 28, — *escapes*, read *escape.*
40, — 27, — *the organon*, read *of the organon.*
57, — 3, — *clematitis*, read *clematis.*
66, — 17, — *ensues*, read *ensue.*
156, — 1, — *primitive*, read *secondary.*
169, — 7, — *cyanoiss*, read *cyanosis.*
199, — 13, — *effects*, read *effect.*
284, — 6, — *drugs*, read *dregs.*
304, — 13, — *results*, read *result.*

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INTRODUCTION.

I.—*An examination into the Allopathic Doctrines that have existed till the present time.*

WITHOUT seeking to detract from the reputation which many Physicians have justly acquired by their skill in the sciences auxiliary to medicine, such as Natural Philosophy, Chemistry, Natural History in all its branches, and that of man in particular, Anthropology, Physiology, Anatomy, &c. &c., I shall occupy myself here with the practical part of Medicine only, in order to shew the imperfect manner in which diseases have been treated till the present day. It is also far from my intention to pursue that mechanical routine by which the precious lives of our fellow-creatures are treated according to pocket-book recipes, volumes of which are still daily appearing before the public, and shew, alas! how frequently, and to what extent, they are resorted to even at the present time. I turn from these, as undeserving of notice, and as a lasting reproach to the Faculty of Medicine. I shall merely speak of the Medical Art, such as it has existed till the

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present day, and which, on account of its antiquity, is supposed to be founded upon scientific principles.

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

Tolle causam! cried they continually; but that was all: they seldom went farther than that vain exclamation. They talked of being able to discover the cause of disease, without succeeding in their pretended attempts; for, by far the greater number of diseases being of Dynamic* origin, as well as of a Dynamic nature, and their cause, therefore, not admitting of sensual discovery, they were reduced to the necessity of inventing one. By comparing, on the one hand, the normal† state of the parts of the human body (anatomy) with the visible changes which those parts had undergone in subjects that had died of disease, (pathological anatomy,) and on the other, the functions of the living body (physiology) with the endless aberrations to which they are subject in the various stages of disease, (semiotic pathology,) and drawing from thence conclusions, relative to the invisible manner in which the changes are brought about in the interior of man, when in a diseased state, —they succeeded in forming an obscure and imaginary

* See Editor's Appendix I. † Ibid. II.

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picture, which theoretic medicine regarded as the *prima causa morbi*, which afterwards became the nearest cause, and, at the same time, the immediate essence of the disease, and even the disease itself; although common sense tells us, that the cause of any thing can never, be at the same time, both the cause and the thing itself.

How was it then possible, without deceiving themselves, to pretend to cure this yet undiscovered internal cause, or venture to prescribe for it medicines, whose curative tendency was equally unknown to them, or at least to the great majority of practitioners, and more especially, to mix up several of those unknown substances in what we term prescriptions?

However the sublime project, of discovering, *a priori*, some internal invisible cause of disease, resolved itself (at least among the more enlightened physicians,) into a search, guided onward by the symptoms, after that which they might presume to be the generic character of the existing malady. They endeavoured to find out, whether it was spasm, debility, or paralysis, fever or inflammation, induration or obstruction, in some one of the parts; excess of blood, (plethora,) or increase or deficiency of oxygen, carbon, hydrogen, or nitrogen, in the fluids; exaltation or depression of vitality in the arterial, veinous, or capillary system; a defect of relative proportion in the *Factors** of sensi-

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bility, of irritability, or of nutrition. These conjectures, honoured by the existing school, with the name of *Causal Indication*,* and regarded by them as the only rational part of medicine, were too hypothetical and fallacious, to be of any permanent utility in practice, and insufficient (even if they had any just foundation) to point out the best remedy in any particular case of disease. It is true, they were flattering to the self-love of the learned inventor, but acting on them, only led him farther astray, and shewed that there was more of ostentation in the pursuit, than any reasonable hope of being able to profit by it, or arrive at the real curative indication.

How often has it occurred, that spasm or paralysis appeared in one part of the system, while manifest inflammation took place in another?

On the other hand, where should we be able to procure certain remedies against all the pretended variety of diseases? There could be none, save those which are termed specifics, that is to say, medicines similar (now called homœopathic) in their effects, to the morbid irritation, and whose application has been prohibited by the old school of medicine, as being highly dangerous,[1] because experience proved, that the use of

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[1] "In cases where experience had revealed the efficacy of medicines which acted homœopathically, whose mode of operation,

* See Editor's Appendix IV.

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them in such powerful doses as had been usually administered, was pernicious, in maladies where the aptitude to undergo homogeneous irritation, existed to a great extent. Besides this, the old school never once thought of administering those medicines in very weak, or in extremely small doses. Thus, no one ventured to cure in the direct and most natural way, by using homogeneous and specific medicines, nor was it possible to do so, because the greatest part of the effects which those medicines produced, were unknown, and in that state they were permitted to remain.

However, the old school of medicine, aware that it was more consistent with reason, to pursue a straightforward path, than attempt a circuitous one, still imagined they would arrive at some direct means of curing disease, either by suppressing the manifest symptoms, by the use of medicines that operated in direct opposition to them, that is to say, by antipathic or palliative treatment, (the merits of which will be duly discussed in the Organon,) or by a removal of the supposed morbid material cause. In the theoretic re-

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however, was inexplicable, the physicians made use of them, and relieved themselves from all further embarrassment by declaring them to be specific. Thus, by an unmeaning name that was applied to them, all necessity for further reflection was superseded. But homogeneous excitements, that is to say, specifics or homœopathics, had, for a long time previously, been forbidden, as exercising an extremely dangerous influence." *Rau, Ueber die homœop. Heidelberg*, 1824. p. 101, 102.

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searches after the image which they were to form to themselves of the disease, as well as in their pursuit of the curative indication, it was almost impossible for them to divest themselves of this idea of materiality, or be induced to consider the nature of the material and spiritual system, as a machine, so potent in itself, that the changes in its sensations and vital movements, (which are called diseases,) are principally, and almost solely, the result of dynamic influence, and could not be produced by any other cause.

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

This theory first inspired them with the idea of accomplishing causal-cure, by using every means in their power to expel from the body, that supposed material cause of disease. Hence arises the continual practice of evacuating bile, in cases of bilious fever,[1] by

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[1] The Court Physician, Rau (*loc. cit.* p. 176.) at a time when he was not yet fully initiated into homœopathic medicine, but when, however, he entertained a perfect conviction of the dynamic origin of these fevers, was in the habit of curing them without any evacuating medicines whatever, merely by one or two small doses of homœopathic medicines. In his work, he relates two remarkable instances of cure.

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emetics,—the system of prescribing vomits in disorders of the stomach,[1]—the diligence in purging away

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[1] In a sudden affection of the stomach, with frequent nauseous eructations, as of spoiled food, (sulphuretted hydrogen,) accompanied with depression of mind, cold at the feet, hands, &c., physicians, till the present time, were in the habit of attending only to the degenerated contents of the stomach. A powerful emetic *must* fetch it out entirely. This object was usually effected by the use of tartrate of antimony, with or without a mixture of ipecacuanha. But did the patient recover his health as soon as he had vomited? No! these gastric affections of dynamic origin are commonly produced by a disturbed state of mind, (grief, fright, anger,) cold, exertion of the mind or body immediately after eating, and sometimes even after a temperate enjoyment of food. Neither the tartrate of antimony, nor the ipecacuanha, are suited to the purpose of removing this dynamic aberration, and the revolutionary vomiting which they excite is equally unserviceable. Besides provoking a manifestation of the symptoms of disease, they strike one blow more at the health of the patient, and the secretion of bile becomes deranged, so that if the patient did not happen to be of a robust constitution before, he must feel greatly indisposed for several days after the pretended causal-cure, notwithstanding the violent expulsion of the entire contents of the stomach. But if, instead of those powerful and oft injurious evacuating medicines, the patient should only smell once to a drop of the juice of pulsatilla,* much diluted, (upon a globule of sugar the size of a mustard seed,) which infallibly restores the order and harmony of the whole system, and that of the stomach in particular, then he is cured in the space of two hours. If any eructations still take place, they are nothing more than air, without taste or smell; the contents of the stomach are no longer vitiated, and at the next meal the patient recovers his accustomed appetite, his health, and his air of repose. This is what ought to

* See Editor's Appendix V.

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mucus and intestinal worms, where there is paleness of the countenance, immoderate appetite, pains in the

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be denominated "real cure," because it has destroyed the cause. The other is an imaginary one, and only fatigues and does injury to the patient.

Even a stomach overloaded with indigestible food *never* requires a medicinal emetic. In such a case, nature knows full well, how to disencumber herself of the excess, by the spontaneous vomitings which she excites, and which may at all times be aided by mechanical provocation, such as tickling the fauces. By this means we avoid the accessary effects which result from the operation of emetics, and a little coffee afterwards suffices to hasten the passage of any matters into the intestines, which the stomach may still contain.

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

It is the custom, at the present day, when gastric acid becomes superabundant, (which is frequently the case in chronic diseases) to administer an emetic to relieve the stomach of its presence. But the following morning, or a few days after, the stomach contains just the same quantity, if not more. On the other hand

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stomach, or intumescence of the belly in children[1]— the letting blood in cases of hemorrhage[2] and the vast importance which they attach to bleeding of all kinds,[3]

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the pains cease of themselves, when their dynamic cause is attacked by an extremely small dose of dilute sulphuric acid, or, what is still better, by an antipsoric remedy, homœopathic with the various symptoms. It is thus, that, in the plans of treatment, which the old school say are directed against the morbific cause, the favourite object is to expel with trouble, and to the great detriment of the patient, the material product of the dynamic disorder, without exerting themselves in the least to find out the dynamic source of the evil, in order to vanquish it homœopathically, as well as to annihilate every thing that might emanate from it, and thus treat the disease in a rational manner.

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

[2] Though most morbid hemorrhages depend solely on a dynamic change of the vital powers, still the old school assign a superabundance of blood as their cause, and never fail to prescribe bleeding, in order to relieve the body of this supposed excess of the juice of life. The disastrous consequences which frequently result from this mode of treatment, such as prostration of the powers, tendency to, and even typhus itself, they ascribe to the malignity of the disease, which they are then often unable to subdue: in short, though the patient may fall a sacrifice, they, nevertheless, consider that they have acted in conformity to the adage, *causam tolle*, and have nothing to reproach themselves with.

[3] Though the living human body may, perhaps, never have contained one drop of blood too much, still the old school regard a supposed plethora, or superabundance of blood, as the principal ma-

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as their chief indication in inflammatory cases. By this mode of proceeding they think they pursue

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terial cause of inflammation, and which ought to be attacked by bleeding and leeches. This they call a treatment of the cause, and a rational mode of proceeding. In inflammatory fevers generally, as well as in acute pleurisy, they even go so far as to regard the coagulable lymph that exists in the blood, (and which they call the buffy-coat) as the peccant matter, which they do their best to evacuate, as much as possible, by repeated bleedings, although it often occurs that this crust becomes thicker and tougher in appearance, at every fresh emission of blood. In this manner, when inflammatory fever cannot be subdued, they often bleed the patient till he is near death, in order to remove this buffy-coat, or the pretended plethora, without ever suspecting that the inflamed blood is nothing more than the product of the acute fever, the inflammatory immaterial (dynamic) irritation; and that this latter, the sole cause of the disturbance that has taken place in the vascular system, may be arrested by a homœopathic remedy, such, for example, as a globule of sugar impregnated with the juice of aconite of the decillionth* degree of dilution, avoiding the vegetable acids; so that the most violent pleuretic fever, with all its attendant alarming symptoms, is cured in the space of twenty-four hours at farthest, without loss of blood, or any antiphlogistic whatever, (if a little blood by way of experiment, be now taken from the vein, it will no longer exhibit any traces of inflammatory crust,) whereas, another patient, similar in every respect, and treated according to the pretended rational mode of the old school, if he escapes death after numerous bleedings and unspeakable suffering, he often languishes yet entire months reduced and exhausted, before he can stand upright, if he is not taken off in the interval (as is frequently the case) by a typhus fever, or a leucophlegmacy, the common result of this mode of treatment.

He who feels the steady pulse of a patient an hour before the

* See Editor's Appendix, VI.

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the causal indication, and treat the patient in a rational manner. They likewise suppose that by re-

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

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moving a polypus by ligature, extirpating a tumefied gland, or destroying the same by suppuration, produced by local irritation, by dissecting out the insulated cyst of a steatomatous or meliceretous tumour, operating for aneurism, fistula lachrymalis, or fistula in ano, amputating a cancerous breast, or a limb where the bone had become careous, to have cured the maladies in a radical manner and destroyed their cause. They imagine the same thing, when they make use of their repellent remedies, and dry up old ulcers in the legs, by astringents, oxides of lead, copper, and zinc, accompanied, it is true, with purgatives, which only weaken without diminishing the fundamental evil; when they cauterise chancres, destroy warts locally, drive back itch from the skin, by sulphur ointment, lead, mercury, or zinc; and, finally, when they cure opthalmy, with solutions of lead or zinc, and drive away pain from the members by the use of opodeldoc,* volatile liniment, or fumigations of cinnabar† and amber. In all such cases they think they have annihilated the evil, triumphed over the disease, and performed a rational treatment directed against the cause. But mark what follows! New forms of diseases, which infallibly manifest themselves sooner or later, and which, when they

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

* See Editor's Appendix VII. † Ibid VIII.

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appear, are taken for fresh maladies, being always worse than the primitive affection, evidently refute the theories of the old school. These ought to undeceive them, and prove that the evil has an immaterial cause, the deeper concealed, because its origin is dynamic, and it cannot be destroyed but by dynamic power.*

An hypothesis which the schools of medicine generally entertained until a very recent date, and I might even say, until the present time, is, that of morbid and acrimonious principles; and these they refined upon to a great extent. The blood and lymphatic vessels were to be disencumbered of this principle by the exhalants, the skin, the kidneys, and the salivary glands; the chest was to be freed from it, by the trachial and bronchial glands; the stomach and the intestinal canal by vomiting and alvine dejections—to be able to say that the body was cleansed of the material cause which excited the disease, and that they had accomplished a radical cure according to the principle: *tolle causam!*

I grant it was more convenient for human incapacity to suppose, that in the maladies which presented themselves for cure, there existed some morbid principle, of which the mind could conceive the materiality, especially as the patients willingly lent themselves to an hypothesis of this kind. By admitting this, they had nothing further to do than to administer a suffi-

* See Editor's Appendix IX.

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cient quantity of medicines capable of purifying the blood and the fluids, of exciting perspiration, promoting expectoration, and scouring out the stomach and intestines. This is the reason, that all the authors on materia medica, who have appeared since Dioscorides up to the present day, say nothing of the peculiar and special action of individual medicines, but content themselves, after enumerating their supposed virtues in any particular case of disease, with saying, whether they promote urine, perspiration, expectoration, or the menstrual flow, and particularly if they have the effect of emptying the alimentary canal upwards or downwards, because the principal tendency of the efforts of practitioners has, at all times, been the expulsion of a morbid material principle, and of a quantity of acrid matter, which they imagined to be the cause of disease.

These, however, were vague dreams, gratuitous suppositions, hypotheses destitute of foundation, skilfully invented for the convenience of therapeutic medicine, which flattered itself that it would have an easier task to perform in contending against morbid material principles.

But the essence of diseases, and their cure, will not bend to our fancies and convenience; diseases will not, out of deference to our stupidity, cease to be dynamic aberrations, which our spiritual existence undergoes in its mode of feeling and acting—that is to say, immaterial changes in the state of health.

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The causes of disease cannot possibly be material, since the least foreign substance[1] introduced into the blood vessels, however mild it may appear to us, is suddenly repulsed by the vital power, as a poison;* or, where this does not take place, death itself ensues. Even when the smallest foreign particle chances to insinuate itself into any of the sensitive parts, the principle of life which is spread throughout our interior, does not rest until it has procured the expulsion of this body, by pain, fever, suppuration, or gangrene. And, in a skin disease of twenty years standing, could this vital principle, whose activity is indefatigable, suffer patiently, during twenty years, an exanthemic material principle, (the poison of dartre, scrofula, or gout) to exist in the fluids? What nosologist has ever seen one of those morbid principles, of which he speaks with so much confidence, and upon which he presumes to found a plan of medical treatment? Who has ever been able to exhibit to the view, the principle of gout, or the virus of scrofula ?†

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[1] Life ceases suddenly by injecting a little pure water into a vein. *See Mullen, in Birch, History of the Royal Society,* vol. 4.

Atmospheric air introduced into the veins has occasioned death. *See J. H. Voigt für den neusten Zustand der Naturkunde.* vol. 3. p. 25.

Even the mildest liquids introduced into the veins, have placed life in danger. *See Autenrieth, Physiologie,* II. p. 784

* See Editor's Appendix X. † Ib. XI.

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Even when a material substance, applied to the skin, or introduced into a wound, has propagated disease by infection, who can prove (what has so often been affirmed in our Pathogeny*) that the slightest particle of this material substance penetrates into our liquids or becomes absorbed?[1] It is in vain to wash the organs of re-production with care and promptitude, such precaution will not protect the system from the venereal virus. The least breath of air emanating from a patient labouring under small-pox is sufficient to produce that formidable disease in a healthy child.†

How much of this material principle—what quantity in weight, would be requisite for the liquids to imbibe, in order to produce, in the first instance, syphilis, which will continue during the whole term of life; and, in the second, the small-pox, which rapidly destroys life amidst a suppuration[2] almost general?‡

Is it possible in these two cases, or in others which

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

[2] In order to account for the great quantity of putrid fœcal matter, and fetid ichorous discharge, which arises in disease, and to re-

* See Editor's Appendix XII. † Ibid. XIII. ‡ Ibid. XIV.

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are analogous, to admit that a morbific principle in a material form, could have introduced itself into the blood? It has often happened that a letter, written in the chamber of a patient, has communicated the same contagious disease to the person who read it. Can we entertain the opinion, that any thing material entered into the humours in this instance? Then, why all these proofs? How often have we seen that an offensive or vexatious word has brought on a bilious fever which endangered life;—an indiscreet prophecy of death, actually occasion death at the very epoch pre-

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

* See Editor's Appendix XV.

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dicted; afflicting news or an agreeable surprise suddenly suspend the vital powers? Where is there in any of these cases the morbific material principle, which entered, in substance, into the body, which produced disease and kept it up, and, without the expulsion or destruction of which, by medicines, all radical cure would be impossible?

The supporters of an hypothesis so gross, as that of morbific principles, ought to blush at their extreme ignorance of the spiritual nature of our existence, and the dynamic power of the causes which engender disease.

In diseases, the excretions which are often so disgusting, could they be the actual material which produced the malady, and which kept it up?[1] Are they not rather the product of the disease itself; that is to say, of the pure dynamic derangement which the constitution has undergone.

With such erroneous ideas of the material origin and essence of disease, it is by no means surprising, that, in all ages, the obscure as well as the distinguished practitioner, together with the inventors of the most sublime theories, should have for their principal aim, the separation and expulsion of a supposed

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

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morbid material, and that the indication most frequently established, was that of dividing this material, rendering it moveable, and expelling it by the saliva, the pituita, the urine, and perspiration; purifying the blood by the salutary action of herbal decoctions, and thus unloading it of acrid matter and impurities which it never contained; drawing off the imaginary principle of the disease mechanically, by means of setons, cauteries, permanent blisters; and above all, by the expulsion of the peccant matter, as they termed it, through the intestinal canal, by laxatives and purgatives, and to add to their importance they were dignified with the high sounding titles of aperients and dissolvents. All of these were so many attempts to remove a hostile material principle, which never did and never could have existed.

Now, if we admit that—which is an established fact; namely, that with the exception of those diseases brought on by the introduction of indigestible or hurtful substances, into the alimentary canal and other organs,—those produced by foreign bodies penetrating the skin, &c.,—there does not exist a single disease that can have a material principle for its cause—on the contrary, all of them are solely and always the special result of an actual and dynamic derangement in the state of health; how inapplicable, then, must that method of treatment, which depends upon the expulsion[1] of this imagi-

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[1] There is apparently some necessity for the expulsion of worms

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nary principle, appear to every reasonable man, since no good can result from it, in treating the principal

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in the so called worm-disease. But even this appearance is false. *Lumbrici* are found in some children, and *ascarides* in a great number. But the greater part of either one or the other is owing to a general affection (psoric) connected with an unhealthy mode of living. If the regimen be ameliorated and the psoric affection homœopathically cured, which is easier to be performed at this age than at any other period of life, there will remain but few or no worms at all, or at least, the children are no longer incommoded by them; whereas, on the other hand, they promptly appear again, in great numbers after the administration of simple purgatives, even combined with worm seed. "But the tape-worm, this monster, created for the torment of human nature, *must* certainly be driven out with all manner of force." Yes, at times he will be driven out, but beneath what sufferings and danger! I should not like to have upon my conscience the death of all those who have fallen sacrifices to the violence of purgatives directed against this worm, or the long years of debility, which they who escaped death, must have dragged out. And how often does it not occur, that after having repeated these purgatives so destructive to life and health, during several years successively, the animal is either not driven out at all, or is re-produced!

How then, if there be no necessity at all for seeking to expel and destroy the tænia, by means so violent and cruel, and which place the life of the patient in such imminent danger! The different species of tænia are only found in patients labouring under a psoric affection, and when the latter is cured, they instantly disappear. Until the cure is accomplished, they live, without being a source of great inconvenience to the patient, not exactly in the intestines, but amid the residue of the aliments, where they exist without doing injury, and find what they require for their nourishment. As long as this state of things continues, they do not touch the coats of the intestines or do any harm to the

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diseases of mankind, viz. the chronic, but on the contrary much mischief?

No one will deny that the degenerate and impure substances which appear in diseases, are any thing else than the mere product of disease itself, which the system can get rid of, in a forcible manner, without the aid of evacuating medicines, and that they are re-produced so long as the disease continues. These substances often appear to the experienced physician, in the shape of morbid symptoms, and aid him in discovering the form and image of the disease, which he afterwards avails himself

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body that contains them; but the first moment that an acute disease attacks the patient, the contents of the intestines become insupportable to the animal, which turns itself about and irritates the sensitive part of the entrails, exciting a species of spasmodic cholic, which adds greatly to the sufferings of the invalid. In the same manner, the child does not agitate or move itself in the womb of the parent, but when she is indisposed; nor does it again become tranquil amid the fluids where it floats, until she is restored to health. It may be observed here, that the symptoms which manifest themselves at this epoch, with persons who have the solitary worm within them, are of such a nature, that the smallest dose of tincture of male-fern-root speedily effects their eradication in a homœopathic manner, because it puts an end to that part of the malady occasioned by the disturbed state of the animal: the tape-worm, finding itself once more at ease, continues to exist upon the intestinal substances, without incommoding the patient in any very painful degree, until the anti-psoric remedy is so far advanced that the worm no longer finds the contents of the intestinal canal fit for his support, and he voluntarily quits it for ever, without any purgatives being employed.

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of, in performing a cure by means of homœopathic agents.

But the most skilful among the present followers of the former school of medicine, do not wish it to be known, that the chief aim of their mode of treatment, is the expulsion of material morbid principles. To the numerous evacuants which they employ, they apply the name of derivatives, and in so doing, pretend that they do nothing more than imitate the nature of the disordered system, which, in her efforts to re-establish health, distinguishes fever by sweats and urine; pleurisy by bleedings at the nose, perspiration and mucous expectoration; other diseases by vomiting, diarrhea, and hemorrhoidal flux; articular pains, by ulcers on the legs; angina by salivation, &c., or by metastasis and abcesses which she forms in parts distant from the seat of the disease.

Accordingly, they think they can do nothing better than imitate nature, and thus they adopt an indirect mode of treatment in the majority of diseases. They follow the traces of the diseased vital power left to itself, and proceed in an indirect manner,[1] by applying heterogeneous irritation to parts distant from

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

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the seat of the disease, exciting and keeping up evacuations by the organs analagous to the tissues affected, in order to turn the course of the evil, in some degree, towards this new position.

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

By this imitation of self-helping nature, *vis medicatrix naturæ*, as it is termed by others, they try to excite by forcible means (in the parts least affected and which can best support the malady which the medicines provoke) fresh symptoms which extinguish the primitive disease, by assuming the appearance of a crisis, and thus allow the powers of self-helping nature to operate a gradual resolution.[1]

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

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They recommend diaphoretics, diuretics, venesection, setons and cauteries, and above all, excite irritation of the alimentary canal, so as to produce evacuations from above and more especially from below, all of which were irritatives, and to these they applied the names of aperients and dissolvents.[1]

In aid of this derivative system they likewise employ another which bears great affinity to it, and which consists of counter-irritants : lamb's-wool applied to the bare skin, foot-baths, nauseants, the cure by infliction of the torments of hunger upon the intestinal canal, (abstinence,) applications that excite pains, inflammation, and suppuration in the neighbouring or distant parts, such as synapisms, blisters, spurge-laurel,* the seton, Autenrieth's ointment, (ointment of emetic tartar,) the moxa, actual cautery, the acupuncture, &c. And in this, they again follow the example of pure nature, which, left to herself, endeavours to get rid of the dynamic disease by pains which she causes to arise in the distant regions of the body, by metastasis, and abcesses : by cutaneous eruptions or suppurating ulcers ; but all her efforts, in this respect, are useless, where the disease is of a chronic nature.

Thus it is evident that it was no well-digested plan,

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

* See Editor's Appendix, XVI.

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but merely *imitation*, that led the old school to these helpless and indirect methods of cure, both derivative and counter-irritant; and induced them to adopt plans of treatment so inefficacious, debilitating, and injurious, in ameliorating and dissipating disease: for the name of cure, could never be applied to such a result. They were contented to follow nature in the efforts which she makes, and which are only crowned with partial success [1] in acute diseases of a mild form.

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[1] The ordinary school of medicine regarded the means which the organism employs to relieve itself, in those patients who make no use of medicines, as perfect models of imitation; but they were greatly mistaken. The miserable and very imperfect attempts which the vital powers make to assist themselves in acute diseases, is a spectacle that ought to excite man to use all the resources of his learning and wisdom, to put an end, by a real cure, to this torment which nature herself inflicts. If nature cannot cure, homœopathically, a disease already existing in the system, by the production of a fresh malady similar to it, (sec. 38, 39. 41.) a thing not often in her power to effect, (sec. 45.) and if the system, deprived of all external succour, stands alone to triumph over a malady that has just broken out, (her resistance is totally powerless in chronic miasms) we see nothing but painful and often dangerous efforts of the constitution to save itself at all hazards, efforts of which death is most frequently the result.

As we cannot see what takes place in the economy of man when in health, no more can we see what is going forward there, when health is disturbed. The action that takes place in diseases manifests itself only by external symptoms, through the medium of which alone, our system expresses the troubles that take place in the interior; so that in each given case, we never once discover which are those among the morbid symptoms, that owe their origin to the primitive action of the disease, and those which are

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They did nothing more than imitate the preserving vital powers abandoned to their own resources, which

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occasioned by the re-action of the vital powers endeavouring to rescue themselves from danger. Both are confounded before our eyes, and only present to us, (reflected on the exterior) an image of the entire malady within; since the fruitless efforts by which nature, abandoned to herself, makes, to put an end to the malady, are also sufferings which the whole frame undergoes. This is the reason why those evacuations which nature usually excites at the termination of diseases, that have been rapid in their attacks, and which are called crises, often do more harm than good. What the vital powers do in these pretended crises, and in what manner they are accomplished, are mysteries to us, as well as every other internal action which takes place in the organic economy of life. One thing, however, is certain, which is, that in the course of these efforts, there are particular parts that suffer more or less and which are sacrificed to the safety of others. These operations of the vital power proceeding to combat an acute disease, solely in conformity to the laws of the organic constitution and not according to the inspirations of a reflecting mind, are, for the most part, merely a section of allopathy. In order to free the organs primitively affected, by means of a crisis, it increases the activity of the organs of secretion in order to lead off the evil from the former to the latter: thence result vomiting, diarrhea, plentiful flow of urine, sweats, abcesses, &c., and the nervous powers attacked dynamically, seek in some degree to unload themselves by material products.

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

The great debility of those organs which have been exposed to

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depending solely upon the organic laws of the body, only act in virtue of these laws, without reasoning or reflecting upon their actions. They copied nature, who could not, like an intelligent surgeon, bring together the gaping lips of a wound, and reunite them by the first intention; who, in an oblique fracture, can do nothing, however great may be the quantity of osseous matter which exudes, to adjust and attach the two ends of the bone; who, not knowing how to tie up a wounded artery, suffers a man full of strength and health to bleed to death; who, ignorant of the art of reducing a dislocation, renders its reduction in a very short time impossible, by reason of the swelling which she excites in all the neighbouring parts; who, in order to free herself from a foreign body that had penetrated the transparent cornea, destroys the whole eye by suppuration; who, in a strangulated hernia, cannot break the obstacle but by gangrene and death; who, finally, in dynamic diseases, by changing their form, often renders the state of the patient worse than it was before. Besides, this unintelligent vital power admits into the body, without

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the attacks of the malady, as well as that of the entire body, after this spontaneous cure, meagreness, &c., are sufficient testimonies of the truth of what we have asserted.

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

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hesitation, the greatest scourge of our earthly existence, the source of countless diseases which have afflicted the human species for centuries past—that is to say, chronic miasms,* such as psora,† syphilis,‡ and sycos.‖ And, far from being able to relieve the system of any one of these miasms, she does not even possess the power of ameliorating them; but, on the contrary, suffers them quietly to continue their ravages until death comes to close the eyes of the patient, after long years of grief and suffering.

In a matter so important as that of healing,—in a profession that requires so much intelligence, judgment, and skill, how could the old school (which was accounted rational) blindly take the vital power for its best instructor and guide; how could it venture, without reflection, to imitate the indirect and revolutionary acts which the vital power performs in disease—and, finally, follow it as the best and most perfect of models, whilst reason, that magnificent gift of the Deity, has been granted to us, in order that we may go infinitely beyond it, in the aid which we are to bring to our fellow-mortals.

When the prevailing school of medicine, in the accustomed application of their repellent and derivative systems of cure, (which have no other basis than an inconsiderate imitation of the natural, automatic ¶ powers of life,) attack the healthy organs, and inflict on them

* See Edit. Append. XVII. † Ibid. XVIII. ‡ Ibid. XIX.
‖ See Editor's Append. XX. ¶ Ibid XXI.

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pains more acute, than those of the disease itself against which they are directed—or, what happens more frequently, force evacuations, which dissipate in pure loss the strength and the juices ;—their aim is to direct towards the parts which they irritate, that morbid action which life developed in the organs that were primitively affected, and thus violently uproot the natural disease, by exciting a stronger disease of another species in the more healthy parts—that is to say, by making use of indirect and circuitous means, which exhaust the powers and occasion great suffering.[1]

It is true, that by these heterogeneous* attacks, the disease, when it is an acute one, (and consequently

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[1] Daily experience shews us how unsuccessful these manœuvres are in chronic diseases. In very few cases is a cure effected. But can they call that a victory, where instead of attacking the enemy in front, hand to hand, and terminating the difference by his death ; they content themselves with setting every part of the country behind him in flames, cutting off retreat, and destroying all around. By such means, they may certainly succeed in breaking the courage of their adversary, but their object is still unattained ; the foe is not destroyed, he is still there ; and when his magazines are replenished, he again rears his head, more ferocious than he was before.—The enemy, I say, is not destroyed, but the poor innocent country is so ruined that it will scarce recover itself in a long lapse of time. This is precisely what happens to allopathy, in chronic diseases, when, without curing the malady, it undermines and destroys the system by indirect attacks against innocent organs which are distant from the seat of the latter. These are the results of such injurious attempts.

* See Editor's Appendix XXII.

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cannot be of long duration,) transports itself to parts distant and dissimilar to those which it at first occupied ; but it is by no means cured. There is nothing in this revolutionary mode of treatment, that has a direct or immediate connection with the organs primitively diseased, or which deserves to be called a cure. By abstaining from such grievous attacks upon the life of the other parts of the system, the acute disease would often dissipate itself even more rapidly, leaving less suffering behind, and without occasioning so great a consumption of the powers. Besides, neither the mode of proceeding which is followed by simple nature, nor its allopathic* imitation, will bear a comparison with the direct, dynamic, homœopathic treatment, which, without wasting the vital powers, extinguishes the disease in a prompt and rapid manner.

But in the great majority of diseases, and in chronic affections, these stormy, debilitating, and indirect treatments of the old school scarcely ever produce any good. All that they can effect is, a suspension, for a few days, of some incommodious symptom or another, which returns immediately, when nature has become accustomed to the distant irritation ; the disease then returns more grievous than before, because the repellent pains[1] and the ill-advised evacuations have lessened the energy of the vital powers.

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[1] What favourable consequences have ever resulted from issues so frequently established, diffusing their fetid odours around?

* See Editor's Appendix XXIII.

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While the greater number of allopathic physicians, in their general imitation of the salutary effects of nature, abandoned to her own resources, thus introduced into the practice of medicine, those derivative systems which they termed useful, and which every one varied according to the fancied indications suggested by his own ideas; others, aiming at a still higher object, promoted with all their skill, the tendency which the vital powers exhibit in diseases, to relieve themselves by evacuations, and opposing metastasis,* and endeavoured in some degree to aid them, by promoting these derivations and evacuations, imagining, that by this mode of treatment they might justly arrogate to themselves the names *ministri naturæ*. Because it often happens, in chronic diseases, that the evacuations which nature excites, bring relief in cases where there are acute pains, paralysis, spasms, &c., the old school, imagined that the true method of curing disease, was by favouring, keeping up, or even increasing the evacuations. But they never discovered that all those

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

* See Editor's Appendix XXIV.

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pretended crises, those evacuations and derivations produced by nature abandoned to her own exertions, only procure palliative relief, for a short period, and, that far from contributing towards a real cure, they, on the contrary, aggravate the internal primitive evil, by consuming the strength and the juices. No one has ever seen those efforts of simple nature, effect the durable recovery of a patient, nor have those evacuations, excited by the system, ever cured a chronic disease. On the contrary, in all cases of this nature, after a short relief, (the duration of which gradually diminishes,) the primitive affection is manifestly aggravated, and the attacks return stronger and more frequent than before, although the evacuations do not cease.*

In the same manner, nature, abandoned to her own resources in internal chronic diseases which threaten life, can only bring relief by exciting the appearance of external local symptoms, in order to turn away danger from the organs indispensable to existence, and transport it, by metastasis, to those which are not so; such attempts of an unintelligent, inconsiderate but energetic vital force, have a tendency towards any thing but a real cure; they are nothing more than palliatives, short stagnations imposed on the internal disease, at the sacrifice of a great portion of the liquids and strength, without the primitive affection losing any thing of its intensity. Without the aid of homœopathic treatment, all they can do, at farthest, is to delay for a time, that death which is inevitable.

* See Editor's Appendix XXV.

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The allopathy of the old school greatly exaggerated the efforts of pure nature. Falsely judging them to be truly salutary, they sought to promote and develop them still farther, hoping, by these means, to destroy the entire evil and effect a radical cure. When, in a chronic disease, the vital power appeared to improve this or that grievous symptom of the internal state, for example, by means of a humid exanthema, then the self-styled minister of nature applied a blister, or some other exutory, upon the suppurating surface, to draw a still greater quantity of humour from the skin, and thus assist nature in the cure, by removing from the body the morbific principle. But sometimes, when the action of the remedy was too violent, the humid dartre already old, and the body too susceptible of irritation, the external affection increased considerably, without any advantage accruing to the primitive evil, and the pains, rendered still more acute, deprived the patient of sleep, diminished his strength, and often brought on a bad description of erysipelatous fever. Sometimes, when the remedy acted with more gentleness upon the local disease, (which was perhaps yet recent) it exercised a kind of external homœopathy upon the local symptoms which nature had produced upon the skin, in order to relieve the internal malady, thus renewing the latter, to which still greater danger was attached, and exposing the vital powers, by the suppression of the local symptoms, to the excitement of others of a graver nature, in other and more noble parts. The patient then was attacked with a dangerous ophthalmy, deafness,

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spasms in the stomach, epileptic convulsions, suffocation, fits of appoplexy, mental derangement, &c.[1] The same pretext of assisting the vital powers in their curative efforts, led the minister of nature, when the malady caused an afflux of blood into the veins of the rectum, or the anus, (blind piles*) to have recourse to the repeated application of leeches in great numbers, in order to open an issue to the blood in that quarter. The emission of blood procured an amendment, sometimes so slight, as to be scarce deserving of notice; but at the same time, it weakened the body and gave rise to a yet stronger congestion towards the extremity of the intestinal canal, without effecting the slightest diminution of the primitive malady.

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

And still more frequently, with the intent of assist-

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

* See Editor's Appendix XX.

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

Because the allopathist has often seen severe sufferings in chronic diseases, somewhat relieved by spontaneous nocturnal perspiration, or by certain natural dejections of liquid matter, he thinks himself bound to follow these indications of nature; he likewise thinks it his duty to second the labours which he sees carried on in his own presence, by prescribing a complete sudorific treatment, or the continued use, during several years, of what he calls gentle laxatives, in order to relieve the patient of the disease that torments him, with more speed and certainty. But this mode of treatment never produces any thing but a contrary result, that is to say, it always aggravates the primitive disease.

Thus the allopathist, yielding to the force of this

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opinion, which he has embraced without scrutiny, notwithstanding the absence of all foundation, persists in seconding [1] the efforts of the diseased vital powers, and augmenting the derivations and evacuations, which never lead to the attainment of his object, but rather to the ruin of the patient. He never discovers that local affections, evacuations, and apparent derivations, (which are effects, excited and kept up by the vital powers abandoned to their own resources, in order to afford some slight relief to the primitive disease) are of themselves a constituent part of the *ensemble* of the signs of the malady, against the totality of which, there could be no real, salutary, and curative remedy, save a medicine whose effects were analogous with the phenomena occasioned by its action

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[1] The old school, however, often permitted themselves to follow an inverse method of treatment, that is, when the efforts of nature, tending to relieve the internal malady by evacuations, or by exciting local external symptoms, manifestly injured the patient, they employ against them, all the powers of repellents; and thus combat chronic pains, insomnolency, and diarrhea of long standing, with strong and hazardous doses of opium; vomitings, by effervescing mixtures; fœtid perspiration of the feet, by cold foot-baths and astringent fomentations; eruptions of the skin, with preparations of lead and zinc; uterine hemorrhages, by injections of vinegar; colliquative perspirations, by alum curd; nocturnal seminal emissions, by the use of camphor in large quantities; sudden glow of heat over the face and body, by nitric, sulphuric, and vegetable acids; bleedings at the nostrils, with dossils of lint dipped in alcohol or astringent liquids; ulcers on the lower extremities, by oxides of lead, zinc, &c. But thousands of facts attest the melancholy consequences that result from this mode of treatment.

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upon man, when in a state of health, or, in other terms, a homœopathic remedy.

As every thing that simple nature performs to relieve herself in acute, and more particularly, in chronic diseases, is highly imperfect ; it may readily be conceived, that the efforts of art labouring to assist this imperfection, do still greater injury, and in acute maladies, at least, they cannot remedy that which is defective in the attempts of nature, because the physician, incapable of following the concealed paths, by which the vital power accomplishes its crises, could only operate upon the exterior by means of energetic remedies, whose effects not only do less good than those of nature, abandoned to herself, but on the contrary, are more perturbating and destructive to the powers. Even this imperfect relief, which nature effects by means of derivations and crises, he cannot attain by following the same path ; do what he will even the miserable succour which the vital powers, can procure, when abandoned to their own resources, is infinitely beyond the skill of the allopathist.

By a scarification of the pituitary membrane, it has been tried to produce bleeding at the nose, in imitation of natural nasal hemorrhage, to relieve, for example, an attack of chronic cephalalgy. In such a case, a quantity of blood might be drawn from the nostrils, sufficient to weaken the patient ; but the relief would be far less than that afforded at another time, when the

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vital instinctive powers, of their own accord, caused only a few drops of blood to flow.

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

However, the vital power, which is devoid of intelligence and judgment, and which cannot act of itself, but according to the organic disposition of our bodies, was not given to us, that we should follow it as our best guide in the cure of diseases, much less that we should imitate, in a servile manner, its imperfect attempts to restore health, by joining to it a treatment more opposed than its own, to the object it has in view, for no other purpose, than that of sparing ourselves the study and reflection necessary to the discovery of the true art of healing, and finally to place a bad copy of the inefficacious aid which nature affords, when abandoned to her own resources, in the room of the most noble of all human arts!

No; that innate power of man, which directs life in the most perfect manner whilst in health, whose presence is alike felt in every part of the system, in the sensitive

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

A great number of patients treated according to the methods of the old school, which have just passed in review before us, escaped from diseases, not in chronic disorders non-venerial, but in those maladies that were acute, and which are less dangerous. This, however, was effected by such painfully circuitous means, and frequently in a manner so imperfect, that no one could say the cure was performed by the influence of an art that acted mildly in its mode of treatment. In cases where there was no imminent danger, acute diseases were sometimes repressed by means of venesection, or sometimes by the suppression of one of the principal symptoms, by a palliative enantiopathic remedy *(contraria contrariis)*, or sometimes sus-

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pended, by irritants and revulsants applied to parts removed from the diseased organ, until the course of their natural revolution was ended—that is to say, they opposed them by indirect means, exhausting the strength and the juices; so that the greater part of what was necessary to be done, in order to remove the disease and repair the losses which the patient had undergone, remained to be performed by the self-preserving vital power. The latter, then, had not only to subdue the acute natural disease, but also to overcome the results of an ill directed mode of treatment. In casual cases, this vital power was to exercise its own energies to bring back the functions to their normal rythm,* which could only be effected imperfectly and slowly, and with great difficulty.

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

The old school practise yet another method of cure, which they call 'exciting' and strengthening' [1] (by *excitantia, nervina, tonica, confortantia, roborantia.*) It

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[1] This method is, properly speaking, enantiopathic, and I will again touch upon it in the course the Organon, (sec. 55.)

* See Editor's Appendix, XXI.

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is surprising that they should boast of this mode of treatment.

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

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

The so-called *unguenta nervina*, or the other spirituous and balsamic topical applications, did they ever diminish in a durable manner, or even momentarily, incipient paralysis of an arm or leg, (which arises, as is frequently the case, from a chronic disease,) without curing the cause itself? Or have electric and galvanic shocks ever produced in such cases, any other

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results than those of gradually increasing the paralysis of the muscular irritability and the nervous[1] susceptibility, and finally rendering the paralysis complete?

Have not the highly boasted *excitantia* and *aphrodisiaca*, ambergris, tincture of cantharides, truffles, cardemoms, cinnamon, and vanilla, constantly ended with changing the gradually declining power of the virile faculties, (which is always caused by some unobserved chronic miasm) into total impotence?

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

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

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[1] An apothecary had a voltaic column, the gradual strokes of which gave temporary relief to persons afflicted with deafness. Soon these shocks caused no more effect, and it was necessary, in order to produce the same results, to render them yet stronger, until, in their turn, they likewise became inefficacious: after this, the most powerful shocks only had the faculty, at the commencement, of restoring the hearing of the patient for a few hours, but finished by leaving him a prey to total deafness.

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

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

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

But indications of so vague a nature were insufficient

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to discover those medicines which are of real utility, particularly so in the materia medica of the old school, which, as will be seen in the sequel, depended mostly upon mere conjecture and on false conclusions *ab usu in morbis*.

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

Every appearance of treating disease effectively and to the purpose, disappears in their manner of associating various medicinal substances to constitute what they call a *prescription*, and time has not only rendered this association sacred, but has converted it into a law. They place at the head of this recipe, under the name of basis, a medicine that is not at all known in regard to the extent of its medicinal effects, but which they think ought to subdue the principal character of the disease admitted by the physician ; they add to this, one or two substances equally unknown in respect of their operation on the system, and which they destine either to fulfil some accessory indication,

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or to increase the action of the basis; they then add a pretended corrective, of whose special medicinal virtues, they have no better knowledge; they mix the whole together, sometimes adding either a syrup, or a distilled water, which likewise possess distinct medicinal properties, and imagine that each ingredient of the mixture will perform, in the diseased body, the part that has been assigned to it by the imagination without allowing itself to be disturbed or led astray by the other articles that accompany it:—a result which no one could reasonably expect. One of these ingredients destroys either partly or wholly, the operation of the other, or gives to it, as well as to the remainder, a different mode of action altogether which had never been thought of, so that the effects calculated on could not possibly take place. This inexplicable enigma of mixtures often produces that which neither was nor could have been expected, a new modification of the disease, which is not observed amidst the tumult of symptoms, but which becomes permanent by the prolonged use of the prescription. Consequently, a factitious malady, joining itself to the original one, aggravates the primitive disease; or if the patient does not use the same prescription for a long time, if one or several be crowded upon him successively, composed of different ingredients, greater debility will at least ensue, because the substances which are prescribed in such a case have generally little or no direct reference to the principal malady, and only make a useless attack upon those points against which its assaults have been the least directed.

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Though the action of every medicine on the human body should already have been discovered, still the physician who writes the prescription does not often know the effect of one in an hundred. Mixing several drugs together, some of which are already compounds, and their separate effects imperfectly known, in order that such a confused mixture should be swallowed by the patient in large and frequent doses, and then to expect from it a certain curative effect, is an absurdity evident to every unprejudiced [1]

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[1] Even among the ordinary schools of medicine, there have been persons who discovered the absurdity of mixing medicines, although they themselves followed this eternal routine which their own reason condemned. Herz expresses himself on this subject in the following terms :—" When we wish to remove inflammation, we do " not employ either nitre, sal ammoniac, or vegetable acids singly, " but we usually mix up several antiphlogistics, or use them alter- " nately. If we have to contend against putridity, we are not con- " tent with administering, in large quantities, one of the known an- " tiseptics, cinchona, mineral acids, arnica, serpentarian root, &c. " to attain the object we have in view ; but we prefer mixing up " several of them together, having a greater reliance upon their ac- " tion ; or, not knowing which of them would act most suitably in " the existing case, we accummulate a variety of incompatible sub- " stances, and abandon to chance, the care of producing by means of " one or the other of them, the relief we design to afford. Thus, it " is rare that we excite perspiration, purify the blood, dissolve ob- " structions, provoke expectoration, or even effect purgation, by " the aid of a single medicine. To arrive at these results our pre- " scriptions are always complicated ; they are scarcely ever simple " and pure : consequently they cannot be regarded as experiments " relative to the effects of the various substances that enter into " their composition. In fact, we learnedly establish among the

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and reflecting individual. The result is consequently the reverse of that which they expect to take place in so precise a manner; changes certainly take place, but not one among them is either good or conformable to the object that is to be attained.

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

" medicines in our recipes, a hierarchy, and we call that one the " *basis* to which we (properly speaking) confide the effect, giving " to others the names of *adjuvants*, *correctants*, &c. But it is " evident that mere arbitrary will has, for the most part, been the " occasion of such a classification. The adjuvants contribute as " well as the basis to the entire effect, although, in the absence of " a scale of measurement, we cannot determine to what degree they " may have participated. The influence of the correctants over " the virtues of the other medicines, likewise, cannot be wholly in- " different; they must either increase or diminish them, or give " them another direction. The salutary change which we effect " by the aid of such a prescription, ought then always to be con- " sidered as the result of its whole contents taken collectively, and " we can never come to any certain conclusion upon the individual " efficacy of any one of the ingredients of which it is composed. In " short, we are but too slightly acquainted with that which is essen- " tial to be known of all medicines, and our knowledge with regard " to the affinities which they enter into, when mixed up together, is " too limited for us to be able to say, with any degree of certainty, " what will be the mode or degree of action of a substance even " the most insignificant in appearance, when introduced into the " human body, combined with other substances."

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II.—*Examples of Homœopathic cures performed unintentionally by physicians of the old school of medicine.*

Thus, until the present time, the diseases of mankind have not been treated according to a system founded on nature and experience ; not by the remedies appropriate to them individually, but rather, according to therapeutic notions admitted upon the faith of mere imagination. Sometimes they were treated in imitation of the operations of self-helping nature, compelled to act according to the laws of the animal economy without the power of reflecting on what is best to be done, or of making an election. They were likewise treated in imitation of the instinctive desires of the mere automatic vital power, which the old school unfortunately regarded as their best guide in medicine, making use of counter operating remedies and palliatives, according to the method *contraria contrariis*.*

Observation, reflection, and experience have unfolded to me, that the best and true method of cure is founded on the principle, *similia similibus curentur*. To cure in a mild, prompt, safe, and durable manner, it is necessary to choose in each case a medicine that

* See Editor's Appendix XXII.

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will excite an affection similar (ὁμοιον πάθος) to that against which it is employed.

Until the present time, no person has ever inculcated this homœopathic mode of treatment, and yet more, no one has ever put it into practice. But if this is the only true method, (of which every one may be convinced with myself), we ought to discover sensible traces of it in every epoch of the art, although its true character may have been unknown during thousands of years. And such has, in reality, been the case.[1]

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

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[1] For truth is eternal as the Deity himself. Men may neglect it for a long time, until the moment at length arrives for accomplishing the decrees of Providence, when its rays pierce through the mists of prejudice, and diffuse over the human race a beneficent light which nothing can henceforward obscure.

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of exciting a morbid state similar to that whose removal it effected.

Even in an effectual cure that had been performed by the aid of mixed medicines, (of which there are but few examples,) it has been discovered, that the medicine whose action dominated over that of the others, was always of a homœopathic nature. But this fact presents itself to us still more evidently in certain cases, where physicians performed a speedy cure by the aid of a single remedy, in violation of the custom that admitted none other but mixed medicines in the form of a prescription. Here we see, to our astonishment, that the cure was always the effect of a single medicinal substance, capable of itself to produce an affection similar to that under which the patient laboured, although the physician did not know what he was doing, and only acted thus in forgetfulness of the precepts of his own school. He gave a medicine, where according to the established laws of therapeutics he should have administered exactly a contrary one, and by these means alone his patients were promptly cured.

I shall here relate some examples of these homœopathic cures, which find a clear and precise interpretation in the homœopathic doctrine now discovered and acknowledged, but which we are by no means to regard as arguments in 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 (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 Forestus, Ledelius, Reimann, and many others.[2]

The English sweating sickness† which first exhibited itself in the year 1485, and which, more murder-

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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.

* See Editor's Appendix XXIII. † Ibid. XXIV.

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ous 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 such time as they had learned to administer sudorifics to patients. Since that time, as Sennertus[1] observes, few persons died of it.

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

Murray, (whom I selected from numerous other authorities,) together with daily experience inform us, that among the symptoms produced by the use of tobacco, those of vertigo, nausea, and anxiety are the principal. Whereas 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 the use of the pipe.

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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.

* See Editor's Appendix, XXV.

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The hurtful effects which some writers (among others Georgi[1]) 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[2], who used this mushroom with success in cases of convulsions accompanied with tremor; likewise in those of J. C. Bernhardt[3], who used it with success in a species of epilepsy.

The remark made by Murray,[4] that oil of aniseed† allays pains of the stomach and windy colic caused by purgatives, ought not to surprise us, knowing that J. P. Albrecht[5] has observed pains in the stomach produced by this liquid, and P. Forestus[6] violent colic likewise caused by its administration.

If F. Hoffman praises the efficacy of Millefoil‡ in

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

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

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

[4] *Appar. Medic.*, 1, p. 429, 430.

[5] *Misc. nat. cur. dec.* ii. ann. 8, obs. 169.

[6] *Observat. et Curationes*, lib. 21.

* See Editor's Appendix, XXVI. † Ibid. XXVII. ‡ Ibid. XXVIII.

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various cases of hemorrhage; if G. E. Stahl, Buchwald and Löseke have found this plant useful in excessive hemorrhoïdal flux; if Quarin and the editors of the *Breslauer Sammlungen** speak of the cure it has effected of hemoptysis; and finally, if Thomasius (according to Haller) has used it successfully in uterine hemorrhage; these cures are evidently owing to the power possessed by the plant, of exciting of itself intestinal hemorrhage and hematuria,† as observed by G. Hoffman,[1] and more especially of producing epistaxis, as confirmed by Boecler.[2]

Scovolo,[3] among many others, cured a case where the urinary discharge was puriform, by arbutus uva ursi;‡ which never could have been performed if this plant had not the property of exciting heat in the urinary passage with a mucous discharge after passing water, as seen by Sauvages.[4]

And though the frequent experience of Stoerck, Marges, Planchon, du Monceau, F. C. Junker, Schinz, Ehrmann, and others had not already established the fact, that colchicum autumnale‖ cures a species of

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[1] *De Medicam. Officin.* Leyden, 1738.

[2] *Cynosura Mat. Med. Cont.* p. 552.

[3] *In Girardi, de uva ursi.* Padua, 1764.

[4] *Nosolog.*, iii. p. 200.

* See Editor's Appendix, XXIX. † Ibid. XXX. ‡ Ibid. XXXI.
‖ See Editor's Appendix XXXII.

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dropsy, still this faculty was to have been expected from it, by reason of the particular power which 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 Stoerck[1] and de Berge. The cure of an asthma attended with hypochondriasis * effected by Göritz[3] by means of colchicum, and that of an asthma complicated with hydrothorax, † performed by Stoerck[4] with the same substance, were evidently grounded upon the homœopathic property which it possesses, of exciting by itself asthma and dyspnœa, as witnessed by de Berge.[5]

Muralto[6] has seen what we may witness every day, viz. that jalap,‡ besides creating gripes of the stomach also causes great uneasiness and agitation. Every physician acquainted with the facts upon which homœopathy rests, will find it perfectly natural, that the power

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[1] *Libellus de Colchico.* Vienna, 1763, p. 12.

[2] *Journal de Médicine*, 22.

[3] *A. E. Büchner, Miscell. Phys. Med. Mathem. Ann.* 1728, *jul.* pp. 1212, 1213. Erfurt, 1732.

[4] *Ibid. cas.* 11, 13. *Cont. cas.* 4, 9.

[5] *Ibid. loc. cit.*

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

* See Editor's Appendix, XXXIII. † Ib. XXXIV. ‡ Ib. XXXV.

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so justly ascribed to this medicine by G. W. Wedel,[1] of allaying the gripes which are so frequent in young children, and of restoring them to tranquil repose, arises from homœopathic influence.

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

Stoerck who had so intimate a knowledge of medicines, was on the point of discovering that the bad effects of the dictamnus,† which sometimes provokes a mucous discharge from the vagina,[6] arose from the very same properties in this root by virtue of which he cured a leucorrhea 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.

* See Editor's Appendix, XXXVI. † Ibid. XXXVII.

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Stoerck might in like manner, have been struck with the idea of curing a general chronic eruption (humid phagedenic and psoric) with the clematitis,* [1] having himself ascertained [2] that this plant has the power of producing a psoric eruption† over the whole body.

If, according to Murray, [3] the euphrasia‡ cures a certain form of ophthalmy, how could it otherwise have produced this effect, but by the faculty it possesses of exciting a kind of inflammation in the eyes, as has been remarked by Lobel? [4]

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

The old practice of applying rose-water externally in ophthalmic diseases, looks like a tacit avowal, that

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[1] *Lib. de Flamm. Jovis. Vienna*, 1769, cap. 13.

[2] *Ibid.* p. 33.

[3] *Appar. Medic.* 11, p. 221.

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

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

[6] *Misc. nat. cur. dec.* ii. *ann.* 2, obs. 20.

[7] *Arzneimittellehre*, ii. p. 233.

* See Edit. Append. XXXVIII. † Ibid. XXXIX. ‡ Ibid. XL.

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there exists in the leaves of the rose,* some curative power for diseases of the eye. This is founded upon the homœopathic virtue which the rose possesses, of exciting by itself a species of ophthalmia in persons who are in health, an effect which Echtius [1] Ledel, [2] and Rau, [3] actually saw it produce.

If, according to De Rossi,[4] Van Mons,[5] J. Monti, Sybel,[7] and others, the poison sumac has the faculty of producing pimples which gradually cover the entire body, it may be easily imagined that this plant is capable of effecting an homœopathic cure of various kinds of eruptive diseases, which it really has done, according to information furnished by Dufresnoy and Van Mons. What could have bestowed upon the poison sumac (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 by acting on the

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

[2] *Misc. nat. curios, dec.* ii. *ann.* 2, obs. 140.

[3] *Rau, iiber den Werth des Homœop. Heilverfahrens,* p. 73.

[4] *Observ. de Nonnullis Plantis, quæ pro venenatis habentur. Pisis,* 1767.

[5] *In Dufresnoy Ueber den wurzelnden Sumach,* p. 206.

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

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

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

* See Editor's Appendix XLI.

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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. [1]

The dulcamara,* according to Carrère,[2] has cured the most violent diseases emanating from colds, which could result from no other cause but that this herb, in cold and damp weather, frequently produces similar affections to those which arise from colds, as Carrère himself has observed [3] and likewise Starcke.[4] Fritze [5] saw the dulcamara produce convulsions, and de Haen[6] witnessed the very same effects, attended with delirium.

On the other hand, convulsions attended with delirium, have yielded to small doses of the dulcamara administered by the latter physician. It were vain to seek amid the vast empire of hypotheses the cause that renders the dulcamara so efficacious in a species of dartre, as witnessed by Carrère,[7] Fouquet,[8]

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[1] *In Hufeland's Journal der Prakt. Heilk.* v. p. 3.

[2] *Carrère & Starcke, Abhandl. ueber die Eigenschaften Nachtschattens oder Bitter suesses. Jena*, 1786, pp. 20—23. *(Treatise on the Properties of the Woody Nightshade or Bitter-sweet.)*

[3] *Ibid.*

[4] *In Carrère, Ibid.*

[5] *Annalen des Klinischen Instituts*, iii. p. 45.

[6] *Ratio Medendi.* Tom. iv. p. 228.

[7] *Ratio Medendi.* Tom. iv. p. 92.

[8] *In Raouz, Tables Nosologiques.*

* See Editor's Appendix XLII.

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and Poupart.[1] Nature, which requires the aid of homœopathy to perform a safe cure, sufficiently explains the cause, in the faculty possessed by the dulcamara of producing a certain species of dartre. Carrère saw the use of this plant excite dartrous eruptions which covered the entire body during a fortnight;[2] and on another occasion where it produced the same on the hands,[3] and a third time where it fixed itself on the labia pudendi.[4]

Rucker[5] saw the scrophularia* produce swelling of the entire body. This is the reason that Gatacker[6] and Crillo[7] succeeded in curing with its aid, (homœopathically) a species of dropsy.

Boerhaave,[8] Sydenham,[9] and Radcliffe[10] cured another species of dropsy with the aid of the sambucus

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[1] *Traités des Dartres. Paris*, 1782, pp. 184, 192.

[2] *Ibid.* p. 96.

[3] *Ibid.* p. 149.

[4] *Ibid.* p. 164.

[5] *Commerc. Liter. Naric.* 1731, p. 372.

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

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

[8] *Historia Plantarum.* P. I. p. 207.

[9] *Opera*, p. 496.

[10] *In Haller, Arzneimittellehre*, p. 349.

* See Editor's Appendix XLIII.

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niger,* because, as Haller[1] informs us, this plant causes an œdematous swelling when applied externally.

De Haen,[2] Sarcone,[3] and Pringle[4] have rendered due homage to truth and experience, by declaring freely, that they cured pleurisy with the scilla maritima,† a root, which on account of its excessive acrid properties, ought to be forbidden in a disease of this nature, where, according to the received method, only soothing, relaxing, and cooling remedies are admissible. The disease in question subsided, nevertheless, under the influence of the squill, on homœopathic principles; for T. C. Wagner[5] formerly saw the action of this plant alone, produce pleurisy and inflammation of the lungs.

A great many practitioners, D. Crueger, Ray, Kellner, Boerhaave, and others[6] have observed that the datura stramonium‡ excites a singular kind of

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[1] *In Vicat, Plantes vénéneuses*, p. 125.

[2] *Ratio Medendi*, P. I. p. 13.

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

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

[5] *Observationes Clinicæ. Lubec*, 1737.

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

* See Editor's Append. XLIV. † Ibid XLV. ‡ Ibid. XLVI.

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delirium and convulsions. It is precisely this faculty that enabled physicians to cure with its aid, demonomania[1]* (fantastic madness attended with spasms of the limbs) and other convulsions, as performed by Sidren[2] and Wedenberg.[3] If in the hands of Sidren[4] 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 Boerhaave, and Lobstein. Numerous observations, and among others, those made by Schenk, have shewn us that it can destroy 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 amnesia.† By the same rule, Schmalz[5] succeeded in curing with the aid of this plant, a case of melancholy, alternating with madness, because, according to Accosta,[6] it has the power of exciting a similar state when administered to a person in health.

Percival, Stahl, Quarin, and many other physicians

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[1] *Veckoskrift for Laekare*, vi. p. 40.

[2] *Diss. de Stramonii usu in Malis Convulsivis. Upsal*, 1793.

[3] *Diss. de Stramonii usu. Upsal*, 1773.

[4] *Diss. Morborum Casus, spec.* i. *Upsal*, 1785.

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

[6] *In P. Schenck*, lib. 1, obs. 139.

* See Editor's Appendix XLVII. † Ibid. XLVIII.

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

How would it have been possible to stop dysentry with ipecacuhana,* 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 hemorrhage ?—as Murray, Scott, and Geoffroy have witnessed. How could it be so efficacious in asthma, and particularly in spasmodic asthma, as it is described to have been, by Akenside,[1] Meyer,[2] Bang,[3]

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[1] *Medic. Transact.* I. No. 7. p. 39.

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

[3] *Praxis Medica*, p. 346.

* See Editor's Appendix XLIX.

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Stoll,[1] Fouquet,[2] and Ranoë,[3] if it did not of itself produce (without exciting any evacuation) asthma, and spasmodic asthma in particular, as Murray,[4] Geoffroy,[5] and Scott[6] have seen it call forth? Can any clearer proofs be required, that medicines ought to be applied to the cure of diseases according to the morbid effects which they produce?

It would be impossible to conceive why the bean of St. Ignatius could be so efficacious in convulsions, as we are assured it is, by Hermann,[7] Valentine,[8] and an anonymous writer,[9] if it did not possess the power of exciting similar convulsions, as witnessed by Bergius,[10] Camelli,[11] and Darius.[12]

Persons who have received a blow or a contusion, feel pains in the side, a desire to vomit, lancinating and

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[1] *Prælectiones*, p. 221.

[2] *Journal de Medecine.* Tom. 62, p. 137.

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

[4] *Medic. Pract. Bibl*, p. 237.

[5] *Traité de la matière médicale*, ii: p. 157.

[6] *In Med. Comment. of Edinb.* iv. p. 74.

[7] *Cynosura Mat. Med.* ii. p. 231.

[8] *Hist. Simplic. Reform.* p. 194, § 4.

[9] *In Act. Berol. dec.* ii. vol. x. p. 12.

[10] *Materia Medica*, p. 150.

[11] *Philos. Trans.* vol. xxi. No. 250.

[12] *Miscell. nat. cur. dec.* iii. *ann.* 9, 10.

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

Among the effects which belladonna† excites when administered to a person in sound health, are symptoms, which, taken collectively, present an image greatly resembling that species of hydrophobia 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[5]. The patient in vain endea-

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

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

[3] *Heilsame Wirkungen der Balladonne 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.

* See Editor's Appendix L. † Ibid. LI.

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vours 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 any thing (as affirmed by May, Lottinger, Sicelius, Buchave, D'Hermont, Manetti, Vicat, and Cullen); he is alternately actuated by terror and a desire to bite the persons who are near him (as seen by Sauter, Dumoulin, Buchave and Mardorf); he spits everywhere around him (according to Sauter); he endeavours to make his escape (as we are informed by Dumoulin, E. Gmelin, and Buch'oz); finally, convulsion of the entire frame ensues (as witnessed by Boucher, E. Gmelin, and Sauter.) Belladonna has also effected the cure of different kinds of madness and melancholy, as in the cases reported by Evers, Schmucker, Schmalz, the two Münch's, and many others, because it possesses the faculty of producing different kinds of insanity

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and that, consequently, it ought not to be administered but in the smallest possible doses, as will be shown in the Organon, (§ 273—281.) 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 may happen that there exists more than one degree or species of hydrophobia and rabies, and consequently (according to the diversity of the symptoms) the most suitable homœopathic remedy is sometimes hyosciamus, and sometimes stramonium.

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like those noted by Rau, Grimm, Hasenest, Mardorf, Hoyer, Dillenius, and others. Henning[1], 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[2], which effected a speedy cure free from any inconvenience. He would undoubtedly have made choice of this remedy at the commencement, had he known that it was not possible to perform a cure but by the aid of a remedy which produces symptoms similar to those of the disease itself; and that, according to the infallible law of nature, belladonna could not fail to cure this case homœopathically, since by the testimony of Sauter[3], and Buchholz[4], it excites, of itself, a species of amaurosis with coloured spots before the eyes.

The hyosciamus has cured spasms which strongly resembled epilepsy; as witnessed by Mayerne[5], Stoerck, Collin, and others. It produces this effect by the very

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[1] In Hufeland's Journal, XXV. 4, pp. 70, 74.

[2] Mere conjecture alone has led physicians to rank belladonna among the remedies for gout. The disease which could, with justice, arrogate to itself the name of gout, never will nor can be cured by belladonna.

[3] In Hufeland's Journal, XI.

[4] Ibid. Vol. I. p. 252.

[5] *Prax. Med.* p. 23.

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same power that it excites convulsions similar to those of epilepsy, as observed in the writings of E. Camerarius, C. Seliger, Hünerwolf, A. Hamilton, Planchon, Acosta, and others.

Fothergill[1], Stoerck, Hellwick, and Ofterdinger, have used hyosciamus 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 resembles a kind of stupefaction, that Van Helmont, Wedel, T. G. Gmelin, Laserre, Hünerwolf, A. Hamilton, Kiernander, J. Stedmann, Torzetti, J. Faber, and Wendt saw produced by the action of this plant.

By taking the effects of hyosciamus collectively, which the latter observers have seen it produce, they present a picture of hysteria arrived at a tolerable height. We also find in J. A. P. Gessner, Stoerck, and in the *Act. Nat. Cur.* that a case of hysteria which bore great resemblance to the abovementioned, 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

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[1] *Memoirs of Med. Soc. of London*, I. pp. 310, 314.

[2] See my *Arzneimittellehre*, IV. obs. 8.

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

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

A man, who became deranged through jealousy, was for a long time tormented by Mayer Abramson[1] with remedies that produced no effect on him, when, under the name of a soporific, he one day administered hyosciamus, which cured him speedily. Had he known that this plant excites jealousy and madness in persons who are in health, and had he been acquainted with the homœopathic law, (the sole natural basis of therapeutics), he would have been able to administer hyosciamus 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[2] in a case of spasmodic constriction of the eyelids, would have proved ineffectual, if some happy chance had not included hyosciamus, which, according to Wepfer[3], excites a similar affection in persons who are in sound health.

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[1] *In Hufeland's Journal*, XIX. II. p. 60.

[2] Ibid. I. p. 354.

[3] *De Cicuta Aquatica. Basil.* 1716, p. 320.

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Neither did Withering[1] succeed in curing a spasmodic constriction of the pharynx, with inability to swallow, until he administered hyosciamus whose special action consists of causing a spasmodic constriction of the throat, with the impossibility of swallowing, an effect which Torzetti, Hamilton, Bernigau, Sauvages, and Hünerwolf have seen it produce in a very high degree.

How could camphor produce such salutary effects as the veracious Huxham[2] says it does, in the so-called slow nervous fevers, where heat is not very intense, where the sensibility is depressed, and the vital powers greatly diminished, if the result of its immediate action upon the body did not produce a state similar in every respect to the latter, as observed by G. Alexander, Cullen, and F. Hoffman?

Spirituous wines administered in small doses have cured, homœopathically, fevers that were purely inflammatory. C. Crivellati,[3] H. Augenius,[4] A. Mundella,[5] and two anonymous writers,[6] have afforded us the proofs. Asclepiades[7] on one occasion cured an

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[1] *Edinb. Med. Comment.* Dec. II. B. VI. p. 263.

[2] *Opera*, t. 1. p. 172, t. ii. p. 84.

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

[4] *Epist.* t. ii. lib. 2. ep. 8.

[5] *Epist.* 14. *Basil*, 1588.

[6] *Eph. nat. cur. dec.* ii. *ann.* 2, *obs.* 53. *Gazette de Santé*, 1738.

[7] *Cœl. Aurelianus, Acut.* lib. i. c. 16.

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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[1] administered to the patient. Can any one deny the power of a medicinal irritation analogous to the disease itself *(similia similibus)* in either of these cases?

A strong infusion of tea produces anxiety and palpitation of the heart in persons who are not in the habit of drinking it; on the other hand, if taken in small doses, it is an excellent remedy against such symptoms when produced by other causes, as testified by G. L. Rau.[2]

A case resembling the agonies of death, in which the patient was convulsed to such a degree as to deprive him of his senses, alternating with attacks of spasmodic breathing, sometimes also sobbing and stertorous respiration, with icy coldness of the face and body, lividity of the feet and hands, and feebleness of the pulse, (a state perfectly analogous to the whole of the symptoms which Schweikert and others saw produced by the use of opium), was at

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[1] *In Hufeland's Journal*, xvi. i. p. 92.

[2] *Ueber den Werth des Homœopathischen Heilf. Heidelberg*, 1824, p. 72.

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first treated unsuccessfully by Stulz[1] with ammonia, but afterwards cured in a speedy and permanent manner with opium. In this instance, could any one fail to discover the homœopathic method brought into action without the knowledge of the person who employed it? According to Vicat, J. C. Grimm, and others, opium also produces a powerful and almost irresistible tendency to sleep, accompanied by profuse perspiration and delirium. This was the reason why Osthoff[2] 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 of it under such circumstances. 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, according to the unerring law of homœopathy.

J. Lind[3] has likewise avowed that opium removes a sense of weight in the head, with heat and dryness of the skin; it relieves the head, destroys the burning febrile heat, softens the skin, and bathes the surface of it in a profuse perspiration. But Lind

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[1] *In Hufeland's Journal*, x. iv.

[2] *In the Salzburgh Med. Chirurg. Journal*, 1805, iii. p. 110.

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

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was not aware that this salutary effect of opium is (contrary to the axioms of the school of medicine) owing to the circumstance of its producing morbid symptoms that are analogous to the former, when administered to a person in health. There have, nevertheless, been physicians, 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[1] says that opium is a remedy that excites heat, notwithstanding which, it certainly diminishes heat where it already exists. De la Guerenne[2] administered opium in a case of fever attended with violent head-ache, tension and hardness of the pulse, dryness and roughness of the skin, burning heat, 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 analagous, as observed by many physicians, and of which he was ignorant. In a fever attended with coma, where the patient, deprived of speech, lay extended, the eyes open, the limbs stiff, the pulse small and intermittent, the respiration disturbed and stertorous, (all of which are symptoms perfectly similar to those which opium excites, according to the report of Delacroix, Rademacher, Crumpe, Pyl, Vicat, Sauvages, and many others,) this was the only substance

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[1] *In Edinb. Versuchen*, V. p. I. art. 12.

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

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which C. L. Hoffman[1] saw produce any good effects, which were naturally a homœopathic result. Wirthenson[2], Sydenham[3], and Marcus[4], have even succeeded in curing lethargic fevers with opium. A case of lethargy of which De Meza[5] effected a cure, would yield only to this substance, which, in such cases, acts homœopathically, since it produces lethargy of itself.

C. C. Matthäi[6], 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, excites similar symptoms of a more intense nature, and which, as every one must perceive, only succeeded on this occasion by homœopathic means. The cure of a case of lethargy which had already existed several days, and which Hufeland performed by the use of opium[7], 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 mani-

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

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

[3] *Opera*, p. 654.

[4] *Magazin für Therapie*, I. i. p. 7.

[5] *Act. reg. soc. med. Hafn.* III. p. 202.

[6] *In Struve's Triumph der Heilk.* III.

[7] *In Hufeland's Journal*, XII. I.

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fests itself but during sleep, De Haen discovered that it was not at all a sleep, but a lethargic stupor, with stertorous respiration, perfectly similar to that which opium produces in persons who are in health; it was by the means of opium alone that he transformed it into a natural and healthy sleep, while at the same time he delivered the patient of his epilepsy.[1]

How is it possible that opium, which of all vegetable substances is the one whose administration in small doses produces the most powerful and obstinate constipation, should notwithstanding be a remedy the most to be relied upon in cases of constipation which endanger life, if it was not in virtue of the homœopathic law so little known—that is to say, if nature had not decreed that medicines should subdue natural diseases by a special action on their part, which consists in producing an analogous affection? Opium, whose first effects are so powerful in constipating the bowels, was discovered by Tralles[2] to be the only cure in a case which he had till then treated ineffectually with evacuants and other remedies. Lentilius[3] and G. W. Wedel[4], Wirthenson, Bell, Heister, and Richter[5], have

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[1] *Ratio Medendi*, V. p. 126.

[2] *Opii usus et abusus.* Sect. II. p. 260.

[3] *Eph. nat. cur. dec.* III. *ann.* I. *app.* p. 131.

[4] *Opiologia*, p. 120.

[5] *Anfangsgründe der Wundarzneikunde*, V. § 328.—*Chronische Krankheiten. Berlin*, 1816, II. p. 220. (Rudiments of Surgery, V. § 328.—Chronic Diseases, Berlin, 1816, II. p, 220.)

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likewise confirmed the efficacy of opium, even when administered alone in this disease. Bohn was likewise convinced by experience that nothing but opiates would act as purgatives in the cholic called *miserere*[1]* ; and the celebrated Hoffman, in the most dangerous cases of this nature, placed his sole reliance on opium combined with the anodyne liquor called after his name.[2]† All the theories contained in the two hundred thousand volumes that have been written on medicine, and which are entirely ignorant of the therapeutic law of homœopathy, would they be able to furnish us with a rational explanation of this and so many other similar facts? Have their doctrines conducted us to the discovery of this law of nature so clearly manifested in every perfect, speedy, and permanent cure—that is to say, have they taught us that when we use medicines in the treatment of diseases, it is necessary to take for a guide the resemblance of their effects upon a person in health, to the symptoms of those very diseases?

Rave[3] and Wedekind[4] have suppressed uterine hemorrhage with the aid of savine, which, as every one knows, causes uterine hemorrhage, and consequently abortion with women who are in health. Could any

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[1] *De Officio Medici.*

[2] *Medicin. rat. system.* T. IV. P. II. p. 297.

[3] *Beobachtungen und Schlüsse* (Observations and Conclusions), II. p. 7.

[4] *In Hufeland's Journal*, X. I. p. 77.

* See Editor's Appendix LII. † Ibid. LIII.

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one, in this case, fail to perceive the homœopathic law which ordains that we should cure *similia similibus?*

In that species of spasmodic asthma designated by the name of Millar, how could musk act almost specifically, if it did not of itself produce spasmodic suffocation without cough, as observed by F. Hoffman?[1]

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

The cow-pock would even destroy the small-pox on its first appearance, that is to say, it would cure this already existing malady, if the intensity of the small-pox did not predominate over it. To produce this effect, then, it only wants that excess of power which according to the law of nature ought to *correspond* with the homœopathic resemblance, in order to effect a cure (§152). Vaccination, considered

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[1] *Med. ration. system.* III. p. 92.

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as a homœopathic remedy, cannot, therefore, prove efficacious except when employed previous to the appearance of the small-pox, which is the stronger of the two.

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

It is well known that retention of urine 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, de Hilden, Forest, J. Lanzoni, van der Wiel, and Werlhoff.[2] Cantharides administered internally and with precaution, ought consequently to be a very salutary homœopathic remedy in similar cases of painful dysury. And this is in reality the case. For, without enumerating all

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

[2] See my *Fragmenta de viribus medicamentorum positivis. Leipsic*, 1805. I. p. 83.

* See Editor's Appendix, LIV. † Ibid. LV.

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the Greek physicians who instead of our cantharides made use of *meloe cichorii*, Fabricius de Aquapendente, Capo di Vacca, Reidlin, Th. Bartholin[1], Young[2], Smith[3], Raymond[4], De Meza[5], Brisbane[6], and others, performed perfect cures of very painful ischury that was not dependent upon any mechanical obstacle with cantharides. Huxham has seen this remedy produce the best effects in cases of the same nature; he praises it highly, and would willingly have made use of it had not the precepts of the old school of medicine (which, deeming itself wiser than nature herself, prescribes in such cases soothing and relaxing remedies) prevented him, contrary to his own conviction, from using a remedy which is specific or homœopathic.[7] In cases of recent inflammatory gonorrhea, where Sachs von Lewenheim, Hannæus, Bartholin, Lister, and before them, Werlhoff, administered cantharides in very small doses with perfect success, this substance manifestly removed the most severe symptoms which began to declare themselves.[8]

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[1] *Epist.* 4, p. 345.

[2] *Phil. Trans.* No. 280.

[3] *Medic. Communications*, II. p. 505.

[4] *In Auserlesene Abhandl. für pract. A Aerzte* (Select Treatises for Practical Surgeons), III. p. 460.

[5] *Act. reg. soc. med. Hafn.* II. p. 302.

[6] *Auserlesene Fälle* (Selected Cases), *Altenburg*, 1777.

[7] *Opera, edit. Reichel*, t. ii. p. 124.

[8] I say "the most severe symptoms which began to declare themselves," because the subsequent treatment demands other considerations; for, although there may have been cases of gonor-

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It produced this effect by virtue of the faculty it possesses (according to the testimony of almost every observer) of exciting painful micturition, urinary heat, inflammation of the urethra (Wendt), and even, when applied externally, a species of inflammatory gonorrhea (Wichman[1]).

The application of sulphur internally very often occasions, in persons of an irritable disposition, tenesmus attended with vomiting and griping, as attested by Walther[2]. It is by virtue of this property which sulphur exhibits, that physicians have been able[3] to cure with its aid, dysentery and hemorrhoidal diseases attended with tenesmus, as observed by Werlhoff[4], and according to Rave[5], cholic caused by hemorrhoids.

It is well known that the waters at Tœplitz, like all

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rhea 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 and which is communicated by coition like the chancrous disease, although of a very different nature.—(See the note at §220.)

[1] *Auswahl aus den Nurnberger gelehrten Unterhaltungen*, (Selections from the Conferences of the Med. Soc. of Nuremberg), I. p. 249.

[2] *Progr. de Sulphure et Marte, Lips.* 1743, p. 5.

[3] *Medic. National-Zeitung*, (National Med. Gazette), 1798, p. 153.

[4] *Observat. de Febribus*, p. 3, § 6.

[5] *In Hufeland's Journal*, VII. II. p. 168.

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other warm sulphurous mineral waters, excite the appearance of an exanthema which strongly resembles the itch so prevalent among persons employed in wool-working. It is precisely this homœopathic virtue which they possess that removes various kinds of psoric eruptions. Can there be any thing more suffocating than sulphurous fumes? Yet it is the vapour arising from the combustion of sulphur that Bucquet[1] 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 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[2] and Blair[3] observe, and the same will occur if administered internally, according to the testimony of Aloyn[4], Luke[5], I. Ferriar[6], and G. Kelly[7].

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[1] *Edinb. Med. Comment.* IX.

[2] *In Hufeland's Journal*, IV. p. 353.

[3] *Neueste Erfahrungen*, (Most recent Discoveries), *Glogau*, 1801.

[4] *In the Mémoires de la Soc. Méd. d'émulation.* I. p. 195.

[5] *In Beddoes.*

[6] *In the Sammlung auserles. Abhandl. für pract. Aertze*, (Select Treatises for Practical Surgeons), XIX. ii.

[7] *Ibid.* XIX. I. p. 116.

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