HOMŒOPATHY,

THE SCIENCE OF THERAPEUTICS:

ITS NATURAL LAW

AND THE

ESSENTIAL CONDITIONS OF THAT LAW.

ANNUAL ADDRESS

BEFORE THE

HOMŒOPATHIC MEDICAL SOCIETY

OF THE

STATE OF PENNSYLVANIA,

At HARRISBURG, FEBRUARY 5th, 1873.

By THOMAS MOORE, M.D.,

OF GERMANTOWN, PHILADELPHIA.

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WALTER H. BONSALL, PRINTER, 5029 MAIN STREET.

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Among all the developments of science and practical applications of natural principles and laws to the many purposes which add to the comfort, convenience and prosperity of man, there is no subject of greater importance or that can more deeply interest us, than that which has for its object the relief of suffering, the restoration of health and the preservation of life; but it is one which has been characterized by *mystery*, ever since the earliest ages of the world.

If we refer to the "Mystical Period" of History, when all medical as well as religious knowledge was confined to heathen priests, who worshipped in temples dedicated to their gods, among whom was Esculapius the god of Medicine, we find there recorded one of the ancient laws, which says:—"It is not permitted to reveal sacred things except to the elect, and strangers must be admitted to this knowledge only after having submitted to the tests of initiation."

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These heathen priest-doctors of olden-times, well understood the influence of *mystery* over the minds and bodies of those who sought their advice.

We are told that those afflicted with disease frequently made long pilgrimages to consult the oracle dwelling within the temple of the god of Medicine; and after having reached the sacred edifice, they were required to undergo certain purifications by "abstinence, fasting, prayers and sacrifices," sometimes lying for days and nights on the floor of the temple waiting to receive attention. The god was usually unseen and spoke in a mysterious voice; sometimes his will was made known through "dreams which were interpreted by the priest."*

From this ancient period down to more modern times, *mystery*, in regard to Medicine, has continued to exert more or less influence over the minds of the people. The gold-headed cane and the powdered wig, relics of this Mystical Age, have not been very long thrown aside.

Medicine, like Astrology and Alchemy, was compelled to assume this disguise to hide the ignorance of its professors; but, happily in our days the light of science dispels this veil of mystery, and Medicine now boldly stands forth and demands open investigation.

It is true that, like Astrology and Alchemy, Medicine during this early period, was possessed of many facts gained by observation and experience; and from this knowledge human suffering was no doubt frequently relieved and actual cures made, by physicians who never dreamed that disease was amenable to

*Renouard's *History of Medicine*.

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natural law, or who had no more idea of scientific certainty than was possessed by the Astrologist in his prognostications of future events, or in his predictions in regard to the movements of the stars and other celestial bodies.

Astrology and Alchemy, with their deep dark mysteries, their cabalistic signs, their incantations and other fraudulent devices, have vanished, or are now believed in, only by the superstitious and the ignorant.

During the time, however, when Astrology and Alchemy flourished, philosophers were advancing in the right direction, and many observers were interrogating Nature and thereby gaining most valuable information. From the many and various facts thus acquired, natural laws were gradually evolved and scientific principles firmly established, which gave the starting point to the development of true Science.

And, although the Alchemist failed to transform the baser metals into gold, or to discover the "Elixir of Life" and the "Philosopher's Stone," yet, from these efforts, with the aid of men of broader thought, the science of Chemistry was deduced: and, from the rude Astrology of ancient days, the grand science of Astronomy of modern times was developed.

By discussion of and induction from the accumulated facts at that time known, certain laws were discovered by Copernicus and Kepler which gave Astronomy its present scientific basis. With a knowledge of these laws and a mass of other observations, Newton was then enabled to announce to the world the law of Universal Gravitation, showing that the force which

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keeps the stars in their places, and carries the heavenly bodies in their orbits, is identical with that which caused the apple to fall to the ground.

Based upon this grand law and supported by Mathematics, Astronomy now stands unrivalled as a science and bids Medicine emulate her in *certainty*.

As an example of the accuracy and precision of scientific investigations in Astronomy, at the present day, we briefly refer to the discovery of the planet Neptune, in the year 1846.

For a long time astronomers had noticed a singular but systematic aberration in the planet Uranus; and a suspicion almost amounting to certainty arose, that an unknown and exterior planet was exerting a disturbing effect upon it. Two astronomers, Addams and Le Verrier, at different places and with an object entirely unknown to each other, set about making scientific calculations, in order to discover the cause of this unusual disturbance, and to ascertain whether it was owing to the presence of some unknown planet. Although adopting different methods of computation, but governed by the same scientific laws, they both arrived at precisely the same conclusion.

The telescopes were then directed to the exact position in the heavens which these calculations had pointed out, and, to their great gratification and to the glory of science, the planet Neptune was there discovered; thus achieving that, which is thought to be the grandest triumph of the human intellect.

It has been a constant reproach to physicians, that Medicine has not kept pace with the advancement of general science; and there has been some

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ground for this censure. Medicine being a complex science is composed of a number of branches. Fortunately, the discoveries and consequent advancement of these, have constantly and effectively lent their aid to give Medicine a scientific character and standing. Had it not been thus supported, it would long since have shared the fate of Astrology and Alchemy.

These several branches of scientific knowledge, such as Anatomy, Physiology, Pathology, Chemistry, Hygiene and other kindred sciences, converge toward one common centre, Therapeutics, which teaches the application of medicine to the cure of disease; each in a measure contributing toward this most important object. Excluding, then, these several subsidiary sciences and referring only and especially to Therapeutics, we must acknowledge that until a comparatively recent period this reproach has been most justly merited. It is this central branch alone, which has not kept pace with the progress of general science, and which has prevented Medicine from taking that prominent position among the sciences which its importance should command.

Before the introduction of Homœopathy, Therapeutics, as a science, had no existence. We may search the history of Medicine from the days of Hippocrates or Galen down to the time of Hahnemann, and we can nowhere find that Therapeutics was ever based upon any natural law, or governed by any settled principles established by the existence of such a law. But, on the contrary, we will see that system follows system, method succeeds method, theory overthrows theory,

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schools, creeds and sects arise and for a time flourish and then decline, to give place to others equally defective. Learned men announced their hypotheses, medical philosophers advanced their doctrines, which for a period claimed the attention of their followers. Anatomy, Physiology, Pathology and Chemistry each furnished their learned and plausible contributions to build up and sustain systems of practice based upon some theoretical views of the teachers of these sciences. Need we wonder, then, that Medicine, based upon such defective reasonings and without a law to govern it, had been heretofore obscured by mystery and attended with so little certainty, or that it has advanced so slowly when compared with other sciences?

It is to Therapeutics alone, that Homœopathy has any direct and practical relation. It gives to this branch of Medicine a *law*, which exalts it to the dignity of a true Science.

This law was discovered by Samuel Hahnemann, in the year 1790, while engaged in translating the article on Peruvian bark, in *Cullen's Materia Medica*. Hahnemann was not satisfied with the explanation there given of the curative powers of Peruvian bark; and he conceived the idea that by testing this drug upon himself while in a healthy condition, he might, perhaps, ascertain the true cause of its remedial action. By thus interrogating Nature, he found that this drug produced upon him symptoms similar to those cases of intermittent fever which had been cured by it; and the thought flashed upon his mind that the disease-producing power of drugs upon the healthy, would give the key to their curative action upon the sick.

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He at once searched the records of Medicine to learn whether other drugs had produced in the healthy symptoms similar to those they were known to have cured. But unfortunately these records were very defective, because drugs had never before been systematically proved upon the healthy.

He then instituted careful experiments upon himself and others, with the view of ascertaining the disease-producing power of other drugs; and afterwards, from observing the successful curative action of these upon the sick, he became convinced that what was true in regard to Peruvian bark was also true of all other drugs, and, "that all medicines cure the diseases whose symptoms approach nearest to their own."*

Thus, by the power of inductive reasoning, based upon well-ascertained facts obtained by careful experiment and well-verified observation, he discovered the Law of Nature which governs the power of drugs to cure disease. A discovery of as great importance to Medicine as was Newton's law of universal gravitation to Astronomy and general physical science.

After Hahnemann had made this great discovery, and before he gave it to the world, he was for several years engaged in testing its truth upon his patients. What delight he must have felt in these first responses of Nature to his anticipations!

He then announced the law under the formula, *Similia similibus curantur*.

We are perfectly aware that no other of the older sciences has a law so concisely expressed. The announcement of the great curative principle of nature

*Hahnemann's *Organon*.

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under this formula has therefore given rise to much objection, discussion and misunderstanding as to its acceptation and definite meaning.

The Latin word *similis*, meaning *like* or *resembling*, may not seem to come up to that standard of positiveness which is demanded by modern science. By the word *similar* we ordinarily understand a degree of likeness that is not perfect; but in an exact science like Geometry it denotes a resemblance that is perfect and positive. It was in this sense, undoubtedly, that Hahnemann conceived the phrase "Similia similibus curantur" when expressing the great law which underlies it.

In the sentence just quoted from his *Organon* he says: "that all medicines cure the diseases whose symptoms *approach nearest* to their own." Again he observes: "that we select from all others that medicine, whose manner of acting upon persons is known and which has the power of producing an artificial malady the *nearest in resemblance* to the natural disease before our eyes." And he also remarks:—"Of all these medicines, that one whose symptoms bear the *greatest resemblance* to those which characterize any particular natural disease, ought to be the most appropriate and certain homœopathic remedy that can be employed."

There can be no doubt as to what Hahnemann considered the degree of similarity essential to the operation of the law:—and the successful experience of all who have accurately tested its truth, proves that the more closely the phenomena produced by a drug upon the healthy resemble those presented by the given case of disease, the more certain will be the curative result of the remedy and the more surely can such a

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result be predicted. No more definite expression could, therefore, be used, to show "the true intent and meaning of the law."

The study of this *similarity* and the comparison of the drug symptoms with those excited by disease, become the work of the scientific physician : and each special and successful application of the law is not only a confirmation of its truth, but is as positively a discovery in science (only differing in degree) as is the Astronomer's, who points you to that position in the firmament where, by the study of other laws, he is enabled to show you a new star or to tell you of a heretofore unknown planet.

Founded upon this Law of Nature, we claim that Homœopathy is a true science—the Science of Therapeutics—and we ask for it that spirit of candid and unprejudiced examination which its importance to humanity demands : and as a science we insist upon that exact and rigorous investigation to which it is entitled.

Between all the sciences there exists a relation of perfect harmony ; and their fundamental laws are expressions of the will of the Creator. Through these laws, His power is manifested in all the works and operations of Nature.

We believe Homœopathy—as the Science of Therapeutics—to be in accord with all other sciences, and especially with those branches related to Medicine ; and we claim for it the position to which it is entitled, as the keystone of the arch upon which Medicine as a complex science is based.

In studying the laws of nature, we know that they

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are all subject to certain conditions and limitations. These are absolute and admit of no variation.

Animal life does not exist unless exact conditions for its development and continuance ever surround it. The plant cannot grow without its proper degree and proportion of sunlight, heat and moisture. And the phenomenon of the Aurora Borealis, the laws of which are still unknown, and as yet baffle the endeavors of the most thorough scientific investigators to discover, is never seen unless the exact conditions of its causes are present.

Special conditions belong essentially to every operation of the laws of nature: and no phenomenon, however important or trivial in its character, and however evident to our senses as the result of natural law, can occur, unless these conditions are in all respects strictly fulfilled.

The first and most imperative of these conditions as regards the "law of similars" is, that the symptoms resulting from the action of a drug on the healthy must bear the nearest resemblance to the symptoms produced by disease: they must thus agree, or no action of the law can result.

It will be observed, that *the symptoms of the drug* and *the symptoms of the disease* are the actual elements to be considered, in this first condition of the law; and not, as has been assumed by some, the pathological state, or the change of structure existing in the system as the result of drug action or of disease.

The terms of this condition admit of no conjecture or assumption on the part of the investigator who would test the truth of the law. Certainty may be

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expected from this as from all other laws of nature, but can be attained, only, if the essential conditions upon which its action depends are strictly regarded. But, if we entertain the mistaken idea that this particular condition calls for a comparison of the morbid structural changes in the system occurring as the effect of drug action, with the altered state of the material tissues existing as the result of disease, or, in other words, with the pathological anatomy, it will be impossible to fulfil this first condition of the law.

Hahnemann recognized this. And nowhere in his writings does he say that the structural changes produced by drugs must be similar to the pathological state of the patient: on the contrary, he constantly discusses the futility of all attempts to cure disease on the speculations derived from the teachings of pathological anatomy. He insists upon *a comparison of the symptoms* as the only sure way of finding the remedy to cure disease "radically, promptly and permanently."

In his *Organon* he says: "The *ensemble* of the symptoms is the principal and sole object that a physician ought to have in view, in every case of disease—the power of his art is to be directed against that alone, to cure and transform it into health."

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

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He also writes: "As the cure which is effected by the annihilation of all the symptoms of a disease removes at the same time the internal change upon which the disease is founded—that is to say destroys it in its totality—it is accordingly clear, that the physician has nothing more to do than to destroy the totality of the symptoms in order to effect a simultaneous removal of the internal change—that is to annihilate the disease itself."

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

In considering *the symptoms*, in their direct relation to the treatment of disease, and as the actual elements of comparison in the selection of the homœopathic remedy, we recognize them as positive, unmistakable facts, and accept them as the only facts required. But if we ignore these symptoms or regard them as unworthy of notice, as trifling or meaningless, instead of dealing with them as *scientific facts*, and, on the other hand, attempt to compare the pathological effects of drugs (of which we have no positive and authentic record) with the pathological state of the patient (so frequently impossible to ascertain until revealed by a post-mortem examination,) we must be constantly groping in the dark and speculating among uncertainties, hypotheses and conjectures.

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We must remember that the proving of drugs upon the healthy has not been carried to such an extent that easily recognized structural changes in the tissues and organs are established. Nor can such changes always be detected with any degree of certainty during life, and only afterwards by an autopsy, where death is the result of the toxicological action of medicine. And we must also recollect, that throughout the whole course of the purely functional disorders which so frequently claim the physician's attention, although pathological alteration may exist, yet it is seldom discoverable.

In a report on this subject to the American Institute of Homœopathy, by Dr. P. P. Wells, he says: "There is in most cases of acute disease, an initiatory stage in which they are curable to a far greater extent and with greater ease than when they have passed beyond it. It is in this stage that there is the greatest amenability to curative agencies. There is, as yet, no change wrought in the material tissues of the organs, and consequently there is no pathological anatomy, and none of its elements can therefore be obtained for the comparison required by the law. If these elements are necessary to a sure and successful prescription, then here in this period in the history of cases, where they are most curable, they should be found in the greatest numbers; and yet, it is just here that they are not found at all. This is perfectly conclusive as to any necessity there may be for the consideration of the facts of pathological anatomy in determining the choice of the curative remedy. There can be no greater absurdity than to suppose this to be one of the conditions of a divinely appointed

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law, the object of which is to secure certainty and success in the cure of the sick."

Pathological alterations are the results of disease, and consequently the products of a disturbed or modified life-action, requiring time for their development. It is before these alterations have taken place that medical treatment is most needed to arrest the further progress of disease. It is in this incipient stage—as remarked by Dr. Wells—when disease is most easily cured, that the "law of similars" can be the most available; yet, just at this time, pathological anatomy will evidently fail to guide us in the application of the law and in the selection of the appropriate remedy.

But in the more advanced stages of acute, and in organic or chronic disease, when the pathological state is fully established, and we have admitted evidence of the existence of morbid changes in the tissues, of what therapeutical value can such knowledge be, when we have, as before noticed, no authentic record of the pathological effects of drugs from provings, which we can use in a comparison with the material changes which have been produced by disease?

With all the modern facilities for studying morbid anatomy, by the aid of the many inventions and improvements in instruments for this purpose which mechanical art has lent to medical science, together with the revelations of the microscope and the advantages derived from chemical analysis, the physician may attain proficiency in detecting the exact pathological state of the patient. By these means, he may undoubtedly gain an enviable reputation as a diagnostician or as an *expert*. But with all his acquirements,

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by such investigations he cannot ascertain the true indications for selecting the homœopathic remedy by which this pathological state can be restored to its normal condition, or by which the morbid action producing it can be arrested. While believing in the existence of a natural therapeutical law, he cannot apply it, and, therefore, cannot expect any greater certainty or success in the cure of his patients than they who have no such law to guide them.

Even if the internal pathological condition could be actually demonstrated—which is not always the case during life—such a demonstration could never of itself suggest the medicine by which the disease might be cured, with any more reliability than the inspection of a crude drug could suggest its use as a therapeutical agent.

Suppose we are perfectly certain that in a case of typhoid fever the glands of Peyer are in an ulcerated condition, what indication for the selection of the curative remedy is furnished in this pathological fact, by which the ulcerative process may be arrested or a perforation with its fatal consequences prevented?

But, if we are to depend upon morbid anatomy for our indications in the medical treatment of disease, what are we to do in those cases where the pathological state is obscure or entirely unknown? Must we wait until it is discovered and positively determined, before we can apply the law of cure?

There may be disease without ascertainable pathological lesions, but disease without objective or subjective symptoms cannot be recognized. The *symptoms*, beginning with the inception of the disease

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and continuing throughout its course, only ceasing with recovery or death, are, after all, the only constant, reliable and true signs which nature gives of the disturbed life-action going on within.

This morbid life-action *is the actual disease*. It is *this* which calls for immediate cure and not the pathological formations which, as we have before remarked, are but *the products* of disease. A perfect cure consists in so modifying this morbid life-action that all the symptoms are obliterated, and by such modification all the abnormal changes produced by disease are removed and the tissues restored to their original healthy condition.

There can be no possible doubt of the importance of an accurate knowledge of all that pathological anatomy can reveal, or of the satisfaction to be constantly derived from the study and cultivation of this science; not only as a means of understanding the nature of disease and the reason of symptoms, but more especially, on account of the advantages thereby obtained in ascertaining its probable causes, tendencies and terminations in their relations to the subjects of *diagnosis* and *prognosis*.

While acknowledging and insisting upon this necessity for thorough pathological inquiry, however, we must not be misled by its great importance in its direction toward these especial ends just pointed out, nor by the scientific character and nature of such inquiry, into the belief that the facts of pathological science must therefore enter as elements of this first essential condition of our therapeutic law.

Notwithstanding the contrary and generally received

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opinion of those who do not accept this law, or of those who, while accepting it, fail to comprehend and fully appreciate its true conditions, we believe that the acknowledged facts of pathological anatomy, although absolutely indispensable for the purposes just mentioned, have no direct or special relation to the Science of Therapeutics; and if these accepted facts are unavailable for therapeutical use, how much less reliable must be those assumed indications, formed from the hypothetical notions of the physician, regarding the morbid condition which he may imagine to exist in the patient?

We have no fear of being supposed to undervalue the facts of pathological science or the importance of its study, but whatever may be its advantages for other purposes, in the absence of pathological provings of drugs, it must always be a false light if we rely upon it to guide us in the selection of the homœopathic remedy for disease.

The Science of Pathological Anatomy has its own sphere of usefulness, and it has also its natural and definite limitation, beyond which it can have no practical application to the Science of Therapeutics.

Believing Homœopathy to be true, accepting its law as our guide and aiming at scientific certainty in our prescriptions, we must also accept—as an imperative necessity—the essential condition of the law as understood and taught by Hahnemann, that, by a comparison of the *symptoms* of the patient with the *symptoms* excited by drugs upon the healthy, the curative remedy must be selected; and experience positively assures us, no matter what may be the pathological condition,

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that THE SYMPTOMS ARE ALONE SUFFICIENT to indicate the remedy, if the case be curable and a proper one for the application of the homœopathic law.

The next essential condition of the law *similia similibus curantur* to be noticed is INDIVIDUALIZATION, by which we mean that, for each individual case of disease, there must be a special application of the law.

The practice of Homœopathy admits of no broad *generalization*; for it would be impossible to apply the law to the treatment of *disease*, in the general sense in which that term is ordinarily used and understood. And any attempt to cure individual cases of disease upon the general principles of any of the sciences related to medicine, is incompatible with the true Science of Therapeutics and the natural law upon which that science is founded.

This law is essentially and solely a law controlling the power inherent in drugs, in its curative action upon the diseased organism. To this end it is applicable and to no other. But, while it is universal in its operation, under its required conditions, and so far as its sphere of applicability extends, it must be remembered that it is not a law appertaining either to Physics, Chemistry or any other science. It is true that the principles of several other sciences are frequently available for the treatment of special cases depending upon chemical or mechanical causes, and other derangements of the system irrelative to that morbid state which may be recognized as disease. The practitioner of Homœopathy, without inconsistency or compromise of principle as a follower of Hahnemann, applies all the necessary remedial means

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suggested by these auxiliary principles, in the management of those cases which do not come under the "law of similars." But for the treatment of any diseased condition not depending upon or continued by those causes referred to, he acknowledges no principle nor system of cure based upon any law other than that of *similia similibus curantur*.

Nor is the practice of Homœopathy reconcilable with the idea or doctrine of *specifics* for diseases which are known by certain names. While the homœopathic remedy prescribed for an individual case of disease is a *specific* for that particular patient, it has no relation, *as a specific*, for the class of diseases to which that case may belong or the name by which it may be known. For instance: It is a popular notion that Belladonna is the specific remedy for scarlet fever, and when the disease is known to be scarlet fever, this medicine is supposed to be required in all cases. Now, the truth is that Belladonna is no more a *specific* for scarlet fever, than it is for pneumonia, croup or measles, and it is never prescribed in scarlet fever, except when the symptoms of the individual patient are similar to the symptoms produced by Belladonna upon the healthy. Under these circumstances, it is just as much indicated in any other case of sickness, no matter under what name the disease may be known or classified. Any other remedy, whether it had ever before been used in scarlet fever or not, would be given in preference to Belladonna, if its symptoms more closely resembled the individual case than did those of Belladonna.

It might, perhaps, be presumed that Hahnemann

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entertained and sanctioned the idea of *specifics* when he pointed out the remedies for cholera. It is well-known that when the cholera was approaching Germany from the east, in the year 1831, Hahnemann predicted the remedies to be used. This he did, not from a knowledge of the general symptoms by which the disease was known as *Cholera Asiatica*, but by an *individualization* of the cases. He received letters asking his advice, from the physicians who had seen the disease and were alarmed at the suddenness and severity of its attacks. They wrote him the particulars and the peculiar symptoms of the individual cases which had come under their notice, and he at once told them that when the cases presented such and such symptoms *camphor* would be the remedy, for another combination of symptoms *veratrum*, and for a different set *cuprum* would be indicated. By studying out the indications, which were to be obtained only from individual cases, and guided by an unerring law of nature, he predicted the remedies that would cure the cholera *before he had ever seen a single case of that disease*.

Thus was achieved as great a triumph of the human intellect as that before referred to, when Addams and Le Verrier, in another branch of science, pointed out to their fellow astronomers the place of Neptune in the heavens.

Each individual case of sickness, under whatever name it may be known or classified, must be analyzed and studied out separately without regard to any relation existing between it and any other case of the same disease, or, in fact, to any other diseases,

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and the law applied to it. If this consisted in merely matching the symptoms of the drug mechanically with the "totality of the symptoms" of the patient, the practice of Homœopathy would be a simple matter. But it demands on the part of the physician the exercise of his greatest powers of observation, the nicest discrimination and the clearest judgment. With a thorough knowledge of the several branches of science related to medicine, it requires, also, a special study of the comparative value of each symptom. and a careful consideration of its importance in a physiological, pathological and therapeutical point of view, together with a *constant study* of the Materia Medica.

The requirements of Homœopathy, therefore, become much more difficult and exacting from this necessity for *individualization*; and, at the same time, the investigation must be essentially more analytical and scientific in its nature, in entering into all the particulars and minutiæ of each case, than it would be if generalization alone were to be considered. Strict *individualization* gives a truly scientific character to the practice of Homœopathy.

In their general classification, diseases are known by a marked resemblance in the prominent symptoms existing between the different cases included in each class, taken in connection with the pathological state, as before remarked, when this can be determined. For example: All cases of intermittent fever present paroxysms, consisting of a chill, a fever and a sweat; followed by a complete *apyrexia*, or intermission of these general symptoms, which intermission is succeeded by

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a recurrence of the same kind of paroxysm. All cases of variola or small-pox are characterized by a primary fever, with pustules appearing from the fourth to the fifth day, and a secondary fever with suppuration of these pustules, from the eighth to the eleventh day. While scarlatina is recognized by a fever, on the second day of which a fine rash begins in the fauces, on the face and neck, gradually extending downward over the surface of the body and extremities; followed after several days or weeks, by desquamation of the cuticle and other troublesome sequelæ.

In every disease such prominent symptoms show the *genus* or kind of disease, and serve to distinguish it from all others having different general symptoms.

Each disease has its own general, or, as they are termed, *generic* symptoms, which are common to all the cases of the same class and the same name.

These general symptoms are often pathognomonic (i. e. they indicate the signs by which a disease may be certainly known,) and in determining the name and character of the disease we have to treat, they are of the utmost importance. They not only assist us in classifying the disease, but by them we learn its usual course, and are frequently made aware of danger by any untoward deviation from this course. These general symptoms also, are usually the most well-marked and easily recognized, and from their frequent severity often excite the greatest alarm. To them the physician's attention is more immediately called, and to them the patient's complaints and entreaties more directly refer. Such symptoms, however, are not of themselves sufficiently characteristic to indicate

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the curative remedy according to the homœopathic law. But in each individual case of sickness, these general symptoms almost always present peculiarities, by which, with symptoms of another kind presently to be noticed, the case must be *individualized*. These peculiarities may be remarked by a difference in the severity of special symptoms, by a variation in the time of their appearance or disappearance, by the period of their aggravation or amelioration, and by other singularities or circumstances which show the case to be different from all other cases of the same complaint.

Those general symptoms which are alike in all cases of the same disease (having no such characteristic differences) are of no value, as therapeutical indications, to the practitioner of Homœopathy.

But, besides these generic or general symptoms, there are others existing at the same time in every case, which are supposed to be merely constitutional peculiarities or idiosyncracies of the individual patient. They are apparently *accidental*, and do not seem to belong to or have any connection with the actual disease under which the patient is suffering; they are entirely useless to the physician in forming a diagnosis or prognosis. For this reason they are usually thought to be *too insignificant to notice* in considering the treatment. These accidental symptoms, however, are of the greatest importance in showing the *individuality* of the case; and the more singular or peculiar they are, the more *characteristic* they become as therapeutical indications of that particular case. Symptoms such as these, which do not necessarily belong to

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the disease may be either mental or physical, objective or subjective, and their appearance may or may not be due to some pre-existing indiocyncrasy or hereditary tendency of the individual. But, from whatever known or unknown cause they may arise, they present themselves as facts in every case ; and taken in connection with the peculiarities often found in the general symptoms, just mentioned, they become *distinguishing* facts, by which must be established the similarity with the facts obtained by the proving of drugs upon the healthy. That these differences and peculiarities exist, and are observable in each individual case of every disease, must be admitted by all. They are facts which we have no right to annul or overlook, and which like all other facts of nature have a meaning, and must be acknowledged and accepted by all who would understand the true conditions of the law of cure.

The experience of the most successful practitioners of Homœopathy shows, that those symptoms which give a special character to each individual case, are far more significant in a therapeutical point of view, than the genéral symptoms which are common to and alike in all cases of the same disease

These peculiarities of the individual patient, no matter what may be his disease, are in reality *the true characteristic symptoms ;* and they are the particular ones to be considered in relation to the medical treatment, in the application of our law of therapeutics. By observing them, the difficulties which might be otherwise experienced in selecting the proper remedy by "the totality of the symptoms," are very much lessened.

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In examining the drug-proving, as recorded in the works on Materia Medica, very many symptoms will be observed, which in their character greatly resemble these *individual*, or as they might be termed, *therapeutical* symptoms.

It is probable that in drug-provings upon the healthy by large doses of crude drugs, the more violent and prominent symptoms are produced as a primary result, through the immediate reaction of the system against the irritating and poisonous qualities of the drug material. Symptoms thus excited, correspond more to the *general* symptoms of disease, and are of less value than provings which are analogous to those *individual* symptoms which we believe to be of such importance as therapeutical guides. These latter provings are, no doubt, due to a deeper and later physiological reaction of the organism against the finer or partially attenuated portions of the drug-matter, and the more penetrating and persistent operation of its medicinal properties. For the especial purpose of developing these pure therapeutical and true characteristic symptoms, we would therefore suggest that drug-provings should be always made by attenuated doses. Those who doubt the action of such doses upon the healthy, would soon be thoroughly convinced of their effect by experimental provings upon themselves.

With regard to drug-proving generally, they are not to be looked upon as symptoms descriptive of diseases, but simply as the record of the natural effects of drug-action upon the healthy. Nor, as a general thing, are they the result of any marked pathological changes, produced by such action of drugs on the

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system; hence, any description of pathological alteration of the tissues is rarely to be found among them. They are the exact language of nature, by which the action of drugs on the healthy is recognized and appreciated, by those alone who can comprehend their purport.

To the physician who sees no beneficent design of the Almighty in giving drugs the power to produce disease as well as to cure it, and who ignores the necessity of studying the natural effect of drugs upon the healthy, we do not wonder that our drug-provings appear "meaningless," or that they might be considered by him as "absurd." But rightly comprehended and explained by the law *similia similibus curantur*, with a proper understanding of its natural conditions, they are full of meaning, truth and usefulness.

The "last though not the least" important condition of the law *similia similibus curantur*, to which time will permit us to refer, is that which necessitates THE SMALL DOSE.

The two preceding conditions, which we have considered, refer to the *way* in which the law must be applied, while this points out the *means* by which its application is to be effected. These three conditions are so requisite to the operation of the law, and so intimately connected and mutually dependent on each other, that, unless united, no result can be obtained. This last condition, therefore, becomes an *essential* one, and must be as rigorously observed as either of the others.

The outcropping of the principle *similia* had been frequently observed by medical writers from the time

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of Hippocrates, whom medical history informs us was the first authority to notice it. But it remained undeveloped—because these conditions were unknown. Had not Hahnemann determined by observation and experiment this necessity for the *infinitesimally attenuated dose*, as a part of his great discovery, the law *similia similibus curantur* might have remained undiscovered until the present time.

Before Hahnemann positively ascertained this essential condition of the law, he prescribed drugs in their crude state and in the ordinary large doses then used. But he found by experience, that disease produces an increased susceptibility in the system to drugs that excite similar symptoms in health; and that a drug capable of thus exciting such symptoms, would consequently act with too great violence in a large dose and in its crude condition, and, therefore, aggravate the case and also produce medicinal symptoms. To avoid this increased medicinal action, his first intention was simply to diminish the dose by triturating or diluting the drug with some non-medicinal substance. But, while thus seeking merely to lessen the quantity of the medicine, he found that in proportion as he effected its diminution through subdivision and trituration or dilution, he not only did away with its poisonous quality, but, at the same time, HE SET FREE ITS LATENT CURATIVE ENERGY, which was stored up in the crude drug, and called it into activity. Even substances such as flint, marble and charcoal, the curative properties of which are almost entirely inactive in their crude form, were found to manifest decided medicinal virtue when thus minutely subdivi-

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ded and attenuated. The activity of this *curative energy* became evident when the medicine was applied in accordance with "the law of similars." Hahnemann afterward ascertained by experiment, that a minute dose, thus infinitesimally attenuated, when administered to a patient in whom existed this increased susceptibility excited by disease, and under the other conditions of the law, became decidedly more efficatious in its remedial actión and would perfect a cure with much greater certainty, more promptly and permanently, than the same drug would do in its crude state and with the ordinary large dose.

The discovery of the law of cure, together with its natural conditions—through the process of inductive reasoning and by observation and experiment—were of sufficient importance to have ranked Hahnemann as the greatest scientific medical discoverer. But the discovery that the *curative energy of medicine* is developed by attenuation of the drug (although, perhaps, less the result of pure mental effort than were his other great discoveries,) and the demonstration of the fact through the action of the infinitesimally attenuated dose, completed the glory of Homœopathy and rendered the name of Hahnemann immortal.

As a discovery in science, we acknowledge that it is not generally appreciated and accepted—simply because it is in advance of the times. We are aware, also, that the efficacy of the small dose is doubted by those who consider it beneath their dignity to test its action, under the required conditions. This they decline to do from a preconceived notion that it would be impossible for doses so small to have any virtue as

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curative agents, yet, at the same time, they unhesitatingly believe and accept facts of daily occurrence which are apparently just as improbable, the causes of which they may never comprehend.

But the progress of true science is irresistibly onward; and preconceived notions or prejudices founded upon them, and ideas resulting from unsound teaching became wonderfully changed by its advancement. Even old settled theories concerning the operation of the natural forces—heat, light, electricity, etc., which were unreservedly accepted and stood the test of years, have recently been exploded by the developments of modern science. Within a very short period the phenomena of *heat* were taught to be due to the action of *caloric*, an imponderable agent separable from matter, yet supposed to be a distinct entity which had the faculty of uniting with all other substances; but these phenomena are now differently explained by an entirely new theory.

If Homœopathy, as a premature discovery in science, was inconsistent with the teachings of former days, it was because those teachings were inconsistent with TRUTH as since ascertained and at present received. But examined by the new light of advanced science, we are assured that Homœopathy will be found to be in perfect harmony with its latest teachings and its most wonderful developments; and, from the direction which scientific investigations are now taking, we are confident that the action of the SMALL DOSE can be proved to be within "the probabilities" of reason and of truth.

For to-day, the most profound thinkers of the scien-

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tific world are giving their especial attention to the study of the many and various properties of the *molecules* or the *infinitesimals of matter*. They have found that all the well-known great natural forces, heat, light, electricity, magnetism, etc., are not, as has formerly been believed, imponderable fluids separable from matter, but are "simple affections of matter," or "modes of motion of the molecules of matter, precisely as mechanical motion is a motion of its mass." They have also demonstrated the fact, that all these great physical forces are correlated, or mutually convertible into each other:—from heat may be produced light, chemical action, electricity, etc., and from electricity may be produced heat, chemical action, light, etc. We are not only told that these physical forces of nature are convertible into each other at pleasure, but science now tells us that they are also correlated to the *mysterious vital force* of animals and plants.

This great *principle of life* we are told, is also a force of nature, inseparable from the substance of the living form—a "mode of motion" of the organic molecules of which that form is composed.

Like all other natural forces, LIFE is only known to us by its phenomena. The existence of "a special vital force as such," is denied by many physiologists and scientists of the present day; they retaining that term, "only to express the sum of the phenomena of living beings."

We learn, too, from modern science, that each individual molecule of every living organism is endowed with *vital energy*—having an independent life within itself. It is this peculiar property, impressed by the

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Creator upon the organic molecule, which so essentially and greatly distinguishes it from the molecule of inorganic matter. And while the idea is now generally abandoned, that the system is under the control of a distinct principle, which resists the action of the natural forces during life, and is denominated the *vital force*, yet this term may still be used to represent THE COMBINED ENERGIES OF THE INDIVIDUAL MOLECULES IN A LIVING ORGANISM.

In studying the phenomena of *life*, we are therefore concerned particularly with the *attributes* of organic matter—with *its vital energy or force, its properties or affections*. Without these, all such matter is subject then only to physical laws.

Health consists not only in perfect harmony of the physiological functions of the organism, but, also, in the harmonious relation existing between the *formative* and the *destructive processes* constantly going on through the influence of *vitality* in its mode of motion of the organic molecules. While *disease*, on the contrary, is a disturbance in this harmony of life-action, or, in other words, an *interference or change* in the *mode of motion* of the molecules in the parts affected, whereby modification of so-called function, or eventually pathological formations, are produced. And *death* is the cessation in the individual organism of all molecular motion and the phenomena caused by it.

Believing disease to be purely *vital* in its essence, we can, hence, readily understand that all pathological formations are the consequence of *interference* or *change* in the "mode of motion" in the arrangement of the organic molecules, especially as such morbid re-

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sults take place without the control of those physiological laws which regulate the formation of healthy organized tissue. Not acknowledging this change in *molecular motion* as the ultimate cause of such formations, *pathological products* are looked upon by many as the *actual disease*, and these unnatural material alterations are erroneously accepted by them as furnishing the proper indications for medical treatment, requiring, in their opinion, material doses for the cure.

Now, if we could believe that disease was entirely of a *material* nature, requiring a process of elimination or expulsion by mechanical means for its cure, we might understand the necessity for the exhibition of drug-matter in its crude form and as a material mass. But, if all pathological formations or products are developed by a primary morbific life-action, and if disease is predicable only of *vitality* or *imponderable force*, what inconsistency or incongruity is there in the employment of a curative or remedial agent which is also AN IMPONDERABLE FORCE, such as the exceedingly minute and greatly attenuated dose which we administer? It is in reality the response of one natural force to the restorative influence of another. For, from close observation and careful study of the evidences which show the analogous mode of action of *drug-power*, or *the curative energy of medicine*, to the forces of electricity, magnetism, chemical action, heat etc., upon the living organism, we are convinced that, like them, this *curative energy* is also "a simple affection of matter" and "an actual force of nature." And like all the well-known natural forces it has, too,

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its own "mode of motion," which it manifests through each individual drug by a "special rate of vibration."

This "rate of vibration" or "length of wave motion" of drug-power is affected by the minuteness of the subdivision of the drug-material, and the limit of the infinitesimal exhibits its highest effect as "a mode of motion" *untrammeled by the transmission of appreciable matter*. While we are aware that this curative energy is still unrecognized by the scientific world as a force of nature, yet, we believe there is no possible doubt that before long we shall be able to understand that *medicinal force* is not only correlated to all the great physical forces, but, also, to the mysterious vital force of living beings.

Experience proves to us that this agent manifests its curative action (under the law of similars and its essential conditions) even when the drug is so greatly attenuated that the most delicate and searching tests fail to detect the slightest trace of the drug-material; and we feel no compromise of dignity, nor do we see any absurdity in the application of this curative agent through the infinitesimally attenuated dose because the drug-matter in such a dose *is not appreciable by the senses*.

We do not deny the fact that curative effects are produced by material doses of crude drugs, even when combined with all their poisonous and injurious qualities; but we do not believe that such curative effects are proportionate to the quantity of drug-matter contained in the dose. On the contrary, we are convinced that the *curative energy* of drugs is developed in proportion to the decrease of drug-matter by the

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process of regular and gradual attenuation, as discovered and taught by Hahnemann. While we know that this curative force does act in material doses, yet we believe that the less it is encumbered by the material substance, with its injurious properties, the more analogous is its action to that of other natural forces; and, from this analogy, we are convinced that it is *not essential* to the operation of this curative agent that there should be *any transmission of appreciable matter*.

If we examine the phenomena of the great physical forces in nature, we find that they are all manifested without the intermediate action of matter *appreciable by the senses*, and without the transmission of such matter in any form. This is the accepted dictum of the highest scientific authorities.

In the phenomena of heat, light, chemical action, electricity, magnetism, etc., existing at the sun, and measured upon our earth at a distance of ninety-one and a half millions of miles from their source, we know of no appreciable matter emitted therefrom. In fact the undulatory theory of light has been demonstrated, in opposition to the emission theory of Newton, who supposed that actual though infinitesimal particles of matter were transmitted from the sun to the earth to produce on our senses the phenomena of light. We know that when a magnet imparts magnetism to a bar of steel by approach or actual contact, there has been no transmission whatever of appreciable matter, although actual power or force has been imparted equal to that of the original, without lessening or impairing the power of the original. Through two thousand

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miles of telegraph cable, with the whole earth as the return medium, the scientist has transmitted intelligible messages with the electricity generated by a *gun cap*,—a "mode of motion" certainly *without the transmission of appreciable matter*. He has announced that *heat* is merely a "mode of motion"—and not the transmission of ponderable heated matter. We know that *sound*, also, whether transmitted through the air, water, or a bar of the densest steel, is simply a "mode of wave motion." And who supposes for a moment that matter is transmitted for miles in every direction, when the sound from a cannon impinges upon the nerves of hearing? If so, what is the measure of the length and breadth of its particles? When the eloquence of the orator or the notes of a Nillson have thrilled our hearts with the keenest pleasure, can we suppose that appreciable matter has been transmitted from them to a thousand nervous systems? The great oceanic tides are "modes of wave motion" only, and not a great translatory movement of water around the globe.

All the great natural forces exhibit, by their peculiar phenomena, their "modes of motion" upon the nerves of sight, hearing, smelling, taste and feeling. They do not, in any case, act by *the actual transmission of appreciable matter*. The nerve centre of each special sense is affected through its nerves, only and solely by that certain and invariable "mode of motion" which is naturally related to it. The vibrations of light affect only the nerves of sight, the vibrations of sound affect only the nerves of hearing; but the vibrations related to the nerves of the eye cannot affect the

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nerves of the ear or the tongue; hence, a diseased condition of the nerves of sight, although acutely susceptible to the undulations of light, cannot be aggravated by the loudest vibrations of sound; nor can a diseased condition of the nerves of hearing be made in the slightest degree worse by the brightest rays of light.

Even if the mathematics of mechanics did not negate the transmission of matter, in these and analogous laws, there would be no harshness of assumption in asserting, that all exhibition of natural force, whether of universal gravitation, electricity, magnetism, chemical action, crystallization or the "mysterious" vital force of animals and vegetables, is merely "a mode of wave motion."

But among the most marvellous developments in science of recent days, those exhibited by the SPECTROSCOPE have revealed the most brilliant and unexpected wonders. And they have been so fully examined and verified, that the law announced by Kirchhoff is unreservedly accepted; the law of probabilities assuring us that there are millions of chances to one that it is true, as it is equally true of gravitation, heat, electricity, etc. The revelations of this instrument exhibit to the senses the combustion of well-known substances, in stars that are millions of millions of miles distant from us, whose phenomena required thousands of years to traverse space before reaching the eye; and yet no appreciable matter was actually transmitted to us.

It is well-known that Newton by means of a prism of glass, resolved white light into the seven prismatic colors—the colors of the rainbow. Later experimenters have examined the invisible spectrum, beyond the

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limits of the visible colors, and find heat rays on one extreme and chemical rays on the other. In fact, the visible part of the spectrum is the weakest part thereof. About seventy years ago it was discovered that these prismatic colors from the light of the sun were intersected by a number of *dark lines*; and notwithstanding the researches of the most able investigators, these dark lines remained a hidden mystery to the scientific world, until Kirchhoff, only a few years since, discovered their wonderful meaning. It was besides ascertained that the light coming directly from the fixed stars, when transmitted through the prism, also presented *dark lines*, differing, however, in their number and position from those exhibited in the solar spectrum.

By means of what is termed "Spectrum Analysis," Kirchhoff has shown us what these mysterious dark lines are. He has made "provings" with the spectroscope of well-known substances such as iron, silver, sodium, and demonstrated that the light emitted from these substances and others, when burning in a gaseous state, produces spectra of narrow *bright colored lines* of invariable breadths, spaces and position peculiar to each substance, and those of any one substance holding an invariable relation to the spectra of all the others. For instance:—The spectrum produced by silver burning in a gaseous state is composed of green lines, of sodium yellow lines, etc. In the spectra of the sun and the stars, the dark lines are not produced by the source of light, but they tell us of vapors through which the light has passed, which have robbed the light of certain definite colors,

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by changing or interfering with their rates of vibration. By comparing the *bright lines* in the spectra of the light of terrestrial substances, when burning in a state of gas, with the *dark lines* in the solar spectrum, we are shown how to interpret their meaning. When a group of such bright lines coincides in number, breadth and position with a group of dark lines, we know that the terrestrial substance producing the *bright lines* is present in the sun.

With this law before him, the modern scientific experimenter has learned to measure, in millionths of an inch, the wave-length of the vibrations of light emitted by each line in the spectrum. But he has done this at the cost of repudiating all previous teaching and belief IN THE TRANSMISSION OF APPRECIABLE MATTER.

We have been thus particular in the explanation of these phenomena, because we shall establish a close analogy between them and the operation of THE SMALL DOSE.

In attempting to give a "reason" for the action of our remedies when administered in infinitesimally attenuated doses, we too frequently weaken our cause by mere hypotheses or so-called theories. Yet why should the logic of our accumulated facts be rejected, when the scientific world to-day is unable to offer the vaguest reason for the great law of universal gravitation, known to us solely by its results. We know that gravitation governs the movements of the planets around the sun, of satellites around the planets, of the rock or the feather falling to the earth, but of the cause, nothing more is known to-day than Newton knew. Not only are we ignorant of the cause, but

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ignorant of any intermediate material which is appreciable by our senses.

The mere statement of the phenomena of the laws of nature, so far as we know them, is no explanation of the "why" of their existence or action. And Humboldt has not hesitated to affirm, that when we know the absolute "why" or the "reason" of such laws we become OMNISCIENT.

By the time the "reason" for the phenomena of LIGHT, as exhibited by the spectroscope, is announced, we will be able to state the "reason" of the action of our remedies in infinitesimally attenuated doses.

We are convinced we are working according to a great natural law, from the fact of its analogy to the laws we have so briefly adverted to. And if appreciable matter is emitted in the operation of any of these natural forces and impinges upon our nerves, what is the amount of matter which tells us that sodium, iron, magnesium, or hydrogen are burning in *Sirius*, tens of millions of miles distant from us? What is the quantity of matter, if any, emitted by the central sun of all the systems of the universe, to keep them in their undeviating courses through myriads of centuries?

In the phenomena of heat, sound, electricity, etc., we have clear and beautiful analogies of their action on the healthy nervous system (as shown by our detection of the phenomena) with the drug-power upon the "mode of motion" in the system of the patient; but we shall restrict ourselves to a single analogy from the phenomena of light.

As the spectroscopist determines, by long and per-

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sistent experiments, the number, size, position and relation of the bright lines which each metal or substance exhibits, under natural conditions, so have we, under the leadership of Hahnemann, experimented and "proved" the definite action of drugs upon the normal wave-length of vital energy in healthy subjects. As the spectroscopist has experimented with from one to twenty prisms of various densities and materials, under various conditions, as becomes an earnest searcher after truth, so have we "proved" the definite action of drugs upon subjects of every shade of constitution and temperament, and have recorded the results for future reference and guidance. The dark lines in the solar spectrum tell us that intermediate vapors have robbed the light of certain definite colors, by changing or interfering with their "modes of motion;"— and the symptoms of our patient tell us just as certainly, that definite and normal "rates of vibration" of his organism have been disturbed or modified. In the solar spectrum the definite colors are reproduced, not by the exhibition of crude matter, but by the LIGHT of specified substances burning as gas:—so in our patient, we reproduce the normal and healthy "rates of vibration" in his system, not by the administration of crude matter, but of DRUG-POWER, or the CURATIVE ENERGY of medicine exhibited by specified substances IN INFINITESIMALLY ATTENUATED DOSES.

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THE SCIENCE OF THERAPEUTICS:

ITS NATURAL LAW

AND THE

ESSENTIAL CONDITIONS OF THAT LAW.

ANNUAL ADDRESS

BEFORE THE

HOMŒOPATHIC MEDICAL SOCIETY

OF THE

STATE OF PENNSYLVANIA,

At HARRISBURG, FEBRUARY 5th, 1873.

By THOMAS MOORE, M.D.,

OF GERMANTOWN, PHILADELPHIA.

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